

The Athens Charter for the Restoration of Historic Monuments
Adopted at the First International Congress
of Architects and Technicians of Historic Monuments, Athens 1931

At the Congress in Athens the following seven main resolutions were made and called "Carta del Restauro":

1. International organizations for Restoration on operational and advisory levels are to be established.
2. Proposed Restoration projects are to be subjected to knowledgeable criticism to prevent mistakes which will cause loss of character and historical values to the structures.
3. Problems of preservation of historic sites are to be solved by legislation at national level for all countries.
4. Excavated sites which are not subject to immediate restoration should be reburied for protection.
5. Modern techniques and materials may be used in restoration work.
6. Historical sites are to be given strict custodial protection.
7. Attention should be given to the protection of areas surrounding historic sites.

General Conclusions of the Athens Conference

I. – DOCTRINES. GENERAL PRINCIPLES.

The Conference heard the statement of the general principles and doctrines relating to the protection of monuments.

Whatever may be the variety of concrete cases, each of which are open to a different solution, the Conference noted that there predominates in the different countries represented a general tendency to abandon restorations *in toto* and to avoid the attendant dangers by initiating a system of regular and permanent maintenance calculated to ensure the preservation of the buildings.

When, as the result of decay or destruction, restoration appears to be indispensable, it recommends that the historic and artistic work of the past should be respected, without excluding the style of any given period.

The Conference recommends that the occupation of buildings, which ensures the continuity of their life, should be maintained but that they should be used for a purpose which respects their historic or artistic character.

II. -- ADMINISTRATIVE AND LEGISLATIVE MEASURES REGARDING HISTORICAL MONUMENTS

The Conference heard the statement of legislative measures devised to protect monuments of artistic, historic or scientific interest and belonging to the different countries.

It unanimously approved the general tendency which, in this connection, recognises a certain right of the community in regard to private ownership.

It noted that the differences existing between these legislative measures were due to the difficulty of reconciling public law with the rights of individuals.

Consequently, while approving the general tendency of these measures, the Conference is of opinion that they should be in keeping with local circumstances and with the trend of public opinion, so that the least possible opposition may be encountered, due allowance being made for the sacrifices which the owners of property may be called upon to make in the general interest.

It recommends that the public authorities in each country be empowered to take conservatory measures in cases of emergency.

It earnestly hopes that the International Museums Office will publish a repertory and a comparative table of the legislative measures in force in the different countries and that this information will be kept up to date.

III. -- AESTHETIC ENHANCEMENT OF ANCIENT MONUMENTS.

The Conference recommends that, in the construction of buildings, the character and external aspect of the cities in which they are to be erected should be respected, especially in the neighbourhood of ancient monuments, where the surroundings should be given special consideration. Even certain groupings and certain particularly picturesque perspective treatment should be preserved.

A study should also be made of the ornamental vegetation most suited to certain monuments or groups of monuments from the point of view of preserving their ancient character. It specially recommends the suppression of all forms of publicity, of the erection of unsightly telegraph poles and the exclusion of all noisy factories and even of tall shafts in the neighbourhood of artistic and historic monuments.

IV. -- RESTORATION OF MONUMENTS.

The experts heard various communications concerning the use of modern materials for the consolidation of ancient monuments. They approved the judicious use of all the resources at the disposal of modern technique and more especially of reinforced concrete.

They specified that this work of consolidation should whenever possible be concealed in order that the aspect and character of the restored monument may be preserved.

They recommended their adoption more particularly in cases where their use makes it possible to avoid the dangers of dismantling and reinstating the portions to be preserved.

V. -- THE DETERIORATION OF ANCIENT MONUMENTS.

The Conference noted that, in the conditions of present day life, monuments throughout the world were being threatened to an ever-increasing degree by atmospheric agents.

Apart from the customary precautions and the methods successfully applied in the preservation of monumental statuary in current practice, it was impossible, in view of the complexity of cases and with the knowledge at present available, to formulate any general rules.

The Conference recommends:

1. That, in each country, the architects and curators of monuments should collaborate with specialists in the physical, chemical, and natural sciences with a view to determining the methods to be adopted in specific cases;
2. That the International Museums Office should keep itself informed of the work being done in each country in this field and that mention should be made thereof in the publications of the Office.

With regard to the preservation of monumental sculpture, the Conference is of opinion that the removal of works of art from the surroundings for which they were designed is, *in principle*, to be discouraged. It recommends, by way of precaution, the preservation of original models whenever these still exist or if this proves impossible, the taking of casts.

VI. -- THE TECHNIQUE of CONSERVATION.

The Conference is gratified to note that the principles and technical considerations set forth in the different detailed communications are inspired by the same idea, namely:

In the case of ruins, scrupulous conservation is necessary, and steps should be taken to reinstate any original fragments that may be recovered (anastylosis), whenever this is possible; the new materials used for this purpose should in all cases be recognisable. When the preservation of ruins brought to light in the course of excavations is found to be impossible, the Conference recommends that they be buried, accurate records being of course taken before filling-in operations are undertaken.

It should be unnecessary to mention that the technical work undertaken in connection with the excavation and preservation of ancient monuments calls for close collaboration between the archaeologist and the architect.

With regard to other monuments, the experts unanimously agreed that, before any consolidation or partial restoration is undertaken, a thorough analysis should be made of the defects and the nature of the decay of these monuments. They recognised that each case needed to be treated individually.

VII. -- THE CONSERVATION OF MONUMENTS AND INTERNATIONAL COLLABORATION.

a) Technical and moral co-operation.

The Conference, convinced that the question of the conservation of the artistic and archaeological property of mankind is one that interests the community of the States, which are wardens of civilisation,

Hopes that the States, acting in the spirit of the Covenant of the League of Nations, will collaborate with each other on an ever-increasing scale and in a more concrete manner with a view to furthering the preservation of artistic and historic monuments;

Considers it highly desirable that qualified institutions and associations should, without in any manner whatsoever prejudicing international public law, be given an opportunity of manifesting their interest in the protection of works of art in which civilisation has been expressed to the highest degree and which would seem to be threatened with destruction;

Expresses the wish that requests to attain this end, submitted to the Intellectual Co-operation Organisation of the League of Nations, be recommended to the earnest attention of the States.

It will be for the International Committee on Intellectual Co-operation, after an enquiry conducted by the International Museums Office and after having collected all relevant information, more particularly from the National Committee on Intellectual Co-operation concerned, to express an opinion on the expediency of the steps to be taken and on the procedure to be followed in each individual case.

The members of the Conference, after having visited in the course of their deliberations and during the study cruise which they were able to make on this occasion, a number of excavation sites and ancient Greek monuments, unanimously paid a tribute to the Greek Government, which, for many years past, has been itself responsible for extensive works and, at the same time, has accepted the collaboration of archaeologists and experts from every country.

The members of the Conference there saw an example of activity which can but contribute to the realisation of the aims of intellectual co-operation, the need for which manifested itself during their work.

b) The role of education in the respect of monuments.

The Conference, firmly convinced that the best guarantee in the matter of the preservation of monuments and works of art derives from the respect and attachment of the peoples themselves;

Considering that these feelings can very largely be promoted by appropriate action on the part of public authorities;

Recommends that educators should urge children and young people to abstain from disfiguring monuments of every description and that they should teach them to take a greater and more general interest in the protection of these concrete testimonies of all ages of civilisation.

c) Value of international documentation.

The Conference expresses the wish that:

1. Each country, or the institutions created or recognised competent for this purpose, publish an inventory of ancient monuments, with photographs and explanatory notes;
2. Each country constitute official records which shall contain all documents relating to its historic monuments;
3. Each country deposit copies of its publications on artistic and historic monuments with the International Museums Office;
4. The Office devote a portion of its publications to articles on the general processes and methods employed in the preservation of historic monuments;
5. The Office study the best means of utilising the information so centralised.

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THE VENICE CHARTER
International Charter for the Conservation and Restoration
of Monuments and Sites.

PREAMBLE

Imbued with a message from the past, the historic monuments of generations of people remain to the present day as living witnesses of their age-old traditions. People are becoming more and more conscious of the unity of human values and regard ancient monuments as a common heritage. The common responsibility to safeguard them for future generations is recognized. It is our duty to hand them on in the full richness of their authenticity.

It is essential that the principles guiding the preservation and restoration of ancient buildings should be agreed and be laid down on an international basis, with each country being responsible for applying the plan within the framework of its own culture and traditions.

By defining these basic principles for the first time, the Athens Charter of 1931 contributed towards the development of an extensive international movement which has assumed concrete form in national documents, in the work of ICOM and UNESCO and in the establishment by the latter of the International Centre for the Study of the Preservation and the Restoration of Cultural Property. Increasing awareness and critical study have been brought to bear on problems which have continually become more complex and varied; now the time has come to examine the Charter afresh in order to make a thorough study of the principles involved and to enlarge its scope in a new document.

Accordingly, the 11th International Congress of Architects and Technicians of Historic Monuments, which met in Venice from May 25th to 31st 1964, approved the following text:

DEFINITIONS

Article 1. The concept of an historic monument embraces not only the single architectural work but also the urban or rural setting in which is found the evidence of a particular civilization, a significant development or an historic event. This applies not only to great works of art but also to more modest works of the past which have acquired cultural significance with the passing of time.

Article 2. The conservation and restoration of monuments must have recourse to all the sciences and techniques which can contribute to the study and safeguarding of the architectural heritage.

AIM

Article 3. The intention in conserving and restoring monuments is to safeguard them no less as works of art than as historical evidence.

CONSERVATION

Article 4. It is essential to the conservation of monuments that they be maintained on a permanent basis.

Article 5. The conservation of monuments is always facilitated by making use of them for some socially useful purpose. Such use is therefore desirable but it must not change the lay-out or decoration of the building. It is within these limits only that modifications demanded by a change of function should be envisaged and may be permitted.

Article 6. The conservation of a monument implies preserving a setting which is not out of scale. Wherever the traditional setting exists, it must be kept. No new construction, demolition or modification which would alter the relations of mass and color must be allowed.

Article 7. A monument is inseparable from the history to which it bears witness and from the setting in which it occurs. The moving of all or part of a monument cannot be allowed except where the safeguarding of that monument demands it or where it is justified by national or international interest of paramount importance.

Article 8. Items of sculpture, painting or decoration which form an integral part of a monument may only be removed from it if this is the sole means of ensuring their preservation.

RESTORATION

Article 9. The process of restoration is a highly specialized operation. Its aim is to preserve and reveal the aesthetic and historic value of the monument and is based on respect for original material and authentic documents. It must stop at the point where conjecture begins, and in this case moreover any extra work which is indispensable must be distinct from the architectural composition and must bear a contemporary stamp. The restoration in any case must be preceded and followed by an archaeological and historical study of the monument.

Article 10. Where traditional techniques prove inadequate, the consolidation of a monument can be achieved by the use of any modern technique for conservation and construction, the efficacy of which has been shown by scientific data and proved by experience.

Article 11. The valid contributions of all periods to the building of a monument must be respected, since unity of style is not the aim of a restoration. When a building includes the superimposed work of different periods, the revealing of the underlying state can only be justified in exceptional circumstances and when what is removed is of little interest and the material which is brought to light is of great historical, archaeological or aesthetic value, and its state of preservation good enough to justify the action. Evaluation of the importance of the elements involved and the decision as to what may be destroyed cannot rest solely on the individual in charge of the work.

Article 12. Replacements of missing parts must integrate harmoniously with the whole, but at the same time must be distinguishable from the original so that restoration does not falsify the artistic or historic evidence.

Article 13. Additions cannot be allowed except in so far as they do not detract from the interesting parts of the building, its traditional setting, the balance of its composition and its relation with its surroundings.

HISTORIC SITES

Article 14. The sites of monuments must be the object of special care in order to safeguard their integrity and ensure that they are cleared and presented in a seemly manner. The work of conservation and restoration carried out in such places should be inspired by the principles set forth in the foregoing articles.

EXCAVATIONS

Article 15. Excavations should be carried out in accordance with scientific standards and the recommendation defining international principles to be applied in the case of archaeological excavation adopted by UNESCO in 1956.

Ruins must be maintained and measures necessary for the permanent conservation and protection of architectural features and of objects discovered must be taken. Furthermore, every means must be taken to facilitate the understanding of the monument and to reveal it without ever distorting its meaning.

All reconstruction work should however be ruled out "a priori." Only anastylosis, that is to say, the reassembling of existing but dismembered parts can be permitted. The material used for integration should always be recognizable and its use should be the least that will ensure the conservation of a monument and the reinstatement of its form.

PUBLICATION

Article 16. In all works of preservation, restoration or excavation, there should always be precise documentation in the form of analytical and critical reports, illustrated with drawings and photographs. Every stage of the work of clearing, consolidation, rearrangement and integration, as well as technical and formal features identified during the course of the work, should be included. This record should be placed in the archives of a public institution and made available to research workers. It is recommended that the report should be published.

Nara Document on Authenticity

**UNESCO United Nations Educational, Cultural and Scientific Organization
Convention Concerning the Protection of the World Cultural and Natural Heritage
World Heritage Committee
Eighteenth session
Phuket, Thailand
12-17 December 1994**

**Information note: Nara Document on Authenticity. Experts meeting,
1-6 November 1994**

Background:

At the sixteenth meeting of the World Heritage Committee, held at Santa Fe, USA, issues concerning authenticity of cultural heritage were discussed at length in the context of the test of authenticity found in the Operational Guidelines for the Implementation of the World Heritage Convention. At the suggestion of ICOMOS, the World Heritage Committee requested that the concept and application of authenticity to cultural heritage be further elaborated through international discussions among experts.

The Government of Japan generously offered to sponsor a major international conference of experts at the historic city of Nara, Japan, to further examine authenticity in relation to the World Heritage Convention.

To prepare for the Nara conference, the Norwegian and Canadian governments, in collaboration with ICOMOS, ICCROM, and the World Heritage Centre, sponsored a preparatory workshop in Bergen, Norway, from 31 January to 2 February 1994. The workshop proceedings were published by Riksantikvaren of Norway under the title Conference on Authenticity in Relation to the World Heritage Convention.

Nara Document on Authenticity:

At the Nara Conference on Authenticity, held from 1-6 November 1994, forty five participants from twenty eight countries discussed the many complex issues associated with defining and assessing authenticity. It was noted that in some languages of the world, there is no word to express precisely the concept of authenticity.

The results of the experts' deliberations are contained in the Nara Document on Authenticity. The World Heritage Committee will note that there was a general consensus that authenticity is an essential element in defining, assessing, and monitoring cultural heritage. The experts gave particular attention to exploring the diversity of cultures in the world and the many expressions of this diversity, ranging from monuments and sites through cultural landscapes to intangible heritage. Of particular importance in the view that the concept and application of authenticity as it relates in cultural heritage is rooted in specific cultural contexts and should be considered accordingly.

The experts considered that an expanded dialogue in different regions of the world and among specialist groups concerned with the diversity of cultural heritage was essential to further refine the concept and application of authenticity as it relates to cultural heritage. Such on-going dialogue will be encouraged by ICOMOS, ICCROM, and the World Heritage Centre, and will be brought to the Committee's attention as appropriate.

Recommendation

The World Heritage Committee is encouraged to take into consideration the principles and views contained in the Nara Document on Authenticity in its evaluation of properties nominated for inclusion on the World Heritage List.

THE NARA DOCUMENT ON AUTHENTICITY

Preamble

1. We, the experts assembled in Nara (Japan), wish to acknowledge the generous spirit and intellectual courage of the Japanese authorities in providing a timely forum in which we could challenge conventional thinking in the conservation field, and debate ways and means of broadening our horizons to bring greater respect for cultural and heritage diversity to conservation practice.
2. We also wish to acknowledge the value of the framework for discussion provided by the World Heritage Committee's desire to apply the test of authenticity in ways which accord full respect to the social and cultural values of all societies, in examining the outstanding universal value of cultural properties proposed for the World Heritage List.
3. The Nara Document on Authenticity is conceived in the spirit of the Charter of Venice 1964, and builds on it and extends it in response to the expanding scope of cultural heritage concerns and interests in our contemporary world.
4. In a world that is increasingly subject to the forces of globalization and homogenization, and in a world in which the search for cultural identity is sometimes pursued through aggressive nationalism and the suppression of the cultures of minorities, the essential contribution made by the consideration of authenticity in conservation practice is to clarify and illuminate the collective memory of humanity.

Cultural diversity and heritage diversity

5. The diversity of cultures and heritage in our world is an irreplaceable source of spiritual and intellectual richness for all humankind. The protection and enhancement of cultural and heritage diversity in our world should be actively promoted as an essential aspect of human development.
6. Cultural heritage diversity exists in time and space, and demands respect for other cultures and all aspects of their belief systems. 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.
7. All cultures and societies are rooted in the particular forms and means of tangible and intangible expression which constitute their heritage, and these should be respected.
8. It is important to underline a fundamental principle of UNESCO, to the effect that the cultural heritage of each is the cultural heritage of all. 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 value.

Values and authenticity

9. Conservation of cultural heritage in all its forms and historical periods is rooted in the values attributed to the heritage. Our ability to understand these values depends, in part, on the degree to which information sources about these values may be understood as credible or truthful.

Knowledge and understanding of these sources of information, in relation to original and subsequent characteristics of the cultural heritage, and their meaning, is a requisite basis for assessing all aspects of authenticity.

10. Authenticity, considered in this way and affirmed in the Charter of Venice, appears as the essential qualifying factor concerning values. The understanding of authenticity plays a fundamental role in all scientific studies of the cultural heritage, in conservation and restoration planning, as well as within the inscription procedures used for the World Heritage Convention and other cultural heritage inventories.

11. 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.

12. 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.

13. Depending on the nature of the cultural heritage, and its cultural context, authenticity judgments may be linked to the worth of a great variety of sources of information. Aspects of the sources may include form and design, materials and substance, use and function, traditions and techniques, location and setting, and 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.

Definitions

CONSERVATION: all operations designed to understand a property, know its history and meaning, ensure its material safeguard, and, if required, its restoration and enhancement.

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.

[NB This text was adopted at the close of the Nara Conference. It remains subject to further minor modification to reconcile fully the English and French versions.]

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ICOMOS NEW ZEALAND
Charter for the Conservation of Places of Cultural Heritage Value

PREAMBLE

New Zealand retains a unique assemblage of places of cultural heritage value relating to its indigenous and its more recent peoples. These areas, landscapes and features, buildings, structures and gardens, archaeological and traditional sites, and sacred places and monuments are treasures of distinctive value. New Zealand shares a general responsibility with the rest of humanity to safeguard its cultural heritage for present and future generations. More specifically, New Zealand peoples have particular ways of perceiving, conserving and relating to their cultural heritage.

Following the spirit of the International Charter for the Conservation and Restoration of Monuments and Sites (the Venice Charter 1966), this charter sets our principles to guide the conservation of places of cultural heritage value in New Zealand. It is intended as a frame of reference for all those who, as owners, territorial authorities, tradespersons or professionals, are involved in the different aspects of such work. It aims to provide guidelines for community leaders, organisations and individuals concerned with conservation issues. It is a statement of professional practice for members of ICOMOS New Zealand.

Each section of the charter should be read in the light of all the others. Definitions of terms used are provided in section 22. Accordingly this charter has been adopted by the New Zealand National Committee of the International Council on Monuments and Sites at its Annual General Meeting on 4 October 1992.

1. The Purpose of Conservation

The purpose of conservation is to care for places of cultural heritage value, their structures, materials and cultural meaning. In general, such places:

- i. have lasting values and can be appreciated in their own right;
- ii. teach us about the past and the culture of those who came before us;
- iii. provide the context for community identity whereby people relate to the land and to those who have gone before;
- iv. provide variety and contrast in the modern world and a measure against which we can compare the achievements of today; and
- v. provide visible evidence of the continuity between past, present and future.

2. Indigenous Cultural Heritage

The indigenous heritage of Maori and Moriori relates to family, local and tribal groups and associations. It is inseparable from identity and well-being and has particular cultural meanings.

The Treaty of Waitangi is the historical basis for indigenous guardianship. It recognises the indigenous people as exercising responsibility for their treasures, monuments and sacred places. This interest extends beyond current legal ownership wherever such heritage exists. Particular knowledge of heritage values is entrusted to chosen guardians. The conservation of places of indigenous cultural heritage value therefore is conditional on decisions made in the indigenous community, and should proceed only in this context. Indigenous conservation precepts are fluid and take account of the continuity of life and the needs of the present as well as the

responsibilities of guardianship and association with those who have gone before. In particular, protocols of access, authority and ritual are handled at a local level. General principles of ethics and social respect affirm that such protocols should be observed.

3. Conservation Practice

Appropriate conservation professionals should be involved in all aspects of conservation work. Indigenous methodologies should be applied as appropriate and may vary from place to place. Conservation results should be in keeping with their cultural content. All necessary consents and permits should be obtained. Conservation projects should include the following:

- i. definition of the cultural heritage value of the place, which requires prior researching of any documentary and oral history, a detailed examination of the place, and the recording of its physical condition;
- ii. community consultation, continuing throughout a project as appropriate;
- iii. preparation of a plan which meets the conservation principles of this charter;
- iv. the implementation of any planned work; and
- v. the documentation of any research, recording and conservation work, as it proceeds.

GENERAL PRINCIPLES

4. Conservation Method

Conservation should:

- i. make use of all relevant conservation values, knowledge, disciplines, arts and crafts;
- ii. show the greatest respect for, and involve the least possible loss of, material of cultural heritage value;
- iii. involve the least degree of intervention consistent with long term care and the principles of this charter;
- iv. take into account the needs, abilities and resources of the particular communities; and
- v. be fully documented and recorded.

5. Respect for existing evidence

The evidence of time and the contributions of all periods should be respected in conservation. The material of a particular period may be obscured or removed if assessment shows that this would not diminish the cultural heritage value of the place. In these circumstances such material should be documented before it is obscured or removed.

6. Setting

The historical setting of a place should be conserved with the place itself. If the historical setting no longer exists, construction of a setting based on physical and documentary evidence should be the aim. The extent of the appropriate setting may be affected by constraints other than heritage value.

7. Risk Mitigation

All places of cultural heritage value should be assessed as to their potential risk from any natural process or event. Where a significant risk is determined, appropriate action to minimise the risk should be undertaken. Where appropriate, a risk mitigation plan should be prepared.

8. Relocation

The site of an historic structure is usually an integral part of its cultural heritage value. Relocation, however, can be a legitimate part of the conservation process where assessment shows that:

- i. the site is not of associated value (an exceptional circumstance); or
- ii. relocation is the only means of saving the structure; or
- iii. relocation provides continuity of cultural heritage value.

A new site should provide a setting compatible with cultural heritage value.

9. Invasive Investigation

Invasive investigation of a place can provide knowledge that is not likely to be gained from any other source. Archaeological or structural investigation can be justified where such evidence is about to be lost, or where knowledge may be significantly extended, or where it is necessary to establish the existence of material of cultural heritage value, or where it is necessary for conservation work. The examination should be carried out according to accepted scientific standards. Such investigation should leave the maximum amount of material undisturbed for study by future generations.

10. Contents

Where the contents of a place contribute to its cultural heritage value, they should be regarded as an integral part of the place and be conserved with it.

11. Works of Art and Special Fabric

Carving, painting, weaving, stained glass and other arts associated with a place should be considered integral with a place. Where it is necessary to carry out maintenance and repair of any such material, specialist conservation advice appropriate to the material should be sought.

12. Records

Records of the research and conservation of places of cultural heritage value should be placed in an appropriate archive. Some knowledge of place of indigenous heritage value is not a matter of public record, but is entrusted to guardians within the indigenous community.

CONSERVATION PROCESSES

13. Degrees of Intervention

Conservation may involve, in increasing extent of intervention: non-intervention, maintenance, stabilisation, repair, restoration, reconstruction or adaptation. Where appropriate, conservation processes may be applied to parts or components of a structure or site.

Re-creation, meaning the conjectural reconstruction of a place, and replication, meaning to make a copy of an existing place, are outside the scope of this charter.

14. Non-intervention

In some circumstances, assessment may show that any intervention is undesirable. In particular, undisturbed constancy of spiritual association may be more important than the physical aspects of some places of indigenous heritage value.

15. Maintenance

A place of cultural heritage value should be maintained regularly and according to a plan, except in circumstances where it may be appropriate for places to remain without intervention.

16. Stabilisation

Places of cultural heritage value should be protected from processes of decay, except where decay is appropriate to their value. Although deterioration cannot be totally prevented, it should be slowed by providing stabilisation or support.

17. Repair

Repair of material or of a site should be with original or similar materials. Repair of a technically higher standard than the original workmanship or materials may be justified where the life expectancy of the site or material is increased, the new material is compatible with the old and the cultural heritage value is not diminished. New material should be identifiable.

18. Restoration

Restoration should be based on respect for existing material and on the logical interpretation of all available evidence, so that the place is consistent with its earlier form and meaning. It should only be carried out if the cultural heritage value of the place is recovered or revealed by the process. The restoration process typically involves reassembly and reinstatement and may involve the removal of accretions.

19. Reconstruction

Reconstruction is distinguished from restoration by the introduction of additional materials where loss has occurred. Reconstruction may be appropriate if it is essential to the function or understanding of a place, if sufficient physical and documentary evidence exists to minimise conjecture, and if surviving heritage valued are preserved. Reconstruction should not normally constitute the majority of a place. Generalised representations of typical features or structures should be avoided.

20. Adaptation

The conservation of a place of cultural heritage value is usually facilitated by it serving a socially, culturally or economically useful purpose. In some cases, alterations and additions may be acceptable where they are essential to continued use, or where they are culturally desirable, or where the conservation of the place cannot otherwise be achieved. Any change, however, should be the minimum necessary and should not detract from the cultural heritage value of the place. Any conditions and alterations should be compatible with original fabric but should be sufficiently distinct that they can be read as new work.

21. Interpretation

Interpretation of a place may be appropriate if enhancement of public understanding is required. Relevant protocol should be complied with. Any interpretation should not compromise the values, appearance, structure or materials of a place, or intrude upon the experience of the place.

22. Definitions

For the purposes of this charter:

- **adaptation** means modifying a place to suit it to a compatible use, involving the least possible loss of cultural heritage value
- **conservation** means the processes of caring for a place so as to safeguard its cultural heritage value
- **cultural heritage value** means possessing historical, archaeological, architectural, technological, aesthetic, scientific, spiritual, social, traditional or other special cultural significance, associated with human activity
 - **maintenance** means the protective care of a place
- **material** means physical matter which is the product of human activity or has been modified by human activity
- **place** means any land, including land covered by water, and the airspace forming the spatial context to such land, including any landscape, traditional site or sacred place, and anything fixed to the land including any archaeological site, garden, building or structure, and any body of water, whether fresh or seawater, that forms part of the historical and cultural heritage of New Zealand
 - **preservation** means maintaining a place with as little change as possible
- **reassembly (anastylosis)** means putting existing but dismembered parts back together
- **reconstruction** means to build again in the original form using old or new material
- **reinstatement** means putting components of earlier material back in position
 - **repair** means making good decayed or damaged material
- **restoration** means returning a place as nearly as possible to a known earlier state by reassembly, reinstatement and/or the removal of extraneous additions
 - **stabilisation** means the arrest of the processes of decay
- **structure** means any building, equipment, device or other facility made by people and which is fixed to the land.

ICOMOS Brazil
First Brazilian Seminar
About the Preservation and Revitalization of Historic Centers
ICOMOS Brazilian Committee, Itaipava, July 1987

BASIC PRINCIPLES

I

Urban historical sites may be considered as those spaces where manifold evidences of the city's cultural production concentrate. They are to be circumscribed rather in terms of their operational value as "critical areas" than in opposition to the city's non-historical places, since the city in its totality is a historical entity.

II

Urban historical sites are part of a wider totality, comprising the natural and the built environment and the everyday living experience of their dwellers as well. Within this wider space, enriched with values of remote or recent origin and permanently undergoing a dynamic process of successive transformations, new urban spaces may be considered as environmental evidences in their formative stages.

III

As a socially produced cultural expression the city adds rather than subtracts. Built space, thus, is the physical result of a social productive process. Its replacement is not justified unless its socio-cultural potentialities are proven exhausted. Evaluation standards for replacement convenience should take into account the socio-cultural costs of the new environment.

IV

The main purpose of preservation is the maintenance and enhancement of reference patterns needed for the expression and consolidation of citizenship. It is through the outlook of the citizen's political appropriation of urban space that preservation may contribute to improve life quality.

V

Considering that one of the characteristics of urban historical sites is their manifold functions, their preservation should not take place at the expense of severe use limitations, even when the allowed uses are of the kind referred to as cultural. They should, in fact, necessarily shelter both the universes of work and of everyday life, through which the more authentic expressions of society's heterogeneity and plurality are brought out. Concerning this heterogeneity, and taking into account the evident housing shortage in Brazil, housing should be the main function of built space. Consequently, the permanence of residents and of traditional activities in urban historical sites, when compatible with those sites, deserves special attention.

VI

The preservation of urban historical sites must be one of the basic aims of urban planning, seen as a continuous and permanent process, supported by a proper understanding of those mechanisms that generate and influence the formation of spatial structures.

VII

The preservation of urban historical sites demands the integrated action of federal, state and local entities, and also the participation of the community concerned with planning decisions as part of the full exercise of citizenship. In this sense it is essential to favor and encourage institutional mechanisms assuring a democratic management of the city through a strengthened participation of civilian leadership.

VIII

Within the preservation process of urban historical sites and as part of the analysis and evaluation of prevailing conditions, inventories are basic tools leading to a better knowledge of cultural and natural property. The participation of the community in inventorying is revealing as to the value it attaches to the property relevant and stimulates its concern as regards such property.

IX

Legal protection of urban historical sites is to be achieved through different procedures, such as cataloging, inventorying, urbanistic regulations, tax exemptions and incentives, listing as to cultural interest and expropriation.

X

Accompanying the diversification of protective procedures, it is essential that the social value of urban property be made to prevail over its market value.

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ICOMOS CHARTER On the Conservation of Historic Towns and Urban Areas

The ICOMOS Charter for the Conservation of Historic Towns and Urban Areas is the result of 12 years of study and development by international specialists. The document was adopted at the October 1987 meeting of the ICOMOS General Assembly in Washington, DC, and is known commonly as the "*Washington Charter*." The terms of the Charter are purposefully broad; internationally, there are many methods of planning and protection for historic urban areas, many ways that urban development may impact on the patterns of post-industrial societies, and this diversity is addressed in the Charter. The text of the Charter follows.

Preamble and definitions

1. All urban communities, whether they have developed gradually over time or have been created deliberately, are an expression of the diversity of societies throughout history.
2. This charter concerns historic urban areas, large and small, including cities, towns and historic centres or quarters, together with their natural and man-made environments. Beyond their role as historical documents, these areas embody the values of traditional urban cultures. Today many such areas are being threatened, physically degraded, damaged or even destroyed, by the impact of the urban development that follows industrialization in societies everywhere.
3. Faced with this dramatic situation, which often leads to irreversible cultural, social and even economic losses, the International Council on Monuments and Sites (ICOMOS) deems it necessary to draw up an international charter for historic towns and urban areas that will complement the "International Charter for the Conservation and Restoration of Monuments and Sites," usually referred to as "The Venice Charter." This new text defines the principles, objectives, and methods necessary for the conservation of historic towns and urban areas. It also seeks to promote the harmony of both private and community life in these areas and to encourage the preservation of those cultural properties, however modest in scale, that constitute the memory of mankind.
4. As set out in the UNESCO "Recommendation Concerning the Safeguarding and Contemporary Role of Historic Areas" (Warsaw- Nairobi, 1976), and also in various other international instruments, "the conservation of historic towns and urban areas" is understood to mean those steps necessary for the protection, conservation and restoration of such towns and areas as well as their development and harmonious adaptation to contemporary life.

Principles and objectives

1. In order to be most effective, the conservation of historic towns and other historic urban areas should be an integral part of coherent policies of economic and social development and of urban and regional planning at every level.
2. Qualities to be preserved include the historic character of the town or urban area and all those material and spiritual elements that express this character, especially:
 - a) urban patterns as defined by lots and streets;
 - b) relationships between buildings and green and open spaces;
 - c) the formal appearance, interior and exterior, of buildings as defined by scale, size, style, construction, materials, colour and

- decoration;
- d) the relationship between the town or urban area and its surrounding setting, both natural and man-made; and
 - e) the various functions that the town or urban area has acquired over time.

Any threat to these qualities would compromise the authenticity of the historic town or urban area.

3. The participation and the involvement of the residents are essential for the success of the conservation programme and should be encouraged. The conservation of historic towns and urban areas concerns their residents first of all.

4. Conservation in an historic town or urban area demands prudence, a systematic approach and discipline. Rigidity should be avoided since individual cases may present specific problems.

Methods and instruments

5. Planning for the conservation of historic towns and urban areas should be preceded by multidisciplinary studies.

- Conservation plans must address all relevant factors including archaeology, history, architecture, techniques, sociology and economics.
- The principal objectives of the conservation plan should be clearly stated as should the legal, administrative and financial measures necessary to attain them.
- The conservation plan should aim at ensuring a harmonious relationship between the historic urban areas and the town as a whole.
 - The conservation plan should determine which buildings must be preserved, which should be preserved under certain circumstances and which, under quite exceptional circumstances, might be expendable.
 - Before any intervention, existing conditions in the area should be thoroughly documented.
 - The conservation plan should be supported by the residents of the historic area.

6. Until a conservation plan has been adopted, any necessary conservation activity should be carried out in accordance with the principles and the aims of this Charter and the Venice Charter.

7. Continuing maintenance is crucial to the effective conservation of an historic town or urban area.

8. New functions and activities should be compatible with the character of the historic town or urban area.

Adaptation of these areas to contemporary life requires the careful installation or improvement of public service facilities.

9. The improvement of housing should be one of the basic objectives of conservation.

10. When it is necessary to construct new buildings or adapt existing ones, the existing spatial layout should be respected, especially in terms of scale and lot size.

The introduction of contemporary elements in harmony with the surroundings should not be discouraged since such features can contribute to the enrichment of an area.

11. Knowledge of the history of an historic town or urban area should be expanded through archaeological investigation and appropriate preservation of archaeological findings.

12. Traffic inside an historic town or urban area must be controlled and parking areas must be planned so that they do not damage the historic fabric or its environment.

13. When urban or regional planning provides for the construction of major motorways, they must not penetrate an historic town or urban area, but they should improve access to them.

14. Historic towns should be protected against natural disasters and nuisances such as pollution and vibrations in order to safeguard the heritage and for the security and well-being of the residents.

Whatever the nature of a disaster affecting an historic town or urban area, preventative and repair measures must be adapted to the specific character of the properties concerned.

15. In order to encourage their participation and involvement, a general information programme should be set up for all residents, beginning with children of school age.

16. Specialized training should be provided for all those professions concerned with conservation.

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The Florence Charter

The ICOMOS-IFLA International Committee for Historic Gardens, meeting in Florence on 21 May 1981, decided to draw up a charter on the preservation of historic gardens which would bear the name of that town. The present Charter was drafted by the Committee and registered by ICOMOS on 15 December 1982 as an addendum to the Venice Charter covering the specific field concerned.

DEFINITIONS AND OBJECTIVES

Art. 1. "An historic garden is an architectural and horticultural composition of interest to the public from the historical or artistic point of view". As such, it is to be considered as a monument.

Art. 2. "The historic garden is an architectural composition whose constituents are primarily vegetal and therefore living, which means that they are perishable and renewable." Thus its appearance reflects the perpetual balance between the cycle of the seasons, the growth and decay of nature and the desire of the artist and craftsman to keep it permanently unchanged.

Art. 3. As a monument, the historic garden must be preserved in accordance with the spirit of the Venice Charter. However, since it is a living monument, its preservation must be governed by specific rules which are the subject of the Present charter.

Art. 4. The architectural composition of the historic garden includes:

- Its plan and its topography.
- Its vegetation, including its species, proportions, colour schemes, spacing and respective heights.
- Its structural and decorative features.
- Its water, running or still, reflecting the sky.

Art. 5. As the expression of the direct affinity between civilization and nature, and as a place of enjoyment suited to meditation or repose, the garden thus acquires the cosmic significance of an idealized image of the world, a "paradise" in the etymological sense of the term, and yet a testimony to a culture, a style, an age, and often to the originality of a creative artist.

Art. 6. The term, "historic garden", is equally applicable to small gardens and to large parks, whether formal or "landscape".

Art. 7. Whether or not it is associated with a building in which case it is an inseparable complement, the historic garden cannot be isolated from its own particular environment, whether urban or rural, artificial or natural.

Art. 8. An historic site is a specific landscape associated with a memorable act, as, for example, a major historic event; a well-known myth; an epic combat; or the subject of a famous picture.

Art. 9. The preservation of historic gardens depends on their identification and listing. They require several kinds of action, namely maintenance, conservation and restoration. In certain cases, reconstruction may be recommended. The

authenticity of an historic garden depends as much on the design and scale of its various parts as on its decorative features and on the choice of plant or inorganic materials adopted for each of its parts.

MAINTENANCE, CONSERVATION, RESTORATION, RECONSTRUCTION

Art. 10. In any work of maintenance, conservation, restoration or reconstruction of an historic garden, or of any part of it, all its constituent features must be dealt with simultaneously. To isolate the various operations would damage the unity of the whole.

MAINTENANCE AND CONSERVATION

Art. 11. Continuous maintenance of historic gardens is of paramount importance. Since the principal material is vegetal, the preservation of the garden in an unchanged condition requires both prompt replacements when required and a long-term programme of periodic renewal (clear felling and replanting with mature specimens).

Art. 12. Those species of trees, shrubs, plants and flowers to be replaced periodically must be selected with regard for established and recognized practice in each botanical and horticultural region, and with the aim to determine the species initially grown and to preserve them.

Art. 13. The permanent or movable architectural, sculptural or decorative features which form an integral part of the historic garden must be removed or displaced only insofar as this is essential for their conservation or restoration. The replacement or restoration of any such jeopardized features must be effected in accordance with the principles of the Venice Charter, and the date of any complete replacement must be indicated.

Art. 14. The historic garden must be preserved in appropriate surroundings. Any alteration to the physical environment which will endanger the ecological equilibrium must be prohibited. These applications are applicable to all aspects of the infrastructure, whether internal or external (drainage works, irrigation systems, roads, car parks, fences, caretaking facilities, visitors' amenities, etc.).

RESTORATION AND RECONSTRUCTION

Art. 15. No restoration work and, above all, no reconstruction work on an historic garden shall be undertaken without thorough prior research to ensure that such work is scientifically executed and which will involve everything from excavation to the assembling of records relating to the garden in question and to similar gardens. Before any practical work starts, a project must be prepared on the basis of said research and must be submitted to a group of experts for joint examination and approval.

Art. 16. Restoration work must respect the successive stages of evolution of the garden concerned. In principle, no one period should be given precedence over any other, except in exceptional cases where the degree of damage or destruction affecting certain parts of a garden may be such that it is decided to reconstruct it on the basis of the traces that survive or of unimpeachable documentary evidence. Such reconstruction work might be undertaken more particularly on the parts of the garden nearest to the building it contains in order to bring out their significance in the design.

Art. 17. Where a garden has completely disappeared or there exists no more than conjectural evidence of its successive stages a reconstruction could not be considered an historic garden.

USE

Art. 18. While any historic garden is designed to be seen and walked about in, access to it must be restricted to the extent demanded by its size and vulnerability, so that its physical fabric and cultural message may be preserved.

Art. 19. By reason of its nature and purpose, an historic garden is a peaceful place conducive to human contacts, silence and awareness of nature. This conception of its everyday use must contrast with its role on those rare occasions when it accomodates a festivity. Thus, the conditions of such occasional use of an historic garden should be clearly defined, in order that any such festivity may itself serve to enhance the visual effect of the garden instead of perverting or damaging it.

Art. 20. While historic gardens may be suitable for quiet games as a daily occurrence, separate areas appropriate for active and lively games and sports should also be laid out adjacent to the historic garden, so that the needs of the public may be satisfied in this respect without prejudice to the conservation of the gardens and landscapes.

Art. 21. The work of maintenance and conservation, the timing of which is determined by season and brief operations which serve to restore the garden's authenticity, must always take precedence over the requirements of public use. All arrangements for visits to historic gardens must be subjected to regulations that ensure the spirit of the place is preserved.

Art. 22. If a garden is walled, its walls may not be removed without prior examination of all the possible consequences liable to lead to changes in its atmosphere and to affect its preservation.

LEGAL AND ADMINISTRATIVE PROTECTION

Art. 23. It is the task of the responsible authorities to adopt, on the advice of qualified experts, the appropriate legal and administrative measures for the identification, listing and protection of historic gardens. The preservation of such gardens must be provided for within the framework of land-use plans and such provision must be duly mentioned in documents relating to regional and local planning. It is also the task of the responsible authorities to adopt, with the advice of qualified experts, the financial measures which will facilitate the maintenance, conservation and restoration, and, where necessary, the reconstruction of historic gardens.

Art. 24. The historic garden is one of the features of the patrimony whose survival, by reason of its nature, requires intensive, continuous care by trained experts. Suitable provision should therefore be made for the training of such persons, whether historians, architects, landscape architects, gardeners or botanists. Care should also be taken to ensure that there is regular propagation of the plant varieties necessary for maintenance or restoration.

Art. 25. Interest in historic gardens should be stimulated by every kind of activity capable of emphasizing their true value as Part of the patrimony and making for improved knowledge and appreciation of them: promotion of scientific research; international exchange and circulation of information; publications, including works designed for the general public; the encouragement of public access under suitable control and use of the media to develop awareness of the need for due respect for nature and the historic heritage. The most outstanding of the historic gardens shall be proposed for inclusion in the World Heritage List.

NOTA BENE

The above recommendations are applicable to all the historic gardens in the world.

Additional clauses applicable to specific types of gardens may be subsequently appended to the present Charter with brief descriptions of the said types.

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THE DECLARATION OF SAN ANTONIO

We, the presidents, delegates and members of the ICOMOS National Committees of the Americas, met in San Antonio, Texas, United States of America, from the 27th to the 30th of March, 1996, at the InterAmerican Symposium on Authenticity in the Conservation and Management of the Cultural Heritage to discuss the meaning of authenticity in preservation in the Americas. We did so in response to the call issued by the Secretary General of ICOMOS for regional participation in the international debate on the subject.

A. BACKGROUND

For the past twelve months, members of the ICOMOS National Committees of the Americas have studied, read and discussed the documents produced in 1994 by the meetings of specialists on authenticity in Bergen, Norway, and Nara, Japan, as well as other pertinent documents. In preparation for the assembly in San Antonio, each National Committee prepared and submitted a National Position Paper that summarized the results of its own national or regional findings.

B. CONSIDERATIONS AND ANALYSIS

Having discussed the nature, definition, proofs, and management of authenticity in relation to the architectural, urban, archaeological and cultural landscape heritage of the Americas in an assembly that was open to members of all the ICOMOS National Committees of the Americas and to preservation organizations from the regions, we issue the following summary of our findings and recommendations:

1. AUTHENTICITY AND IDENTITY

The authenticity of our cultural heritage is directly related to our cultural identity. The cultures and the heritage of the Americas are distinct from those of other continents because of their unique development and influences. Our languages, our societal structures, our economic means, and our spiritual beliefs vary within our continent, and yet, there are strong common threads that unify the Americas. Among these is our autochthonous heritage, which has not been entirely destroyed in spite of the violence of the Conquest Era and a persistent process of acculturation; the heritage from the European colonizers and the African slavery that together have helped build our nations; and finally, the more recent contribution of European and Asian immigrants who came searching for a dream of freedom and helped to consolidate it. All these groups have contributed to the rich and syncretic pluriculturalism that makes up our dynamic continental identity.

Because cultural identity is at the core of community and national life, it is the foundation of our cultural heritage and its conservation. Within the cultural diversity of the Americas, groups with separate identities co-exist in the same space and time and at times across space and time, sharing cultural manifestations, but often assigning different values to them. No nation in the Americas has a single national identity; our diversity makes up the sum of our national identities.

The authenticity of our cultural resources lies in the identification, evaluation and interpretation of their true values as perceived by our ancestors in the past and by ourselves now as an evolving and diverse community. As such, the Americas must recognize the values of the majorities and the minorities without imposing a hierarchical predominance of any one culture and its values over those of others.

The comprehensive cultural value of our heritage can be understood only through an objective study of history, the material elements inherent in the tangible heritage, and a deep understanding of the intangible traditions associated with the tangible patrimony.

When taking into account the value of heritage sites as related to cultural identity, the Americas face the global problem of cultural homogenization, which tends to dilute and erase local values in favor of those that are being advanced universally, often as stereotyped illusions with commercial ends. This weakens the role of heritage sites. While we accept the importance of

traditional values as an instrument in ethnic and national identity, we reject their use to promote exacerbated nationalism and other conflicting attitudes that would lead our continent away from mutual respect and a permanent peace.

2. AUTHENTICITY AND HISTORY

An understanding of the history and significance of a site over time are crucial elements in the identification of its authenticity. The understanding of the authenticity of a heritage site depends on a comprehensive assessment of the significance of the site by those who are associated with it or who claim it as part of their history. For this reason, it is important to understand the origins and evolution of the site as well as the values associated with it. Variations in the meaning and values of a site may at times be in conflict, and while that conflict needs to be mediated, it may, in fact, enrich the value of the heritage site by being the point of convergence of the values of various groups. The history of a site should not be manipulated to enhance the dominant values of certain groups over those of others.

3. AUTHENTICITY AND MATERIALS

The material fabric of a cultural site can be a principal component of its authenticity. As emphasized in Article 9 of the Venice Charter, the presence of ancient and original elements is part of the basic nature of a heritage site. The Charter also indicates that the material elements of our tangible cultural heritage are bearers of important information about our past and our identity.

Those messages include information about a site's original creation as well as the layered messages that resulted from the interaction between the resource and new and diverse cultural circumstances. For these reasons, those materials and their setting need to be identified, evaluated and protected. In the case of cultural landscapes, the importance of material fabric must be weighed along with the immaterial distinctive character and components of the site.

Over time, heritage sites have come to possess a testimonial value -- which may be aesthetic, historic or otherwise -- that is readily evident to most of society. In addition to the testimonial value, there are less evident documentary values that require an understanding of the historic fabric in order to identify their meaning and their message. Since the documentary value responds to evolving questions posed by the community over time, it is important that the material evidence, defined in terms of design, materials, manufacture, location, and context be preserved in order to retain its ability to continue to manifest and convey those concealed values to present and future generations.

The degree to which documented missing elements are replaced as part of restoration treatments varies within the Americas in accordance to the cultural characteristics of each country. Some national policies indicate that what is lost can only be part of our memory and not of our heritage. Elsewhere, policies encourage the replacement of fully documented elements in facsimile form in order to re-establish the site's full significance. Nevertheless, we emphasize that only the historic fabric is authentic, and interpretations achieved through restoration are not; they can only authentically represent the meaning of a site as understood in a given moment. Furthermore, we universally reject the reliance on conjecture or hypotheses for restoration.

Apart from the above, there are important sectors of our patrimony that are built of perishable materials that require periodic replacement in accordance with traditional crafts to ensure continued use. Similarly, there are heritage sites built of durable materials but that are subject to damage caused by periodic natural catastrophes, such as earthquakes, floods and hurricanes. In these cases, we also assert the validity of using traditional techniques for their repair, especially when those techniques are still in use in the region, or when more sophisticated approaches would be economically prohibitive.

We recognize that in certain types of heritage sites, such as cultural landscapes, the conservation of overall character and traditions, such as patterns, forms and spiritual value, may be more important than the conservation of the physical features of the site, and as such, may take

precedence. Therefore, authenticity is a concept much larger than material integrity and the two concepts must not be assumed to be equivalent or consubstantial.

4. AUTHENTICITY AND SOCIAL VALUE

Beyond the material evidence, heritage sites can carry a deep spiritual message that sustains communal life, linking it to the ancestral past. This spiritual meaning is manifested through customs and traditions such as settlement patterns, land use practices, and religious beliefs. The role of these intangibles is an inherent part of the cultural heritage, and as such, their link to the meaning of the tangible elements of the sites must be carefully identified, evaluated, protected and interpreted.

The goal of preserving memory and its cultural manifestations must be approached by aiming to enrich human spirituality, beyond the material aspect. Historic research and surveys of the physical fabric are not enough to identify the full significance of a heritage site, since only the concerned communities that have a stake in the site can contribute to the understanding and expression of the deeper values of the site as an anchor to their cultural identity.

In cultural landscapes, including urban areas, the process of identifying and protecting social value is complex because so many separate interest groups may be involved. In some cases, this situation is further complicated because the traditional indigenous groups that once protected and developed the sites are now adopting new and at times conflicting values that spring from the market economy, and from their desire for more social and economic integration in the national life. We recognize that sustainable development may be a necessity for those who inhabit cultural landscapes, and that a process for mediation must be developed to address the dynamic nature of these sites so that all values may be properly taken into account. We also recognize that in some cases, there may be a hierarchy of values that is related to the stake of some groups in a site.

5. AUTHENTICITY IN DYNAMIC AND STATIC SITES

The heritage of the Americas includes dynamic cultural sites that continue to be actively used by society, as well as static sites such as archaeological sites no longer used by the descendants of their builders. These two types of sites have differing natures; and their conservation needs, the determination of their authenticity, and their interpretation vary according to their character.

Dynamic cultural sites, such as historic cities and landscapes, may be considered to be the product of many authors over a long period of time whose process of creation often continues today. This constant adaptation to human need can actively contribute to maintaining the continuum among the past, present and future life of our communities. Through them our traditions are maintained as they evolve to respond to the needs of society. This evolution is normal and forms an intrinsic part of our heritage. Some physical changes associated with maintaining the traditional patterns of communal use of the heritage site do not necessarily diminish its significance and may actually enhance it. Therefore, such material changes may be acceptable as part of on-going evolution.

Static cultural sites include those valued as the concluded work of a single author or group of authors and whose original or early message has not been transformed. They are appreciated for their aesthetic value, or for their significance in commemorating persons and events important in the history of the community, the nation, or the world. In these sites, which are often recognized as monumental structures, the physical fabric requires the highest level of conservation in order to limit alterations to their character.

Another type of site that may be static is the archaeological site whose active communal and social purpose have faded or even ceased. For a variety of reasons, the descendants of the original creators and traditional inhabitants have lost their direct link to the physical fabric of the site, thereby also weakening their ability to perceive and interpret the site's meaning and value.

Because the pre-European cultures of the Americas lacked writing, the most direct link to that

past lies in the material evidence of the archaeological sites, with the added complication that the information that they offer is incomplete and at times random. The authenticity of archaeological sites is non-renewable. It resides in its material elements and their context, that is, the relationship of the structures and objects among themselves and with the physical surroundings.

Authenticity can be destroyed when the context of the site is not properly documented, when layers are eliminated to reach deeper ones, when total excavation is undertaken and when the findings are not rigorously and broadly disseminated. For these reasons, witnesses of the original stratigraphy must be maintained so that future generations may analyze them with more sophisticated techniques than those in existence today.

Only through study, publication and research of the physical evidence can these sites and their objects once again manifest their values and re-establish their links to our present cultural identity. However, the interpretation of the sites can authentically reflect only fluctuating interests and values, and in itself, interpretation is not inherently authentic, only honest and objective. For these reasons, the intactness of the physical evidence in its entirety demands the most thorough documentation, protection and conservation so that objectivity of interpretation may respond to new information derived from that fabric.

Regardless of the type of site, contemporary treatments must rescue the character of all cultural resources without transforming their essence and balance. New elements must be harmonious with the character of the whole.

6. AUTHENTICITY AND STEWARDSHIP

The heritage of the Americas is characterized by very heterogeneous patterns of ownership and stewardship. While many sites are properly protected by their stewards, at times some sites are under the jurisdiction of local authorities that lack the ability to determine properly the comprehensive value of the sites or the appropriate treatments for their conservation. Other times, the original inhabitants who created and cared for a cultural site have been replaced by new populations that have little or no cultural affinity for the site and place little or no value in it, leading to its abandonment and decay. This situation urgently demands that the proper national and local authorities and the present owners, stewards and inhabitants be made fully aware of the value that other majority and minority sectors of the population may have for the site. Both the communities and the constituted authorities must be provided the means for the correct knowledge and evaluation of the heritage, its protection and conservation, and the promotion of its artistic and spiritual enjoyment, as well as its educational use.

7. AUTHENTICITY AND ECONOMICS

The authenticity of heritage sites lies intrinsically in their physical fabric, and extrinsically on the values assigned to them by those communities who have a stake in them. Tourists constitute one of those groups that values the site and has an interest in its meaning and conservation.

Since cultural tourism is often a substantial source of revenue for local and national economies, its development is acceptable, as originally formulated in the Norms of Quito. Nevertheless, the limited values that tourists may place on a site and the economic concerns for tourism revenue cannot be allowed to be the overriding criterion in a site's conservation and interpretation. This is especially true when the authenticity of fabric and its context, and of the site's broader values and message are altered, diminished, or threatened.

In the Americas, the authenticity of many archaeological sites has been compromised through reconstructions. In spite of their educational value, reconstructions aimed to promote tourism reduce the authenticity of such sites by involving new hands, new materials and new criteria, and by altering the appearance of the site.

Furthermore, within the framework of economic development, the problem of permanently poor populations remains a critical factor in the urban cores of many historic cities of the Americas. Bringing about an awareness of the cultural value of the urban heritage on the part of these poor

sectors cannot be achieved without a comprehensive approach to solve their marked material and social marginality.

C. RECOMMENDATIONS

Given all of the above considerations, we the Presidents of the ICOMOS National Committees of the Americas hereby offer for discussion at the General Assembly in Sofia the following general recommendations as well as the specific discussion group recommendations that emerged from the extensive discussions held in San Antonio by the participants in the InterAmerican Symposium on Authenticity in the Conservation and Management of the Cultural Heritage.

Furthermore, we recognize and commend the Nara Document as a valuable instrument for discussion, but find it incomplete and, therefore, endorse the appended commentaries on the Nara Document based on the needs we have identified relating to the heritage of the Americas:

1. GENERAL RECOMMENDATIONS:

- a. That our appreciation be conveyed to the members of US/ICOMOS, to the Getty Conservation Institute and the San Antonio Conservation Society for organizing and sponsoring the InterAmerican Symposium on Authenticity, and that the authorities of the City of San Antonio, Texas, be recognized for their hospitality during our meeting and for their accomplishments in preserving the heritage of this beautiful historic city.
- b. That a process be established that will help to define and protect authenticity in the material legacies of our diverse cultural heritage, and that will lead to the recognition of a broad range of significant resources through the comprehensive and specific evaluation of cultural value, the administrative context, and the history of the site. The Burra Charter and its operational guidelines may serve as a model for this process. Such a process should include management mechanisms that will ensure the involvement of all concerned groups. Individual experts representative of a broad range of disciplines and interests, all relevant groups in the process and other interested or affected parties must be included in the management process of determination of significance and treatments in a heritage site.
- c. That further consideration be given to the proofs of authenticity so that indicators may be identified for such a determination in a way that all significant values in the site may be set forth. The following are some examples of indicators:
 - i. **Reflection of the true value.** That is, whether the resource remains in the condition of its creation and reflects all its significant history.
 - ii. **Integrity.** That is, whether the site is fragmented; how much is missing, and what are the recent additions.
 - iii. **Context.** That is, whether the context and/or the environment correspond to the original or other periods of significance; and whether they enhance or diminish the significance.
 - iv. **Identity.** That is, whether the local population identify themselves with the site, and whose identity the site reflects.
 - v. **Use and function.** That is, the traditional patterns of use that have characterized the site.
- d. That given the comprehensive nature of the cultural heritage, the existing principles contained in all pertinent charters and declarations be consolidated as part of the development of a comprehensive approach and guideline to the practice of heritage conservation. These should include the Venice Charter, the 1965 UNESCO Archaeological Guidelines, the Burra Charter, the Declaration of Oaxaca, the Florence Charter, the Washington Charter, the Nara Document, the Charter of Brasilia, this Declaration of San Antonio, etc.

2. RECOMMENDATIONS OF THE ARCHITECTURE AND URBANISM GROUP

- a. That proper recognition be given to the values inherent in the cultural diversity of our historic urban centers.
- b. That programs be established to develop a greater awareness among the many cultural groups of their multiplicity of values.
- c. That through additional awareness and educational programs, governmental authorities and stewardship groups be made aware of the role of social and cultural values in protecting the authenticity of buildings and sites.
- d. That flexible and open processes for consultation and mediation be instituted at the local level in order to identify communal values and other aspects of cultural significance in historic urban districts.
- e. Since historic urban districts and towns are a type of cultural landscape, that many of the recommendations issued by the Cultural Landscapes Group also be applied to this sector of the heritage.

3. RECOMMENDATIONS OF THE ARCHAEOLOGICAL SITES GROUP

- a. That more attention be paid to authenticity in archaeological sites on the part of ICOMOS. Perhaps because of the membership composition of ICOMOS, there has not been enough concern for this heritage sector in the Americas.
- b. That more analysis be dedicated to the relationship authenticity might have to such activities as stabilization, consolidation, construction of protective shelters, etc.
 - c. That descriptive and accurate documentation be an absolute requirement in all archaeological work. As sites are excavated, they are depleted of information, like books whose pages disappear. Interpretation is not controllable, but the record is. The archaeological record must be truthful and reliable -- in other words, authentic, objective and rigorous.
- d. That all interventions and excavations in archaeological sites always be accompanied by implementation of a conservation and permanent protection plan.
- e. That the authenticity of archaeological evidence be given proper protection when sites are threatened by urban encroachment or by civil works, such as road construction.
- f. That authenticity be protected prior to artificial flooding and the construction of dams through the exhaustive documentation of the area, with appropriate rescue techniques for the archaeological evidence, and followed by the publication of the results.
- g. That if excavated sites are not properly attended to and managed, conservation measures -- such as site re-burial -- must be considered to ensure that some level of authenticity is maintained through the ages.
- h. That a large part of the authenticity of an archaeological site resides in the undisturbed buried archaeological remains of the fill, and as such, should be minimally excavated by archaeologists, only to the extent necessary to determine the significance of the site.
- i. That some archaeological sites are still held to be sacred by the descendants of the creators of the site, and as such, should be minimally disturbed, or not disturbed at all, by archaeologists or development.

4. RECOMMENDATIONS OF THE CULTURAL LANDSCAPES GROUP

- a. That processes of negotiation be established to mediate among the different interests and values of the many groups who own or live in cultural landscapes.
- b. Since cultural landscapes are complex and dynamic, that the process of determining and protecting authenticity be sufficiently flexible to incorporate this dynamic quality.
- c. That the concept of sustainable development and its relationship to the management of cultural landscapes be defined in order to include economic, social, spiritual and cultural concerns.
- d. That the conservation of cultural landscapes seek a balance between the significant natural and cultural resources.
- e. That the needs and values of the local communities be taken into consideration when the future of cultural landscapes is being determined.
 - f. That further work be done on appropriate legislation and governmental planning methodologies to protect the values associated with cultural landscapes.
 - g. Since in conserving the authenticity of cultural landscapes the overall character and traditions, such as patterns, forms, land use and spiritual value of the site may take precedence over material and design aspects, that a clear relationship between values and the proof of authenticity be established.
 - h. That expert multi-disciplinary assessments become a requirement for the determination of authenticity in cultural landscapes, and that such expert groups include social scientists who can accurately articulate the values of the local communities.
 - i. That the authenticity of cultural landscapes be protected prior to major changes in land use and to the construction of large public and private projects, by requiring responsible authorities and financing organizations to undertake environmental impact studies that will lead to the mitigation of negative impacts upon the landscape and the traditional values associated with these sites.