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HOI AN PROTOCOLS

FOR BEST CONSERVATION

PRACTICE IN ASIA

Professional Guidelines for Assuring and Preserving the Authenticity of Heritage Sites in the Context of the Cultures of Asia

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Professional Guidelines for Assuring and Preserving the Authenticity of Heritage Sites in the Context of the Cultures of Asia

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The [Hoi An Protocols for Best Conservation Practice in Asia: Professional Guidelines for Assuring and Preserving the Authenticity of Heritage Sites in the Context of the Cultures of Asia](#) were developed following the UNESCO Regional Workshop “[Conserving the Past - An Asian Perspective of Authenticity in the Consolidation, Restoration and Reconstruction of Historic Monuments and Sites](#)” organized in Hoi An, Viet Nam from 15 February to 3 March 2001. The following expert participants produced a set of practical guidelines for heritage conservation in Asia which form the basis for the [Hoi An Protocols for Best Conservation Practice in Asia: Professional Guidelines for Assuring and Preserving the Authenticity of Heritage Sites in the Context of the Cultures of Asia](#):

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Contents

A. PREAMBLE	1
Background to the Preparation of the Protocols	1
The Significant Role of Cultural Heritage and its Diversity in Sustainable Development	2
Increasing Threats within the Region	3
Need for Effective Guidelines for Better Protection and Management of Cultural Resources	3
Defining and Assessing “Authenticity” in an Asian Context	4
The Relevance of International Guidelines on Authenticity	4
The Need for Regional Protocols	5
The Intended Audience and Implementation of the Protocols	5
B. SIGNIFICANCE AND AUTHENTICITY	7
C. SOURCES OF INFORMATION ON AUTHENTICITY	9
D. AUTHENTICITY AND INTANGIBLE CULTURAL HERITAGE	11
E. SYSTEMIC THREATS TO AUTHENTICITY	13
F. PREREQUISITES FOR CONSERVATION OF ALL SITES	15
G. ASIAN ISSUES	17
H. SITE SPECIFIC METHODOLOGIES FOR ASIA	19
I. CULTURAL LANDSCAPES	19
1. Definitions	19
2. Framing Concepts	19
3. Threats to Preservation	20
4. Tools for Preservation of Authenticity	20
4.1 Identification and Documentation	20
4.2 Safeguarding Tangible Aspects	21
4.3 Safeguarding Intangible Aspects	21
4.4 Heritage and the Community	22
II. ARCHAEOLOGICAL SITES	23
1. Definitions	23
2. Framing Concepts	23
3. Threats to preservation	23
4. Tools for Preserving Authenticity	24
4.1 Identification and Documentation	24
4.2 Safeguarding Tangible Aspects	24
4.3 Safeguarding Intangible Aspects	25
4.4 Heritage and the Community	26
III. UNDERWATER CULTURAL HERITAGE SITES	27
1. Definitions	27
2. Framing Concepts	27
3. Threats to Preservation	27
4. Tools for Preserving Authenticity	28
4.1 Identification and Documentation	28
4.2 Safeguarding Tangible Aspects	28
4.3 Safeguarding Intangible Aspects	30
4.4 Heritage and the Community	30

IV. HISTORIC URBAN SITES AND HERITAGE GROUPS.....	32
1. Definitions.....	32
2. Framing Concepts.....	32
3. Threats to preservation.....	32
4. Tools for Conservation of Authenticity.....	33
4.1 Identification and Documentation.....	33
4.2 Safeguarding Tangible Aspects.....	33
4.3 Safeguarding Intangible Aspects.....	34
4.4 Heritage and the Community.....	35
V. MONUMENTS, BUILDINGS AND STRUCTURES.....	36
1. Definitions.....	36
2. Framing Concepts.....	36
4. Tools for Preserving Authenticity.....	37
4.1 Identification and Documentation.....	37
4.2 Safeguarding Tangible Aspects.....	37
4.3 Safeguarding Intangible Aspects.....	39
4.4 Heritage and the Community.....	39
ANNEX A: CONSERVATION CONVENTIONS, CHARTERS AND GUIDELINES.....	42
ANNEX B: GLOSSARY.....	46
ANNEX C: FIRST PRINCIPLES FOR CONSERVING HISTORIC BUILT HERITAGE.....	48

A

PREAMBLE

Background to the Preparation of the Protocols

The issue of authenticity and its practical application in heritage conservation is an ongoing discussion among experts and practitioners. The Nara Conference of 1994 and the resulting Nara Document on Authenticity have advanced the discussion, and broadened the issue and understanding of authenticity. The Nara Document underscores the importance of the cultural context for heritage conservation and compels us to link judgments of authenticity to a variety of sources of information that permit elaboration of the specific artistic, historic, social and scientific dimensions of the cultural heritage. However, practice has shown that in the day-to-day application of the concept of authenticity in restoration projects and planning it is still largely misinterpreted or wrongly applied.

To this end, UNESCO convened experts in conservation working in South, East and Southeast Asia¹ specialized in the various fields of archaeology, architecture, urban planning and site management at the UNESCO Regional Workshop “**Conserving the Past - An Asian Perspective of Authenticity in the Consolidation, Restoration and Reconstruction of Historic Monuments and Sites**”, which was held in Hoi An, Viet Nam from 15 February to 3 March 2001. The workshop was supported and sponsored by the Government of Italy and the Government of Viet Nam.

The objectives of the workshop were:

- To provide a forum for discussion of issues relating to authenticity in the consolidation, restoration and reconstruction of physical heritage sites in Asia, including historic towns, buildings and monuments as well as archaeological sites;
- To provide an opportunity to share and learn from each other’s professional experience;
- To establish a network to strengthen cooperation among the participants, and experts on heritage conservation.

The experts commenced a cross-cultural dialogue on the approaches to and methods of conservation by focusing on the concept of authenticity in conservation methodologies based on international standards and by examining the practical applications for heritage sites in the Asia region. They discussed the establishment and promulgation of regional standards of best conservation practice which will assure that the values inherent in the heritage sites of Asia are safeguarded and that their authenticity is preserved and truthfully explicated during the process of conservation, restoration, rehabilitation and subsequent maintenance and use. The concrete outcome of the workshop was a set of practical guidelines for the conservation of cultural landscapes, archaeological sites, monuments and historic towns, which form the basis of the Hoi An Protocols for Best Conservation Practice in Asia.

1. Experts from the following countries were present at the meeting: Australia, Cambodia, China, Indonesia, Japan, Malaysia, Myanmar, the Philippines, Thailand, Sri Lanka, and Viet Nam; as well as from Canada, Germany, Italy, Portugal, the United Kingdom, the United States and UNESCO. A list of expert participants is included on page III.

The formulation of the Hoi An Protocols by the experts in 2001 was done in the context of conventions, principles and declarations available at that time. Since the workshop, several new standard-setting documents concerning cultural heritage have been issued. The Protocols have taken into full cognizance these new documents as well as the established standards, and is therefore up-to-date with the current state of conservation best practice in the region. The references and standards most relevant to the Protocols are listed in Annex A.

The current version of the Hoi An Protocols is the outcome of a process of review and updating by a number of heritage professionals in the region, including leading ICOMOS members, that has taken place since 2001. While different drafts were made available to the public over the past years, this is the first official publication of the Hoi An Protocols.

The UNESCO Asia–Pacific Regional Workshop on the 2001 Convention on the Protection of the Underwater Cultural Heritage was held in Hong Kong SAR, 18 – 20 November 2003. The objective of this workshop was to promote the ratification of the Convention by member states as well as to bring together the leading authorities on underwater cultural heritage to share their knowledge. Among the many important topics discussed, the conservation of the authenticity of underwater heritage was highlighted. As a result of these proceedings, which are of extreme relevance to conservation in Asia, it was decided to extend the Protocols to include underwater cultural heritage.

The Significant Role of Cultural Heritage and its Diversity in Sustainable Development

In Asia, the physical, human-made components of heritage are not only inextricably linked to but also arise from the natural geography and environmental setting of their respective cultures and serve as the setting for more intangible expressions of cultural traditions. The experts underscored the inter-relatedness of practices for the conservation of physical heritage sites, intangible heritage and cultural landscapes.

The experts emphasized the importance of the preservation of heritage values represented in heritage sites as fundamental to the preservation of diverse and enduring cultural identities throughout the region, and pointed to the importance of the conservation of local, national and regional cultural resources as the basis for sustained and equitable social and economic development.

In November 2001, this notion of cultural diversity as a resource for sustainable development was enshrined in the Universal Declaration on Cultural Diversity as follows:

Cultural diversity widens the range of options open to everyone; it is one of the roots of development, understood not simply in terms of economic growth, but also as a means to achieve a more satisfactory intellectual, emotional, moral and spiritual existence. (Article 3)

Increasing Threats within the Region

The experts noted with concern that the heritage of Asia is under-protected, as evidenced by the relative under-representation of cultural sites from the region inscribed on the World Heritage List, the erosion of the heritage fabric of Asian urban areas and by the relatively low contribution of cultural enterprises to the gross domestic product of Asian economies.

The experts collectively noted that the heritage of Asia is under increasing threat from a variety of forces linked to population growth, environmental degradation, rural-to-urban migration, urban redevelopment, industrialization and globalization of both the economies of the region and the traditional sociocultural fabric.

It was also recognized that both tourism and the very process of restoration and presentation for tourism purposes introduced new and more subtle threats to authenticity that are only beginning to be understood in the Asian context.

With regard to the conservation of heritage sites in many places in Asia, the experts noted that the unaddressed threats from development and modernization have too often resulted in negative consequences such as:

- **Dismemberment** of heritage sites, with resultant loss of integrity;
- **Dilapidation** and structural deterioration of the fabric of the region's built environment to the point where it can no longer adequately support the human uses for which it is intended;
- **Replacement** of original components with counterfeit and non-indigenous technologies and materials;
- **Loss** of the sense of place of the region's heritage sites, through inappropriate reconstruction processes which homogenize their unique characteristics; and
- **Disenfranchisement** of heritage from the traditions of community use.

Absence of clear definitions of what constitutes heritage, lack of regulatory controls, inadequate financing and incentives all currently compromise heritage conservation work in Asia. The experts concluded that these are symptomatic of the greatest danger to longer-term safeguarding of the heritage in Asia, which is inadequate public understanding of the need to conserve heritage and inadequate localization of stewardship responsibility over heritage resources.

Need for Effective Guidelines for Better Protection and Management of Cultural Resources

It was noted with alarm that these and other threats to the region's heritage threaten the survival and compromise the authenticity of the cultural heritage of Asia and endanger its truthful transmission to future generations. There is an urgent need to establish guidelines to assist political leaders and planners in the protection and management of the heritage and to establish standards of best conservation practice to guide the conservation, restoration and adaptive reuse of heritage properties.

Defining and Assessing “Authenticity” in an Asian Context

The experts further noted that in the application of the 1972 World Heritage Convention, the nomination, evaluation and periodic reporting processes all require an assessment of success in achieving conservation of the authenticity values of nominated and inscribed properties.

Considering these issues, the experts concluded that safeguarding of authenticity is the primary objective and requisite of conservation, and that professional standards of conservation practice everywhere in Asia should explicitly address issues of identification, documentation, safeguarding and preservation of the authenticity of heritage sites.

The experts however recognized that in Asia, conservation of heritage should and will always be a negotiated solution reconciling the differing values of the various stakeholders, and underscored that this “negotiated state of mind” is a value inherent in Asian cultural processes.

The Relevance of International Guidelines on Authenticity

The experts took due note that international standards of conservation practice already existed as codified in the 1972 World Heritage Convention and other UNESCO Conventions and Recommendations, as well as in the International Charter for the Conservation and Restoration of Monuments and Sites (the Venice Charter), and the guidelines issued by UNESCO, ICOMOS and ICCROM for its implementation. The experts called attention, in particular, to the high continued relevance in Asia of the Venice Charter in guiding the conservation of, inter alia, historic structures built in non-perishable materials. The value and relevance in the Asian context of the ICOMOS Charter for the Conservation of Historic Towns and Urban Areas, drawn up to complement the Venice Charter, was also reiterated.

The experts duly noted that the provisions of the Venice Charter have been given culturally-specific application through the Nara Document on Authenticity, the provisions of which are particularly relevant to the establishment of standards of conservation practice relevant to the preservation of the heritage of Asia, and the integration of the preservation of the intangible cultural heritage together with the safeguarding of sites and monuments.

The experts also noted that within the region, there are national charters of conservation best practice which are extremely important for the establishment of national conservation standards and which can serve as models for other countries of the region in the development of their own national standards. In this regard, the experts called attention to the regional relevance of the provisions of the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (the Burra Charter), in particular its importance in establishing guidelines for the preservation of a “sense of place” during the conservation process, and called upon ICOMOS and its national chapters to assist in the development of similar National Charters elsewhere in Asia.

Other examples of national charters include the *ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value* (1992), the *China Principles for the Conservation of Heritage Sites in China*, developed between 1998 and 2002 in collaboration between China’s State Administration for Cultural Heritage (SACH), the Getty Conservation Institute and the Australian Department of the Environment and Heritage (DEH), the *Indonesia Charter for Heritage Conservation* issued in 2003 by the Indonesian Network for Heritage Conservation and ICOMOS Indonesia and the *INTACH Charter for the Conservation of*

Unprotected Architectural Heritage and Sites in India (2004).

Reference was also made to the Suzhou Declaration on International Cooperation for the Safeguarding and Development of Historic Cities, 1998, which details priorities in the legal, planning and infrastructure needs of historic urban districts. Similarly, the International Roundtable of Mayors of World Heritage Fortress Cities which met in Suwon City, Republic of Korea in 2000 delineated management tool and action plan recommendations relevant to situations in some Asian cities.

Having noted these relevant precedents, the experts re-affirmed the provisions of the Venice Charter and endorsed the provisions contained in the Nara Document and, in principle, those of the Burra Charter, as relevant to the conservation of Asian heritage sites.

The *UNESCO Convention on the Protection of the Underwater Cultural Heritage* was adopted on 2 November 2001 by the Plenary Session of the 31st General Conference (Doc. 31C/24). This document and the Annex *Rules Concerning Activities Directed at Underwater Cultural Heritage* were the main points of reference for the addition of underwater heritage issues to the Protocols.

The Need for Regional Protocols

The experts agreed that regionally-specific protocols are needed to give practical operational guidelines for conservation practitioners working in Asia, thereby establishing high standards of best conservation practice for the region, with specific regard to the safeguarding of the cultural authenticity of heritage sites. These sites include archaeological sites, both excavated and unexcavated; monuments and other standing structures, whether ruined or intact; buildings and other structures of historic or other cultural, social, economic, political or ideological significance; architectural ensembles, historic urban areas and townscapes; underwater cultural heritage and landscapes and environments of historical, cultural and/or socioeconomic significance.

Therefore, the experts have established the following Hoi An Protocols for Best Conservation Practice in Asia, and call upon regional, national and local bodies, both governmental and non-governmental, as well as individuals, responsible for and/or engaged in heritage conservation work, to adopt these standards when undertaking any and all work to protect, conserve, restore or adapt heritage sites in Asia.

The Intended Audience and Implementation of the Protocols

The Hoi An Protocols have been prepared with several target audiences in mind:

- The custodians and managers, both public and private, of heritage properties and places in Asia;
- National, state/provincial and local governments and concerned departments involved in strategic and physical planning within heritage sites and in their environs;
- Non-governmental organizations (NGOs), community and voluntary organizations involved in the conservation of cultural heritage resources;
- Private sector commercial practitioners, including planners, architects, archaeologists, landscape architects and others;

- Teachers and trainers of heritage professionals, theorists and technicians;
- The tourism industry involved in development and promotion of cultural tourism in Asia; and
- Members of the general public with a vested interest in the conservation and development of their communities' cultural resources and assets.

The Protocols are intended to provide guidance at both the theoretical and practical level to all those making decisions and carrying out actions which will directly or otherwise affect the authenticity of heritage resources.

The Protocols are divided into five categories of heritage resource: *Cultural Landscapes*; *Archaeological Sites*; *Underwater Cultural Heritage Sites*; *Historic Urban Sites and Heritage Groups*; and *Monuments, Buildings and Structures*. Each category is clearly defined and the overall concepts which frame the approach to each type of heritage are stated. There follows identification of the main threats to preservation of these resources, followed by guidelines entitled "Tools for Preservation of Authenticity". These focus on tools for the identification and documentation of heritage and its authentic elements and tools and approaches to ensure its preservation. Preservation of the intangible aspects which form an essential part of every cultural resource is given special attention. The final section highlights the important role to be played in preservation by the community in which heritage is embedded. Special reference is made to the risks and benefits of cultural tourism to the authenticity of heritage sites and places in Asia.

B

SIGNIFICANCE AND AUTHENTICITY

The cultural significance of heritage sites has been defined by the Burra Charter as the “aesthetic, historic, scientific, social or spiritual value for past, present or future generations” which is “embodied in the place itself, its setting, use, associations, meanings, records, related places and related objects.” The goal of conservation is to preserve this significance by ensuring that all interventions and actions meet the test of authenticity in all respects.

Understanding the relative degree of significance of heritage resources is essential if we are to rationally determine which elements must be preserved under any circumstance, which should be preserved under some circumstances and which, under exceptional circumstances, will be sacrificed. Degree of significance can be assessed on the basis of the representativeness, rarity, condition, completeness and integrity and interpretive potential of a resource.

Assessment of the significance of a place, site or monument should be carried out as a necessary preliminary to any conservation action. Significance assessment is the process of studying and understanding the meanings and values of places, objects and collections. It involves three main steps; firstly, analyzing the object or resource; secondly, understanding its history and context and thirdly, identifying its value for the communities which created and/or care for it.

The key to the process is the concept of authenticity which has become the universal concern of the conservation profession since the adoption of the 1972 UNESCO World Heritage Convention, which defines authenticity as the primary and essential condition of the heritage. The 1994 Nara Document on Authenticity reaffirms this by stating that authenticity “appears as the essential qualifying factor concerning values.”

Authenticity is usually understood in terms of a matrix of dimensions of authenticity: of location and setting; form; materials and design; use and function; and “immaterial” or essential qualities. Together these form the composite authenticity from which significance derives. The retention of authenticity is the aim of good conservation practice.

Dimensions of Authenticity				
Aspects	Location and Setting	Form and Design	Use and Function	Immaterial Qualities
		<ul style="list-style-type: none"> ■ Place ■ Setting ■ “Sense of Place” ■ Environmental niches ■ Landforms and vistas ■ Environs ■ Living elements ■ Degree of dependence on locale 	<ul style="list-style-type: none"> ■ Spatial layout ■ Design ■ Materials ■ Crafts ■ Building techniques ■ Engineering ■ Stratigraphy ■ Linkages with other properties or sites 	<ul style="list-style-type: none"> ■ Use(s) ■ User(s) ■ Associations ■ Changes in use over time ■ Spatial distribution of usage ■ Impacts of use ■ Use as a response to environment ■ Use as a response to historical context

C

SOURCES OF INFORMATION ON AUTHENTICITY

The Nara Document on Authenticity stresses that in order to understand the authentic heritage values of a place we must employ credible and truthful sources of information. It states that “all judgments about values attributed to cultural properties as well as the credibility of related information sources may differ from culture to culture, and even within the same culture. It is thus not possible to base judgments of values and authenticity within fixed criteria. On the contrary, the respect due to all cultures requires that heritage properties must be considered and judged within the cultural contexts to which they belong. Therefore, it is of the highest importance and urgency that, within each culture, recognition be accorded to the specific nature of its heritage values and the credibility and truthfulness of related information sources.”

A truthful source is not only a written record, but information or sources of information such as an archaeological excavation and the information it can provide, or wall paintings that show details of the life and technology of a certain period and area.

Credible sources of authenticity include, for example, a continuous craft tradition handed down generation by generation, an unbroken oral tradition, a ritual of which the practice is in the hands of hereditary specialists (i.e. a ritual in which the knowledge and skills are transmitted from the specialist only to his/her child).

Authenticity is measured by the credibility and truthfulness of the information/documentation on which the judgment is made. The following sources of information form the basis of a check-list which should be consulted to ensure that conservation practices preserve the authenticity of all these aspects of heritage resources.

Sources of Information on Authenticity					
Primary Sources					
Historic	Social	Scientific	Artistic	Analogy	Context
<ul style="list-style-type: none"> Place Primary documents [land deeds, census records etc.] Inscriptions Genealogies ancestral records Historical Photos Historical maps 	<ul style="list-style-type: none"> Oral histories Religious context Socio-economic survey of current users Demographic data Records of clan, neighbourhood and other groups 	<ul style="list-style-type: none"> Traditional indigenous knowledge Archaeological investigations Geophysical survey Remote sensing imaging Geometrical survey and photogrammetry 	<ul style="list-style-type: none"> Period artwork Contemporary literature Dated samples of materials and styles Traditional crafts manuals and building guides Patina 	<ul style="list-style-type: none"> Ethnographic records Ethnographic collections Experimental studies 	<ul style="list-style-type: none"> Spatial integrity Degree of Continuity of use Socio-cultural context Environmental Trauma
Secondary Sources					
Historic	Social	Scientific	Artistic	Analogy	Context
<ul style="list-style-type: none"> Chronologies Travellers' accounts Histories and commentaries Diaries, correspondence 	<ul style="list-style-type: none"> Analysis of continuity of use, occupation etc. Studies of craft organization Analysis of political consensus Social commentaries 	<ul style="list-style-type: none"> Quantitative and statistical analysis Laboratory analysis Dating methods Materials analysis Engineering and structural studies Mathematical modeling 	<ul style="list-style-type: none"> Artistic commentaries and reviews Stylistic analysis Study of comparative sites and resources 	<ul style="list-style-type: none"> Interpretative studies Application of models such as nearest neighbour analysis Studies of cultural antecedents 	<ul style="list-style-type: none"> Surrounding spaces Political context Economic Context of technological change

Examination of these and other relevant sources of information in terms of the matrix of the dimensions of authenticity above creates a palimpsest of overlaid dimensions of the site in a chronological context. These provide an overall picture to guide the conservation effort in preserving the continuity of the site in all its dimensions: form, function, place and essence.

D

AUTHENTICITY AND INTANGIBLE CULTURAL HERITAGE

Reference to the tables above will make it clear that not all the variables reviewed and not all of the sources of information reflect tangible, measurable phenomena. Many are ephemeral and reflect the importance of intangible aspects to our notions of authenticity, cultural diversity and sustainability, as underscored in the *Convention for the Safeguarding of the Intangible Cultural Heritage* (UNESCO 2003), the *Universal Declaration on Cultural Diversity* (UNESCO 2001) and the *Convention on the Protection and Promotion of the Diversity of Cultural Expressions* (UNESCO 2005).

The International Conference on “The Safeguarding of Tangible and Intangible Cultural Heritage: Towards an Integrated Approach”, held in Nara Japan in October 2004, stressed the coexistence or interconnection between elements of tangible and intangible heritage. It adopted a Declaration on an Integrated Approach (*Yamato Declaration on Integrated Approaches for Safeguarding Tangible and Intangible Cultural Heritage*) based on international case studies. Article 11 of the Declaration reads:

Taking into account the interdependence, as well as the differences between tangible and intangible cultural heritage, and between the approaches for their safeguarding, we [the conference participants] deem it appropriate that, wherever possible, integrated approaches will be elaborated to the effect that the safeguarding of the tangible and intangible heritage of communities and groups is consistent and mutually beneficial and reinforcing.

Most importantly, and of relevance to the stated aims of the Hoi An Protocols, is the acknowledgment that safeguarding techniques for tangible and intangible heritage are fundamentally different. Intangible cultural heritage is by definition not linked to specific monuments or places, but is stored in the minds of tradition bearers and communities and conserved in the continuity of practice. The techniques and methodologies employed to preserve intangible heritage must be culturally sensitive and flexible enough to make this distinction.

In this context, the following points are made regarding maintaining authenticity in terms of the intangible heritage of Asia:

- In Asia, the structuralist analytical approach towards assessing significance and maintaining authenticity that is characteristic of Western conservation practice needs to be nuanced by the metaphysical concepts which prefigure the construction of space throughout the Asia region. It should also be tempered by the region’s time-honoured traditions of practice. The Nara Document on Authenticity (1994) provides useful guidance on reconciling conservation practices of creators or custodians of heritage with internationally agreed-upon standards, as follows:

Responsibility for cultural heritage and the management of it belongs, in the first place, to the cultural community that has generated it, and subsequently to that which cares for it. However, in addition to these responsibilities, adherence to the international charters and conventions developed for conservation of cultural heritage also obliges consideration of the principles and responsibilities flowing from them. Balancing their own requirements with those of other cultural communities is, for each community, highly desirable, provided achieving this balance does not undermine their fundamental cultural values. (Article 8)

- Conservation practitioners should not overemphasize the authenticity of the materials or physical substance of a resource to the extent that they overlook other equally or even more important dimensions of authenticity. Particularly within in the context of living cultures the absence of the tangible elements does not mean that the phenomenon did not, or has ceased to exist. “In a number of living cultural traditions, what makes a relic authentic is less what it was (in form) than what it did.” (Dawson Munjeri, The *Notions of Integrity and Authenticity –The Emerging Patterns in Africa*)
- The immaterial dimension of authenticity (e.g. artistic expression, values, spirit, emotional impact, religious context, historical associations, sounds, smells and tastes and creative process) and sources of information about them are particularly important in regard to maintaining authenticity of cultural heritage in Asia.
- Tangible cultural expressions of cultural heritage have their origins in the expression of intangible culture. We need to look for the expressions of intangible cultural heritage to guide us towards preserving the tangible heritage.

Considering this, the congruence between the material and immaterial dimensions of authenticity lies in their continuity. In the best conservation practice, the practitioner’s objective should be to provide the form of stewardship for the resource that best ensures the continuity and long-term sustainability of all authentic attributes of the resource, be they material or immaterial.

E

SYSTEMIC THREATS TO AUTHENTICITY

We can understand the authenticity of our cultural heritage by examining the credibility of the sources on which the judgement of authenticity is based. Authentic cultural assets are passed through time and communities by un-interrupted transmission, evolving but retaining the essential qualities that make them authentic. Authenticity faces constant and unavoidable threats from the following sources:

1. Loss of Knowledge

Increasing globalization is resulting in a loss of traditional knowledge, particularly among the younger generations in the region. Skills which are required to create, maintain and present cultural heritage in an authentic manner are at risk. The diversity of these intangible knowledge forms must be mapped, evaluated and protected in order to support other preservation initiatives.

2. Urban Renewal

The social and economic pressures for renewal of the fabric of Asia's towns and cities are growing rapidly. They are fed by increases in property values in these areas which puts heritage buildings and precincts at a real and perceived disadvantage. Although residents may wish to retain the fabric and feeling of their traditional built environment, owners are under pressure to maximize the potential of their land and not the historical structures and spaces on it. The result is demolition of entire historical neighbourhoods, or at best, slow attrition as one building after another is replaced by modern, high-return development.

3. Infrastructure Construction

The speed and scale of engineering works in the region poses a threat to the authenticity of cultural heritage and its context. Major infrastructure works can impact heritage resources directly by damaging or destroying fabric, setting and buffer zones. Works that radically modify the landscape and environment can also do indirect damage to sites in many ways: for example by altering drainage and hydrology; increasing erosion, sedimentation and risk of land slips; changing visual envelopes and destroying symbolic connections between places and places and their settings.

4. Cultural Tourism

In the process of standardizing, modifying and commodifying cultural assets for use in cultural tourism there is a serious risk of loss of authenticity. The problem is that too often the "packaging and presentation" of heritage is carried out by the tourism industry for the benefit of its members and not by those responsible for the safeguarding of cultural heritage. As a result, both the physical fabric of a heritage property and its intangible aspects are trivialized and compromised.

When we promote culture for tourism we tend to make the mistake of promoting simple repetition or replication of cultural forms. The same dance is performed over and over again, repeated night after night for changing audiences of tourists. This repetition is not transmission and it results in the interruption of the process and the atrophy of cultural forms into marketable products.

5. De-contextualization

We de-contextualize our culture when we build theme parks around our historic monuments and we treat them as garden ornaments. We also do it with our intangible heritage when we put on dinner

dance shows and treat these expressions of art and ritual as some kind of dessert for trivial consumption. This de-contextualization of our culture is a very serious problem because it destroys the authenticity of cultural expression. Policies of preservation that have led us to look upon our cultural resources as tourist products are the reason for our relative lack of success in conservation. This is an attitude we must correct if we are ever going to succeed in placing culture where it rightfully belongs, at the foundation of development.

6. Compromising the Spirit of Place

All too often our conservation and adaptive reuse projects compromise aspects of authenticity of a heritage property, such as its original use (e.g. the conversion of a religious building into pubs and restaurants), spatial layout (e.g. the construction of high-rise buildings inside a low-rise historic precinct) or traditional materials (e.g. replacing traditional lime-based with cement-based renders). These interventions usually have negative impacts on the spirit of place.

Spirit of place conveys the cultural essence of a site encompassing the meanings of a place accrued through time and through its past and present uses. Expressed through the tangible built heritage, these intangible heritage values give the place its distinctive character. The spirit of a place resides in its authenticity, retention of which, as mentioned earlier, is an essential condition of heritage conservation. It is therefore imperative to first identify the authentic elements that define the character of a place and convey its spirit, and, second, to ensure that through the conservation process these elements are maintained, safeguarded and celebrated.²

2. Adapted from Laurence Loh. "Conveying the Spirit of Place." *Asia Conserved: Lessons Learned from the UNESCO Asia-Pacific Heritage Awards for Culture Heritage Conservation (2000-2004)*. UNESCO Bangkok, 2007.

F

PREREQUISITES FOR CONSERVATION OF ALL SITES

There are a number of basic prerequisites for safeguarding the authenticity of heritage sites that are common to all types of heritage sites in all parts of the world. They are:

1. Establish a knowledge base through investigation

Cultural heritage is a repository of knowledge. To ensure that the heritage property retains and realizes its potential as a knowledge resource, it is incumbent on the site manager to determine and investigate the different dimensions and aspects of the site's authenticity. Common issues to consider in this regard include:

- The need to use culturally appropriate, credible and truthful sources of information on authenticity
- The value of cultural mapping to provide scope and context and to establish a fundamental baseline for all other steps
- The benefits of rapid appraisal of site condition and the use of non-invasive techniques

2. Safeguard authenticity and assure sustainability of the heritage resource

While it is imperative that heritage properties are considered and judged within the cultural contexts to which they belong, as called for in the Nara Document on Authenticity, some other fundamental issues concerning the maintenance of authenticity should also be addressed, including:

- The need for assessment of carrying capacity of the site
- Design and enforcement of defensive regulations to protect heritage
- The need for planning to manage processes of change
- Creative financing and incentive mechanisms to aid conservation

3. Assess and mitigate impacts threatening the heritage resource

To safeguard the authenticity of heritage resources in the face of threats from development, disaster or other scenarios of external change and to negotiate a balance between the forces of change, progress and conservation in ways that maintain this authenticity and preserve the meaning of heritage to the community, a system of Cultural Heritage Impact Assessments (CHIA) should be implemented for all types of heritage sites. The fundamental principles for CHIA are:

- CHIA should be implemented as early as possible within the project cycle
- CHIA should be carried out by professionals in the cultural heritage field with training and experience in CHIA
- CHIA should include public consultation and provide for community involvement at all stages
- CHIA should provide for ways of mitigating potential impacts that may compromise the cultural resources

4. Ensure continuing life in the community for the heritage resource

In accordance with Article 5 of the *UNESCO Convention concerning the Protection of the World Cultural and Natural Heritage* (1972), which encourages States Parties to the Convention to “adopt a general policy which aims to give the cultural and natural heritage a function in the life of the community”, universal issues concerning the relationship between heritage sites and society which must be addressed at all types of heritage properties include:

- Definition of social aspirations for heritage
- Enhancement, empowerment and enabling of communities to participate in the conservation and sustainable exploitation of heritage resources
- Socialization of the conservation process
- Localization of conservation stewardship
- Inculcation of awareness and education among community, politicians, planners contractors/builders, tourism industry
- Highlighting of the benefits and dangers of cultural tourism

G

ASIAN ISSUES

There are some issues which, although applicable to all types of heritage sites, are specific to or particularly relevant to the Asian context.

1. Cultural diversity and shared heritage

Many countries in Asia are custodians of important heritage sites reflecting ethnicities, religions and cultures different from those of the modern state. It is not unusual, for example, for Islamic nations to have within their borders valuable Hindu and Buddhist sites. The Nara Document on Authenticity states that cultural heritage diversity exists in time and space, and demands respect for other cultures and all aspects of their belief systems. It is therefore incumbent on modern states to preserve and protect the heritage of other religions with the same standards and rigor which they apply to their own.

Similarly, modern Asian states often incorporate indigenous and minority cultures with their own rich and valuable heritage. As stated in the Nara Document on Authenticity, in cases where cultural values appear to be in conflict, respect for cultural diversity demands acknowledgment of the legitimacy of the cultural values of all parties. States have a universal responsibility to conserve this heritage, with the cooperation of its owners. They must ensure that it is interpreted in a way that provides minorities with a sense of their inclusion and the rest of the world with a full and correct understanding of its sources.

2. Skills and capacity

Rapid modernization and urbanization in the region has resulted in the decline and, in some cases, loss of traditional building crafts, artisan skills and materials production. The traditional master-apprentice teaching system is breaking down throughout the region. There is an urgent need to provide support in these areas through training, institutional support and innovative approaches. Support should involve bringing these two groups together on-site and in traditional teaching environments and learning spaces.

Education for conservation professionals and site managers falls short of these requirements throughout most of Asia. Well-meaning attempts are made to preserve the heritage of the region but these cannot succeed without adequate background knowledge and professional training. Attention must focus on developing programmes relevant to Asia, with flexible duration, regional exchange and learning by best practice examples.

3. Heritage custodianship

Custodianship of heritage sites should, so far as possible, stay in the hands of traditional custodians who should be empowered and assisted to carry out authentic conservation.

“Responsibility for cultural heritage and the management of it belongs, in the first place, to the cultural community that has generated it, and subsequently to that which cares for it.”
(*Nara Document on Authenticity*, Article 8)

4. Infrastructure and traffic pressures

More than any other type of infrastructure development, the expansion of road networks and other infrastructure works associated with development in rural areas of Asia is impacting on archaeological sites, cultural landscapes and heritage monuments. It is important that a system of cultural impact assessments be developed for Asia to precede all infrastructure developments in order to identify threats to heritage and find ways to mitigate damage.

5. Disasters and risk-preparedness

The Asia region is vulnerable to a range of potential natural and man-made disasters which can impact severely on all forms of cultural heritage, including living or intangible heritage. In addition, experience has shown that post-disaster recovery can pose just as great a threat to heritage. Many post-disaster reconstruction measures have irretrievably compromised the authenticity of cultural heritage. Measures for risk preparedness as proposed by the *Kobe/Tokyo Declaration on Risk Preparedness for Cultural Heritage* of 1997 and reinforced by the *Kyoto Declaration 2005 on Protection of Cultural Properties, Historic Areas and their Settings from Loss in Disasters*, and as recommended by the ICCROM manual and training kit must be integrated into the cultural resource management policies of the region. These methods should be based on sustainable techniques and financial mechanisms that are sensitive to local skills and indigenous knowledge systems and that incorporate community participation. The importance of indigenous knowledge and participation of local communities in developing and implementing risk management plans was again highlighted during the *Thematic Session on Cultural Heritage Risk Management* at the 2nd World Conference on Disaster Reduction in Kobe, Japan in January 2005.

6. First Principles for Conserving Built Heritage in Asia and the Pacific

These approaches to conservation in Asia can be seen in an integrated way in successful heritage conservation projects such as those recognized by the UNESCO Asia-Pacific Heritage Awards for Culture Heritage Conservation. Such exemplary projects encapsulate a set of five powerful “first principles” that encapsulate the range of Asian conservation issues which have evolved and been validated through professional practice over the past two decades. They are:

- Principle 1: **Collective mapping of cultural space**, its hierarchies, symbolic language and associations is a prerequisite for appropriate and successful conservation.
- Principle 2: Tangible cultural expressions derive their origin, value and continuing **significance from intangible cultural practices**.
- Principle 3: **Authenticity**, the defining characteristic of heritage, is a **culturally relative attribute to be found in continuity**, but not necessarily in the continuity of material only.
- Principle 4: The conservation process succeeds when histories are revealed, traditions revived and meanings recovered in a **palimpsest of knowledge**.
- Principle 5: **Appropriate use of heritage is arrived at through a negotiation process**, resulting in a life-enhancing space.

Together these principles affirm a set of professional norms which have arisen out of a distinctive Asia-Pacific physical and sociocultural space, but which have universality in application. These norms are fully reflected in the Hoi An Protocols.

Details on these First Principles, as well as the UNESCO Asia-Pacific Heritage Awards for Culture Heritage Conservation, are provided in Annex C.

H

SITE SPECIFIC METHODOLOGIES FOR ASIA

I. CULTURAL LANDSCAPES

1. Definitions

A cultural landscape is a geographic area, including both cultural and natural resources and the wildlife or domestic animals therein, associated with a historic event, activity, person or exhibiting other cultural or aesthetic values.

There are three general types of cultural landscapes, not mutually exclusive. The most easily identifiable is the clearly defined landscape designed and created intentionally by human beings. This embraces garden and parkland landscapes constructed for aesthetic reasons, which are often, but not always, associated with religious buildings and ensembles.

The second category is the organically evolved landscape, a relic or living landscape that results from an initial social, economic, administrative, and/or religious imperative and has developed its present form by association with and in response to its natural environment. Such landscapes reflect that process of evolution in their form and component features.

The final category is the associative cultural landscape. The value of such landscapes is in the powerful religious, artistic or cultural associations of its natural element rather than in its material aspects, which may be insignificant or even absent.

2. Framing Concepts

The experts consider that cultural landscapes arise from a long, continual process of interaction between humans and the natural environment. As such, they reflect organizing philosophies and perspectives of different cultures which must be understood and preserved.

Cultural landscapes are not static. Rather than protect the status quo, the conservation objective should be to identify, understand and manage, in a responsible and sustainable manner, the dynamics of those processes which influence their evolution.

Cultural landscapes in Asia are influenced by and imbued with value systems and abstract frameworks, such as cosmology, geomancy and feng shui, animism, as well as traditional, technological and economic systems. These systems must be identified and understood for the effective safeguarding of authenticity of the landscapes.

3. Threats to Preservation

The risks to cultural landscapes in Asia are often different from other parts of the world; they reflect a combination of specific environmental/climatic impacts, local pressures to upgrade the built and rural environment, and commercial development pressures.

Conservation of cultural landscapes must negotiate between the needs of authenticity and the economic imperative and potential realities of Asia.

It must also understand the implications of the particularly Asian combination of extreme weather and environmental conditions with existing levels of administrative preparedness, political will and technical know-how.

4. Tools for Preservation of Authenticity

4.1 Identification and Documentation

- (1) Identification and inventory of the components of cultural landscapes should include intangible aspects as essential elements, which in Asia are often integral to authentic meaning and sense of place. Documentation should combine historical research with intensive field investigation in order to fully record existing conditions within a landscape. The result should be a clear statement of what makes a landscape significant and how it can be preserved.
- (2) Methodology for documentation and approaches to cultural landscape preservation and management are presented in detail in such documents as the US National Park Service Preservation Brief 36: Protecting Cultural Landscapes, the *ICOMOS Florence Charter on Historic Gardens*, the report of the Asia-Pacific Regional Workshop on Associative Cultural Landscapes, the *Oxford Declaration on Landscape*, the *UNESCO Recommendations Concerning the Safeguarding of the Beauty and Character of Landscapes and Sites* (1962) and Volume 7 in the World Heritage Papers series entitled *Cultural Landscapes: the Challenges of Conservation*. There is, however, a pressing need for adaptation of international standards to more closely fit the needs of Asian cultural landscape conservation.
- (3) Cultural landscapes are comprised of multiple elements in a meaningful balance; decisions regarding conservation must aim to identify and preserve this complex and delicate balance and not destroy authenticity by stressing one component at the expense of others. A cultural landscape can include monuments; but whether with or without them, the landscape is the essential element requiring conservation.
- (4) Accurate and meaningful mapping of cultural landscapes is a crucial step in the conservation process, particularly where the term is not well understood or there are inadequate legal mechanisms for their protection. Whichever landscape mapping technique is adopted, collection and correlation of data requires a multidisciplinary approach and will include, as a minimum, consideration of earth sciences, biodiversity, visual and sensory perception, historical time mapping and cultural contexts.

4.2 Safeguarding Tangible Aspects

- (1) After documentation, it is essential that a preservation or management plan be designed which takes cognizance of those heritage values which give the cultural landscape significance. Preservation planning is required to ensure that the authenticity of cultural landscapes is preserved. A programme should be designed and implemented which includes the following components: historical research including period plans; inventory and documentation of existing conditions with plans; site analysis and evaluation of significance and integrity; development of a cultural landscape management plan; strategy for ongoing maintenance and preparation of a record of treatment and future research recommendations.
- (2) Management of risks must acknowledge and employ often inadequate/underdeveloped administrative and legal mechanisms for conservation existing in the region. Integration with existing statutory planning tools can therefore often be one of the most effective ways to safeguard Cultural Landscapes, or at least to ensure notification of potential destructive or damaging development proposals.
- (3) Dismemberment must be discouraged by practical means. Alternatives should be explored to minimize the effect of existing dismemberment, including such methods as replication, reconstruction, relocation, etc. and the introduction of legislation to control the appearance, scale and style of future building within a landscape.
- (4) Reuse of (parts of) cultural landscapes must be limited to uses that do not compromise any of the components which make them authentic.
- (5) The diversity of Asian cultural landscapes requires multi-disciplinary and inter-sectoral conservation initiatives, and therefore, all plans for conservation of cultural landscapes should arise from and involve the pertinent communities.
- (6) Science and technologies employed should include Asia – specific methods such as community ideas of natural balance and replication of cosmologies in the landscape.
- (7) Because it is a destructive tool, archaeological excavation should be carried out only after in-depth research and baseline study. It should be carefully designed to answer specific questions about a landscape. Overuse of small scale testing is destructive and should be discouraged as a research tool.
- (8) Emphasis should be placed on the use of non-invasive tools in the study, management and conservation of cultural landscapes, including the development of GIS programmes, remote sensing, aerial photographic analysis and cultural impact assessment.

4.3 Safeguarding Intangible Aspects

- (1) In Asia it must be recognized that many components of cultural landscapes are intangible and/or impermanent. As such, it is necessary to document and understand the organic relationships between the physical components of the landscape and the intangible practices and values which impart cultural significance to a landscape.
- (2) Sources of information must be credible at the local level and include material which is locally generated and is manifested in varied forms and media, such as myth, oral history, village records, etc.
- (3) The spatial integrity of a cultural landscape cannot always be sharply defined and can change over time. The landscape recognized as relevant by its inhabitants is that which

reflects the negotiated balance between environmental and cultural realms. This fact must be accommodated in planning management and legal protection.

4.4 Heritage and the Community

- (1) The concept of cultural landscape is relatively new to the heritage world as a whole and particularly to Asia. As such, public education programmes are essential to cultural landscape conservation.
- (2) The listing of World Heritage sites is just one aspect of engaging public awareness of cultural landscape issues. Ultimately, the idea of cultural heritage is rooted in a sense of place and a sense of self-identity. These should be promoted even in areas without World Heritage status.
- (3) Cultural tourism development of cultural landscapes is unavoidable; an important part of the preservation process is to inform visitors of the value of the landscape, the features which make it authentic and the responsibility of visitors to safeguard it. On-site education must be more than just historical narrative.
- (4) Asian cultural landscapes are frequently inhabited and or cultivated by local populations; it is important that many of the tasks of conservation be given to these communities, with appropriate training and supervision, in order that they can consolidate their own heritage.
- (5) The intention in conserving cultural landscapes is to safeguard them, not just as historical evidence, but as living systems and possible future templates for cultural development. Working landscapes should continue to be economically viable within the framework of authenticity.

II. ARCHAEOLOGICAL SITES

1. Definitions

An archaeological site comprises any combination of structural remains, artefacts and ecological elements within a culturally modified soil matrix. A site may lie entirely beneath the surface or appear partially above it. It may be fully or partially excavated or it may be known only through textual reference or subsoil or remote sensing.

2. Framing Concepts

Archaeological sites are comprised of many components with conflicting preservation requirements held in a delicate balance by a soil matrix. There is also inevitable uncertainty regarding the nature and extent of buried archaeological deposits. The use of multiple dimensions of authenticity is therefore required. The significance and authenticity of archaeological sites can be assessed in terms of:

- the degree of our understanding of the probable limit and extent of the site;
- the degree of our understanding of the chronology of the site through stratigraphy and dating; and
- the extent to which the site has been encroached upon or damaged by agriculture, natural erosion, partial archaeological excavation and/or construction.

3. Threats to preservation

- (1) The exact location and limits of archaeological sites are, by definition, often not clearly visible; as a result, sites are particularly at risk of encroachment and dismemberment with an inevitable loss of authenticity.
- (2) Archaeological sites are often located in places which had value in the past and are still regarded as valuable. This means there are often continuing and long-term pressures for use, often incompatible with conservation, of these locations. Examples include places of strategic military value, religious or cult value and coastal areas with development potential.
- (3) There is a danger that the inherent value and significance of an archaeological site will be judged on the basis of what can be seen above the surface of the ground. Under-valuing archaeology without a built or monumental element fails to recognize that authenticity and value can equally lie in the potential for a site to inform us about the past.
- (4) Archaeology can be a destructive science. Although it has the power to inform us about the past, it also has the power to rob us of evidence and deny us a second look. This potentially damaging aspect of archaeological practice must be acknowledged and understood by those who design, implement and authorize field programmes.
- (5) The traditional agricultural practices of Asia can impact negatively in many ways on archaeological sites. Excavation of soil from one area for use in other fields can destroy archaeological deposits and relocate material resulting in loss of context. Similarly, the

construction of terraces, bunds and channels as part of paddy fields or other field preparation may have direct impacts on buried remains, particularly on shallow archaeological sites. The regular alternation of wet and dry cycles associated with rice cultivation may also adversely affect archaeological deposits, particularly if they occur close to the surface. Artefacts may shift position, the soil matrix in which they occur can chemically change and the fabric of ceramics in particular can degrade. The effects on archaeological material of chemical fertilizers and insecticides are not fully understood; corrosion and decomposition of metal and ceramic fabrics may result.

4. Tools for Preserving Authenticity

4.1 Identification and Documentation

- (1) Regional and local survey methods which give as complete a picture as possible of the location and extent of archaeological sites are an essential first step in managing and preserving the archaeological record. Survey reconnaissance methodology is highly developed in many countries and yet still underutilized in Asia as a whole. This is due, in part, to the special requirements of survey in the tropics and semi-tropics where overseas methods cannot be employed. There is a need for a consensus on methods and standards for the region in order to expand the archaeological baseline for Asia.
- (2) The use of GIS (Geographical Information System) is highly recommended as it provides the ideal tool for collection, manipulation and interpretation of such baseline mapping data.
- (3) Non-invasive techniques such as aerial photograph analysis, remote sensing, chemical soil studies and photogrammetry should be employed whenever possible to acquire data regarding the nature and extent of archaeological sites without loss of site integrity.
- (4) Research, site documentation and archives written in local languages should wherever possible be made available in translation to make data available to a wide audience. Similarly, Western scholars and researchers should aim to translate as much of their work as possible into the relevant local language.
- (5) In order to maintain authenticity in conservation of an archaeological site it is important to build up sample collections of all building materials such as bricks, tiles, mortars and stone. These should be properly labeled, catalogued and stored in local museums or other designated locations.

4.2 Safeguarding Tangible Aspects

- (1) Support should be given to the introduction of comprehensive legislation on the preservation of archaeological sites. Such legislation must be predicated on an assumption of preservation *in situ* yet have the flexibility to integrate change and advanced research when required
- (2) Protective zoning of archaeological sites as areas of special scientific and/or heritage interest within existing planning legislation is another tool which, if enforced, can help protect sites and their buffer areas.
- (3) As stated above, GIS is a valuable conservation and site management tool. It has the additional advantage that it can be used to integrate archaeology into regional development frameworks. This allows archaeological potential to be mapped as a development variable.

- (4) Within sites, the concept of zoning can play an important role. The use of a hierarchical system of zones with different levels of protection acknowledges the different needs of the various elements of a site such as heritage and landscape protection zones, environment conservation zones, archaeological research zones and monument management zones.
- (5) Archaeological impact assessment should be a requirement when any type of infrastructure development is proposed near an archaeological site or in an area of archaeological potential. The assessment should focus not only on direct impacts which could adversely affect the site, but also on indirect impacts which can alter the micro-environment of the soil in which a site lies. Assessment should use a package of research and field techniques appropriate for the region in order to identify sites and to assess the impacts which development will have on them. Assessment should then recommend measures to mitigate unacceptable impacts, including, if necessary, complete preservation *in situ*.
- (6) A multidisciplinary approach is needed for a comprehensive reconstruction of the past from archaeological sites. Conventional archaeological methodology should be augmented with input from as wide a range of specialists as is applicable. Effective preservation of the authenticity of our archaeological sites will be assisted by having a broad understanding of the resources.
- (7) Custodians of archaeological sites must develop work plans, with the assistance of specialists, designed to preserve, maintain and present sites to the public. Work plans should include implementation schedules and designate those responsible for specific tasks. Detailed records should be kept of all interventions and processes carried out in accordance with the work plan.
- (8) There may be circumstances when reburial of archaeological sites is necessary in order to protect them from the elements and/or vandalism. Full documentation should be carried out before reburial and the lateral limits of site components must be clearly surveyed and marked on the new ground surface.
- (9) Support should be given in whatever way possible to the local and overseas training of staff from local cultural and museum institutions. Training should inculcate an understanding of the concept of authenticity and its relevance to local archaeological sites. Ways in which this authenticity can be preserved at a grass-roots level should be at the core of training programmes.
- (10) Looting and illegal excavation of archaeological sites to feed the illicit market for antiquities is a constant problem facing site managers. The planning for every archaeological site must include assessment of security needs and a commitment to a protective strategy based on community involvement, education and regular inspection.

4.3 Safeguarding Intangible Aspects

- (1) The authenticity of archaeological sites is directly correlated to their capacity to retain cultural memory of events, ideas, beliefs, or artistic and literary works of outstanding universal significance.
- (2) Most of any archaeological site is buried beneath the ground and only a partial excavated record is on view. Managers of sites must devise ways to preserve the “readability” of such remains and to maximize their potential to present an historical time-line to visitors, linking the past to the present.
- (3) The multi-period stratigraphy of soils, debris and building periods presents a complex palimpsest of time which must not be oversimplified by, for example, the reconstruction of

a site to one period ignoring all others.

4.4 Heritage and the Community

- (1) Emphasis should be placed on the educational function of the local museum or cultural offices in increasing the interest of the local community.
- (2) The trend in Asia for army bases or related military compounds and structures to be established on archaeological sites must be reversed.
- (3) Many archaeological sites in Asia have a continuing religious function with shrines, temples, pilgrims and festivals. Ways must be found to accommodate such uses within a conservation framework.
- (4) Archaeological sites can pose dangers to the public if they are not properly managed. It is important that potential risks and fragile elements be fenced or otherwise made inaccessible in order to protect visitors to the site and the integrity of the site itself.

III. UNDERWATER CULTURAL HERITAGE SITES

1. Definitions

For the purposes of the *2001 UNESCO Convention on the Protection of the Underwater Cultural Heritage*, underwater cultural heritage means all traces of human existence having a cultural, historical or archaeological character which have been partially or totally underwater, periodically or continuously, for at least 100 years such as:

- sites, structures, buildings, artefacts and human remains, together with their archaeological and natural context;
- vessels, aircraft, other vehicles or any part thereof, their cargo or other contents, together with their archaeological and natural context; and
- objects of prehistoric character.

All have been preserved by the matrix of water, sand and mud which ultimately overtook them or in which they came to rest.

2. Framing Concepts

It is acknowledged that the physical context in which underwater archaeology is embedded means that particular and exacting approaches and methodologies are needed to ensure retention of authenticity *in situ* and during excavation and presentation.

3. Threats to Preservation

- (1) Underwater sites are at risk from actions which affect the matrix in which they are held, altering the delicate balance that enables preservation. These actions can be natural (storms) or anthropogenic (dredging, river diversion changing inlet dynamics); and can result in chemical change/aerobic change or physical disturbance of archaeological remains.
- (2) Damage may be caused by uninformed fishermen and recreational divers who unintentionally interfere with archaeological deposits or alter the fragile environment at sites.
- (3) Underwater sites are at great risk from organized looting whether by individuals or commercial salvage companies seeking antiquities to sell on the international market.
- (4) Direct impacts on archaeological sites result from offshore development involving dredging, piling and other site formation works or for sand and gravel extraction.
- (5) Adjacent onshore activities and development can also pose threats to underwater cultural heritage by releasing sediment, burying sites under dumped dredging spoil, altering the chemical environment and/or introducing pollutants.
- (6) The commercial fishing industry threatens underwater archaeological deposits by trawlers scraping the sea floor.

4. Tools for Preserving Authenticity

4.1 Identification and Documentation

- (1) GIS is a particularly valuable tool for recording and protecting underwater heritage sites. It allows archaeologists and managers to record and assess the development of the programme and to monitor the status of sites. It gives excellent visual representation of numerical and visual data which can be of special value on underwater sites with limited access and visibility.
- (2) Limited use should be made of intrusive investigative methods, with an emphasis on survey over recovery. Sampling techniques employed must have minimal impacts and follow the ethic of least damage and reversibility of procedures. This is achievable, if expensive, with the substantial advancements being made in remote sensing technology.
- (3) The urgency is to document and protect, not to remove underwater cultural heritage; the goal is *in situ* preservation to maintain the delicate equilibrium of heritage resources in their matrix.
- (4) Underwater archaeologists must be the only persons authorized to plan and carry out underwater archaeological investigations. Oceanographers, salvage operators, dive tour operators, treasure hunters and others may have varying roles to play in discovering sites and managing them, but not in their recording and excavation.
- (5) The intertidal zone comprises the area between the levels of high and low water which is subjected repeatedly to periods of exposure and submergence. The occurrence of archaeological material in this area includes inundated land sites, hulks, remains associated with the wharfage of vessels and shipbuilding and deposits of artifacts lost during landings and unloading. Special methodologies must be adopted to locate and document these sites which are alternately land and underwater archaeology.
- (6) The recruitment of oil exploration companies to assist governments to locate underwater cultural heritage sites in conjunction with their work will be an important objective

4.2 Safeguarding Tangible Aspects

- (1) Special reference should be made to the *Annex* of the *2001 Convention on the Protection of the Underwater Cultural Heritage* to ensure the maintenance of authenticity during and resulting from archaeological excavation.
- (2) When an important underwater site is identified there is often an issue of whether or not to disclose its precise location to the public. Disclosure can result in looting and unintentional damage by amateur archaeologists and commercial divers. If site locations are going to be made public there must be some way to restrict access.
- (3) Cultural material removed from the seabed poses special conservation problems due to the matrix in which it has been preserved. Planning is needed at the earliest stages to provide controlled environments preserved and the necessary processing to ensure that the information encoded in these finds is.
- (4) The provision of professional training courses for marine archaeologists, including the many amateur divers who make important contributions, is of great importance if investigations are to be carried out in a way that extracts the most information in an environmentally responsible manner.

- (5) Management and maintenance of underwater sites is necessary to preserve their authenticity. Mechanisms should be put in place in the form of an advisory committee or management board to control access to the site before and during investigations.
- (6) Management will include assuring the stability and integrity of exposed material and the release of information to the public; maintaining a surveillance system, actively monitoring the site, and mitigating threats to the site by stabilizing or recovering artifacts and archaeological information. Exploratory site testing may continue. After fieldwork is completed decisions will need to be made regarding the best way to “seal” the site.
- (7) *In situ* preservation consists of covering exposed portions of the site to diminish deterioration and the likelihood of damage from storms and human interference. Occasional site monitoring would be needed.
- (8) The financial advantages of proper investigation and creative museum display of underwater finds can be substantial. When this potential is shown by example, the community at large can see the long term and widespread benefits of preservation as opposed to the immediate benefits to only a few which result from the sale of looted antiquities.
- (9) A dive permit system is one option for controlling the impacts of divers on underwater cultural resources. It is a legally endorsed “user pays” system that generates revenue for conservation but denies free access to identified sites on the seabed. Experience has shown that this type of control is more appropriate when most of the community is made up of non-local tourist divers.
- (10) Charter owners, who might otherwise work against preservation efforts, have been enlisted as official heritage inspectors. This strengthens efforts by creating another group authorized to administer legislation. They provide feedback on sites and are empowered to prosecute those breaking the law.
- (11) A well-designed public information programme yields long-term benefits. Interest in ongoing exploration and best practice recovery plus the results of analysis of previous data means that the public continues to return year after year to learn more about underwater heritage. Release of information stimulates further interest leading to an informed and eager public.
- (12) Investigation of the underwater archaeological potential of an area should be part of the Cultural Heritage Impact Assessment system. Any development or works planned for offshore, intertidal or coastal areas should be assessed for impacts that may occur on archaeology. This includes desk-based background studies, geophysical surveys to identify seabed anomalies, dive inspection to clarify anomalies, assessment of potential impacts and recommendations to mitigate impacts.
- (13) Preservation of underwater cultural heritage requires planning and land use zoning tools. The extension of existing coastal protection zones should include intertidal and offshore areas. The creation of zoning designations for sites of underwater cultural heritage significance should also be considered. Other planning tools include the application of restrictions on land use in areas adjacent to underwater sites; areas where site formation or major engineering works would impact on the stability of underwater environments.
- (14) Underwater wrecks often have an international dimension due to the origins of vessels and their cargoes. Projects should be developed between colonies and former colonial powers and between historic trading partners that relate to this shared underwater cultural heritage.
- (15) Specialized courses for divers in underwater archaeology such as those offered by the

Nautical Archaeological Society (NAS) Training Programme should be supported to inculcate safeguarding values in the diving public.

- (16) Declaration of legally enforced “Protection Zones” around wreck sites or other underwater archaeological sites, marked by buoys, piles or floats, to restrict the number of visitors to sites, prevent accidental damage and discourage looting.

4.3 Safeguarding Intangible Aspects

- (1) The tangible artefacts at underwater heritage sites often have significant intangible aspects which have to be taken into account in the conservation and interpretation process. Cultural values or historical values, especially in sites associated with important events or traditions in the past, give an added layer of meaning to the physical objects and may also give a sense of identity or continuity with current sea-going or maritime practices.
- (2) Appropriate presentation and interpretation of the intangible aspects of underwater heritage may be facilitated in some cases by the preservation of the tangible artefacts in-situ. Similarly, strong interpretation schemes may even reduce the need to excavate or salvage the site, which may unduly disturb the area.
- (3) A distinction can be made between underwater archaeological sites and memorial sites. The latter is defined as a relatively recent site where the dead still have immediate descendants who would consider excavation invasive. Such sites should be maintained and made available for viewing but should not be excavated.

4.4 Heritage and the Community

- (1) There is a widespread perception that maritime archaeology is the realm of the academic world only, with little benefit filtering down from the academic to the public sector. It is incumbent on heritage professionals to make underwater archaeology accessible to the public.
- (2) The stakeholders in underwater cultural heritage are a particularly wide and diverse group, often with conflicting interests that need to be resolved:
 - The general non-diving public who feel unable to understand their underwater heritage but are keen to have it meaningfully interpreted
 - The local diving community who are often unwilling to cooperate because they may be gaining from sale of artifacts and/or dislike of authorities interfering
 - Local fishermen who usually are the first to discover underwater cultural heritage but exploit them for economic gain
 - The recreational diving tourist who wants maximum experience in a minimum time period
 - Commercial salvage companies whose aims conflict with preservation
 - Commercial dive charter and tourism operators who need to see that there can be commercial advantages and long-term benefits from preservation of underwater cultural heritage
 - Government sector agencies – the greater the intergovernmental cooperation that exists, the greater the public service profile
 - Archaeologists whose main concern is to document, interpret and preserve.
- (3) The idea of offering rewards to fishermen and recreational divers for revealing the locations of underwater sites can be looked into. Rewards could be gauged on the state of preservation of the site in order to discourage looting.

- (4) Public display of findings is important to raise community interest. Exhibitions should be not only in museums, but also in tourist venues such as hotels to create a wider forum for all stakeholders to see the results of underwater research.
- (5) Display and interpretation of underwater cultural heritage needs to be approached both on land and underwater. Coastal wreck trails with lookout points and information boards can increase awareness and concern for maritime heritage. This type of remote visitation is to be encouraged. Underwater wreck trails should be laid out with waterproof information sheets available and site markers with information about sites and correct on-site behaviour.

IV. HISTORIC URBAN SITES AND HERITAGE GROUPS

1. Definitions

An historic urban site or heritage group is made up of a number of related and spatially adjacent, or at least proximate, resources, all of which are individually of heritage value and/or which contribute to the overall heritage significance of the group.

2. Framing Concepts

The experts share the conviction that our historic urban sites form a rapidly dwindling resource under threat from economic development and change. Urgent action is needed to reconcile development and heritage and to integrate culture and sustainable development in a manner that retains the authenticity of historic urban cores. In this process attention must be paid to the special qualities, both concrete and abstract, which characterize the Asian urban tradition, and to their authentic preservation.

3. Threats to preservation

- (1) Threats to the preservation of Historic Urban Areas of Asian cities and towns come from various quarters. In particular, they face the loss of historic structures and replacement with new buildings as a result of economic pressures to develop valuable property.
- (2) Heritage resources in urban areas also face the slow decay of structural fabric due to lack of maintenance; as a result of shortages of funding, lack of interest and failure of owner/occupiers to appreciate the value of what may be humble components of a valuable urban assemblage.
- (3) There is a steady onslaught of pollution including chemical action on historical building materials, damage from vibration and settlement, changes in water levels and moisture etc. in the urban environment.
- (4) Heavy, uncontrolled traffic and polluting vehicles within and around historic urban areas pose a serious and immediate threat to the authenticity and integrity of heritage groups. Planning to reroute traffic, designate pedestrian areas, impose clean air policies and enforce a range of transport solutions should be a conservation priority.
- (5) The loss of traditional occupations and of the traditional economic – residential mix of the community which gave urban areas their authentic flavour. This includes the loss of artisan skills associated with traditional building construction and repair.
- (6) Development pressures related to tourism in an historic urban area pose a serious threat to a site's authenticity and integrity. Determining and respecting carrying capacity and development controls (such as zoning, land-use planning) should be conservation priorities.

4. Tools for Conservation of Authenticity

4.1 Identification and Documentation

- (1) Detailed documentation of urban morphology is a fundamental task. It must include recording and analysis of both the area's physical structure and its patterns of use, taking special care to distinguish both the palimpsest of historical patterns which make it significant and the current pattern. Documentation should also include details of access, infrastructure and transport within and near the heritage area.
- (2) Documentation should recognize the total ensemble including less significant vernacular architecture and not give priority to monuments and listed buildings. In this exercise, the type and credibility of sources of information of authenticity will be especially important to consider.
- (3) The temptation to separate small picturesque architectural ensembles from their larger context should be avoided; the process should aim to demarcate larger contiguous entities for conservation using historical social and economic contexts to define these entities.
- (4) Inventory at a minimum "core" level of all components of the heritage group, both physical and social, as well as all details of each component, recognizing that the specific "personality" of the site is to be found in the details. Several techniques of inventory may be employed including building survey, photogrammetry and GIS. The archive of this inventory constitutes one of the sources of information on authenticity of the site, informing conservation work.

4.2 Safeguarding Tangible Aspects

- (1) "Defensive" mechanisms such as planning zones or designation of historic precincts or special conservation zones with moratoria, or at least restrictions, on redevelopment can aid conservation of the integrity of historic areas.
- (2) Overall management plans are needed for historic areas to integrate conservation with urban planning and the provision of utilities and infrastructure. It is important to protect and safeguard the local sensibilities and Asian value systems of the inhabitants of these areas while planning for their conservation and upgrading.
- (3) Wherever possible, existing historic building stock should be conserved, upgraded and reused in sympathetic ways. The focus should be on assisting residents of properties to continue residential use. Continued residential use may not always be feasible or desirable, and former housing stock may need to be adapted for commercial or community use. This must not be done at the cost of displacement of populations and homogenization or commercialization of originally diverse precincts.
- (4) An historic assemblage is an organic entity and it will often comprise buildings representing different periods. No attempt should be made to restore all buildings to a single historic period; instead it is recommended that changes over time be made clearly visible so that the visitor can recognize the multiple layers and read the history of the group.
- (5) Heavy CBD (Central Business District) requirements should be directed into new development areas; no attempt should be made to try to cram such modern functions into historical areas beyond their carrying capacity.
- (6) It is important to identify and actively promote traditional and endangered local trades. The pattern of bazaars which makes up the ancient quarters of many Asian cities is in itself

a valuable heritage component. Planning and conservation must facilitate their continuing viability, where possible, in original buildings and locations.

- (7) The historic urban areas of most Asian cities have already experienced attrition; quarters or rows of historical buildings are interrupted by new, unsympathetic structures that compromise the heritage value of the assemblage. However, the replacement of modern intrusions with replicas of historical buildings or infill -buildings in traditional styles should be carefully considered.
- (8) Unlike discrete monuments or archaeological sites, living urban assemblages often have no institutional custodian. It is therefore important that an administrative and decision-making body be formed which combines local government, business and community representation with professional conservation and planning expertise. The function of this body is to plan long-term integrated conservation and urban improvement and to establish sustainable financing incentives and mechanisms.
- (9) Tourism offers opportunities for income generation for conservation efforts and for poverty alleviation within historic urban areas, if adequately managed. Tourism plans should be prepared which retain a mix of commercial and other uses, including residential, and do not allow tourist shops and facilities to dominate the historical precinct.
- (10) Any major infrastructure or development projects planned for urban historic areas or their environs should be preceded by a Cultural Impact Assessment, in order to identify any negative and cumulative impacts which may result.

4.3 Safeguarding Intangible Aspects

- (1) The elements that make the urban area recognizable, coherent and authentic are texture, streets, squares, blocks and buildings, in other words, the structure of space. Therefore, it is this structure of space which must be preserved as the skeleton of the conservation plan. Urban textures are the basic material for building a city and thus conserving a city. They include regularity of proportion, density, repetitiveness, grain and directionality.
- (2) The structure of space in an Asian urban setting is hierarchical: streets are ritual paths, squares are sacred or cultural places. In this structure of space the edges are linear elements which constitute the physical boundary of historic towns and frame the continuity of the entire urban fabric. Gates and sometimes buildings act as openings into this urban wall. The authenticity of both buildings and entire blocks is therefore paramount.
- (3) The historic urban fabric has evolved over centuries and is a reflection of the distinctive culture and value system of its residents. If the lifestyles and traditional characteristics are destroyed the conservation of the buildings will be nothing but a theatre prop, devoid of the flavour and value system that produced the special attributes of historic cities. In view of the needs of contemporary living and the evolving character of living cities, the focus on striking a balance will be paramount. Thus ongoing discussions and discourse transfer of the community's value system from one generation to another will be an important ingredient of the conservation strategy.
- (4) Preservation of the intangible cultural heritage of traditional towns requires that knowledge be transmitted from teacher to pupil and from master to audience. It is therefore important that authentic spaces and venues for transmission be set aside and protected; ritual spaces, institutions, schools, performance venues and other such spaces.
- (5) The traditional trades and inherited occupations of historic towns imbue the built environment and its spaces with life. These economic activities are integrally linked to social and familial

groupings and create a pattern of intangible life styles, tools and work environments which are reflected in the shape, plan and layout of the townscape. They should be documented, studied and supported as essential components of cultural authenticity.

4.4 Heritage and the Community

- (1) A high level of public awareness regarding the importance of historic urban heritage areas is a prerequisite for ensuring their safeguarding. The authenticity and integrity of such areas will be safer in the hands of those with a sense of pride as custodians and owners of unique heritage buildings.
- (2) Decision making regarding the conservation of historical urban areas should involve a wide range of stakeholders from administrative and political levels, the community, business and professional people in order to spread an appreciation of heritage values.
- (3) The economic future of urban historic areas is integrally tied to development of managed tourism. Cultural tourism creates new pressures on these areas which can only be mitigated by effective public-private cooperation between stakeholders. The UNESCO Lijiang Models of Cooperation for the Development of Sustainable Tourism in Asia and the Pacific supply an effective and regionally appropriate tool for engendering this cooperation.
- (4) Historic urban centres are living entities and those whose lives lend them vigour should be supported and enriched by the conservation process. Conservation professionals should work with community programmes and activists to educate the public about the value of their heritage and the ways in which they can be involved in and benefit from its preservation.

V. MONUMENTS, BUILDINGS AND STRUCTURES

1. Definitions

This category encompasses individual built heritage resources and architectural complexes in their setting which are deemed to possess heritage significance and have been or will be listed or declared for protection and conservation.

2. Framing Concepts

The authenticity of monuments, buildings and structures is integrally linked to the temporal narrative embedded in their fabric. Understanding the chronological development of a monument and the multiple and complex structural, spatial and decorative layers which result is essential to the conservation of authenticity.

The experts hold that successful and authentic conservation of monuments, buildings and sites can best be achieved by giving them a contemporary context. They should be accessible to the community, both physically and in terms of interpretation and display.

3. Threats to Preservation

- (1) Individual monuments and complexes face numerous threats to preservation and authenticity including demolition or dismemberment in the face of development, structural decay due to disinterest and neglect and erosion of fabric as a result of pollution and environmental impacts.
- (2) Unintentional threats to authenticity result from inappropriate and misguided conservation efforts. The urge to beautify and improve the appearance of a building can lead to the removal of original elements and their replacement with new ones in comparable modern materials. The result can be, for all intents and purposes, a completely new and inauthentic structure.
- (3) The integrity of a monument can be challenged by loss of or damage to its historical setting. Encroachment by modern Asian cities on their monuments must be controlled by the implementation of planning legislation and byelaws. Similarly, the original setting of rural monuments should be documented and their boundaries researched and enforced to prevent their gradual erosion.
- (4) Renovation and reconstruction of monuments and historical buildings in order to legitimize regimes and to substantiate ethnic or religious claims is an unacceptable use of conservation efforts.

4. Tools for Preserving Authenticity

4.1 Identification and Documentation

- (1) Detailed historical research and documentation of past interventions and present condition of a building or monument should culminate in a statement of its significance, i.e. a description of those irreplaceable values which give it heritage meaning and which must be preserved throughout any subsequent interventions.
- (2) It is important to establish appropriate databases to serve as a baseline for use in the implementation of conservation projects which maintain authenticity. These data sets should include the following:
 - Environmental information
 - Grounds / soils information
 - Geological and seismic data
 - Historical information
 - Ownership details
 - Architectural details
 - Functions analysis
 - Stylistic analysis and description
 - Structural assessments (status, damage, mechanisms)
 - Materials assessments (characterization, decay, causes)
 - Archaeological materials
 - History of past interventions
- (3) All interventions carried out on monuments and buildings should be fully documented. All photographs, drawings and all notes, reports, analyses and diagnoses and other data gathered for a conservation project should be archived. Ideally, the final conservation report should be published in an authoritative scientific journal.
- (4) Samples of all original materials from the monuments such as bricks and roofing tiles taken from well documented and dated contexts should be collected for consultation when new materials are required for building conservation. Any new materials and mixtures used in conservation should be archived, with details of their use.
- (5) Minutes of all progress meetings held at the site should be archived along with monitoring records and any other accounts of works undertaken.
- (6) Decisions regarding the type and extent of intervention carried out as part of a conservation plan should only be taken after extensive research, expert discussion and weighing of conservation options. Intervention should be the minimum required to ensure the preservation of the heritage values and authenticity of a monument or building.

4.2 Safeguarding Tangible Aspects

- (1) Special reference should be made to the Burra Charter; this document is particularly relevant and meaningful with regard to maintenance of authenticity as part of the conservation of buildings, monuments and structures. The guidelines regarding preservation, restoration and reconstruction should serve as a basis for the decision making process.
- (2) Conservation of buildings and monuments should be carried out following a Conservation Plan designed to maintain the authenticity and integrity of the heritage resource. There are some basic components of such a Plan:

- The principle coordinator of a Conservation Project should be a conservation architect.
 - An expert team should be assembled (conservators, art historians, architects, archaeologists, material specialists, surveyors, soil specialists, engineers, laboratory experts, geotechnicians, etc.)
 - The work to be carried should be clearly defined and scheduled with responsible parties identified.
 - Investigation, analysis, diagnosis and design require the following: drawings, photographs, samples, laboratory tests, on-site testing and controlling, monitoring, working drawings, specifications, construction details, mixtures, execution control, etc.
 - Complete documentation of the building or monument is fundamental, including a detailed history of interventions.
- (3) A clear understanding is needed of the different levels of intervention available to conservation professionals and the criteria for selecting the appropriate minimum level in specific circumstances.
 - (4) Restoration of a monument to a specific period or reconstruction should only be carried out in exceptional circumstances when it is required to reveal or recover the heritage value of a site. It must be based on careful research and not conjecture.
 - (5) Relocation of a monument should only be considered as a last resort if preservation *in situ* is impossible. It should only be undertaken if a new location can be found which is sympathetic to the buildings period, form and function. The dismantling process should be overseen by a qualified conservation architect after exhaustive photographic, cartographic and materials documentation. The new site must be prepared before dismantling begins.
 - (6) Reconstruction of lost buildings on the basis of existing physical evidence, of similarity to other buildings and historical research should only be considered in exceptional circumstances and with expert consensus. The result can only be new buildings in old form, with a resultant loss of authenticity.
 - (7) Retention of historical building façades or features for incorporation into a modern structure should be discouraged as a conservation approach. The authenticity of a heritage site will rarely survive this sort of dislocation and alteration of setting.
 - (8) Particular care must be taken if conservation involves introduction of new materials. Compatibility in the use of new materials is fundamental to maintaining authenticity. Several types of compatibility must be considered to ensure that new materials do not impact negatively on a monument:
 - **Chemical compatibility:** the two materials should not react chemically (i.e. cement and sulfate) causing expansive phenomena
 - **Physical compatibility:** (i) the new and the old materials cannot have differing movement due to dilations under temperature variation. (ii) the iron content of new materials should not be much different from that of existing materials
 - **Mechanical compatibility:** The strength and stiffness of the new material should be equal to or lower than that of the original material.
 - (9) All new materials and construction must be identifiable as such and not presented as original. In order to achieve this all added new materials should be stamped with the date of use and all newly constructed parts of a structure should be clearly differentiated from the original.

- (10) Practitioners should aim to establish regional guidelines for best practice in conservation of specifically Asian building materials and methods, such as earth building, local brick, carved wood, marble carving and inlay, mirror inlay, mural painting, etc. These should conform to international charters accepted by UNESCO, ICOMOS, etc. but focus on Asian needs. Support of traditional building crafts and guilds is an integral part of this process.
- (11) For much of Asia, moisture is a serious conservation issue. Conservation projects should establish moisture controls including measurement of moisture content and distribution and should undertake the design of measures to reduce moisture resulting from rain from above and absorption from below ground.

4.3 Safeguarding Intangible Aspects

- (1) Traces of the intangible heritage of the past which are embedded in a monument can only be deciphered and read if we understand the “language” or “code”. It is the responsibility of heritage managers to explain this historical code to visitors in a way that reflects the authentic values of the site.
- (2) A monument creates or defines a sense of place simply by virtue of its presence; an otherwise unexceptional landscape takes on special meaning by association. It is important that conservation planning includes this associated space and does not neglect the environs of monuments and important buildings.
- (3) The religious activity and/or sacred elements associated with many monuments, buildings and structures contribute to their authenticity. These symbolic aspects may have guided the original design of a monument and be built quite literally into its fabric. The structure may also have acted as a stage or backdrop for a range of sacred activity which changed through history. These associations must be identified through research and reflected in the conservation of the site.
- (4) In a similar manner, the dedicated use(s) for which a monument or building was originally designed play an important part in our understanding of its authenticity. We must identify these uses and how they impacted on the design and plan of a monument and ensure that this information is reflected in conservation and interpretation.
- (5) Knowledge and practices concerning nature and the universe are built into the fabric and design of a monument. A building can therefore be read as a book of knowledge and traditional craftsmanship and skills. Interpretation of a monument should describe these knowledge forms and not merely focus on the finished products.

4.4 Heritage and the Community

- (1) A sense of ownership should be inculcated within the local communities living in and around heritage properties. If residents come to understand the qualities which make their monument both significant and special, they will prize this authenticity and support efforts to preserve it.
- (2) While many monuments have continuing religious, community or other uses which give them a sense of authentic purpose, there are many which lie dormant after conservation is completed. Creative ways should be found to reuse monuments and historical buildings which are economically viable and yet sensitive to the preservation of authentic features and settings. A special focus is needed to show that social benefit can result from conservation by finding uses that bring the community into close rapport with historical properties.

- (3) A pool of artisans with skills in a wide variety of traditional building and decorative techniques is required for the conservation and continuing maintenance of monuments and historical buildings. Although the range of specific skills will vary across the region, many places share a serious shortage of such talent and many crafts and specialist skills are dying out. Efforts must be made to support these crafts and to supply training and apprenticeship opportunities at the local and national levels if authentic workmanship and design are to be part of conservation efforts.

ANNEXES

CONSERVATION CONVENTIONS, CHARTERS AND GUIDELINES

UNESCO

- *Convention for the Protection of Cultural Property in the Event of Armed Conflict with Regulations for the Execution of the Convention* (UNESCO, 1954)
- *Recommendation on International Principles Applicable to Archaeological Excavations* (UNESCO, 1956)
- *Recommendation concerning the Safeguarding of Beauty and Character of Landscapes and Sites* (UNESCO, 1962)
- *Recommendation on the Means of Prohibiting and Preventing the Illicit Export, Import and Transfer of Ownership of Cultural Property* (UNESCO, 1964)
- *Recommendation concerning the Preservation of Cultural Property Endangered by Public or Private works* (UNESCO, 1968)
- *Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property* (UNESCO, 1970)
- *Recommendation concerning the Protection, at National Level, of the Cultural and Natural Heritage* (UNESCO, 1972)
- *Convention concerning the Protection of the World Cultural and Natural Heritage ("World Heritage Convention")* (UNESCO, 1972)
- *Recommendation concerning the Safeguarding and Contemporary Role of Historic Areas* (UNESCO, 1976)
- *Recommendation concerning the International Exchange of Cultural Property* (UNESCO, 1976)
- *Recommendation for the Protection of Movable Cultural Property* (UNESCO, 1978)
- *Recommendation on the Safeguarding of Traditional Culture and Folklore* (UNESCO, 1989)
- *Convention on the Protection of the Underwater Cultural Heritage* (UNESCO, 2001)
- *Universal Declaration on Cultural Diversity* (UNESCO, 2001)
- *Declaration concerning the Intentional Destruction of Cultural Heritage* (UNESCO, 2003)
- *Convention on the Protection and Promotion of the Diversity of Cultural Expressions* (UNESCO, 2005)
- *Vienna Memorandum on "World Heritage and Contemporary Architecture – Managing the Historic Urban Landscape"* (UNESCO World Heritage Center, 2005)

ICOMOS

- *Resolutions of the Symposium on the Introduction of Contemporary Architecture into Ancient Groups of Buildings* (ICOMOS, 1972)
- *Australia ICOMOS Charter for the Conservation of Places of Cultural Significance ("Burra Charter")* (1978; latest revision 1999)
- *The Florence Charter (Historic gardens and landscapes)* (ICOMOS, 1981)
- *The Declaration of Dresden on the Reconstruction of Monuments Destroyed by War* (ICOMOS National Committee of the German Democratic Republic, 1982)

- *Appleton Charter for the Protection and Enhancement of the Built Environment* (ICOMOS Canada, 1983)
- *Charter on the Conservation of Historic Towns and Urban Area* (ICOMOS, 1987)
- *Charter for the Protection and Management of the Archaeological Heritage* (ICOMOS, 1990)
- *The Nara Document on Authenticity* (Japan Agency for Cultural Affairs, UNESCO, ICCROM and ICOMOS, 1994)
- *Charter for the Protection and Management of the Underwater Cultural Heritage* (ICOMOS, 1996)
- *Principles for the Preservation of Historic Timber Structures* (ICOMOS, 1999)
- *International Charter on Cultural Tourism* (ICOMOS, 1999)
- *Charter on the Built Vernacular Heritage* (ICOMOS, 1999)
- *Principles for the Analysis, Conservation and Structural Restoration of Architectural Heritage* (ICOMOS, 2003)
- *Hoi An Declaration on Conservation of Historic Districts of Asia UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage* (ICOMOS, 2003)
- *Teemaneng Declaration on the Intangible Heritage of Cultural Spaces* (ICOMOS International Committee on Intangible Cultural Heritage, 2003)
- *Seoul Declaration on Tourism in Asia's Historic Towns and Areas* (ICOMOS, 2005)
- *Xi'an Declaration on the Conservation of the Setting of Heritage Structures, Sites and Areas* (ICOMOS, 2005)

Others

- *Athens Charter for the Restoration of Historic Monuments* (Athens Conference, 21-30 October 1931)
- *International Charter for the Conservation and Restoration of Monuments and Sites ("Venice Charter")* (2nd International Congress of Architects and Technicians of Historic Monuments, 25-31 May 1964; adopted by ICOMOS in 1965)
- *Kobe/Tokyo Declaration on 'Risk Preparedness for Cultural Heritage'* (International Symposium on 'Risk preparedness for cultural properties - development of guidelines for emergency Response', Kobe/Tokyo, 19-25 January 1997)
- *Istanbul Declaration on Intangible Cultural Heritage* (Third Round Table of Ministers of Culture, 2002)
- *Yamato Declaration on Integrated Approaches for Safeguarding Tangible and Intangible Cultural Heritage* (Japanese Agency for Cultural Affairs and UNESCO, 2004)
- *Kyoto Declaration 2005 on Protection of Cultural Properties, Historic Areas and their Settings from Loss in Disasters* (International Symposium "Towards the Protection of Cultural Properties and Historic Urban Areas from Disaster", Kyoto, Japan, 16 January 2005)
- *Recommendations of the Thematic Session on Cultural Heritage Risk Management* (2nd World Conference on Disaster Reduction, Kobe, Japan, January 2005)

GLOSSARY

Adaptation: Modifying a place to suit the existing use or a proposed use. (*Burra Charter* Article 1.9)

Assessment of significance: producing a succinct statement of significance summarizing an item's heritage values. The assessment is the basis for policies and management structures that will affect the item's future and will ensure retention of these values. (NSW Heritage Office)

Authenticity "depending on the type of cultural heritage, and its cultural context, authenticity": When applied to cultural heritage refers to the degree to which cultural values are truthfully and credibly expressed through a variety of attributes including, but not limited to:

- (a) Form and design;
- (b) Materials and substance;
- (c) Use and function;
- (d) Traditions, techniques and management systems;
- (e) Location and setting;
- (f) Language and other forms of expression;
- (g) Spirit, feeling and ritual;
- (h) Other internal and external factors.

(*Operational Guidelines for the Implementation of the World Heritage Convention* Paragraph 82)

Compatible use means a use which respects the cultural significance of a place. Such a use involves no, or minimal, impact on cultural significance. (*Burra Charter* Article 1.11)

Conservation: "All the processes of looking after a place so as to retain its cultural significance." (*Burra Charter* Article 1.4) "Conservation encompasses the activities that are aimed at the safeguarding of a cultural resource so as to retain its historic value and extend its physical life. There are conservation disciplines that address different kinds of cultural resources. All share a broad concept of conservation that embraces one or more strategies that can be placed on a continuum that runs from least intervention to greatest; that is, from maintenance to modification of the cultural resource." (*Parks Canada*) "All operations designed to understand a property, know its history and meaning, ensure its material safeguard, and, if required, its restoration and enhancement" (*Nara Document*).

Conservation plans: Plans setting out clearly the conservation needs, priorities and methodologies for a heritage property. They are used by custodians to guide their actions and the use of funds.

Cultural diversity: The manifold ways in which the cultures of groups and societies find expression. These expressions are passed on within and among groups and societies. Cultural diversity is made manifest not only through the varied ways in which the cultural heritage of humanity is expressed, augmented and transmitted through the variety of cultural expressions, but also through diverse modes of artistic and creative production, dissemination, distribution and enjoyment, whatever the means and technologies used. (*UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions* Article 4.1)

Cultural expressions: Those expressions that result from the creativity of individuals, groups and societies, past or present, and that have cultural content. (*UNESCO Convention on the Protection and*

Cultural heritage impact assessment: Systematic methodology for assessing potential impacts on heritage resources of proposed development or other actions. It is embedded in environmental legislation and carried out by heritage professionals who recommend and design mitigating measures to address impacts.

Cultural significance (*syn. cultural heritage value*): Aesthetic, historic, scientific, social or spiritual value for past, present or future generations. Cultural significance is embodied in the **place** itself, its **fabric**, setting, **use**, associations, meanings, records, related places and related objects. Places may have a range of values for different individuals or groups. (*Burra Charter* Article 1.2)

Cultural tourism: That form of tourism whose object is, among other aims, the discovery of monuments and sites. It exerts on these last a very positive effect insofar as it contributes - to satisfy its own ends - to their maintenance and protection. This form of tourism justifies in fact the efforts which said maintenance and protection demand of the human community because of the sociocultural and economic benefits which they bestow on all the populations concerned. (*1976 ICOMOS Charter on Cultural Tourism*)

Culture: Whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs. (*UNESCO World Conference on Cultural Policies, MONDIACUL, Mexico City, 1982*)

Fabric: "All the physical material of the **place** including components, fixtures, contents and objects" (*Burra Charter* Article 1.3).

Groups of buildings: Comprising groups of separate or connected buildings including towns or parts thereof which are noteworthy because of their architecture, their homogeneity, their place in the landscape, or historical, cultural, economic, social, political or ideological significance, whether abandoned, still-inhabited or newly-built.

Information sources: All physical, written, oral, and figurative sources which make it possible to know the nature, specificities, meaning, and history of the cultural heritage.

Intangible cultural heritage: The practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities, groups and individuals in response to their environments, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity. The "intangible cultural heritage" is manifested, *inter alia*, in the following domains: oral traditions and expressions, including language; performing arts; social practices, rituals and festive events; knowledge and practices concerning nature and the universe; traditional craftsmanship. (*UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage* Article 2)

Integrity: "The health and wholeness" of a heritage resource. A resource can be said to possess integrity when the values for which it was designated are not impaired or under threat; they are effectively communicated to the public; and are respected in all decisions and actions affecting the site (Parks Canada).

Interpretation: All the ways of presenting the cultural significance of a place (*Burra Charter* Article 1.17).

Maintenance: "The continuous protective care of the fabric and setting of a place, and is to be distinguished from repair. Repair involves restoration or reconstruction." (*Burra Charter* Article 1.5)

Management plans: Plans setting clearly the short and long term priorities and methodologies to be used to monitor, maintain and conserve the significance and authenticity of a heritage property.

Meaning: What a place signifies, indicates, evokes or expresses (*Burra Charter* Article 1.16).

Monuments: Architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings, and combinations of these features.

Patina: The sense of age or passage of time as reflected in the layers of visible change to fabric of a building or object.

Period restoration: "The accurate recovery of an earlier form, fabric and detailing of a site or structure based on evidence from recording, research and analysis, through the removal of later additions and the replacement of missing or deteriorated elements of the earlier period. Depending on the intent and degree of intervention, period restoration may be a presentation rather than a conservation activity." (*Parks Canada*)

Place: "Site, area, land, landscape, building or other work, group of buildings or other works and may include components, contents, spaces and views" (*Burra Charter* Article 1.1). Places may have a range of values for different individuals or groups.

Preservation: "Maintaining the fabric of a place in its existing state and retarding deterioration." (*Burra Charter* Article 1.6) "Preservation encompasses conservation activities that consolidate and maintain the existing form, material and integrity of a resource. Preservation includes short-term protective measures as well as long-term actions to retard deterioration or prevent damage. Preservation extends the life of the resource by providing it with a secure and stable environment." (*Parks Canada Preservation Guidelines*) "Preservation standards require retention of the greatest amount of historic fabric, including the historic form, features and details as they have evolved over time" (*Secretary of the Interior's Standards for Treatment of Historical Properties*)

Reconstruction: Returning a place to a known earlier state and is distinguished from restoration by the introduction of new material into the fabric. (*Burra Charter* Article 1.8); "recreation of vanished or irreversibly deteriorated resources" (*Appleton Charter for the Protection and Enhancement of the Built Environment*).

Redevelopment: "Insertion of contemporary structures or additions sympathetic to the setting." (*Appleton Charter for the Protection and Enhancement of the Built Environment*)

Rehabilitation: The modification, including adaptive re-use, of resource to meet various functional requirements such as safety, property protection and access while preserving the historic character of the structure.

Renovation: Refurbishing and/or adding to the appearance of an original building or elements of a building in an attempt to "renew" its appearance in keeping with contemporary tastes and perceptions of "conservation.

Replication: The copying of an existing structure in order to maintain aesthetic unity and harmony.

Restoration: "Returning the existing fabric of a place to a known earlier state by removing accretions or by reassembling existing components without the introduction of new material;" (*Burra Charter* Article 1.7) "to reveal the original state within the limits of existing material...to reveal cultural values and to improve the legibility of its original design." (*Management Guidelines for World Cultural Heritage Sites*)

Setting: "The area around a place, which may include the visual catchment" (*Burra Charter* Article 1.12). This includes natural and built aspects, fixtures and associated activities.

Sites: Works of human groups or individuals or the combined works of humans and nature and areas including archaeological sites, cultural landscapes planned or evolved over time through use or human events, environments of cultural significance, sacred geographies, and landscapes religious, artistic, historical or other cultural associations.

Statement of significance: The product of assessment of significance. It briefly summarizes an item's heritage value and clarifies why the item is important. The statement is an important part of the management of all heritage items and forms the basis for policies, management structures and all good heritage decisions which will affect the item's future. (*NSW Heritage Manual*)

Sustainability: The preservation and management of cultural heritage in such a way as to ensure that its fabric and values are safeguarded for the benefit of future generations.

Tangible cultural heritage: All resources that have some physical embodiment of cultural values such as historic towns, buildings, archaeological sites, cultural landscapes and objects.

Use: The functions of a place, as well as the activities and practices that may occur at the place. (*Burra Charter* Article 1.10)

First Principles for Conserving Historic Built Heritage

Successful heritage conservation projects, such as those recognized by the UNESCO Asia-Pacific Heritage Awards for Culture Heritage Conservation (see box), launched in 2000, reflect a consensus around a set of five powerful “first principles” guiding the conservation of the historic built heritage in Asia and the Pacific, which have evolved and been validated through professional practice over the past two decades. They are:

- Principle 1: **Collective mapping of cultural space**, its hierarchies, symbolic language and associations is a prerequisite for appropriate and successful conservation.
- Principle 2: Tangible cultural expressions derive their origin, value and continuing **significance from intangible cultural practices**.
- Principle 3: **Authenticity**, the defining characteristic of heritage, is a culturally-relative **attribute to be found in continuity**, but not necessarily in the continuity of material only.
- Principle 4: The conservation process succeeds when histories are revealed, traditions revived and meanings recovered in a **palimpsest of knowledge**.
- Principle 5: **Appropriate use of heritage is arrived at through a negotiation process**, resulting in a life-enhancing space.

Together these principles affirm a set of professional norms which have arisen out of a distinctive Asia-Pacific physical and socio-cultural space, but which have universality in application. These norms are fully reflected in the Hoi An Protocols.

Principle 1: Collective mapping of cultural space, its hierarchies, symbolic language and associations is a pre-requisite for appropriate and successful conservation.

Conservation professionals and students are taught that conservation work should begin with a thorough investigation of the building. By studying historical documentary evidence and *in situ* physical evidence in the building fabric itself, it is possible to come to an understanding of the evolved significance of the place and to identify character-defining elements of the site which must be conserved in the ensuing work.

Developing an understanding of the true spirit of place, and reflecting this understanding in the conservation process and product, is central to the mission of reanimating the heritage through conservation work. Only a truly participatory process, which is predicated on a broad-based cultural mapping exercise, can ensure a full understanding of a place. The mapping process reveals “which heritage is important”, “to whom” and “why”. It may identify heritage which was heretofore overlooked, or it may uncover other aspects or alternative readings of already-identified heritage. This sociocultural mapping process brings to light the heritage values which are inherent and often unspoken in a community, notably, social and spiritual values. On this basis, conservation work can be undertaken in an appropriate manner, with full cognizance of the issues at hand, adding a “how” dimension to the mapping exercise.

Beyond a purely technical approach to the research process, often dominated by the voice of the conservation expert, the UNESCO Asia-Pacific Heritage Awards winners bring in multiple voices, resulting in a collective mapping of cultural space, its hierarchies, symbolic language and associations. This allows for actualization of the principles espoused in the [2001 Universal Declaration on Cultural Diversity](#).

Principle 2: Tangible cultural expressions derive their origin, value and continuing significance from intangible cultural practices.

Tangible and intangible cultural expressions are interdependent. Any conservation project which privileges tangible over intangible values of a building risks stripping away the significance of the place, leaving only an empty shell.

Manifestations of intangible cultural heritage include oral traditions, performing arts, social practices, rituals, knowledge about nature, traditional craftsmanship and associations acquired through use. This living heritage provides not only the wellspring of cultural diversity, but in fact guarantees continuing expressions of creativity. Indeed, the [2003 Convention for the Safeguarding of the Intangible Heritage](#) makes provisions for the protection of tangible artefacts and cultural spaces which are associated with the manifestations of intangible cultural heritage. This allows for effective harmonization between the 2003 Convention and other international legal instruments, such as the World Heritage Convention.

Principle 3: Authenticity, the defining characteristic of heritage, is a culturally relative characteristic to be found in continuity, but not necessarily in only the continuity of material.

The Heritage Awards have shown that the conservationist's mantra of "do as much as necessary and as little as possible" is subject to interpretation in the context of cultural norms of the Asia-Pacific region. Anecdotal evidence illustrates that tensions can arise between conservation professionals who hold material authenticity sacrosanct and local stakeholders who call for renewing the material fabric to ensure the spiritual intactness of the place.

The [Nara Document on Authenticity](#), adopted in 1994, has articulated a middle ground which reflects a way of balancing the varying definitions of authenticity, reflecting diverse underlying values in the conservation process and product. The Nara Documents states that "It is thus not possible to base judgements of value and authenticity on fixed criteria. On the contrary, the respect due to all cultures requires that cultural heritage must be considered and judged within the cultural contexts to which it belongs."

The Nara Document further states that, "Depending on the nature of the cultural heritage, its cultural context, and its evolution through time, authenticity judgements may be linked to the worth of a great variety of sources of information. Aspects of these sources may include form and design, materials and substance, use and function, traditions and techniques, location and setting, spirit and feeling and other internal and external factors. The use of these sources permits elaboration of the specific artistic, historic, social and scientific dimensions of the cultural heritage being examined."

The Nara Document does not provide a license for cultural relativity, but rather, reaffirms the validity of a rational system for evaluating and consequently safeguarding various heritage values, one that is consistent within its own sociocultural system. In so doing, social, cultural and spiritual values may gain a foothold alongside artistic and historic values in the conservation process.

Principle 4: The conservation process succeeds when histories are revealed, traditions revived and meanings recovered in a palimpsest of knowledge.

In extreme, but increasingly common circumstances, the thread of continuity of a historic place has been frayed to the point that it is barely distinguishable. Left to the course of economic renewal and the tides of social change, the heritage and the values it embodies is often vulnerable to being erased or

subsumed into newer narratives which may not be self-reflexive, thus failing to incorporate the richness of a place's past into its present regimes of creating and recreating identity and knowledge. The judicious intervention in these cases through a conservation activity can result in revealing unique histories, reviving local traditions and recovering the meanings of the place.

The UNESCO Asia-Pacific Heritage Awards have recognized projects which have excelled not only in technical merit but also in the dramatic impact that they have effected, especially in the revival of traditions that are dying or have faded away. These projects do so in a way which does not impose one solitary reading of the place, freezing one particular narrative at a point in time, but rather by revealing a renewed understanding of the place in the context of other historical layers of meaning embodied in the building. In some projects, this *remembrance of meanings past* is accomplished in a quite literal yet effective manner by physically juxtaposing the layers of the building history over each other until the present day. In other projects, this recovery is a social process, which reaches back into historical traditions and revives the living core of the community by renewing social practices associated with place.

Principle 5: Appropriate use of heritage is negotiated, resulting in a life-enhancing space.

The projects which have won the UNESCO Asia-Pacific Heritage Awards have often been conducted by conservationists who also play an advocacy or activist role. With heritage conservation unfortunately being a relatively low priority on most political agendas in the Asia-Pacific region, the conservationist-activists have had to shoulder the task not only of ensuring professional excellence, but also of raising awareness of the multiple benefits of conserving heritage. The essential messages conveyed by these change agents include heritage as a fundamental cultural right, heritage as a building block for sustainable development and heritage as a shared resource for local stakeholders.

The success of such advocacy efforts is usually the result of a process of negotiation—revisiting the fundamental questions of “which heritage is important”, “to whom”, “why” and “how” it should be conserved. The cultural diversity of the Asia-Pacific region, embodied in multicultural influences dating back to its earliest periods of history, belies easy answers to these questions. Add to the debate, at the local level, the complication of state-mandated histories and definitions of heritage, and the process becomes very complicated indeed.

Seeing **value in the process of negotiation**, however, means recognizing the value in this cultural diversity and according respect to the full range of stakeholders. The projects that have been undertaken through this negotiation process in identifying the heritage, its values, its conservation and adaptive reuse have emerged all the stronger, ensuring greater social and political sustainability.

Building on Best Practices

Successful conservation projects, such as the UNESCO Asia-Pacific Heritage Awards winners, bring to light best practices in conservation of tangible heritage as inextricably linked to intangible heritage. As a whole, they add to the global scope of our understanding of the role of heritage conservation as a social development process. They demonstrate that good conservation practice needs to be grounded in an understanding of the place and its many values. These values of place, identified through a participatory cultural mapping process, should inform the conservation decision-making and process. The values-based approach to conservation practice yields a richly-nuanced end result—where tangible and intangible heritage are authentically conserved, and historic layers of meaning are revealed. Through the application of these “first principles”, we can ensure the long-term safeguarding of our cultural heritage, which form the core resources for sustainable development.

(This section is adapted from the opening essay entitled “First Principles for Conserving Built Heritage Best Practices from the UNESCO Asia-Pacific Heritage Awards for Culture Heritage Conservation (2000-2004)” of the UNESCO publication *Asia Conserved: Lessons Learned from the UNESCO Asia-Pacific Heritage Awards for Culture Heritage Conservation (2000-2004)*)

UNESCO Asia-Pacific Heritage Awards for Culture Heritage Conservation

Throughout the Asia-Pacific region, the role of private individuals and institutions in safeguarding built heritage is paramount, as buildings and sites are largely in private or civic ownership. The **UNESCO Asia-Pacific Heritage Awards for Culture Heritage Conservation** programme, launched in the year 2000, is a flagship strategy to recognize private sector achievements and public-private initiatives in successfully restoring structures of heritage value.

The UNESCO Asia-Pacific Heritage Awards programme was established as a means of identifying and showcasing the most successful best practices in built heritage conservation and adaptive reuse in the region. Through the programme, UNESCO encourages policies and practices which result in the preservation of the unique heritage values and historic significance of our communities, thereby paving the way for future projects both within the same communities and beyond.

Since the award-winning projects are mostly drawn from the private realm, they include a representative slice of the vernacular built legacy of the Asia-Pacific region. This focus on the everyday landscape underscores the broad mandate of UNESCO and the World Heritage Convention to foster an inclusive interpretation of heritage and nurture an ethic of conservation that extends beyond the hallmarks of high architecture to the living, and now threatened, traditions of vernacular building.

The selection process for the Awards programme is rigorous and is conducted annually by a panel of international experts in conservation architecture, urban planning, landscape design and heritage conservation, all of whom practice professionally in the Asia-Pacific region. Entries to the UNESCO Asia-Pacific Heritage Awards are examined in terms of the extent to which they demonstrate excellence in the following criteria:

- Criterion A: The articulation of the structure's heritage values in order to convey the spirit of place through the conservation work.
- Criterion B: The appropriate use or adaptation of the structure.
- Criterion C: The interpretation of the cultural, social, historical and architectural significance of the structure(s) in the conservation work.
- Criterion D: The understanding of the technical issues of conservation/restoration in interpreting the structure's significance.
- Criterion E: The use and quality control of appropriate building, artisan and conservation techniques.
- Criterion F: The use of appropriate materials.
- Criterion G: How well any added elements or creative technical solutions respect the character and inherent spatial quality of the structure(s).
- Criterion H: The manner in which the process and the final product contribute to the surrounding environment and the local community's cultural and historical continuum.
- Criterion I: The influence of the project on conservation practice and policy locally, nationally, regionally or internationally.
- Criterion J: The ongoing socio-economic viability and relevance of the project, and provision for its future use and maintenance.
- Criterion K: The complexity, sensitivity and technical consistency of the project methodology.

The UNESCO Asia-Pacific Heritage Award winners consistently demonstrate that technical achievement in conservation should be underpinned by a profound understanding of conservation as a social process. As such, the Award-winning projects not only set standards of technical excellence, but also make a significant impact by contributing to the local cultural and historical continuum.

All winning entries serve as best practice models in their understanding of the issues of conservation in relation to the cultural, social, historical and architectural significance of the properties. They foster community involvement and capacity-building, and have a catalytic effect on local restoration and conservation efforts. The process of conservation consolidates important structures while at the same time returning the properties, which are significant either by themselves or as part of an ensemble, to their place of pride within local communities.

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