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CULTURAL AND NATURAL HERITAGE**

BUREAU OF THE WORLD HERITAGE COMMITTEE

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Item 6.2 of the Provisional Agenda: Synthetic Report of the Meeting on «Authenticity and Integrity in an African context», Great Zimbabwe National Monument, Zimbabwe, 26-29 May 2000

SUMMARY

17 experts from 10 African countries, representatives of the three advisory bodies, members of the Scientific Committee set up for this meeting, staff members from the World Heritage Centre and the Division of Cultural Heritage of UNESCO attended this meeting which had been approved under the Global Strategy regional action plan for Africa. It was organised by the Centre in co-operation with the National Museums and Monuments of Zimbabwe and UNESCO Office in Harare. It was funded by the World Heritage Fund and the Nordic World Heritage Office. Nine papers focussing on conceptual approaches and seven case studies were presented. The summaries of the papers were posted, prior to the meeting, on Africa 2009 web site.

The meeting was a follow-up of the Expert meeting on African Cultural Landscapes (Kenya 1999). The discussions emphasised the importance of language and other forms of intangible heritage. Proposals were made to include relevant paragraphs of the Nara Declaration in the Operational Guidelines, to merge the natural and cultural criteria, to enlarge the definition of integrity, and clarify the role of local communities at all stages of the nomination and management processes.

Three recommendations were adopted by acclamation. Two are addressed to the States Parties and the Scientific Committee:
▪ recommendation on authenticity, integrity and related concepts;
▪ recommendation on the importance of Local Communities in the Sustainable Heritage Management Process
The third one addressed to the World Heritage Committee underlines that the issues discussed in an African context could be applicable to living cultures all over the world.

A meeting of the Scientific Committee will be held before 15 October 2000 in order to draft the text which should be included into the working document on the Operational Guidelines to be examined by the Committee in December 2000.

Action by the Bureau: The Bureau may wish to take note of the report and the recommendations contained in Annex II

I. Introduction

An expert meeting on "*Authenticity and Integrity in an African context*" was held at Great Zimbabwe National Monument World Heritage site from 26 to 29 May 2000, at the invitation of the World Heritage Centre. It was a follow up of the decision taken during the twenty third session of the World Heritage Committee (December 1999), that endorsed a recommendation of the Expert Meeting on "*African cultural landscapes*" (Kenya, March 1999) which "requested the World Heritage Centre to organise in co-operation with the Advisory Bodies a meeting of African experts in the year 2000 to follow up the Recommendations of the Nara document and to formulate, on the basis of examples, ideally an African Charter". The meeting was financed by the World Heritage Fund and the Nordic World Heritage Office. It was organised by the Centre in co-operation with UNESCO office in Harare and the National Museums and Monuments of Zimbabwe (NMMZ).

Thanks to the financial contribution of the Nordic World Heritage Office, a Scientific Committee was set in order to define the purpose of the Great Zimbabwe meeting, and draft subsequently, based on its recommendations, the text to be included in the working document to the Operational Guidelines to be examined by the World Heritage Committee in December 2000. At its first meeting in January 2000, the Scientific Committee which comprises representatives of the three Advisory Bodies and the Nordic World Heritage Office defined the following purpose, objectives and outputs:

- Purpose: to provide a forum of discussions to European and African experts on the notions of authenticity and integrity for potential World Heritage properties in "traditional societies" (i.e. "non-industrial" and "non-urban").
- Objectives: **i)** to highlight the universality of several aspects of African heritage: namely the importance of the links between nature and culture, tangible and non tangible heritage, the interactions between human beings and the land (settlements, modes of subsistence, technological evolution), human beings in society (spirituality and creative expressions), expressing the diversity and richness of living or past cultures; **ii)** to define the implications of the applicability of the notions of authenticity and integrity to these kind of societies ; **iii)** to propose applicable operational parameters.
- Outputs: **i)** to present proposals for integration into the Operational Guidelines; **ii)** to prepare and disseminate a publication on the Proceedings of the meeting.

Seventeen experts from ten African countries, the three Advisory Bodies, and the members of the Scientific Committee participated in the meeting. (List of Participants included on **annex I**)

The meeting was divided in six parts:
1. Opening session by the Minister of Home Affairs of Zimbabwe, the Chair of the Board of NMMZ, UNESCO representative in Zimbabwe and the Executive Director of NMMZ.
2. Conceptual approaches presented by the Scientific Committee. The two sessions and the general discussion that took place were chaired by the IUCN representative Mr Edroma;
3. Case studies: 7 case studies were presented. The two sessions and general discussion that took place were chaired by Mr Jokilehto, member of the Scientific Committee;
4. A round table discussion chaired by Mr Luxen, Secretary General of ICOMOS, at which it was decided to set up two working groups in order to: **i)** address the issues of authenticity and integrity, and **ii)** the role of local communities, which was underlined by all participants papers to the meeting;
5. A field visit of the World Heritage site of Great Zimbabwe National Monument;
6. The results of the working groups were reviewed by all participants twice before their adoption in presence of the Permanent Secretary in the Ministry of Higher Education and Technology and Vice Chairman of UNESCO National Commission for UNESCO.

It should be noted that:

i) the second meeting of the Scientific Committee to examine the recommendations will be scheduled no later than 15 October; and that

ii) in order to facilitate the dissemination of information, the Africa 2009 Programme had agreed to provide prior to the meeting in Great Zimbabwe, a web site which included objectives, draft agenda, list of participants and summaries of the papers to be presented. It was foreseen to prepare daily summaries of the discussions. However, the Internet connection in Great Zimbabwe was not available during the meeting, but the summary of the four days deliberations was posted on the web site on 1st June 2000.

II. Opening Session

Mr Munjeri, Executive Director of NMMZ, expressed his pleasure that his country hosted the event. He noted that many others wished to be here at this meeting, but due to the need for highly interactive working sessions, there was a need to limit the number of participants. The participants were selected by the Scientific Committee at its meeting in January 2000. He then welcomed the Director and Regional Representative of UNESCO in Harare, the staff of the UNESCO World Heritage Centre, the members of the Advisory Bodies to the World Heritage Committee (ICOMOS, ICCROM, and IUCN), the members of the Scientific Committee for this meeting and the African experts.

Mr Makonese, Chair of the NMMZ Board said that the choice of Great Zimbabwe by UNESCO for this meeting showed the importance of this World Heritage site. He noted that Zimbabwe is the only country in the world named after an archaeological site, his people have a strong attachment to their heritage and ensure its maintenance, both physically and spiritually. He said that the deliberations will be important both in Zimbabwe and in Africa as a whole.

Mr Mbamba, Director of the Harare Office of UNESCO transmitted greetings from the Director General of UNESCO. He warmly thanked the Government of Zimbabwe for hosting the meeting. He noted that since its independence, Zimbabwe has been very active in UNESCO activities including membership of the UNESCO Executive Board and the World Heritage Committee (since 1997). He recalled that Zimbabwe hosted the first Global Strategy Meeting in 1995, and had sent experts in the region to assist with the protection of cultural heritage.

Mr Dabengwa, MP and Minister of Home Affairs for Zimbabwe then officially opened the meeting. He mentioned the current unrest in the country, but assured the experts group that there was nothing to worry about. He thanked Mr Mbamba for the kind words he had said about Zimbabwe's involvement in UNESCO, but noted that Zimbabwe had also benefited from UNESCO and as a State Party to the World Heritage Convention. He said that in 1980, when Zimbabwe became independent, its heritage was in a state of neglect. However, the country was able to build its capacity, particularly in relationship to human resources. He also noted that the Government of Zimbabwe has made important efforts to provide the necessary infrastructure and support to the NMMZ in order to carry out the important conservation work. He mentioned the work that had been done at Great Zimbabwe in the past, and stated that Khami management plan for the site that was supported by the World Heritage Fund was being implemented.

On the subject of authenticity, he said that if the word has meaning, it must lie in the values that underlie the heritage, and that there was a need to pay more attention to indigenous heritage rather than focusing on colonial heritage. Finally, he invited everyone to climb to the heights of Great Zimbabwe in order to experience the inspiration of the ancestral spirits of Zimbabwe.

III. Conceptual Approaches

Ms Saouma-Forero, World Heritage Centre, in her **Introductory Remarks** did not refer to her written text which has been distributed and described the specificities of African heritage, but pointed out the achievements of the Global Strategy in Africa since 1995: with 5 more African countries ratifying the World Heritage Convention for a total of 34 Sub-Saharan States Parties. While in 1995 no tentative list existed, now there are 21. Three sites have been inscribed in 1999, and 4 sites are to be considered by the World Heritage Committee and its Bureau in 2000. A number of nominations are expected to be received before 1st July 2000. Five publications have been produced since 1995, and the Proceedings of the Experts meeting on African Cultural Landscapes held in Kenya in 1999 were distributed at Great Zimbabwe. She said that the purpose of this meeting was to clarify the concepts of authenticity and integrity in an African context, and examine the issue of the criteria, therefore the following questions have to be asked:

i)   Should we recommend the combination of the natural and cultural criteria?
ii)   How could the notion of authenticity defined in the Nara Declaration become operational?
iii)   Should we propose a larger definition of Integrity as "a mechanism for resource management by the communities which own the land and which should remain the direct beneficiaries as stated by Mr Edroma in his paper?"
iv)   Should the notion of Integrity be applied to both natural and cultural properties?
v)   Does the role of local communities need to be clarified?

Mr Munjeri presented his paper **"The notions of integrity and authenticity – the emerging patterns in Africa"**. He raised the problems of definitions by stating: "To envision the future, there is need to preserve a vision of the past". Living Cultures are based on the notion that the message which belongs to a now has been and will ever be present. With some measures of qualification however, the notion should make space for specific paths through other influences or else living cultures become endangered authenticities. The multiplicity of possibilities, implicit in the plethora of dichotomies of "societies" presents challenges for a definition which, when compounded with the diversity of Africa, blurs the notions of integrity and authenticity which are both "evanescent and pervasive".

He defined the aspects of the concept of authenticity in relation to the World Heritage List:
i) authenticity in materials: which emphasizes the values of the physical substance of the original cultural resource. In the context of living cultures does the absence of the tangible element mean that a phenomenon did not exist? However in a number of living cultural traditions, what makes a relic authentic is less what it was (in form) than what it did.
ii) authenticity in workmanship: in living cultures, function, rather than aesthetic considerations determine the format and shape of the product. For all its grandeur, Great Zimbabwe is a spiritual and political statement rather than a product of human creative genius *per se*. In fact it is shaped and designed by a natural geo-morphological environment and is an attempt to answer humanity's existential questions. The built heritage is thus only a sign and may not have value in its workmanship. What this underscores is the fact that the tangible can only be interpreted through the intangible.
iii) authenticity in design: values lie in the original intentions of the architect, artist, engineer. In a number of living cultures such intentions may be misread or misconstrued. Voodoo temples are the most physical expression of traditional religious practices but Ouidah most important worship practices do not take place in temples. The decay of the temple represents the authentic spiritual message whereas finesse and grandeur of the physical fabric represents the real decadence of cultural and spiritual values. The message and not the intentions (expressed in design) reigns supreme.

iv) authenticity of setting (context): this underscores the relationship between the cultural resource and the physical context. In Shona spatial organisation the front of a residence is associated with the public and profane activities while the back is the private area associated with the sacred and life-giving forces.

He concluded by stating that the essence of the notion of authenticity is culturally relative. In traditional African societies it is not based on the cult of physical objects "the tangible" and certainly not on condition and aesthetics values. In these societies, the interplay of sociological and religious forces has an upper hand in shaping the notion of authenticity.

He then referred to the concept of integrity which emphasises "wholeness", "virtuosity", unfettered by perceived organic and inorganic human and non-human intrusions. In addressing the implications of the issue of integrity by taking the category of cultural landscapes, he said: "How can such integrity be recognisable when there are no boundaries traditionally demarcating the world of the creator from that of humanity and from that of nature? In the area around the Great Zimbabwe World Heritage site constant problems have arisen when its boundaries have been asserted and legally enforced against a surrounding community who have always known that *"Duma harina muganhu"* (the Duma have no boundary)". The solution lies in recognising that indigenous communities are at heart, "ecosystem people" integrally linked to the ecosystem they inhabit. They are part of the integrity equation. It is they who can sanction utilitarian space and through their systems of checks and balances are the underwriters of that integrity. It is in this context that their customs and beliefs need to be encouraged and reinforced.

He concluded by saying that in dealing with the issue of authenticity and integrity, one cannot but accept the powerful influence of the spiritual realm; all else is incidental. Therefore, authenticity of the cultural landscape cannot be distinguished from its integrity.

Mr Luxen, Secretary General of ICOMOS, in presenting his paper on **"The intangible dimension of monuments and sites"** referred to the Nara Document which introduces a certain relativism of concepts by the universal requirement for explicit reference to the values that a cultural property represents in the eyes of the human community concerned. These changes have led conservation professionals to go beyond the question of "how to conserve?" to more fundamental questions: "why conserve?", "conserve for whom?" and "what is the meaning of conservation"? The quest for the "message" of cultural properties requires us to identify the ethical values, social customs, beliefs or myths of which physical heritage is the sign, the expression, in time and space. Values of authenticity are advanced in order to reveal the significance of architectural or urban constructions and transformation of the natural landscape through human intervention. In the end, the concept or social representation of the cultural property is more important than the object itself: the intangible dimension prevails.

He considered that the distinction between physical heritage and intangible heritage is now seen as artificial. Physical heritage only attains its true significance when it sheds light on its underlying values. Conversely, intangible heritage must be made incarnate in tangible manifestations, in visible signs, if it is to be conserved. This dialectic may prove particularly fruitful in providing greater representation for living cultures.

A precise definition of cultural properties is nonetheless indispensable as an operational basis for an appropriate conservation policy in all its various dimensions: identification and cataloguing, legal protection, conservation and restoration, management and promotion, public awareness and professional training. Therefore, some form of "materiality" is essential to establish a significant relationship between tangible and intangible heritage.

Mr Jokilehto and Mr King (ICCROM) presented a paper on **"Authenticity and conservation; reflections on the current state of understanding"**. They noted that the question of authenticity has become a key issue in current debates on conservation of cultural heritage. In fact, the test of authenticity can be seen as the search for truth in the field of culture. This search, however, becomes complex, considering that in the cultural field, truth is related to the understanding of values, and there may be more than one response. The issue of authenticity is not only an administrative verification of truth; it is above all the critical foundation for the conservation and restoration of this heritage.

In regard to Africa they underlined the importance of understanding the richness of its intangible heritage, its oral traditions and religious and cultural rituals, which continue to give meaning to the immovable heritage. These intangibles, and the values that were and are behind them, enable to establish the necessary critical foundation for the conservation and restoration of the heritage from the perspective of the living cultures from the inside rather than from the outside.

Due to the fact that values are not permanent, but are continuously generated by individuals and communities, they necessarily vary over time. As a result, a construction when built acquires a particular significance in relation to the relevant cultural context at that specific moment. Consequently, the work attains authenticity in relation to the process that has generated its design and physical construction in that particular time and place. Even though the values will vary from one community to another, and from one culture to another, and even though the resulting heritage objects thus are of an enormous variety, it has still been possible to identify some fundamental references that can guide restoration.

They noted that the Nara Document further clarifies the concept of authenticity laying emphasis on the recognition of cultural diversity and the plurality of values and mentioning that '*conservation of cultural heritage in all its forms and historical periods is rooted in the values attributed to the heritage*' (art. 7). At the same time, the document insists on the verification that the relevant information sources about these values '*be understood as credible or truthful*'. Therefore, as it has continued to develop, authenticity can be seen in reference to three main aspects: a) *historicity and material*, b) *creativity and form*, and c) *cultural values and continuing tradition*. All of these aspects have strong implications for the understanding of, and hence, conservation of immovable heritage in Africa.

a) *Historicity and material:* issues related to material or physical substance have a particular complexity in Africa where much (although by no means all) of the materials used in the built heritage are fragile in nature. Care must also be given to those places where the associated values of the heritage lie not in its physical manifestation, but rather in its spiritual or religious value for the community. In such cases, balances must be struck to ensure that, first and foremost, the community values are protected during any planning for the conservation of the physical material. It should be emphasised that in such cases, the full involvement of the community will be necessary in all phases of planning and implementing works.

b) *Creativity and form*: in many cases in the so-called "developed countries", much of the know-how and its means of transmission have been lost, leading to a need to either recover the lost skills or devise new methodologies for conservation of the heritage. In many places in Africa, this know-how is either still fully being utilised and passed on.

c) *Cultural values and continuing tradition*: the Nara Document has broadened the picture referring to the nature of the heritage, its cultural context and evolution through time. Verification of

authenticity may thus be linked to a great variety of sources of information, such as *'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'* (art. 13). At the end, however, the main issue remains the need to make a critical judgement, taking into account the relevant parameters.

One of the major challenges for modern conservation policies is the demand to conciliate two 'extremes', maintaining a status quo and allowing change. If habitat is transformed into a museum use, it will inevitably lose something that has been essential, i.e., its functions and its life. If the functions continue, they will also necessarily involve change. The question then rises how to control and guide such modifications in life patterns and in the physical fabric of the place.

They concluded that there is a need to broaden our approach in conservation to include, not only the professional conservators, but more importantly, the local communities who have been conserving the sites over time. They also pointed out that each place has its own integrity and authenticity.

Mr Edroma, representative of IUCN presented a paper on "**The notion of integrity for natural properties and cultural landscapes".** He discussed the indigenous African, and his spiritual beliefs, links to the natural objects and phenomena, and the traditional management of natural and cultural resources. He presented an analysis of the notion of integrity in natural and cultural properties and reviewed challenges the traditional systems are facing, and strategies to be proposed.

He pointed out that the notion of integrity embraces cultural, religious or customary systems and the diversity and distinctive character of natural properties and cultural landscapes, as perceived at the time of their recognition. In discussing the notion of integrity applied to natural properties and cultural landscapes of extended dimensions belonging to agro–pastoral societies in Africa, he defined three key concepts: cultural landscapes, natural properties and integrity.

He explained that culture is a combination of values, symbols and technology created by a group of people. It is a total sum of the people's way of life that includes norms and values of the society, their beliefs, religion, economics, medicinal practices, marriage norms, technology, politics, language, communal laws, architecture, farming systems, eating habits, burial and other ceremonial practices. This human creation is a driving force in modifying the African landscape. It evolves and adapts as people continue to live in different physical and social environments in the course of a society's development. The cultures of different peoples have been modified by the natural and social environment in specific areas where particular people lived or migrated. Africa has rich and diverse cultures whose imprints are visible throughout its landscape, which shapes strong sense of identity and belonging. Culture gives Africans claims to a history, land and rights to membership of particular groups. Their culture has a dignity and value which must be respected and preserved.

The state is normally entrusted with considerable responsibility for protecting culture. Often the states do not have the resources and capacity to perform their tasks, and in some cases social groups have been displaced. Events in the Great Lakes Region are dramatically illustrative. The traditional Africans have consequently resented the control of their indigenous cultural properties by agents of the state. They aim strongly at being an integral part of the team that protects, preserves, repairs, maintains, manages and benefits from the utilisation of «their» cultural properties.

He assessed that natural properties are natural resources created by nature and valuable to people and their wellbeing. They satisfy social, economic, cultural and political needs as well as scientific purposes. The natural landscapes contain a variety of features brought about by different geological and geo-morphological processes. Many of the landform features where biophysical processes are

still comparatively intact have been protected. Those protected areas with the most outstanding unique values, have been listed as World Heritage sites. However, the process of drawing management plans and activities often did not involve local people. Their exclusion from the planning, management, evaluation and use of the resources has made the African notion of integrity for natural and cultural properties incomplete. Therefore, ideas, beliefs, taboos, myths, values, cultural norms, traditions and participation of local communities should be emphasised in the notion of integrity.

The notion of integrity may be taken to signify the quality of being honest and upright in character and having strong moral principles. It emphasises «wholeness». The natural properties and cultural sites should have unquestionable and easily identifiable boundaries, staff with relevant skills, and up-to-date management plans in order to ensure their integrity which should not be threatened by intensive tourist and other «developments». Management authorities of the World Heritage sites have discovered that the notion of integrity as seen by the traditional African is not as it was originally perceived by the Convention. The traditional African finds difficulties to understand the basis of separating the nature and culture. Secondly, he faces difficulties with the integrity equation if he is not involved in the managing of natural properties and cultural landscapes in particular in agro-pastoral societies.

In reviewing the relationship between the African and nature, Mr Edroma highlighted the integral links between natural and cultural systems and emphasised traditional mechanisms for sustainable management of natural resources. The indigenous African adapted to different environments and modified and managed the landscape with fire for hunting and gathering food, facilitating travel, and for clearing the surrounding hideouts of dangerous animals, evil spirits and human enemies, for increasing the usable biomass of the land, and for encouraging savannah like biomes. The African still sees himself as a part of the landscape. Many sacred forests and special features of the landscape are still secure and did not suffer degradation because they are protected by sets of beliefs. Pragmatic controls are also in place as well as norms of civility, taboos and myths, which reinforce civil contracts. The success of traditional systems cannot be underestimated.

He noted that the successes in the use of indigenous technical knowledge and community based systems in natural resource management in Africa have questioned the basis, degree and justification of colonial and post colonial state interventions. Government policies and decrees prohibiting entry to and harvesting from state owned forest, wildlife and wetland protected areas have lead to continued conflicts between the local communities and the management authorities and often to poor management and catastrophic degradation of the natural resources. On the other hand, the African notion of integrity on natural properties is a mechanism for resource sustaining production without degradation, and for supporting life without endangering the resources and the people who depend on them; it implies that the land must be owned, used and managed communally or collectively. In traditional systems decision making mechanisms have been dynamic and only subject to change with time and circumstances.

After reviewing the challenges to the traditional systems, he proposed appropriate strategies to salvage them. He noted that the adoption of the traditional indigenous technical knowledge, modern scientific skills and joint participatory management in information gathering, planning, consultation, decision making and evaluation are preconditions necessary to rebuild this integrity that may offer hope for sustainable management and conservation of the natural and cultural properties.

He defined integrity as: "a mechanism for resource management by the communities which own the land and which should remain the direct beneficiaries"; this notion emphasises the importance of

linking landscape resources management with socio-economic and cultural activities of local communities, increasing support for their education, resource sharing, and participation in decision making. Ensuring conservation of resources for the people, promoting co-operation and support of the local communities for conservation and cultivation, requires an understanding of the complex, often hostile and variable, relationships between traditional rural communities and managers of natural properties and cultural landscapes.

Ambassador Yaï, presented a paper on **"Authenticity and integrity in African languages: approaches to establish a body of thought"**. He noted that his title was confronted with a prerequisite which is epistemological in nature, since any discourse in a non-African language employing or attempting to employ concepts and notions taken from an African language, must first and foremost clearly admit and take on board its fundamentally hybrid nature. But above all such a discourse must explicitly express its own translation strategy in order to ensure, both for itself and for others, that it is giving itself dependable tools for its own intelligibility.

Basically, only two approaches can be adopted when attempting to analyse African notions and concepts through the vehicle of a non-African language. Both approaches begin at opposite ends of the spectrum, and will only very occasionally produce similar results.

The first approach consists of basing oneself on a word or concept of non-African origin which is then translated into the African language. There is a tacit assumption here, often reflected by an inferiority complex when the original concept is expressed in one of the European colonial languages. It is that the notion or concept in the original language must have an equivalent in the African language it is being translated into. "We have that as well" is something one sometimes hears, as if it was a kind of basic human right. The analyst therefore turns up with what is often an invented translation-projection as a weapon which is then taken back to the inevitably European non-African language, in order to produce a discourse which will be all the less African since it is predicated on a more than doubtful African basis. He did not adopt such an approach.

The second approach is to speak about such things from the inside. This means basing oneself on concepts and notions which are averred to exist in African languages and which function in canonical and other types of discourse. In other words, it takes the monolingual African as its basis, although it can also confront the reasoning of this entity with concepts and ways of thinking from elsewhere, insofar as the person making the analysis is quite often bilingual, and to a certain extent, bicultural. In this day and age, such an approach, which is doubtless not without its own problems, is clearly the best potential vehicle for communicating African credibility.

He noted that the Nara Document has already pointed out that "in some world languages no word exists to express the concept of authenticity". Thus, the issue raised is how cultures organise "words and things." It is known that the Eskimos have no word for "snow" although there are twenty-odd words to describe different varieties of "snow" according to how it is perceived. Can anyone therefore possibly say that they do not have a precise expression for snow? Similarly, before the very approximate translations by missionaries who thought they were contributing towards the languages they worked on, a number of African languages have no word for "religion", "philosophy" or "literature"; even though all these things have been practised using a very sophisticated terminology.

The concept of authenticity in many African languages, in the beautiful words of Dawson Munjeri, is "both evanescent and pervasive". This means that the task is to investigate practices and refer them to the oral texts that are the canon of each culture: i.e., proverbs, sacred texts, divinations, epics, etc. It will then be clear that most African languages and cultures posses a vast field of

concepts for communicating what is expressed by "authenticity" and "integrity" in European languages. It is therefore important to simply identify the conceptual constellations.

After a rapid overview of the concepts of authenticity and integrity in two African languages: *Dendi & Yoruba*, he deduced that:

1. The notions of authenticity and integrity do not have a precise correspondence in several African languages. But here again, "absence of evidence is no evidence of absence". Upon analysis, the notions and practices in these languages that are subsumed by "authenticity" and "integrity" refer to a wide constellation of independent notions and concepts. This profusion is in itself a source of riches, and in its own way, reflects the African *weltanschauung*, in which "all is part of everything."

2. In order to arrive at a better understanding of the notions of authenticity and integrity, the wide field of corresponding African terms will have to be actively identified: in other words, the way they function within the body of oral and written texts which are considered important or which are canonical for each African culture.

3. The gap between the material and the spiritual makes little sense in a African context. For instance, the degradation of a site will not alter its integrity or authenticity if the communities concerned maintain their attachment to it in speech and in spirit and consider it immensely valuable.

He concluded by saying: "It is the men of today, invested with the **spirit** the **values** and the **word** of their ancestors, who create and maintain authenticity and integrity".

Mr Pressouyre in his presentation **"A way to reconcile African societies with their heritage"** stressed that Africa is now, 5 years after the first Global Strategy meeting, in a position to propose positive models of integrated conservation. He highlighted the evolution of the Convention and the fact that 30 years ago, it was felt that natural and cultural values did not coincide. This situation has been harmful for Africa: the natural heritage, as perceived for a long time, was an Euro-centric concept. He welcomed the new IUCN approach presented by Mr Edroma, in particular the links between God, man and nature. He recommended to revisit the African natural World Heritage sites as suggested by the example of the South African review of Krüger National Park to acknowledge the importance of living cultures which evolve harmoniously with their environment, to reconcile culture and nature.

He demonstrated that, bearing in mind recent conceptual changes, Africa comes to occupy a privileged position on the world scene; today, the continent is able to propose positive models of integrated conservation and to serve as an example to other regions which had been induced to revise their heritage policies.

He noted that it is increasingly apparent that the problem of the survival and adaptation of traditional cultures cannot be resolved by the "ethnological" thinking in vogue when the Convention was being drawn up. The cultural policies of the nineteenth century, whether colonial or not, advocated a system of "reserves" which fortunately have no supporters today. Every culture, if it is to be perpetuated – that is, if it is to evolve without losing its symbolic references – needs space and freedom. It is ironic that most of the reputedly inviolable zones (biosphere reserves or World Heritage sites) should be "sanctuaries" that man has created for nature, from which he has deliberately excluded himself. It is time now to associate the hitherto ignored or marginalized populations with the management of these great tracts of land.

An example of such a reconversion could be provided by the Krüger National Park (South Africa), which is on the Tentative List, insofar as the administration of the South African National Parks wishes to consider this area of two million hectares a cultural landscape and to involve the local communities, who have been excluded from its management for a century. The South African National Parks have taken living cultures into account, where metal-working and agro-pastoral traditions still subsist and survived the repressive policies of apartheid.

He concluded that one of the first ways towards reconciling Africa with its heritage would be to revise the management policies of large ensembles already included on the World Heritage List by incorporating a human dimension that is often concealed in the presentation of nomination dossiers. When the World Heritage Convention came to be implemented, the idea that natural parks were threatened above all by populations who engage in deforestation, poaching and various other illicit practices was the cause of the deliberate silence in many quarters that has contributed to setting African populations at odds with their heritage.

Mr Lévi-Strauss, UNESCO Division of Cultural Heritage, in his paper **"The African cultural heritage and the application of the concept of authenticity in the 1972 Convention"** noted that the leap from the affirmation of a principle - the identification of a universal heritage which the entire international community has the obligation of protecting - to its effective implementation and the establishment of the World Heritage List, could not fail to raise numerous questions. These are based on the absence of all explanation of the concept of universality in the Convention itself, to its very European-inspired definition of cultural heritage set out in Article 1, that of the definition of authenticity in Article 24 (b) of the Operational Guidelines, and the manner in which these three key concepts have been applied since the first inscriptions on the List.

He recalled that the adoption of the Global Strategy to improve the representativity of the World Heritage List, led to an evolution in the content and extension of the concept of cultural heritage: a too exclusively "monumentalist" vision had been abandoned in favour of a much more anthropological and global approach to the material witnesses of the different cultures of the world. These should no longer be considered in isolation, but in their entire context, and in their many relationships with their physical and non-physical environment. The impoverishment of cultural expression in human societies has also resided in an over-simplistic opposition between cultural properties and natural properties which did not take into account the fact that, in most human societies, the landscape, created and in any event lived in by man, is representative and significative of the past and present ways of life of the populations that inhabit it and in this sense, also vector of culture.

To implement this new approach to the cultural heritage, the World Heritage Committee adopted three types measures:

1) The organisation of a series of meetings in different regions of the world that are under-represented, in particular in Africa (Harare, 1995; Addis Ababa, 1996 and Porto Novo, 1998), in the Caribbean and in the Pacific. He noted in this respect that henceforth, thanks to the work accomplished since 1995, the region with the highest proportion of tentative lists drawn up in comparison to the number of States Parties is Africa. Thus were revealed a number of types of properties abundant in these regions which were missing on the List:

   - archaeological sites and landscapes;
   - traditional human settlements, modes of land use and cultural landscapes;
   - places of origin (of special importance for the cultures of the Pacific), ceremonial

and sacred places;
- traditional technical know-how and a rich proto-industrial heritage;
- routes of economic exchanges and spiritual itineraries, of which Africa has many examples.

Moreover, a number of characteristics of this cultural heritage raise new and fundamental questions for the implementation of the Convention, such as the strong ties between nature and culture in most traditional societies of the world and particularly in Africa. He also mentioned the change of scale in the dimension of cultural sites imposed by the acknowledgement of the functional, material and spiritual components of traditional human establishments.

2) The revision of the cultural criteria for inscription in part (a) of Article 24 of the Operational Guidelines should be undertaken in a broader perspective and in respect of three considerations:
   a) The gradual disappearance of the concept of artistic masterpiece, illustrated by the new wording of criteria (i) and (ii);
   b) the emergence of a concept of culture closer to the very "encompassing" definition given by the anthropologists, translated first by the revision of criterion (iii), where the notions of cultural tradition and living civilisation make their appearance. It also underpins the successive amendments made to criterion (iv), which originally concerned only human establishments, and now includes technical heritage and landscapes, as well as modes of land use;
   c) the progressive reconciliation between cultural heritage and natural heritage that is reflected notably by the adoption of the new category of cultural landscapes and, quite probably in the long run, by the integration in a single and harmonious series of criteria, separated until now, used for the inscription of the cultural and natural properties.

3) The revision of the concept of authenticity as set out in part (b) of this same Article 24 of the Operational Guidelines, which has occurred in unexpected circumstances.

Paradoxically in fact, it is the ratification of the Convention by Japan, in 1992, that raised the fundamental conceptual question of the definition of authenticity that cultural properties must possess in order to be inscribed on the List, leading to a revision that would also benefit the cultural sites of societies with non-monumental cultural heritage and notably the African cultural heritage.

Thus, the application of the concept of authenticity for the African cultural heritage should be considered on at least two levels. On the one hand, the wider approach of authenticity adopted in Nara seems satisfactory when applied to the building or the group of buildings, whether they be private buildings for collective or religious use. On the other hand, one should not fail to consider territories that are the framework and the means of biological and social existence of traditional societies and which include habitat, agro-pastoral lands, places of technical production, places of exchange, groups of territories that embody values, and religious as well as symbolical functions. He underlined the importance of taking into account entire geographical areas where interactions occur between the dynamics of the natural systems and those of the societies that live there and use them.

In the first case, not only the authenticity of the type of material, the techniques and the morphology should be preserved but also all the social, cultural and symbolic values of the buildings. In the second case, be it a matter of archaeological heritage, heritage of living societies, spiritual heritage or exchange routes, the issue of authenticity appears, in the 1972 Convention, closer to the concept

of integrity required for natural sites (paragraph 44 (b) of the Operational Guidelines), and therefore more restrictive than the "post-Nara" acceptation retained for the cultural heritage in Article 24 (b).

He concluded that for the 1972 Convention, an "authentic" African cultural site, should thus be of vast size, and include all its natural, cultural, economic, social and symbolic components and which provide its meaning and "*raison d'être*", together with its landscapes, witnesses of past and present lifestyles. The taking into consideration of large sites with multiple aspects is not only indispensable in order to ascertain the wealth and complexity of the African cultures, but it is also the only manner to avoid that villages become "reserve" spaces visited by tourists.

Ms Rössler, World Heritage Centre, presented the paper of Edouard Adjanohoun et Sami Mankoto Ma Mbaelele in which the authors highlighted the uniqueness of the World Heritage Convention, protecting at the same time cultural and natural properties of outstanding universal value. They pointed out that although the philosophy of the Convention was that of a continuum of nature and culture, the practice of its implementation was of imbalances between regions and natural and cultural properties. This issue was addressed in discussions, which led to the Global Strategy in 1994 and its extension to natural heritage in 1996, but also it was reflected in the Operational Guidelines in order to enhance an equilibrium between culture and nature.

The authors also emphasised that cultural values exist in natural sites, in particular in the African region and that the nature-culture continuum is crucial in the African context. The key words and concepts which have to be reviewed are: outstanding universal value, natural and cultural criteria as well as integrity and authenticity. The different aspects of integrity have already been addressed in general terms by the expert meeting in La Vanoise. They gave a number of concrete examples and mentioned the National Park of W (Niger), which has associative values for the local people and is located along the transportation and communication corridor of the Niger valley, and the Okapi Reserve (Democratic Republic of the Congo), which is an example of the Pygmy culture and the complex interaction between people and their environment.

The authors pointed out that the concepts of Biosphere Reserves (MAB) and of cultural landscapes in the World Heritage sites enhanced the role of local populations by focussing on sustainable development. The new paradigm is: local populations have to benefit from the protection of sites and protected areas in general which can only exist if local people are included in their protection, management and conservation.

In conclusion, the authors hoped that the concept of integrity and authenticity could be enlarged and that a reflection on the notion of local people and sustainable development could be encouraged, following the practical experiences from Biosphere Reserves and World Heritage sites in Africa.

IV. Discussion on Conceptual approaches

Following the presentations, a wide-ranging discussion was held and a number of themes were highlighted by the participants.

Authenticity and integrity
It was mentioned that the questions about authenticity and integrity are being discussed in many fora. It was felt, however, that the concepts of authenticity and integrity are different and site specific. Used in the natural context, integrity has been defined as functional, structural, and visual, and is applied mostly to management issues. It is important to understand the relationship of various components of each property and how they relate to the functional life of a place. These concepts

can also be applied to large cultural sites such as historic towns and cultural landscapes in addition to natural sites.

Many participants emphasised the value of the Nara Document on Authenticity. It was seen as an asset, but with some limitations. The document is important because it has opened people's minds on the issue of authenticity, moving it away from the old Euro-centric version that was focused on authenticity of materials. However, the Nara Document, is not operational. It is a declaration of important principles, but it is difficult to put into practice. The experts meeting considered how to move one step forward from the Nara Document with the aim of making it more concrete.

Nature and Culture

Most of the presentations emphasised the importance of strong links in Africa between natural and cultural heritage. In fact, it was stated that this dichotomy is false, because such a distinction does not exist in African cultures which incorporate natural elements within their cultural practices. The 1972 Convention is a unique tool to address these links, since it covers both types of heritage within a single text.

It was mentioned that the experts group should strongly recommend the combination of the criteria for inscription on the World Heritage List, as have other experts groups in recent years.

Values

As has been said in many African Experts meetings, the need to understand the tangible and intangible values was underlined. It was also mentioned that values change over time and that changes should be taken into account.

It was pointed out that there has never been a definition of universal values. There is no definition of outstanding universal value in the Convention, although it does mention it as the defining criteria for inscription on the World Heritage List. Universal value could be understood as how people have been able to solve the various challenges when dealing with human settlements, land use, interactions with the environment, spirituality, etc.

Another participant mentioned that universal values can be seen as the structure around which the specificity of a given site can be judged to be outstanding. This was supported by another point which stated that there is a universal approach, in the way we comprehend our environment and the reality around us, but that these realities are expressed in different ways. Understanding how these two levels interact would lead to a better comprehension of what we perceive as authentic.

In an African context, it was mentioned that the distinction between spiritual and material, tangible and intangible elements is inappropriate. In Africa, the approach is more pluralistic. The question of who holds onto these values and how they are transmitted becomes important. Therefore, the role of local communities as holders of traditions should be taken into account as well as the constant pressure of modernisation and globalisation.

Language

A number of participants noted that language is an important element for the conservation of heritage. It carries the culture and contributes to the understanding or significance of "place". The link between language and thought was stressed. It was advocated that more research on oral traditions and their links to built heritage will enrich knowledge and allow to better understand the values that communities place on their cultural heritage. Therefore, cultural heritage cannot be separated from local languages.

Operational Guidelines for the Implementation of the World Heritage Convention
It was pointed out that it is not judicious to make continuous changes to the Operational Guidelines because there is a need for continuity. However, as the World Heritage Committee has undertaken a major effort to revise and make them more user friendly, improvements aiming at increasing the representativity of the List can be presented.

One of the objectives of the expert meeting was to propose recommendations for revisions to the Operational Guidelines relating to the notions of authenticity and integrity in an African context.

The need to clarify the role of the local communities and to propose amendments to Paragraph 14 of the Operational Guidelines was underlined. The participants pointed out the necessary involvement of local communities in the conservation process from the preparation of the tentative lists, the nomination and the conservation and monitoring of the site.

A third issue of concern was related to cultural criterion (vi). At its meeting in Merida in 1996, the World Heritage Committee decided that this criterion may only be used in combination with other criteria. It was felt that due to the specific spiritual character of some potential African World Heritage sites, the situation should be reviewed and a principled and specific recommendation be made.

It was pointed out that by revising the Guidelines, it would not automatically increase the number of African sites on the List. There is also a need for capacity building for preparing nominations and management plans and for sustainable conservation of sites after listing. Nevertheless, changes to the guidelines would help certain categories of African heritage to be better represented on the List, as well as other regions.

V. Presentation of case studies

Mr Dembelé in his presentation of **"The natural and cultural sanctuary of the Cliff of Bandiagara, Mali"**. He underlined that the Dogons have settled in three areas the plateau, the cliff, the plain. Furthermore, the influence of the natural environment is evident in the Dogon settlements: On the plateau, stone is the chief building material, while in the cliff areas, stone is used in association with banco (a local variant of pisé); on the plain, however, clay and banco are used, rather than stone. He described the main components of Dogon architecture which is composed of an ensemble of groups of buildings (under private or communal ownership), public places and, above all, areas devoted to protective spirits. He referred to:

- The *Gin'ma*, or Patriarch's House. This special house is the residence of the head of the extended family; it is also where all objects concerning the family's history are kept (relics, protective fetishes, items of furniture etc.).
- The *Togu'na*, or open-sided construction, where the men meet to talk and to discuss any problem concerning the community.
- The *Gè*, or granaries, which serve as both as sleeping quarters and as places to store food and items of furniture.
- The *Ogo-Giné*, or House of the Hogon, the supreme chief of the Dogon community.
- The *Ya Punon Giné*, or house of sexually mature women and girls.
- The *Binu Qimu Giné*, or houses of sanctuary.

He considered that these architectural elements are in a serious state of degradation due to the droughts of the 1970s which forced the inhabitants of many villages to abandon the old living sites

(i.e. the cliff and the plateau) and to move to the plain and resulted in a serious drop of income. Another factor is the negative effect of the newer religions of Christianity and Islam, which prompted the population to abandon traditional ways of life.

He then underlined the dilemma of conservation versus development which provoked:

- the migration of young villagers to the big towns (Mopti, Bamako, Ouagadougou, Abidjan and Dakar);
- the cut-price sale of objects (e.g. chiefly statues) of great value;
- the increasingly evident negative impact of poorly managed cultural tourism.

M. Dembelé considered that Dogon heritage was threatened in its integrity and authenticity because villages were being abandoned, new styles of construction were emerging, traditional customs were being lost and environmental changes occurring. He underlined that the Dogon culture is profoundly marked by symbolism. In Dogon society nothing is done by chance; everything has a meaning. Thus, the *Gin'ma* signifies "the place where the family heritage is passed down" with its attendant rites and symbols; the *Binu* (sanctuaries and altars) have their interdicts and totems and the *Toguna* and other buildings are oriented very precisely in relation to the cardinal points and a particular position in the city. Hence, a monument is characterised both by its functionality and the religious dynamic underlying its construction. The ethnological aspect of Dogon culture is fundamental and is evident in all spheres of the physical heritage: the *Gin'ma* has no significance apart from its ritual functions concerning family lineage and is devoid of meaning without the "*bundo*", the funeral pottery objects left for the spirits of the ancestors; the *Binu* have "no soul" and are ineffective unless they receive libations and other periodic sacrificial practices. The situation is exactly the same for the whole ensemble of heritage features. Thus, management of the Dogon heritage cannot be confined to the mere preservation of material objects. It is essential to make it a living process, by taking into account the underlying intangible dimension of that heritage.

In concluding, he noted that the real key, however, to safeguarding the integrity of the Dogon heritage lies in the implementation of an integrated conservation plan, articulated around the following points:

- Continuation of the research work begun in 1995 with the support of the UNESCO World Heritage Centre and the Technical University of Constance (Germany). Future research should concern immovable properties, movable objects and, above all, intangible properties (cosmogony, folk tales, songs and initiation ceremonies) which constitute the basis of Dogon culture.
- Development of tourism which deserves better management, through the construction and rehabilitation of visitor-centres, improvement of the dirt-roads providing access to the sites and restoration of the major sites and buildings. Above all, however, it is essential to encourage the active involvement of the population in the management of tourism through the creation of tourist information centres.
- Continuation of the action in progress with regard to communication and education, in co-operation with the Cultural Mission; this involves a dialogue between the local populations, local officials, tourists etc. Activities could include events in villages, including cultural and tourist programmes, and the dissemination of calendars for tourists indicating the dates of traditional celebrations etc. Schools should play an important role in these educational and awareness-raising activities.
- Practical encouragement of creativity with a view to developing high-quality craftsmanship. This activity requires the organisation of craftspeople as well as the construction of kiosks and shops. This would have the dual advantage of providing the local population with a source of income

(since there are no separate castes of blacksmiths, weavers etc. in Dogon society), and of protecting authentic cultural objects.

Joseph Eboreime presented a paper on **"The Sukur and Benin Cultural Landscapes as case studies on current issues of authenticity and integrity".** In his introduction he provided the background for the two sites : Sukur Cultural Landscape (Nigeria), which was first included in 1996 in Nigeria's Tentative List and was subsequently nominated and inscribed on the World Heritage List in December 1999, and Benin Earthworks.

Situated in the Mandara Mountains, the site of **Sukur** is close to the frontier of Cameroon. It comprises a plateau dominating the hills which are characteristic of the Nigeriano-Camerooni area. Sukur was inhabited in ancient times and specialised in iron production in the XVII century. At Sukur, craftsmen in iron work, rainmakers, and other inhabitants are associated in a pyramidal institution located in the granite palace of Hidi, the symbolic and collective woman of the Sukur community. The Hidi Palace is a visual metaphor.

The site includes integrated elements of spiritual value and domesticated landscape characterised by extensive terraces, which are the product of the social organisation and division of labour. This is also expressed in the vernacular architecture in local granite stone. The site of Sukur is representative of the diversity and complexity of African cultural landscapes. This landscape unites associative, technological and agricultural characteristics which constitute the story of past and present day life of an entire community over several centuries.

Concerning the authenticity and integrity of the place he noted that the landscape has not been significantly modified over centuries. It is a continuing living landscape assured by socio-cultural practises combined with protection measures indicated in the management plan. Refurbishment, for example, of the ritual house takes place according to the festive times.

The authenticity of the Sukur landscape is based on interactions between the tangible and intangible, underpinned by tradition, socio-political and religious systems. The dynamic interaction between the landscape and the people illustrated in these elements highlights its outstanding universal value.

As for the site of the **Benin Earthworks**, Mr Eboreime explained that Benin city is the capital of the ancient Benin Kingdom of ivory and bronze. Today it is the capital of Edo State. Even today the monarch, the Oba, maintains a palace within the city walls which is a centre of traditional customary law and practices to commemorate the ancestors of the Bini people. The Oba is the holder of the land for his people. The city is surrounded by earthworks displaying considerable engineering skills. These three rings of interconnected walls have been built over thousand years and are the largest earthworks in the world covering 2.000 square miles. They are also documented in the oral tradition and rituals (Igue festival etc.) as well as illustrations for unwritten codes of the people.

The site is currently threatened by urbanisation and decay, however a new management plan is being prepared in view of a World Heritage nomination. It focuses on active heritage conservation by associating economic and social activities integrated in local development plans and on the preservation of the biological diversity.

Mr Anthony Githitho, in presenting his paper on: **"The issues of authenticity and integrity as they relate to the Sacred Mijikenda Kayas of the Kenya coast"**, pointed out that the World Heritage Convention drew the attention of the international Community to the fact of increasing threats to the

irreplaceable heritage of humankind. The implementation of the Convention is based on scientific principles and procedures set out in the Operational Guidelines. Among the criteria and conditions set out in these Operational Guidelines is the concept of authenticity. "Authenticity" refers to "design, material, workmanship or setting and in the case of cultural landscapes their distinctive character and components", whereas "integrity" refers to a whole set of conditions, including legal protection. The Nara declaration expanded the concept of authenticity and stressed the need for credibility and truthfulness of the resources.

However these notions differ from culture to culture and therefore no static criteria can be applied. A great variety of aspects has to be considered, including material, use and function, traditions and techniques, location, setting, spirit and feeling. He pointed out that cultural landscapes are based on a synergy in which culture and spirituality are intertwined in the traditional interpretation of phenomena and natural resources.

He presented, as a case in point, the *Sacred Mijikenda Kayas* of the Kenyan Coast which are remaining patches of diverse lowland forests of Eastern Africa, with an immense botanical diversity and a high conservation value, documented by a WWF/National Museums project, which identified more than 40 of these forests.

The *Kayas* are based in beliefs, culture and history of the coastal ethnic groups who in the XVII century sheltered in small groups in fortified villages in the middle of the forests when pursued by nomadic enemies. In the XIX century the forest refuges were abandoned, but the forests continued to be maintained by the communities and their elders as sacred places. These *Kayas*, often located on hilltops were preserved.

The *Kayas* have been included on the tentative list of Kenya with the intention to nominate them as a cultural landscape on the World Heritage List. They display the combined works of nature and man and the continued existence of traditional forms of land-use, which preserves biological diversity. The universal importance of the *Kayas* lies both in their spiritual value and in coastal plant conservation.

In applying authenticity and integrity to the *Kayas*, he stressed that the *Kayas* are both authentic in their distinct character and components as they are embedded in local cultural, social and natural contexts. Each Kaya is linked to the oral history of migrations. The nine distinct *Kayas* illustrate a chronological order indicating the vision of the past. Each Mijikenda ethnic group can trace its origin and acknowledge authenticity in the setting and geographical location of the *Kaya*.

The elders guarantee the consistency of oral history in the narrative interpretation. This has been confirmed by linguistic research of the dialects. Also burial sites have been identified with wooden graveposts. Surveys among the local communities underpin the importance of the *Kayas* in their links with the identity of the people.

As the natural and cultural values are intrinsically linked, Mr Githitho suggested that integrity is linked with authenticity. The *Kayas* exist only if the beliefs if the ethnic groups continue to exist and therefore even if they are not used, they can be perceived as historically authentic.

He concluded that they remain genuine examples of outstanding cultural landscapes in which cultural values have shaped the environment.

A. Rafolo presented a paper on: **"Authenticity and integrity of the Royal Hill of Ambohimanga (Madagascar), an associative cultural landscape"**. The site of Ambohimanga is situated on a hill in the central highlands of Madagascar, 22 km north of Antananarivo. The site bears remarkable testimony to the blending of Austronesian cultures, in the form of ancestor worship and agricultural methods such as the terrace-cultivation of rice, and African cultures, in the form of the worship of royalty. As the cradle of the dynasty responsible for making Madagascar a modern and internationally recognised state, the site of Ambohimanga has powerful identity and religious associations and continues to be widely venerated, as witnessed by the many pilgrims. In addition to its spiritual associations, the site is composed of built elements and an anthropic environment which have retained their authenticity and integrity.

Three major features underlie the nomination of Ambohimanga as an associative cultural landscape, as defined in paragraph 39 (iii) of the Operational Guidelines, namely:
-the wooded hill and the Rova constitute a "natural feature and a historic site";
-the sacred stone where the king usually played, a place of religious significance for the people, constitutes a "natural feature and a site of legendary or ethnographic nature", and
-the wooded hill and the outlook from it constitute a "natural feature and a site of natural beauty".

Mr Rafolo noted that the authenticity of the Royal Hill of Ambohimanga is born out by the layout of the site, the materials used, the quality of the constructions based on traditional know-how and beliefs. Thus, the dwellings of living beings are built of wood and other vegetable matter, that is, of noble, living materials, while the dwelling-places of the dead are built of stone, a cold and inert material. He described the house of King Andrianampoinimerina built in 1790 in accordance with the knowledge and skills of the people of the Malagasy highlands, which is endowed with a powerful symbolic value and determines the arrangement of the domestic space and the two villas of the Queen (the Fandriampahalemana and Tranofitaratra Palaces) under the influence of British architects which are illustrative of the opening up of Madagascar to European ideas. He noted that since August 1896, which marked the end of the royal period, the hill of Ambohimanga has lost its functional character concerning power and authority but continues to possess the sacred character conferred upon it by the different kings. Thus, the anthropic environment has changed very little since that time

He then described the distinctive character and components of the cultural landscape: the Royal Hill of Ambohimanga is situated along an east-west-facing granite ridge, 15 km from Antananarivo as the crow flies. This landscape came into being several centuries ago with the demographic expansion of the Merina population, notably from the fifteenth century onwards, when kingdoms began to appear practically everywhere on the island. In the eighteenth century, or even before that time, the lower zones had been cleared and terraces created for dry crops and the cultivation of rice. By the end of the century, with the transition from collective housing to individual dwellings following the return to peace, certain properties were surrounded by great walls of beaten earth and the princely estate was bounded by imposing megalithic features some remains of which are still be to seen in the environs of the site. The wooded areas owed their survival solely to their royal and sacred character. All that remains today of the original forest is the sacred grove of Ambohimanga and the Analamanitra wood 2 km north-east of Ambohimanga. The sacred grove which covers all the steep slopes of the Ambohimanga hill constitutes the most important feature of the associative cultural landscape, together with the pools and rocks.

He also described three aspects of its integrity:

i) Visual integrity: the slopes of the hill have unbroken plant cover. However, in comparison with the original plant formation, there have been modifications, either deliberate, through the removal

of plants by the inhabitants (clearing for cultivation, and felling) or through the introduction of exotic species growing in nearby cultivated land.

ii) Structural integrity (biodiversity): the forest of Ambohimanga now constitutes the most important relict element of the deciduous primary forest that formerly covered the Imerina and interior of Madagascar. It covers some 13 hectares, half of which consists of modified primary forest. The original primary forest was a semi-deciduous notophyll vine forest. Vines account for 7% of the present species. Some 58% of the present vegetation is generically endemic, part of it characteristic of the medium-altitude primary forest in the centre of the island. In this forest, there is a remarkable abundance of *zahona*. Such a profusion can be due only to human intervention: this majestic tree was greatly appreciated by the rulers of Ambohimanga and elsewhere, a circumstance that favoured its cultivation. Another notable feature of the forest of Ambohimanga is the presence of numerous medicinal plants.

iii) Functional integrity: the presence of seedlings and young plants of the endemic species shows that the forest of Ambohimanga has maintained its ability to regenerate. This important plant protects the hillsides from excessive erosion. Furthermore, the biogeochemical cycles, the water cycle in particular, continue to be active, as is evident from the uninterrupted supply to the sacred spring and to the sacred pool of Amparihy, situated below the northern slope of the hill.

In his conclusion, M. Rafolo recalled that the Royal Hill of Ambohimanga is protected by a long-standing adequate national legal protection, and the traditional customary laws stemming from its continuing sacred character.

Mr Chikumbi (Zambia) and *Mr Albert Kumirai* (Zimbabwe) presented the case of the natural World Heritage site of **Victoria Falls/Mosi-oa Tunya**. The natural values are found mainly in its ecosystem and natural beauty (criteria 44(ii) and (iii)), whereas the site has not been recognised for its cultural values. The cultural dimension includes prehistoric sites, traditional and ritual places, and settlements on some of the 16 islands. The site is unique both for its natural features and the compendium of cultural resources. This should be included in a new perspective for the falls, linking cultural and natural elements.

Concerning the management of the site, they highlighted the complexity of the situation. The site in its entirety is managed by two governments and the following organisations: National Monument and Museums of Zimbabwe, the Zambesi National Park (Zimbabwe) and Mosi-oa-Tunya National Park (Zambia). Management perspectives are different with privatisation on the Zambian site and more involvement of the local populations on the Zimbabwe side. The question of sustainable development, which refers to the evolution of the ecosystem and the successful human adaptation was emphasised, as well as the need to define a conceptual framework based on management principles, highlighting the interaction between the local communities and their environment, as well as their cultural values (traditional ceremonies and rites).

Mr Kamuhangire briefly presented the **Kasubi Tombs** site in Uganda. The site shelters the Royal tombs of *Buganda Kings*, in a gigantic thatched hut which is a unique surviving example of an architectural style developed since the XIIIth century. It also includes the palace of the *Muteesa I*, *Kabaka* of the *Buganda Kingdom* (1856 – 1884). It still is a major spiritual centre for the Buganda people. The site (approximately 30 ha.) is located in the middle of the urban area of Kampala. The uniqueness of the site is found both in the outstanding main tomb which is a large domed thatch roof, and in its traditional management system which is related to intangible aspects including religious and cultural practices. In relation to authenticity, he noted that in the early part of the XXth century, reinforcing work was done on the main tomb with the incorporation of some modern materials including a few concrete columns and steel bars in the roof. He stated, however, that

these additions did not greatly affect the authenticity of the site because the additions were done in a very discrete, hidden manner which preserved space, materials and functions.

Mr Chipunza presented the issues of integrity and authenticity at the World Heritage site of **Great Zimbabwe National Monument**, inscribed on the World Heritage List in 1986 under criteria (i), (iii) and (vi). The authenticity depends on the people's relationship with the site and the surrounding land. The role of spiritual leaders is still important, in particular for rain making ceremonies and rituals that are carried out at the site. Studies have been carried out about the values perceived by different groups using the site, such as international and local tourists, local people and local workers. Whereas for the tourists the aesthetic, scientific, and historic values are more important, for the local population, social and economic values are predominant.

Mr Matenga presented the architectural conservation and environmental management of Great Zimbabwe. He pointed out that the historical and spiritual values are documented, through a variety of means including the archaeological evidence. He explained the specific activities of the management plan, e.g. documentation and condition surveys, monitoring, and intervention. Concerning the environmental management, the identification of invasive tree species, the rehabilitation of the site with indigenous tree species and shrubs and the prevention of bush fires are a priority.

Mr Ndoro emphasised the different approaches of local communities to the site, as they are for example not so much attached to the material parts (walls etc.), while the site managers attribute a high importance to the maintenance of physical aspects. Therefore he asked for whom are we conserving the site and how to prioritise conservation aspects.

VI. Discussion of Case studies

Comments on Cliffs of Bandiagara, Mali

A question was raised as to the involvement of the community within the management structures for World Heritage sites in Mali. In particular, more information was sought on the *mission culturelle*. In response, it was explained that there are three *missions culturelles* in Mali created by presidential decree, one for each World Heritage Site. These have been set up by the government, with the objective of sensitising the local population and helping them to manage their heritage. Initially, there were some suspicions by the local community. But, more and more, local people are coming to the missions when they have problems or questions related to the heritage. Other objectives include working with researchers at the sites and analysing the documentation collected by the World Heritage Centre in two copies and placed both at each *mission culturelle* and in Bamako. This documentation will be very useful in the development of management plans for the sites. It was suggested that now would be a good time for the *mission culturelle* to prepare a management plan and involve the populations.

Comments on Victoria Falls/Mosi-oa Tunya, Zambia/Zimbabwe

In relation to Victoria Falls, it was stressed that there is a need to examine the cultural values even though it is listed only as a natural site. This is true, even if the cultural values are not considered "universal" and therefore, do not come into play when developing criteria of inscription. This does not mean that it becomes a mixed site, but implies the cultural values should be taken into account. This case study also illustrated the need for co-operation between the natural and cultural administrative organisations, even when the site is not "mixed".

The difficulties of managing the site across an international border was also stressed. It was stated, however, that although there were still some uncertainties on both sides, efforts were underway to discuss the possibility of setting up a single management authority which would ensure a systematic approach to the management of the World Heritage values on both sides of the border. Towards this end, the possibility of a Memorandum of Understanding between the two sides is currently being considered.

General Comments
Based on the case studies presented, it was felt that integrity could also be applied to cultural heritage sites, especially cultural landscapes and historic towns.

It was also mentioned that there was a need to define the site and its criteria as the basis of the preparation of effective management plans. The need to stress the statement of significance as reference both for nomination and management processes for heritage was underlined. In order to arrive at the criteria for nomination it is important to consider the variety of issues concerning the values of the heritage. It is from these values that the authenticity and integrity of the heritage are verified. The statement of significance summarises these values apart from giving guidelines to the process of nomination, it is the basis for all management strategies for the heritage.

VII. Roundtable discussion and working groups

A roundtable discussion, was held with the aim of setting up working groups. A number of questions were posed to the participants.

Given the convergence of views on:

the importance of combining the natural and cultural criteria;
the importance of the Nara Declaration and the need for a larger definition of integrity;
the importance of living cultures for African heritage and the crucial role of local communities,

Should we recommend the **combination of the criteria**?

Should the notion of **authenticity** defined in the Nara Declaration be reflected in the Operational Guidelines? If so, what amendments could be proposed to the Operational Guidelines?

Should we propose a larger definition of **integrity** as "a mechanism for resource management by the communities which own the land and which should remain the direct beneficiaries?" If so, should we propose amendments to the Operational Guidelines?

Should the notion of **integrity** be applied to both natural and cultural properties?

Should we recommend that the relationship between national law and customary laws be spelt out? And that the traditional decision making mechanisms be taken into account?

Should we underline the importance of paragraph 14 of the Operational Guidelines which concerns the participation of local communities in the nomination process and enlarge it to the preparation of tentative lists?

Should we recommend that the learned and acquired locally and traditionally indigenous technical knowledge and practices be used for resource management?

After a short discussion, it was agreed that the meeting should break into two working groups. The first was to deal with the notions of authenticity and integrity, and the second was to deal with the issue of the importance of local communities in the sustainable heritage management process.

Each of the working groups was given a set of questions to consider during their deliberations.

Group 1: Authenticity and Integrity

This group was chaired by *Mr Munjeri*. Questions to be considered were:

Can we suggest additions to the Nara Declaration and clarifications to the notion of integrity which should be included in the Operational Guidelines?

Should we consider a revision to criterion (vi) to take into account the specificity of associative values in the African context?

Would it be possible to envisage a systematic study of cultural values in natural protected areas in Africa?

What are the major cultures or types of way of life whose potential sites (human settlements; technical, archaeological or sacred sites, etc..) differ from each other significantly enough to warrant distinct nominations to the World Heritage List?

What significant features of human settlements, cultural landscapes, etc. must be included in each nomination so that the site may be considered to be authentic and its integrity respected?

Group 2: Importance of Local Communities in the Sustainable Heritage Management Process

This group was chaired by *Mr Edroma*. Questions to be considered were:

Given the role of local communities, how to define their participation in the framework of the WH Convention? How much can we rely on the traditional decision making mechanisms? Should we foresee a shared responsibility of the State Party and the local communities?

How can we achieve an efficient legal protection by taking into account national laws and customary laws?

How can we spell out clearly the need to respect traditional rights and practices?

Can we preserve traditional practices for resource management? Can we combine them with modern technology?

What size of surface area of a nominated African site would be sufficient to ensure both its significance, avoid its "musealization" as a result of non sustainable development and tourism and protect living cultures?

Following the Roundtable, working groups held their discussion sessions. At a short plenary meeting, the preliminary results were examined and a drafting committee of African experts was appointed.

The recommendations as finalised by the drafting committee were presented and approved by all participants by acclamation. They are attached in **annex II**.

VII. Closing session

Mr Munjeri started by recalling the word of Winston Churchill who said that we shall not be saying this is the end, nor is it the beginning of the end, but perhaps the end of the beginning. He stated that the meeting had reached a point beyond the "end of the beginning". He brought to mind the adoption of the Global Strategy in 1994, followed by meetings in Harare in 1995, Addis Ababa in 1996, and Porto Novo in 1998 and the meeting in Kenya in 1999 which stands out as a landmark arising from its desire to identify African concepts of cultural and natural heritage. This work has been carried out at the Great Zimbabwe meeting.

He strongly stated that the world's resolve in genuinely addressing the issue of imbalance on the World Heritage List will depend very much on how the issue of cultural criterion (vi) is dealt with. The African voice is unequivocal on this issue, "criterion (vi) must stand in its own right". He felt that the results of this meeting will aid in the achievement of this objective.

Ambassador Yaï, on behalf of all the participants, thanked the Government of Zimbabwe for its warm hospitality and for offering a conducive environment for the deliberations. He thanked Mr. Dawson Munjeri, the staff of the NMMZ, the staff of UNESCO and the interpreters. He cited the landmark achievement by the meeting of highlighting the hitherto missing African dimension of authenticity and integrity. He said that this was accomplished while avoiding the obstacle of confining African cultures into a cultural *bantustan*.

Mr Mambo, Permanent Secretary in the Ministry of Higher Education and Technology and Vice Chairman of the UNESCO National Commission for Zimbabwe, then officially closed the meeting. He wished all the participants a safe journey home. He said that in spite of colonialism, the process of acculturation, and what Prof. Ali Mazrui calls "the triple heritage syndrome" it is still possible to refer to an African identity. Authenticity of our cultural resources lies in identification, evaluation, and interpretation of true values as perceived by our ancestors in the past and by ourselves now as an evolving and diverse society. He also stressed the importance of the intangible heritage as an important link to the tangible elements of both cultural and natural heritage sites. In this regard, he noted that Zimbabwe will be hosting 13th Generally Assembly of ICOMOS in 2002 which will have as its theme the importance of intangible heritage.

Meeting on Authenticity/Integrity

in an African Context

Great Zimbabwe
(26 –29 May 2000)

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Recommendations of the Expert Meeting on Authenticity and Integrity in an African Context

Recommendations on Authenticity, Integrity and Related Concepts

To the States Parties:

In the context of the World Heritage Convention, the notions of authenticity and integrity cannot be expressed in isolation. The basis for the criteria for nomination is in the cultural and natural values of the heritage. This is the foundation of the outstanding universal significance.

It is therefore fundamental to stress the statement of significance as reference both for nomination and management processes for heritage. In order to arrive at the criteria for nomination it is important to consider the variety of issues concerning the values of the heritage. It is from these values that the authenticity and integrity of the heritage are verified. The statement of significance summarizes these values apart from giving guidelines to the process of nomination, it is the basis for all management strategies for the heritage.

The meaning of the heritage is usually a combination of values created by people. These values include norms and belief systems, as well as material and technological aspects. In most instances culture and nature are inseparable. Thus the values of the heritage include tangible and intangible aspects. These are of equal importance for the authenticity and integrity of the heritage. However, intangible values may constitute the totality of the heritage and these have to be considered on their own on the basis of verifiable sources.

In many instances language expresses the intangible aspects of the heritage and enhances its significance. Language carries the culture and contributes to the understanding of the significance of a place. At the same time, it plays an important role in the transmission of the values and as a source of information.

It is therefore recommended to States Parties to provide, in the nomination file, comprehensive statements of significance to include reference to authenticity and integrity of the heritage. It is also recommended to give due attention to the importance of language and other forms of intangible heritage which capture important values related to the heritage.

To Scientific Committee:

1.   Authenticity

The Nara Declaration is considered as an important reference document, aspects of which should be incorporated into the Operational Guidelines, in particular from paragraphs 9, 11, and 13.

It is recommended that a broadened definition of authenticity could go into paragraph 24(b) (i) and recommends that the Scientific Committee considers the following additions:

9. ~~Conservation of cultural heritage in all its forms and historical~~
    ~~periods is rooted in the values attributed to the heritage. Our~~
    The ability to understand the values, **attributed to the**

heritage, 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.

~~11.~~All judgments about values attributed to cultural **heritage** as well as the credibility of related information sources may differ
from culture to culture, and even within the same culture. ~~It is~~
~~thus not possible to base judgments of values and authenticity~~ ~~within fixed criteria. On the contrary,~~ **T**he respect due to all cultures requires that **cultural** heritage ~~properties~~ must be considered and judged within the cultural contexts to which it belongs.

~~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, techniques and **management systems**, location and setting, **language, and other forms of intangible heritage**, 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.

Information sources are defined as all physical, written, oral, and figurative sources, which make it possible to know the nature, specificities, meaning, and history of the cultural heritage.

2. Integrity

It is noted that the conditions of integrity, as they apply for natural heritage (44 (b) (i), (ii), (iii), (iv), (vii)) are very specific and relate directly to the natural criteria in paragraph 44(a) (i) to (iv).

However, it is considered that the concept of integrity could be also applied to cultural heritage, and that it is particularly relevant for example to cultural landscapes, human settlements, modes of occupation of land, cultural routes, and sites of technical production, as well as to sites with strong associations with intangible heritage.
In this regard it is important that a site representative of a certain way of life has sufficient dimensions and contain all significant features and elements to respect its integrity.

It is recommended to widen the conditions of integrity and to strongly support the following definition: "The notion of integrity embraces cultural, religious, or customary systems and taboos that sustain the complete structure, diversity and distinctive character of natural properties and cultural landscapes".

It is noted that the concepts of integrity, namely structural, functional, and visual integrity, were suggested by the Expert Meeting on Evaluation of general principles and criteria for nomination of natural World Heritage sites (La Vanoise, France, 1996). However, to apply these to the cultural heritage would require further consideration.

It is recommended that relevant provisions could be made directly after paragraph 24 (b) (i) and that the Scientific Committee considers the suggestions made above.

3. Criteria

Merging of criteria

It is recommended to merge the cultural and natural criteria (paragraphs 24 (a) and 44 (a) of the Operational Guidelines).

Associative values: criterion (vi)

In considering criterion (vi) it was pointed out that cultural heritage can exist in spiritual forms in its own right with the absence of any tangible evidence at a particular site. Physical remains could be insignificant, which is often the case in sacred sites.

There could be cases where the absence of tangible evidence would not allow the inclusion in the List, although they may be of outstanding universal value. As a result two alternative solutions are being proposed:

(a) To revise the existing criterion (vi) to the form it was before 1996. This would mean that this criterion could be used alone without any other criteria.

(b) To consider the possibility of using criterion (iii) – the exceptional testimony to a cultural tradition or civilization - or (v) - traditional human settlement or land use -, in relation to intangible testimony of a civilization. This would mean using criteria (iii) or (v) together with (vi). It is noted that criteria (iii) and (v) so far have only been used for tangible evidence. Furthermore, it is pointed out, that outstanding universal value is the underlying concept of the Convention and has to be applied in all cases.

From an African point of view, it was expressed that there is a strong preference for option (a) since sites exist which may not be considered under any other criteria than (vi).

Recommendations on the Importance of Local Communities in the Sustainable Heritage Management Process

To the States Parties:

It is recommended that States Parties take into account the following in regard to World Heritage Sites.

Participation of local communities and other stakeholders is a necessary and positive aspect in all phases of the sustainable conservation process of World Heritage Sites. This involvement should begin with the development of tentative lists and move through the nomination process and the development of management plans and their implementation through management, monitoring, as well as conservation of the heritage. This process should lead to empowerment through

participatory development, based on partnership and shared responsibility in resource management, use, and associated benefits. This community participation should, in essence, involve the right to information, and the right to be involved in decision-making and implementation processes of the World Heritage Convention.

Stakeholders should be identified in an appropriate way, but could include relationships of proximity, spirituality or other attachment to a place, and other interested and/or affected parties.

Traditional management systems, where they exist, should be taken into account in the sustainable management of the heritage. These traditional management systems should be integrated within the legal and policy frameworks of national heritage conservation. Without taking into account these traditional systems, heritage managers run the risk of alienating the communities who are the primary custodians of their heritage. Special attention should be given to capacity building in order to ensure continuity in the conservation of the heritage within traditional frameworks.

For large sites already protected as natural reserves, every possibility should be given to local populations to continue to live their traditional lifestyles while allowing for their involvement in modern life. When drawing the boundaries of sites, there is a need to ensure that their sizes correspond to the area necessary for their populations to continue to practice their livelihoods and traditional styles of life.

It is recommended that the concept of legal pluralism is best suited to protecting cultural and natural heritage. The concept is premised on the idea that legal protection of the heritage is best provided by a protective system which incorporates the various normative systems that, in practice operate in the African communities concerned, i.e. the state law regime and the customary/traditional law regime. Both regimes would be placed in a symbiotic and complementary, rather than an antagonistic relationship. The national legal framework should take into account and be able to back up the traditional/customary laws, in order to ensure the proper protection of the heritage.

Traditional rights and practices are an intrinsic and essential part of the values of the heritage. Therefore, they have to be included in any management planning activity. These management plans should ensure access to the sites for the carrying out of traditional practices.

Indigenous knowledge, skills, and technology should be documented with an emphasis on their continuation. Care should be taken to ensure the authenticity and quality of skills and technology. Dissemination of knowledge, skills, and technology should take a variety of approaches including educational systems, both formal and informal and at all levels, incorporation into management plans, creation of incentives, and opening of new avenues for quality craftsmanship. Information may also be disseminated using modern media and technology. These should be made available in local languages. Emphasis should also be placed on reaching the youth.

In conclusion, the working group emphasizes that management plans, be they based on traditional practices and/or modern planning methodologies, are an essential tool for meeting the needs of the local communities as well as the requirements of conservation of the heritage. Management plans will be the best asset for preserving the authenticity and integrity of cultural and natural heritage sites by taking into account their tangible and intangible components.

To the Scientific Committee:

It is recommended that the Scientific Committee prepare for consideration by the World Heritage Committee the following change to paragraph 14 of the Operational Guidelines.

Current Paragraph 14: Participation of local people in the nomination process is essential to make them feel a shared responsibility with the States Party in the maintenance of the site.

New Paragraph 14: Participation of local communities and other stakeholders is a necessary and positive aspect in all phases of the sustainable conservation process of World Heritage Sites. This involvement should begin with the development of tentative lists and move through the nomination process and the development of management plans and their implementation through management, monitoring, as well as conservation of the heritage. This process should lead to empowerment through participatory development, based on partnership and shared responsibility in resource management, use, and associated benefits. This community participation should, in essence, involve the right to information, and the right to be involved in decision-making and implementation processes of the World Heritage Convention.

It is also recommended that the Scientific Committee prepare the following new additions for the Operational Guidelines to be inserted in the appropriate places based on the revisions recommended by the Canterbury meeting.

New Paragraph (1): Traditional management systems, where they exist, should be taken into account in the sustainable management of the sites. These traditional management systems should be integrated within the legal and policy frameworks of national heritage conservation.

New Paragraph (2): When drawing the boundaries of sites, there is a need to ensure that their sizes correspond to the area necessary for their populations to continue to practice their livelihoods and traditional styles of life.

New Paragraph (3): Traditional rights and practices have to be included in any management planning activity. These management plans should ensure access to the sites for the carrying out of traditional practices.

New Paragraph (4): Management plans, be they based on traditional practices or modern planning methodologies, are the best asset for preserving the authenticity and integrity of cultural and natural heritage sites and must take into account both tangible and intangible components.

To the World Heritage Committee:

The issues relating to authenticity, integrity, spirituality, and involvement of local communities in the African context could be applicable to living cultures all over the world. The nonexistence of particular words to describe authenticity and integrity does not necessarily imply their absence in practice.

Therefore, it is recommended that contextual research should be encouraged in all societies to articulate the differences in our similar cultural practices and the similarities in our differences. This way we will be able to establish outstanding universal value in the spirit of the 1972 Convention.