

Definitions of Heritage and It's Scope (In Accordance with International Conventions)

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අතීතය විසින් වර්තමානයට දායාද කරනු ලැබූ දෙය උරුමය වශයෙන් සරලව නිර්වචනය කළ හැකි ය. විවිධ විෂයන් සහ සන්දර්භයන් තුළ උරුමය යන්න එකිනෙකට වෙනස් ලෙස අර්ථකථනය වී ඇත. පුරාවිද්‍යා විෂයෙහි කේන්ද්‍රීය සංකල්පයක් ලෙස උරුමය නිරන්තර සාකච්ඡාවට ලක්වේ. උරුමය පැහැදිලිව නිර්වචනය වනු ලබන ප්‍රධාන ස්ථානයක් ලෙස උරුම කළමනාකරණ, උරුම සංරක්ෂණ ප්‍රඥප්ති පෙන්වාදිය හැකි ය. ඒ අනුව උරුම කළමනාකරණ සහ උරුම සංරක්ෂණ ප්‍රඥප්ති තුළ උරුමය නිර්වචනය කළ ආකාරය සහ එහි විෂය පථය කුමක් ද යන්න අධ්‍යයනය කිරීම මෙම ලිපියේ අරමුණ වේ. එහි දී උරුමය යන්න සම්බන්ධව වඩාත් උචිත නිර්වචනය කුමක් ද යන ගැටළුව මූලික කරගෙන යුනෙස්කෝ සහ අයිකොමස් වැනි සංවිධාන විසින් වරින් වර නිකුත් කරන ලද ප්‍රඥප්ති, මාර්ගෝපදේශවල උරුමය නිර්වචනය කරන්නේ කෙසේ ද යන්න විමර්ශනය කරන ලදී. මෙම ප්‍රඥප්තිවල උරුමය පිළිබඳ නිර්වචන කලින් කලට වෙනස් වී ඇති අතර ඒ අනුව උරුමයේ විෂය පථය ද වෙනස් වී ඇත. 1964 වැනිස් ප්‍රඥප්තියේ ‘ඓතිහාසික ස්මාරක’ යන වචනය උරුමය සම්බන්ධව යෙදුණු අතර එතැන් සිට ඓතිහාසික ගොඩනැගිලි සහ ස්ථාන, ගොඩනැගිලි සමූහ, ඓතිහාසික නගර ස්පර්ශීය සහ අස්පර්ශීය උරුමය වශයෙන් උරුමය නිර්වචනය වී ඇත. මේ අනුව උරුමය සම්බන්ධ නිර්වචනය මෙන් ම විෂය පථය ද කාලයත් සමඟ වෙනස් වී ඇති බව පැහැදිලි වේ.

Keywords – උරුමය, නිර්වචන, ප්‍රඥප්ති, විෂයපථය

Introduction

Heritage can be simply defined as the legacy of past human society to the present. From time to time different individuals and institutions have come up with different definitions of what heritage is, and they have similar as well as contradictory views. Heritage management and heritage conservation charters

can be pointed out as a key place where heritage is clearly defined. Organizations such as UNESCO and ICOMOS have come up with various forms of guideline charters recommendation and resolution. Ultimate goal of all these is to protect them from the threats to different cultural properties. Another purpose of these charters is to provide general definition of heritage and explains its scope.

Objectives

The Main purpose of this study was to study how heritage is defined in international conventions and recommendations. It was explored here whether the international convention, which has been adopted from time to time, was defined in the same way or in different ways. It also aimed to study how the scope of heritage changed in relations to change of definitions.

Methodology

This study was conducted using fourteen international charters that have been adopted from time to time since the recommendation of the Venice charter 1964.

1. International charter for the conservation and Restoration of Monument and Site - 1964
2. Recommendation concerning the preservation of cultural property Endangered by public or private work. - 1968
3. Resolution of the symposium on the Introduction of contemporary architecture into Ancient groups of Buildings - 1972
4. Convention concerning the protection of the world cultural and natural heritage - 1972
5. Recommendation concerning the safeguarding and contemporary role of historic areas - 1976
6. Charter for the conservation of Historic towns and urban areas - 1987
7. Charter on the preservation of historic garden - 1982

8. Guidelines for education and training in the conservation of monuments, ensembles and sites - 1993
9. Nara Document on Authenticity - 1994
10. Charter on the protection and management of underwater culture - 1996
11. Principal for the recording of monuments, groups of buildings and sites - 1996
12. Principal of the preservation of historic timber buildings - 1999
13. Charter on the Built vernacular heritage - 2000
14. Conservation on the protection of the underwater cultural heritage -2001

These Studies were conducted using the above-mentioned recommendation sheets published on the UNESCO and ICOMOS websites.

Discussion

The Charter of Venice set the first precedent for all of the above mentioned charters. The International Declaration on the Preservation and Reconstruction of Monuments and Sites is abbreviated as the Charter of Venice. The Charter seeks to provide a broader definition of historic buildings, the use of new technology for conservation, and International support for the preservation of monuments. The Charter defines historical monuments as ‘not just individual architectural constructions but also rural and urban constructions that provide evidence of a unique civilization or a historical incident. (ICOMOS,1964, paragraph1) For an example in Sri Lanka, large scale stupa, royal palaces, royal garden etc are not the only monuments to be inherited, but any size, large or small, belonging to any historical phenomenon in Sri Lanka is the heritage of the people of this country. But the scope of the heritage was redefined at the 1965 ICOMOS conference as no clear idea is implied by this definition. In here heritage is define in two parts. (ICOMOS, 1965,paragraph 3.1)

1. Monuments
2. Site

According to that definition, a monument must have several key qualities in order to be meaningful. Weather it is a building or not, it must have an archaeological, architectural, historical or anthropological value. A site is a collection of natural or man – made elements or element. (ICOMOS, 1965, paragraph 3.1)

In the definition of heritage, an explanation is given in the ICOMOS recommendation to avoid conflicts between the definitions of the International Museum Association (ICOM). Accordingly, it has been clarified that all existing mobile cultural properties as museum collections and properties of open museums do not fall under the definition of ICOMOS heritage. (ICOMOS, 1965, paragraph 3.j)

At the 15th session in Paris in 1968, resolutions on the conservation of endangered cultural property in public or private affairs were ratified. There, the term ‘Cultural Property’ was introduced to define heritage. Cultural property is reclassified as ‘Immovable’ and ‘Movable’ (UNESCO, 1968 paragraph 1)

1. Movable Property – A Collection of Museums

2. Immovable Property – Architectural Heritage

Immovable heritage is, such as archaeological and historic or scientific sites, structures or other features of historic, scientific, artistic or architectural values, whether religious or secular, including groups of traditional structures, historical quarters in urban or rural built up areas and the ethnological structures of previous cultures still extant in valid form. It applies to such immovable or historic remains found within the earth. (UNESCO, 1968, section 1)

However, by the end of the 1960s, the description of heritage as a historical monument was interpreted somewhat differently by UNESCO and ICOMOS. Both institutions have agreed on the principal that heritage should not be limited to historical monuments and buildings but should extend to historical sites.

In the 1972 world conference on the protection of cultural and natural heritage reconsidered the scope of these different definitions and architectural heritage. It recognizes the classification of cultural and natural heritage; leaving out the immovable and movable cultural property classification used up to that Cultural heritage defined under three headings. (ICOMOS, 1972, paragraph 1)

Monuments: - Architectural works, works of monumental sculpture and painting, including cave dwellings and inscriptions, and elements, groups of elements or structures of special value from the point of view of archaeology history art or science.

Groups of Buildings :- Groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape are of special value from the point of view of history, art of science.

Sites :- Topographical areas, the combined works of man and of nature, which are of special value by reason of their beauty or their interest from the archaeological, historical, ethnological or anthropological points of view.

In 1978, ICOMOS Institutions reconsidered this statement and broadly defined the term of ‘Groups of Building’ in cultural property. (ICOMOSS, 1978, paragraph 3e) According to this groups of buildings includes groups of buildings and their surroundings that are interconnected or separated due to the homogeneity of architectural or interdisciplinary features of rural or urban historical, artistic, scientific, social or anthropological value.

This definition is still the same today. Due to its necessity in the world heritage nomenclature, cultural heritage has been named as Cultural Property and natural heritage as Natural Property. (ICMOS, 1999, paragraph1)

In Europe in 1975 and in Australia in 1979, definitions were presented broadening the scope of the heritage, including historical gardens, landscapes and the environment. But these features are not considered in other countries. This suggest that in previous conservation and conservation projects, only the protection of the monument has been targeted, and no attention has been paid to how changes and damage to its surroundings will affect the monument.

The ICOMOS international charter for historical garden has introduced an International charter aimed at conserving the world’s historical gardens. Accordingly, the ‘Florence Charter on Historical Gardens’ was adopted on December 15, 1982. Formal or landscaped, small or medium-sized garden with or without buildings are considered in this charter. (ICOMOS, 1982, paragraph 6) As mentioned in this charter, historical parks can be designated as a monument as they meet the criteria of the 1978 ICOMOS recommendation as they are unique among the people in historical and artistic terms. In fact, a garden is classified as a living monument because it is a plant community and is constantly being degraded and regenerated. Therefore, special measures are needed to protect them.

Similarly, as the 1975 Amesterdam Declaration points out, the social factors associated with historical cities must also be considered in defining heritage. Thus, heritage is further considered in the broadest sense. ICOMOS Declaration on Historical Cities and Urban Conservation, also known as the Washington Convention of 1987, highlights the importance of protecting the natural and an- made environment in cities over time and the function of each component. (ICOMO, 1907, Paragraph1) This charter recognizes that

although all urban social systems evolved and were instantly man – made, they can identify the diversity that has taken place in society through history.

In the late 1970s and 1980s, the focus of international conventions, recommendations, and conventions was primarily on the need to improve policy at the national and local levels. Accordingly, the European conference is at the

forefront of drafting regional charters to suit the conditions in European countries. Amsterdam Declaration of congress on the European architectural heritage of 1975 was drafted as a result.

Amsterdam charter expanded the scope of European architectural heritage. Initially it consisted of individual or group of buildings and its surrounding, rural or urban areas with historical or cultural connection, then historical gardens, traditional environment and contemporary buildings and present building. (Council of Europe, 1975) This classification is based on the fact that it is part of the current building heritage. Another point highlighted through this is the need for the architect to combine and consider and maintain the tribal and social features found in rural and urban societies in conjunction with heritage and town planning policies.

The rest of the world's developed countries have tried to get the European Union to adopt a common charter for various European countries. Accordingly, the Australian Institute of ICOMOS introduced the declaration of cultural significance in 1979. This charter focuses on three main areas. (ICOMOS Australia, 1979, paragraph 2) Those are principal of conservation, Conservation Process and Conservation use. Although the scope of inheritance is generally used as introduced by the European Union in 1975, three new definitions have been introduced in the Bura charter. Place means Site, are, building or other works together with pertinent contents and surroundings. Cultural Significance means aesthetic, historic, scientific or social value for past, present or future generations. Fabric means all the physical material of the place.

The Bura recommendation was amended in 1979, 1981, 1988, and 1999 to take account the current state of Australia's Heritage and Conservation. After that, intangible values are also considered.

Also in 1982, the Canadian Association of Canada introduced a special charter for its province of Mumiza. Its aim was to protect the endangered heritage through modern lifestyles. The charter for the preservation of heritage in Canada is Quebec charter. In here the heritage of Quebec is divided into three main sections. (ICOMOS Canada, 1982, paragraph 1)

1. Material Culture – All the material environment in which we live such as buildings, archaeological and anthropological objects, furniture and artifacts.

2. Geographical environment – Natural beaches, mountains, plains, landscape

3. Human Environment – Culture and Traditions

China in 2000, the Chinese ICOMOS institute formulated policies for the conservation of heritage sites. It has the support of the Getty conservation institute and the Australian heritage commission. Unlike Australia and New Zealand, china simply describe their heritage. In the past, man – made unique static remains have been described as heritage. This includes archaeological sites and ruins, tombs, traditional architecture, cave temples and historical cities and villages.

An Asian statement on cultural heritage was presented at the foreign minister meeting in Southeast Asian countries in 2000. Cultural heritage is defined as

human works and structures, places, folklore, folk heritage, written heritage and popular cultural heritage.

By the end of the 20th century, the international consensus was to include tangible and intangible heritage within the scope of heritage. In 1999 ICOMOS defined tangible and intangible heritage and its scope. (ICOMOS, 1999, paragraph 1) Tangible heritage Include monuments, group of buildings, sites and environment and natural properties. Intangible heritage includes the practices, representations, expressions, knowledge, skill as well as the instruments, objects artifacts and cultural spaces associated them with that communities, group and in some case individuals, recognize as part of their cultural heritage. This intangible cultural heritage transmitted from generation to generation is constantly recreated by communities and groups in response to their environments, their interaction with nature and their history, and provide them with a sense of identity and continuity thus promoting, respect for cultural diversity and human creativity.

Conclusion

Since the adoption of the Venice Charter in 1964, there have been a number of various statutes, recommendations and guidelines on heritage protection. Through those statutes, interpretation has been made as to what is inheritance and what is its scope. Looking at these definitions, it is clear that the definition of heritage and the interpretation of that scope have gradually evolved. Its scope extends from historic buildings and sites to groups of buildings and to historical sites, cities, the environment, social factors and intangible heritage. In addition, there are a number of different definitions of heritage through regional and regional conventions. Australia refers its heritage as ‘place, cultural significance, and fabric, Canada refers to material culture, geographic environment and human environment, China to immovable physical remains to name a few. Thus it is clear that there is not a single official declaration of inheritance and that the definition of inheritance as well as its scope has changed over time.

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