



**International World Heritage Expert Meeting on
Integrity for Cultural Heritage
12 to 15 March 2012,
Al Ain, United Arab Emirates**

**UNESCO WORLD HERITAGE CENTRE
in association with the
Government of the United Arab Emirates**

**BACKGROUND DOCUMENT ON THE NOTION OF INTEGRITY
Prepared by the World Heritage Centre, ICOMOS, ICCROM
and IUCN**

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1. Introduction

At its 35th session (Paris, 2011), and within the wider framework of the Revisions to the Operational Guidelines, the World Heritage Committee (Decision **35 COM 13**, see Annex II) reiterated "*its request to the World Heritage Centre, in cooperation with the Advisory Bodies, to organize an expert meeting to reflect on the integrity of cultural properties and to seek extrabudgetary funding to support the organization of this meeting*".

Following the kind offer of the Government of the United Arab Emirates the **World Heritage Expert Meeting on Integrity for Cultural Heritage** is being organized with the following objectives:

- identify issues relating to the conditions of integrity for cultural heritage
- review the current text in the Operational Guidelines
- contribute to a better understanding of the notion of integrity for cultural heritage
- assist the World Heritage Committee in future decision making.

The report of the expert meeting, together with any potential policy guidance or proposed changes to the Operational Guidelines will be presented to the World Heritage Committee at its 36th session in June/July 2012.

All background information can be found on the World Heritage Centre's website, on a page specifically dedicated to this meeting: <http://whc.unesco.org/en/events/833>.

2. Background on the notion of integrity in the Operational Guidelines (1977-2011)

'Integrity' entered the Operational Guidelines as early as 1977 as "conditions of integrity" for sites nominated under the four natural criteria.¹ This remained until the major revision of the Operational Guidelines completed in 2005², when the criteria were merged into one set of 10 criteria and the application of the 'conditions of integrity' for all properties. The rationale for this expert meeting lies in the footnote to paragraph 89. Table 1 summarizes this development.

Table 1

| Version of the Operational Guidelines | Integrity for natural heritage | Integrity for cultural heritage |
|--|---|---|
| 1977- | Para 10: Conditions of integrity for the 4 natural criteria | n/a (test of authenticity for sites nominated under the 6 cultural criteria) |
| -2002 | Para 44 for natural heritage | Para 24b for cultural heritage |
| 2005 | New chapter on Integrity and/or authenticity: II.E <u>Integrity</u> 87. All properties nominated for inscription on the World Heritage List shall satisfy the conditions of integrity. 88. Integrity is a measure of the wholeness and intactness of the natural and/or cultural heritage and its attributes. Examining the conditions of integrity, therefore requires assessing the extent to which the property: a) includes all elements necessary to express its outstanding universal value; b) is of adequate size to ensure the complete representation of the features and processes which convey the property's significance; c) suffers from adverse effects of development and/or neglect. This should be presented in a statement of integrity. | |
| 2005-2011 | Para 90ff: conditions of integrity for natural properties | Footnote to para 89: Examples of the application of the conditions of integrity to properties nominated under criteria (i) - (vi) are under development. |

¹ <http://whc.unesco.org/archive/opguide77b.pdf>

² <http://whc.unesco.org/archive/opguide02.pdf>

3. Synthesis summary of previous reflection meetings relevant for the purposes of this meeting

a) *Expert Meeting on the evaluation of general principles and criteria for nominations of natural World Heritage sites (Parc national de la Vanoise 1996)*

At its eighteenth session in December 1994, the World Heritage Committee requested that the Global Strategy be expanded to include an equal emphasis on natural properties and cultural properties. For this purpose an Expert Meeting on the evaluation of general principles and criteria for nominations of natural World Heritage sites was held in the Parc national de la Vanoise, France in March 1996.

At its twentieth session in December 1996, the World Heritage Committee discussed the report of the Vanoise meeting. The Committee decided that a "truly joint meeting of cultural and natural heritage experts" be organised. The Committee specifically noted that a more in-depth discussion is needed on:

- (a) the application of the "conditions of integrity" versus the "test of authenticity",
- (b) the question of a unified or a harmonised set of criteria, and
- (c) the notion of outstanding universal value and its application in different regional and cultural contexts (see extract of Report of the twentieth session of the World Heritage Committee, paragraph IX.14 enclosed).

The specialised meanings of the terms "integrity", "authenticity" and "outstanding universal value" and the natural and cultural heritage criteria used to justify inclusion of properties on the World Heritage List are explained in the *Glossary of World Heritage Terms* and the *Operational Guidelines for the Implementation of the World Heritage Convention*.

The expert group recommended that the Committee consider developing one set of criteria, incorporating existing natural and cultural heritage criteria and promoting a unified identity for all World Heritage sites as the outstanding heritage of humankind.

(e) Referring to Paragraph 44(b) of the Operational Guidelines, the expert group stated that the notion of integrity has not been fully examined to date and that its complexity needs to be investigated. The expert group recognized that, from the point of view of natural heritage, there are different notions of integrity, including structural integrity (e.g. species composition of an ecosystem), functional integrity (e.g. glacial series with the glacier itself and its deposition patterns) and visual integrity (a notion which relates to both natural and cultural heritage).

The expert group referred to the existence of separate criteria and separate conditions of authenticity defined as "test of authenticity" in Paragraph 24 (b)(i) for cultural heritage and "conditions of integrity" described in Paragraph 44 (b) for natural heritage. The experts suggested, that the notion of authenticity and integrity could be reviewed to develop one common approach to integrity. This would lead to a more coherent interpretation of the Convention and its unique strength in bringing the protection of both nature and culture together.

The experts recommended that the Committee consider the preparation of a study concerning the possibility of applying conditions of integrity to both natural and

cultural heritage, and thus of applying one common approach for the identification and evaluation of World Heritage.

The expert group noted that the Operational Guidelines for the Implementation of the World Heritage Convention have been in a constant state of revision and agreed that it would be timely to undertake a thorough review in order to better promote the goals of the Convention in a streamlined approach. Some aspects, mentioned above, i.e. establishing one set of criteria for World Heritage incorporating the natural and cultural heritage criteria, and applying one common [5] approach to integrity for all World Heritage sites, should be given special attention during the review. The experts considered that such a review of the Operational Guidelines could be an important component of the 25 year anniversary of the Convention in 1997. The expert group also recalled that the World Heritage Committee at its nineteenth session in Berlin decided to request the Secretariat to initiate the preparation of a Glossary of Terms independently from the Operational Guidelines. It is envisaged that the initial phase of the preparation of the Glossary of World Heritage Terms (involving the extraction of terms and their definitions from the Convention and the Operational Guidelines) may assist in identifying further approaches to reviewing the Operational Guidelines.

b) World Heritage Global Strategy Natural and Cultural Heritage Meeting (Amsterdam, 1998)

At its twentieth session in December 1996 the World Heritage Committee decided that a "truly joint meeting of cultural and natural heritage experts" should be organised to discuss,

- (a) the application of the "conditions of integrity" versus the "test of authenticity",
- (b) the question of a unified or a harmonised set of criteria, and
- (c) the notion of outstanding universal value and its application in different regional and cultural contexts.

The Advisory Bodies presented their position papers and agreed on a recommendation concerning the first two issues raised by the Committee (see Table 2). The Advisory Bodies commented that "downstream" implications can be considered if the meeting was to endorse these recommendations in principle.

Table 2

| |
|---|
| <p>Consolidated view of the Advisory Bodies:</p> <ul style="list-style-type: none"> a. Recommend the application of conditions of integrity (incorporating the concept of authenticity) to cultural as well as natural properties. b. Recommend the abolition of the formal distinction between cultural and natural criteria and their amalgamation into a single list of ten criteria (without changes to the wording of the existing criteria) with a consequential focus on areas inscribed as "World Heritage sites", rather than as World Heritage cultural and/or natural sites. c. Time has not permitted discussion of agenda item 3 ("outstanding universal value"). |
|---|

c) *Expert meetings on the revision of the Operational Guidelines 2000-2005*

A great number of expert meetings and working groups were held to finalize the first major overall revision of the Operational Guidelines which was completed in 2005.

This exercise started with an expert meeting which was held in Canterbury, UK, in 2000, and finished with the publication of the Operational Guidelines and the Basic Texts in 2005. During this exercise an attempt was made to define integrity for cultural heritage. This is documented by the texts provided by Prof. Herb Stovel, which he kindly provided as background documents for this meeting. They are uploaded on the web-page at: <http://whc.unesco.org/en/events/833>.

In essence the attempt to define integrity for cultural heritage by each of the cultural criteria was unsuccessful and therefore the footnote to the cultural criteria was made which reads: "*Examples of the application of the conditions of integrity to properties nominated under criteria (i) - (vi) are under development.*"

d) *Expert Meeting on integrity and authenticity in the African Context (Zimbabwe, 2000)*

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. The meeting was a follow-up of the Expert meeting on African Cultural Landscapes (Kenya 1999).

The discussions emphasized the importance of language and other forms of intangible heritage. Proposals were made to include relevant paragraphs of the Nara Document 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, and transmitted to the Scientific Committee set up for the Great Zimbabwe meeting, including a recommendation on authenticity, integrity and related concepts.

A meeting of the Scientific Committee in Integrity and Authenticity was held on 29 September 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.

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.

Recommendation to the Scientific Committee:

Authenticity

The *Nara Document* 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.

~~44. 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 judgements of values and authenticity within fixed criteria. On the contrary,~~ **The** respect due to all cultures requires that **cultural** heritage properties must be considered and judged within the cultural contexts to which it belongs.

~~43. 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.

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.

e) Expert Meeting on Integrity and Cultural Landscapes (Aranjuez, Spain, 2007)

As the notion of integrity for cultural heritage entered the debates especially through discussions concerning the nomination and management of cultural landscapes, a meeting on this topic was organized by the Spanish authorities.

The participants reviewed the use of authenticity and integrity as conditions for Outstanding Universal Value through a number of key presentations, case studies and in-depth discussions. They recalled major stages in the development of these ideas, by expert groups and international conferences (such as Nara, Japan 1994),

as well as discussions at the World Heritage Committee sessions. They noted that the Nara Document on Authenticity also focuses on cultural diversity and values.

The participants noted that it has taken considerable time to develop specific texts on integrity and authenticity in the Operational Guidelines and practices accompanying the implementation of the 1972 World Heritage Convention.

The participants noted that integrity is illustrated for each natural criterion and not for cultural criteria. The participants agreed that the current use of integrity and authenticity need to be defined in their application to specific criteria; and that these are not yet clearly defined for the nomination processes, technical review and evaluation, on-going site management and monitoring processes.

The participants noted the merging of the natural and cultural heritage criteria in the 2005 Operational Guidelines responding to expert groups' recommendations, including those from cultural landscape meetings. While cultural landscapes have been the medium to integrate culture and nature, the use and application of the terms of authenticity and integrity have not been fully adapted to the merging of the criteria. Today the uses and applications of the terms authenticity and integrity for natural and cultural heritage are not fully or comprehensively integrated. The inclusion of integrity for cultural properties offers an opportunity to further explore the links between the conditions of integrity and authenticity.

The World Heritage Convention is focused on the conservation of sites., Outstanding universal value is defined in relation to World Heritage criteria. Authenticity and integrity, understood through the significant attributes, are essential tools to justify the values and to root them, including intangible values, into the specificity of cultural and natural properties.

Authenticity is a qualitative term to address the essence and spirit of the property, attributes and dynamic processes especially at the time of inscription. Concerning integrity the participants considered that the conditions of integrity are specifically applicable to monitoring and management of outstanding universal value of cultural and natural World Heritage properties.

The participants recognized that integrity relates to both the wholeness/intactness and sustainability and management of properties and that this question should be taken up by the forthcoming buffer zone meeting.

The participants also considered the concept of limits of acceptable change for World Heritage cultural landscapes in relation to authenticity and integrity. Limits of acceptable change should be established through clarification of the outstanding universal value, the integrity of a property as well as its authenticity, qualifiers and attributes. Management of change in cultural landscapes is an issue to be further addressed.

Table 3

The participants recommended that:

- This document regarding cultural landscapes, authenticity and integrity be considered by the World Heritage Committee;
- Simple and consistent advice be developed, specifically for States Parties required to prepare Statements of Outstanding Universal Value for properties including integrity and authenticity. The format should follow paragraphs 78 and 155 of the

Operational Guidelines and should have the headings: criteria, authenticity and/or integrity, protection and management;

f) *Working Group on the Operational Guidelines established by the World Heritage Committee (2010-2011)*

Decision 34 COM 13 requested the Working Group which was established by the 34th session of the World Heritage Committee (Brasilia, 2010) as a consultative body (under Rule 20 of the Rules of Procedure) to continue its work to finalize the revisions of the Operational Guidelines, and to present its report to the Committee at its 35th session in 2011. This working group met in November 2010 at UNESCO Headquarters.

The working group proposed a new section for the format for nominations as follows:

3.1 c Statement of Integrity

The statement of integrity should demonstrate that the property fulfills the conditions of integrity set out in Section II.D of the *Operational Guidelines*, which describe these conditions in greater detail. The *Operational Guidelines* set out the need to assess the extent to which the property:

- includes all elements necessary to express its Outstanding Universal Value;
- is of adequate size to ensure the complete representation of the features and processes which convey the property's significance;
- suffers from adverse effects of development and/or neglect (Paragraph 88).

The *Operational Guidelines* provide specific guidance in relation to the various World Heritage criteria, which is important to understand (Paragraphs 89–95).

The Working Group (Paris, November 2010) concluded after intense discussions that a future expert workshop should be organized to consider the notion of integrity for cultural heritage.

At its 35th session (Paris, 2011), and within the wider framework of the Revisions to the Operational Guidelines, the World Heritage Committee (Decision **35 COM 13**, see Annex II) reiterated “*its request to the World Heritage Centre, in cooperation with the Advisory Bodies, to organize an expert meeting to reflect on the integrity of cultural properties and to seek extrabudgetary funding to support the organization of this meeting*”.

4. Contribution by ICOMOS on « Qu'est-ce que l'intégrité des patrimoines culturelles ? »

1- Les origines de l'intégrité et son usage pour les patrimoines culturels

1-1 L'apparition du concept d'intégrité pour les biens culturels

Les *Orientations* devant guider la mise en œuvre de la Convention du patrimoine mondial ont introduit l'usage de la notion d'intégrité relativement récemment (2005). Elle est conçue comme complémentaire de celle d'authenticité, qui est utilisée depuis les origines comme un outil central de l'évaluation des biens culturels. Le texte des *Orientations* nous dit, sans distinction entre patrimoine naturel et culturel (§ 88), que :

L'intégrité est une appréciation d'ensemble et du caractère intact du patrimoine [...]. Etudier les conditions d'intégrité exige par conséquent d'examiner dans quelle mesure le bien :

- a) *Possède tous les éléments nécessaires pour exprimer sa valeur universelle exceptionnelle ;*
- b) *Est d'une taille suffisante pour permettre une représentation complète des caractéristiques et processus qui transmettent l'importance de ce bien ;*
- c) *Subit les effets négatifs liés au développement et/ou au manque d'entretien.*

Ce cadre global régit aujourd'hui tant la rédaction des dossiers que le principe de leur évaluation, d'une manière jugée globalement satisfaisante par l'ICOMOS. Son affinement peut toutefois rendre des services notables, apporter d'utiles précisions et, sans aucun doute, lever certaines ambiguïtés dans ses usages comme cela fut le cas pour l'authenticité (Document de Nara, 1994).

Cette idée, au sein de la Convention, d'intégrer le concept d'intégrité au patrimoine culturel est venue de son efficacité dans le cadre de l'analyse des biens naturels, via notamment les pratiques de l'UICN. Notons toutefois que cet usage du concept d'intégrité par l'UICN a deux caractéristiques importantes du point de vue de l'ICOMOS :

- Il est principalement appliqué à la description du patrimoine naturel par l'usage d'outils quantitatifs issus des méthodes des sciences expérimentales ;
- Il est relatif aux différents critères naturels retenus par la Convention pour justifier de l'inscription d'un bien sur la Liste du patrimoine mondial, les critères (vii), (viii), (ix) et (x).

Dans les deux cas, l'adaptation de tels cadres méthodologiques au patrimoine culturel soulève d'importantes questions, et il paraît particulièrement difficile à l'ICOMOS de partir de là pour définir l'intégrité des patrimoines culturels, tout en saluant l'effort réalisé par l'UICN dans un domaine qui lui est propre.

Toutefois, et avant même qu'elle ne soit officiellement introduite dans les *Orientations* (2005), la notion d'intégrité est apparue au sein des praticiens du patrimoine culturel. Elle fut utilisée comme un outil d'évaluation de la conservation des biens, en relation avec les difficultés de leur gestion de longue durée. Les constructions urbaines, la pression du développement économique entraînaient souvent une dégradation des

environnements et des paysages. Nous avons alors parlé d'affaiblissement de l'intégrité d'un bien, comprise comme une altération de sa perception d'ensemble, comme une perte de sens global pour le visiteur. C'est l'idée d'intégrité visuelle d'un bien culturel.

1-2 *De l'authenticité à l'intégrité*

Pour les patrimoines culturels, la notion d'intégrité est initialement apparue comme un complément et un élargissement de la notion d'authenticité. Dans la pratique des années passées, intégrité et authenticité n'ont pas toujours été bien distinguées par les rédacteurs de dossiers. Elles furent souvent prises l'une pour l'autre, comme s'il s'agissait de synonymes. Toutefois, l'évaluation des dossiers et le suivi des biens inscrits sur le Liste du patrimoine mondial a aujourd'hui convenablement clarifié ces deux notions, ainsi que leurs rôles respectifs généralement complémentaires.

Brièvement, l'authenticité concerne d'abord la qualité individuelle des attributs d'un bien, soutenant et exprimant sa « valeur universelle exceptionnelle » (VUE). Il est alors nécessaire de connaître son histoire, ses significations propres et d'être capable d'évaluer l'état de sa conservation. L'authenticité est directement liée à la pratique approfondie de l'inventaire patrimonial et à la description des différentes facettes composant l'authenticité (matière, forme, structure, usage...). Bien entendu, l'authenticité peut concerner des aspects transversaux aux attributs et à l'échelle du bien, comme une authenticité d'usage, une authenticité de perception.

Mais l'authenticité ne suffit généralement pas, à elle seule, à clairement établir les bases de la VUE. Elle est nécessaire, indispensable même, mais ce n'est pas un critère d'évaluation suffisant en elle-même. Après la valeur des parties, il fut considéré la valeur du tout pour savoir s'il est vraiment exceptionnel, ou pas. Les significations d'un ensemble vont généralement bien au-delà de la somme des parties qui le composent. La relation aux valeurs immatérielles y est souvent plus palpable, plus dense. La notion d'intégrité intervient là, reprenant les mêmes éléments constitutifs, mais en les considérant comme des ensembles, comme un bien identifié dans sa totalité.

L'idée même d'intégrité est en relation avec celles de complétude du bien, de son caractère intact et convenablement conservé en tant que totalité, comme le propose déjà les *Orientations*. C'est un changement d'échelle et de perspective par rapport à l'examen des attributs individuels du bien. Il s'agit maintenant d'apprécier un groupe d'éléments en tant que tel, de porter sur lui une appréciation globale, de saisir son harmonie, sur son homogénéité au service de l'expression de ses VUE. Ces idées font écho avec les qualités observables et analysables du bien considéré comme un tout : qualité intrinsèque de l'ensemble (nombre, originalité et exemplarité des éléments constitutifs, relations visuelles, usages, etc.), qualité de la conservation matérielle de l'ensemble, qualité environnementale dans laquelle se situe la collection des attributs du bien, etc. L'intégrité apporte des exigences supplémentaires, tant dans l'analyse des biens que dans leur conservation.

L'intégrité se distingue de l'authenticité parce qu'un ensemble pleinement intègre, au sens de posséder tous les attributs lui donnant VUE, n'est pas forcément authentique ou convenablement conservé en tant que patrimoine. Inversement, un ensemble d'attributs parfaitement authentiques n'a pas forcément la complétude ou l'unité structurelle et spatiale qui lui donnerait un sens approfondi en tant que bien et une éventuelle VUE.

1-3 *L'intégrité comme outil d'évaluation des patrimoines culturels*

L'usage de la notion d'intégrité est apparu en premier lieu comme un outil pratique d'analyse et d'évaluation d'un bien, progressivement complémentaire de l'authenticité. Il a joué un rôle croissant et parallèle à celui de l'augmentation de la taille et de la complexité des biens proposés pour la Liste du patrimoine mondial : les ensembles urbains, les nominations en série, les paysages culturels, le patrimoine industriel, etc. Cette notion apparaît alors comme un outil pratique, aidant à comprendre les limites d'un bien et la constitution des séries. Elle est une étape importante dans la détermination de la frontière entre des attributs qui contribuent à la VUE et ceux n'en ayant pas. Le manque d'intégrité ou, au contraire, l'estimation d'un degré suffisant d'intégrité marque un point essentiel dans l'avancement de l'évaluation d'un dossier.

L'intégrité est apparue comme une notion opératoire complémentaire des outils classiques. Elle pouvait éclairer les analyses comparatives des biens, notamment celles des plus complexes, lorsqu'il faut dire pourquoi tel site est plus remarquable qu'un autre, en quoi il est unique et pourquoi il est vraiment exceptionnel. Aux approches souvent sommaires et biaisées des études comparatives de beaucoup de dossiers, par la finalité de la conclusion à laquelle il faut à tout prix arriver, l'analyse de l'intégrité et de sa conservation apporte un élément de rationalité. Elle permet une forme d'objectivité comparative et elle permet de parler de démonstration, pour le moins de justification de la VUE. Ces notions de complétude, d'ensemble suffisamment étendu et structurellement intact, de stature hors du commun d'un bien par rapport aux autres sites comparables de par le Monde prennent alors un sens précis.

L'analyse de l'intégrité est apparue d'abord comme un point utile, puis progressivement comme une partie indispensable au sein de la méthodologie générale de l'évaluation des patrimoines culturels, tout en se distinguant de plus en plus de l'authenticité. Parallèlement, l'idée d'intégrité gardait le statut d'un outil empirique, modelé pour la circonstance par son utilisateur. Ce n'est en rien une notion facile à établir et à manipuler, comme le montre de nombreux textes de dossiers ou de rapports, encore moins un concept universel applicable de manière déductive ou purement comptable. L'intégrité d'un bien culturel se révélait fort éloignée d'une méthode d'ordre quantitatif, pour devenir un moyen de compréhension et d'appréciation d'un ensemble, la détermination d'un seuil d'ordre qualitatif. L'intégrité paraît donc une question de niveau suffisant, ou pas, de degré à atteindre pour des biens complexes et des ensembles.

1-4 *Les questions posées par le passage de l'outil au concept d'intégrité*

Si, à partir de l'empirisme pratique de ses origines, on cherche à faire passer l'idée d'intégrité vers le statut d'un concept normalisé de l'évaluation des patrimoines culturels, une série de remarques et de questions se font jour :

- Les méthodes de l'évaluation des patrimoines naturels, issues des pratiques des sciences descriptives, ne semblent pas transposables aux patrimoines culturels. L'usage de l'intégrité comme outil de l'évaluation des patrimoines culturels ressort clairement des sciences humaines et sociales au sein desquelles le qualitatif joue un rôle souvent prépondérant, mais délicat à apprécier de par sa nature fréquemment subjective.
- La complétude abordée par l'intégrité fait qu'elle ne s'applique pas critère par critère, tels que définis par la Convention et les *Orientation*, mais à l'ensemble du bien compris tant comme espace physique (le bien et ses

attributs matériels) que comme un tout socio-historique (le bien au long de son histoire, ses significations et ses représentations), notamment quand il est comparé à d'autres biens similaires.

- L'intégrité est une notion globale, qui s'adresse à des biens complexes et des ensembles, mais il faut définir les champs dans lesquels s'inscrivent les lectures de l'intégrité. Il y a certainement des typologies, pour le moins différents aspects, d'intégrité et il faut définir lesquelles si l'on veut atteindre un degré suffisant de pertinence pour pouvoir formuler des directives complémentaires au sein des *Orientations*.
- Est-il possible de définir une méthodologie de l'intégrité, du moins de suggérer des pistes qui pourraient constituer une aide tant pour la rédaction des dossiers que pour unifier les pratiques d'évaluation sur ce point ?

2- Les différents aspects d'intégrité des patrimoines culturels

2-1 *L'intégrité de composition, la complétude d'un bien*

En premier lieu, et conformément aux *Orientations* actuelles, l'évaluation de l'intégrité se tourne vers la notion de complétude du bien et de son caractère intact. Possède-t-il tous ses attributs qui contribuent à la VUE, ou du moins une large part d'entre eux ? Au-delà, le nombre et la qualité de ces attributs, sont-ils suffisants pour exprimer une possible VUE ? L'ensemble est-il lisible et fait-il sens tant pour les habitants du lieu que pour les visiteurs ? Forme-t-il un panorama ou un paysage culturel cohérent, sans altération majeure ? Est-il menacé à terme dans son intégrité visuelle ? Quels types de protection et de programme de conservation visent au maintien de cette intégrité comme condition d'expression de la VUE ?, etc.

Bien entendu, en termes méthodologiques, ces approches reposent sur les pratiques d'inventaires, leur demandant de passer de l'analyse du particulier aux visions générales, à l'appréciation des ensembles, puis de leurs panoramas et paysages. Mais c'est une étape seconde, l'inventaire en lui-même ne permet pas de répondre aux questions d'intégrité. Notons qu'une cartographie d'accompagnement des inventaires permet une bonne approche de l'intégrité des contenus qui composent un bien. La forme la plus évoluée en sera le système d'information géographique (SIG), qui associe une carte numérique et une base de données interactive. Une idée importante associée à cet inventaire cartographié des composantes d'un bien est celle de leurs positions relatives. Elle est complétée par celle de l'authenticité de ces positions par rapport à l'histoire du bien, et elle prépare l'étape suivante que nous proposons : l'intégrité structurelle des biens complexes et des ensembles.

Comme déjà indiqué, l'appréciation de l'intégrité des contenus est en articulation importante avec les analyses comparatives d'autres biens similaires.

Si l'intégrité part du global et du complexe, elle s'applique aussi aux sous-ensembles. Elle peut s'envisager suivant des échelles décroissantes. L'intégrité des parties peut à son tour être questionnée, comme contribuant de manière significative, ou pas, à la VUE de l'ensemble.

L'une des applications les plus évidentes de l'analyse de l'intégrité de contenu ou de composition d'un bien est l'aide au repérage des limites géographiques d'un bien, comme rassemblant suffisamment d'éléments constitutifs (attributs) afin d'exprimer le plus pleinement possible son éventuelle VUE .

2-2 *L'intégrité structurelle, la compréhension des biens culturels*

La question de l'intégrité d'un bien est toutefois plus complexe que la seule complétude des éléments le composant. Il faut aussi prendre en compte les relations entre les éléments constitutifs et leur lisibilité. Le bien est-il compréhensible en tant que tout complexe ? C'est-à-dire ces éléments, suffisamment nombreux et étendus (étape précédente), ont-ils suffisamment de relations intelligibles entre eux pour être un exemple particulièrement remarquable de bien ? Est-il, au-delà de sa richesse intrinsèque, un bien explicite et compréhensible par le visiteur ? Ai-je atteint cette évidence du tout comme bien unique, ou suffisamment remarquable, pour que je puisse le juger exceptionnel, de l'ordre de l'universel ?, ou pas.

Il est donc nécessaire d'ajouter une analyse des relations entre les éléments constitutifs du bien : relations physiques et relations visuelles, relations d'usage du bien dans son ensemble, ou encore relations symboliques et scientifiques dans la mesure où elles sont des attributs de la VUE. Elles définissent une structure du bien, une forme de texture réunissant les attributs entre eux au sein d'un réseau. Ces ensembles relationnels supportent en eux-mêmes des valeurs matérielles et des valeurs immatérielles. Il doit ressortir de cette étude la vision systémique d'un bien pleinement compréhensible et dont le sens exprime effectivement une VUE, ou pas. Cette intégrité structurelle doit être exemplaire lorsqu'on entend se placer dans la catégorie des biens éligibles sur la Liste du patrimoine mondial.

Par ailleurs, une bonne connaissance historique et/ou archéologique est indispensable pour donner sens et valeur à cette intégrité de structure et de relations. Une faiblesse ou une trop grande approximation ou une lacune de connaissances peuvent considérablement affaiblir l'intégrité et donc compromettre l'expression de la valeur du bien. En d'autres termes, il devient difficile de parler d'intégrité structurelle d'un bien par méconnaissance ; inversement, il est envisageable de parler d'intégrité des connaissances à propos d'un bien.

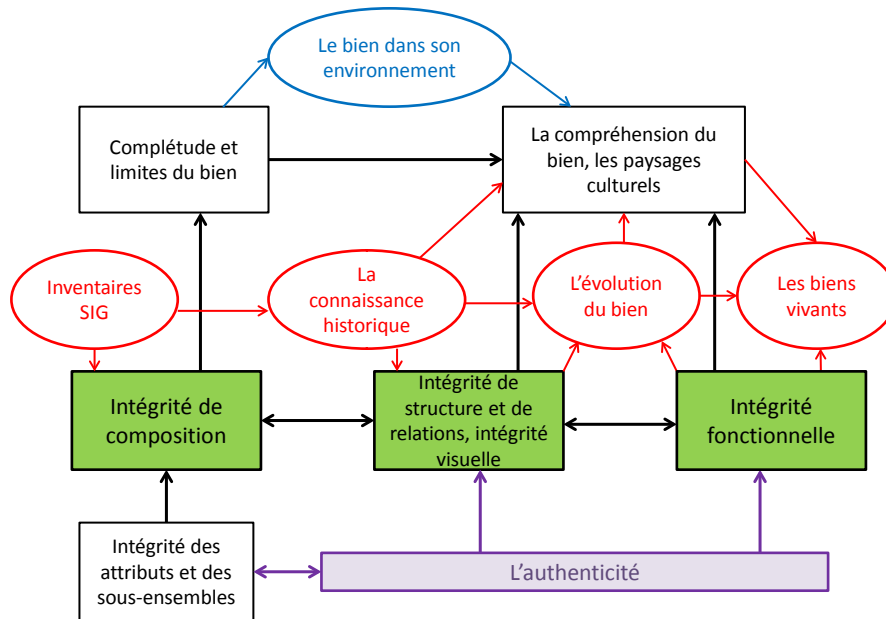
La qualité de l'intégrité structurelle est conditionnée par ses rapports à l'authenticité des éléments constitutifs, bien entendu, mais aussi par l'authenticité des relations qu'ils entretiennent. Il y a ici un rapport dialectique entre authenticité et intégrité, deux notions qui se complètent et se valident mutuellement au cours de leur analyse, d'où parfois la confusion évoquée plus haut.

Enfin cette intégrité structurelle s'exprime par différentes voies qui dépendent souvent du type de bien envisagé. Le plus commun est un seuil d'intelligence de l'ensemble, seuil qui rend le bien compréhensible et lui donne sens. Une autre voie d'approche de l'intégrité constitue même une catégorie du Patrimoine mondial : le paysage culturel. L'intégrité visuelle et paysagère est une forme de l'intégrité structurelle et relationnelle d'un bien.

Toutefois, une question demeure en cas de bien à l'histoire complexe et ayant connu différentes restructurations : quelle strate de l'intégrité est prise en compte ? Ne faut-il pas aller jusqu'à un inventaire des différentes situations successives du bien et examiner leur degré d'intégrité propre ? On a alors à faire à un bien possédant différents niveaux d'intégrité structurelle. La remarque vaut également pour l'authenticité.

Figure 1

les différents aspects d'intégrité des patrimoines culturels et leurs relations



Michel Cotte – ICOMOS, mars 2012

2-3 L'intégrité fonctionnelle

Une autre étape est franchie quand le bien conserve une intégrité fonctionnelle d'ensemble. Si les approches précédentes de l'intégrité avaient un caractère statique, ou bien évoquaient une succession d'étapes chronologiques bien distinctes, celle-ci prend un caractère dynamique. Il s'agit-là de biens vivants, et l'intégrité fonctionnelle rejoint la question de l'authenticité des usages. Si souvent les deux notions se complètent, elles peuvent aussi s'opposer et se contredire. La conservation de la fonctionnalité a peut-être entraîné des changements dans l'authenticité et s'être réalisée à son dépens. Ce sont des questions complexes qu'il faut examiner au cas par cas, à nouveau avec l'aide de l'analyse comparative pour des biens similaires ou de la même catégorie. Il faut aussi que la connaissance historique et/ou archéologique du bien patrimonial soient d'un excellent niveau pour accéder à un tel discernement, ce qui, reconnaissons-le est loin d'être toujours le cas. Cette connaissance participe à la VUE de l'ensemble.

Remarquons que pour des biens en situation d'arrêt, il peut y avoir le maintien d'une intégrité fonctionnelle. Le bien est simplement en situation d'absence d'usage, mais il peut reprendre son activité si nécessaire, sans intervention majeure.

Au-delà, l'intégrité fonctionnelle peut devenir une question de connaissance historique et technologique, pour un bien qui l'a matériellement perdue mais dont la documentation peut permettre de bien comprendre ce qu'à été son fonctionnement dans le passé. L'intégrité matérielle a en elle-même disparue, mais est s'est conservée sous forme documentaire, sous forme de savoir-faire ce qui peut revêtir d'importantes significations. Elle peut même se traduire par les outils de modélisation numériques en réalité virtuelle ayant un haut degré d'intégrité documentaire.

Il peut aussi y avoir des conflits entre les différents niveaux d'intégrité, comme il pouvait y en avoir entre intégrité et authenticité. Un site en apparence très complet, au caractère intact et pleinement conservé au cours des âges, donc dépositaire d'un

caractère *a priori* intègre, peut avoir perdu son sens profond parce que l'on ne comprend plus sa fonctionnalité. Ses valeurs ne sont pas supprimées, mais elles se déplacent et elles peuvent changer de niveau. D'autres sites ayant été réutilisés ou aux fonctions d'usage ayant changé peuvent être difficiles à comprendre quant à leurs fonctionnalités antérieures. L'intégrité de composition peut être qualifiée de bonne, mais l'intégrité structurelle est peu certaine et l'intégrité fonctionnelle reste inaccessible dans l'état des connaissances.

2-4 La question des intégrités spécifiques à certains types de patrimoines

Parmi les difficultés rencontrées lorsqu'on souhaite approfondir la notion d'intégrité, la question de l'applicabilité de références communes à tous les types de patrimoines culturels se pose avec acuité. La variété des patrimoines culturels reconnus par la Convention est trop large pour que la question ne se pose pas, et les catégories proposées aux points précédents restent éminemment ouvertes. Elles ne sont que des indications et une aide méthodologiques aux études de cas. Chaque analyste doit bâtir une grille d'évaluation des intégrités en jeu pour un bien donné, en partant des éléments constitutifs du bien et afin d'en comprendre mieux la VUE. Ces analyses doivent se fonder sur les attributs de la VUE. Pointons simplement quelques approches propres à quelques uns de ces patrimoines.

En archéologie, les notions de strates propres aux différentes périodes d'occupation sont essentielles. L'intégrité passe donc par une analyse des contenus des différentes périodes afin de savoir leur contribution à une possible VUE de site. Compte tenu de la nature des connaissances, généralement obtenues par des fouilles destructives, cela nous renvoie à la qualité de la documentation archéologique réunie et à son niveau de complétude, également aux pratiques de fouilles et à leurs évolutions. La question de l'intégrité de composition et de compréhension des structures et des fonctions fait écho à une autre question d'intégrité : celle des connaissances acquise sur la période et sur le site lui-même.

Pour le patrimoine industriel, la question de la compréhension de la complexité des processus industriels et de leurs évolutions est centrale, mais parfois difficile à pleinement expliciter pour un site donné. Plus largement, et en lien avec le patrimoine technologique et/ou scientifique, la notion même d'évolution *in situ* est une valeur intrinsèque de ces patrimoines, liée au progrès. Que devient alors la notion d'intégrité puisqu'il s'agit d'une évolution permanente, ou presque, des procédés ? La question d'intégrité, et par ricochet celle de l'authenticité, se déplacent vers la compréhension non seulement des composantes statiques d'un site mais aussi vers l'intelligence du système sociotechnique dynamique présent sur le site, et de l'évaluation de ses valeurs matérielles et immatérielles, comme de son impact historique dans la durée.

Dans le cas d'un paysage culturel, l'approche de l'intégrité apparaît comme un élément essentiel de la compréhension même du paysage, de ce qui le constitue, de ce qui lui donne sa légitimité et son identité. L'intégrité est là directement liée à la justification, ou pas, de la VUE. L'analyse de l'intégrité joue un rôle central dans l'évaluation du bien. Un jeu de relations entre des niveaux d'échelle différente s'enclenche alors : un dialogue des éléments entre eux, des éléments individuels avec le tout, des éléments anthropiques et des éléments naturels, etc. Des notions qualitatives et esthétiques se manifestent au sein de l'idée même d'intégrité paysagère ou panoramique, voire des notions morales et philosophiques comme l'intégrité de l'expression d'une relation particulière de l'homme avec son environnement naturel. Pour différents sites, un accent divers sera placé sur ces notions en relation avec la VUE. Il ne sera pas nécessaire de prendre en compte toutes ces notions pour tous les sites.

Dans le cas des villes, nous retrouvons l'idée d'évolution permanente comme valeur même du lieu urbain, ce qui pose la question de l'analyse du changement en relation dialectique avec celle de l'intégrité et de l'authenticité. L'intégrité renvoie souvent à des axes de vision ou à des panoramas urbains privilégiés, exprimant une forme de l'intégrité à un moment donné de l'histoire de la ville, en lien avec son authenticité. La question des usages, pour les villes comme pour les villages, rencontre fréquemment des évolutions radicales, des ruptures et même des pertes de fonctionnalités importantes au profit de l'émergence de nouvelles, ce qui laisse souvent des traces importantes en termes d'intégrité du bien. Les villes peuvent être appréciées pour les résultats de leur évolution ou pour une période particulière de leur histoire. Les raisons pour lesquelles elles sont appréciées doivent être comprises de manière claire en relation avec leur intégrité.

En conclusion, la notion d'intégrité des biens culturelles est une notion plurielle, plurielle en elle-même et plurielle dans ses rapports à une large variété de thèmes patrimoniaux. Il semble difficile d'en faire un concept unificateur puissant de l'évaluation des patrimoines, tout en soulignant sa nécessité et son utilité. L'objectif serait ici de donner des indications pour une approche mieux réfléchie de la notion d'intégrité et des suggestions méthodologiques pour y parvenir efficacement.

5. Contribution by ICCROM on “Management of Integrity for Cultural Heritage”

The starting point for any effective management of a World Heritage property lies in understanding clearly the Outstanding Universal Value (OUV) as well as the attributes (both tangible and intangible) which carry that OUV. No matter the criteria for which a property is inscribed, each property will manifest that OUV in different ways and will have different attributes through which we understand the OUV. Once the OUV has been identified along with its relevant attributes, the two conditions that must then be met are to ensure that the attributes are “genuine” or truthful (authenticity) and that they are whole and intact (integrity).

According to Paragraphs 87 of the Operational Guidelines, all properties nominated for inscription on the World Heritage List must meet the conditions of integrity. Integrity is further defined in Paragraph 88 to mean a measure of the wholeness and intactness of the natural and/or cultural heritage and its attributes. Examining the conditions of integrity therefore requires assessing the extent to which the property:

- a) includes all elements necessary to express its Outstanding Universal Value;
- b) is of adequate size to ensure the complete representation of the features and processes which convey the property’s significance;
- c) suffers from adverse effects of development and/or neglect.

In considering how to manage integrity for properties already inscribed on the World Heritage List, we must then begin with the concepts of wholeness and intactness.

Management of “Wholeness”

In regard to wholeness, parts a) and b) above are the relative measures that we must consider. At the time of inscription, all elements necessary to express the OUV of a property must be present within the boundaries of that property, and the property must be of adequate size to convey the property’s significance. If these two aspects are met, we can say that the property has “wholeness”. Both of these aspects must be met at the time of inscription. These are elements that a State Party must take into account when drawing the boundaries of the property, and that the Advisory Bodies and the World Heritage Committee must evaluate before the property can be inscribed.

The management of these aspects, once a property has been inscribed, is a relatively simple matter. The State Party must not change the boundaries of the property in any way which would exclude necessary elements for the expression of OUV, or reduce the size of the property in any way that would compromise the complete representation of the features and processes which convey the OUV.

The process of changing the boundaries of a property are already well established within the Operational Guidelines, and any changes to the boundaries, both minor and major, must pass through a review process by which the Advisory Bodies and then the World Heritage Committee examine the new boundaries to evaluate whether there is any adverse impact on the OUV including integrity.

With this system, any management decision to change the boundaries of a property would go through a sufficient evaluation process to determine that there is a negative impact on integrity.

A case illustrating this point can be found in the delisting of the Arabian Oryx Sanctuary in Oman from the World Heritage List in 2007. Although a natural rather than cultural site, this case clearly illustrates the necessity to manage the “wholeness” of the property. As stated on the website of the World Heritage Centre:

The World Heritage Committee deleted the property because of Oman's decision to reduce the size of the protected area by 90%, in contravention of the *Operational Guidelines* of the Convention. This was seen by the Committee as destroying the outstanding universal value of the site which was inscribed in 1994.

In 1996, the population of the Arabian Oryx in the site, was at 450 but it has since dwindled to 65 with only about four breeding pairs making its future viability uncertain. This decline is due to poaching and habitat degradation.

After extensive consultation with the State Party, the Committee felt that the unilateral reduction in the size of the Sanctuary and plans to proceed with hydrocarbon prospection would destroy the value and integrity of the property, which is also home to other endangered species including, the Arabian Gazelle and houbara bustard.

This case clearly illustrates a situation whereby the significant reduction of the boundaries called into question the “wholeness” of the property. The reduction of the boundaries of the property harmed the “wholeness” of the habitat, rendering it too small to contain the necessary processes for the conservation of the Oryx, along with other species.

Management of “Intactness”

The issue of management of “intactness” is more complex than that of “wholeness”. Consideration must be given to the ongoing condition of the attributes that carry the OUV of the property. According to section c) of Paragraph 88, these attributes must not suffer from either adverse effects of development and/or neglect.

As with “wholeness”, “intactness” certainly needs to be present at the time of inscription, and needs to be maintained in the long-term. The “intactness” of the property, however, is, a key aspect of integrity that needs to be managed carefully over time. In order to do so, we must look at both aspects mentioned in part c) of paragraph 88. We must make sure that we manage to prevent neglect (and we could, perhaps add the term “prevent deterioration”) and also to prevent adverse effects of future development. Each of these concepts will be examined below.

Management to Prevent Neglect

As mentioned in the first paragraph, in managing to prevent neglect, the first step that is necessary is to understand the OUV and the attributes which carry it. These attributes will vary depending on the specificity of the OUV including its specific importance as well as its typology. One could imagine that there might be similar types of attributes common to most historic towns, most cultural landscapes, or most archaeological sites. It is important to state, however, that this will not always be the case, depending on the underlying OUV.

Nevertheless, the specific attributes for the property should be identified and confirmed during the nomination and inscription process, and should be the focus of management once the property is inscribed on the World Heritage List.

In general there will be two types of attributes that may be present for a property (although by no means will both be applicable for all properties).

1. **Physical Elements:** These elements may include natural or manmade materials which together constitute the physical attributes of the World Heritage property. For cultural heritage, this may include buildings, gardens, landscapes, towns, archaeological remains, or wholly natural features, along with the individual materials which constitute them, alone or taken together. The relationships between physical elements may also be important attributes.

In order to manage for the integrity of these physical elements, we need to make sure that the physical condition of these elements, alone and in relation to each other, remains adequate to continue to carry the OUV of the property.

Management tools for maintaining integrity would include adequate monitoring systems, adequate maintenance and conservation regimens, as well as the necessary planning processes to maintain adequate physical condition (for example, adequate visitor management to ensure that there is no physical deterioration due to too many people).

2. **Processes and Intangible Elements:** Cultural World Heritage properties may also have processes and intangible heritage elements that are important attributes of the property. This may include traditional construction or maintenance practices, traditional management systems, or specific uses, spirit of place, or associations that form an important part of the OUV of the property. These processes and intangible elements must also be kept in a good “condition” in order to ensure the long-term integrity, and therefore OUV, of the property

In order to manage for the integrity of these processes and intangible elements, we need to make sure that they are encouraged to continue and have a presence within the World Heritage property. It is very likely that there will be some changes to these processes and intangible elements over time, but it will be important to ensure that they remain robust enough to have a continuity over time.

Management tools for maintaining integrity would include adequate processes for ensuring the handing down of skills from generation to generation (which may themselves be attributes of the OUV), adequate documentation systems for capturing these processes over time, adequate monitoring systems, adequate resources, and perhaps most important, adequate collaboration and control by the communities concerned.

Management to Prevent Adverse Effects of Development

In regard to this second area of “intactness”, we are concerned with the management of the forward-looking changes that might take place at a property. The challenge is to have the tools in place to be able to adequately assess any potential developments to ensure that the attributes that carry the OUV and the property as a whole will maintain a good condition, and that they will not suffer in any way from neglect.

The tools that would be necessary for this type of management include:

- Adequate Legislation: Is there legislation that protects the entire area of the property as well as the attributes (both tangible and intangible) that carry the outstanding OUV?
- Adequate Buffer Zones: Are there zones around the property, which through legislation or planning regulations, help to ensure that there are no adverse developments near the property which could affect its integrity in a negative way?
- Adequate planning: Are there adequate land use and other planning processes in place to ensure that future projects/changes do not harm the integrity, and therefore the OUV, of the property?
- Adequate Monitoring: Are their monitoring processes in place to make sure that any potential problems are caught and discussed before they become too advanced to stop? Does this monitoring incorporate all such activities which might have an impact whether directly or indirectly affecting the property (mining, large infrastructure, transport, commercial development, tourism development, etc.)
- Adequate Heritage Impact Assessment Tools: Are there impact assessment tools which can help the State Party to understand, at an early stage, whether developments will have a negative impact on the integrity, and therefore the OUV, of the property?
- Adequate Community Involvement: Are there processes in place to ensure that communities have a voice in the management and decision-making process for the property in such a way that common decisions can be taken which meet their needs while ensuring the integrity of the property?

Some Possible Questions

1. Is it easier to explore the concept of integrity as it is manifest in typologies (buildings, historic towns, cultural landscapes, archaeological sites, etc.), or by the individual criteria? Or by neither as OUV is very specific to an individual property?
2. Are “wholeness” and “intactness” the best or only ways of describing integrity for cultural heritage?
3. Are the attributes of OUV best described as above? Are the concepts of “physical elements” and “processes and intangible elements” sufficient or are there other, more effective ways to categorize the attributes?
4. What about terms like “visual integrity”, “functional integrity”, and “structural integrity”? These terms are not found in the Operational Guidelines, but have sometimes found their ways into Committee decisions. Are they terms we should consider or will they confuse things more?
5. Should we be limiting integrity to prevention of adverse effects of development or should be looking at all of the factors that effect the property as found in the Periodic Reporting questionnaires.

6. Contribution by IUCN on “integrity for Natural Heritage”

The concept of integrity applied to natural heritage has been considered in the Operational Guidelines from its first version, adopted in 1977. In addition to meeting one or more criteria, natural properties were also required to meet conditions of integrity defined for each of the criterion adopted. This approach remained little altered through 2005, when significant changes were introduced to the Operational Guidelines. In the 2005 version, an overall paragraph, applying to both cultural and natural heritage, was introduced which includes a definition of the concept of integrity and defines its assessment based on three main elements:

- a) [that the nominated property] includes all elements necessary to express its Outstanding Universal Value;
- b) is of adequate size to ensure the complete representation of the features and processes which convey the property’s significance;
- c) [and does not] suffer from adverse effects of development and/or neglect.

These three elements are at the basis of IUCN’s assessment of the conditions of integrity when it evaluates a property nominated for inscription on the World Heritage List.

IUCN recognises that the specific guidance provided in the Operational Guidelines for each of the criteria (vii) - (x), under paragraphs 91. to 95. although useful, also has its limitations. In its manual on “*Natural World Heritage Nominations: A Resource Manual for Practitioners*” (accessible at: <http://data.iucn.org/dbtw-wpd/edocs/2008-100.pdf>), IUCN provides further guidance on how to consider integrity in relation to natural properties. The manual notes that,

‘The task of identifying that the conditions of integrity are met needs to consider the following:

- *Integrity needs to be considered in relation to the identified features of the property that are proposed as being of Outstanding Universal Value. A clear understanding of the definition and nature of these values is required before it is possible to consider the integrity of the property;*
- *Integrity needs to consider the specific definitions in the Convention in relation to the different criteria;*
- *Identifying the integrity of the property needs to consider the features that are the subject of the nomination, and not be limited to national or territorial boundaries or institutional responsibility;*
- *Expert advice is normally required to advise on the completeness of the feature, and the detailed range of interests that should be encompassed to include all the elements of Outstanding Universal Value;*
- *Integrity requires an understanding not only of physical features (landforms, habitats) but also the **processes** that maintain them – and the scale on which they operate;*
- *There should always be a logical and scientific basis for the selection of the area to be nominated. Properties that are nominated on administrative boundaries alone, without consideration of the extent of the natural features, and how they are protected, should be looked at critically;*

- *Examination of questions of integrity should consider whether the property is big enough to encompass the full range of Outstanding Universal Value. This may include the need to consider linking the property with other areas in a series...;*
- *It may be possible to argue that integrity conditions are met by a property that includes a representative area of a wider landscape, habitat or geological system, however it will be important to show that the boundaries have a logical basis for distinguishing the nominated property from the wider area, and that the property is of Outstanding Universal Value when considered in relation to the wider area;*
- *The detailed measures of integrity vary according to the type of property under consideration. It is not possible to provide detailed guidance on the types of factors that need to be considered for every property, as these vary according to the particular characteristics. In general, the detailed illustrations under the definition of integrity for each of the natural criteria should be used as guidance to assessing the completeness of the property.'*

As of the main elements of the assessment of condition of integrity included in the definition referred to in the Operational Guidelines is the adequate size of the nominated property to ensure the complete representation of the features and processes which convey the property's significance, IUCN's manual on nominations further includes specific guidance on boundaries and buffer zones in relation to integrity. Effective property boundaries are a key requirement for natural properties to meet the conditions of integrity but also a precondition in relation to the demonstration of effective protection and management, as without them it is not possible to define clear legal protection or a management system. IUCN's evaluation of a nomination follows a standard report format that includes a sub-section specific to boundaries in relation to the assessment of conditions of integrity of the nominated property. Therefore the manual refers to the following:

'Guidance on establishing adequate property boundaries

- *The property boundaries must encompass the features necessary to meet the conditions of integrity (ie a complete and intact set of features and the relevant processes that support them);*
- *Boundaries must be clearly defined and related to the legal protection and management of the property;*
- *The boundaries of the properties must be logical and defensible in relation to the identification of features that are core to the significance of the property;*
- *Boundaries of the property should be readily identifiable in the field if they are to be useful for management. Good boundaries will often be based on natural or physical features, such as cliff lines, watersheds, valleys or rivers. Effective boundaries may also be based on manmade features such as roads which may often be critical features in relation to management, although more care is needed with using manmade features to ensure that the area enclosed meets the conditions of integrity;*
- *Good quality mapping of boundaries, and clear boundary demarcation in the field, is essential; and*
- *It is essential that the establishment of good boundaries (including zonation schemes) within a nominated property is carried out in conjunction with defining the management priorities and requirements for the nominated World Heritage property. So there should be a very*

strong link between this process and the work on the management plan required as part of the nomination.'

It is important to note, that the guidance included in IUCN's manual on nominations is general and applies to any category of natural heritage. The manual does not refer to any specific type of integrity as it has been included in other documents. For instance, on the *Report of the Expert Meeting on Evaluation of general principles and criteria for nominations of natural World Heritage sites (Parc national de la Vanoise, France, 22 to 24 March 1996)*, three possible types of integrity were suggested: structural, functional and visual. This document noted,

'the expert group stated that the notion of integrity has not been fully examined to date and that its complexity needs to be investigated. The expert group recognized that, from the point of view of natural heritage, there are different notions of integrity, including structural integrity (e.g. species composition of an ecosystem), functional integrity (e.g. glacial series with the glacier itself and its deposition patterns) and visual integrity (a notion which relates to both natural and cultural heritage).'

The document however does not include any other information on possible definitions of each of the identified types nor has this been explored further since then.

Reference to other types of integrity are often used in publications related to protected areas in general but not specific to World Heritage. Other common types used include: ecosystem integrity, biological integrity and ecological integrity. The later, for instance, according to Morrison (2007)³, has never had a clear definition, and scientific debate continues on the finer points of the term. Possible definitions have been proposed, like that suggested by Parks Canada in its *Canada National Parks Act*, but no publication seems to have attempted to systematically define the concept of integrity for natural heritage.

³ Morrison, Christie (2007). *Ecological Integrity in the Core Areas of Clayoquot Sound Biosphere Reserve and the Threat of Adjacent Land Use*.
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Decision 35 COM 13

The World Heritage Committee,

1. Having examined Document WHC-11/35.COM/13,
2. Recalling Decisions **31 COM 16**, **32 COM 13**, **33 COM 13**, **34 COM 8B.31** and **34 COM 13** respectively adopted at its 31st (Christchurch, 2007), 32nd (Quebec City, 2008), 33rd (Seville, 2009) and 34th (Brasilia, 2010) sessions,
3. Takes note of the results of the Working Group on the revision of the *Operational Guidelines for the Implementation of the World Heritage Convention* established as a Consultative Body (Brasilia, July-August 2010) presented in Section I and the results of the Working Group (UNESCO, Paris, November 2010) presented in Section II of Document WHC-11/35.COM/13;
4. Adopts these revisions to the *Operational Guidelines*;
5. Welcomes the offer of the Government of Poland to host an expert meeting on criterion (vi) in the first quarter of 2012 and requests the World Heritage Centre to report on the results of this meeting to the 36th session of the World Heritage Committee in 2012;
6. Reiterates its request to the World Heritage Centre, in cooperation with the Advisory Bodies, to organize an expert meeting to reflect on the integrity of cultural properties and to seek extrabudgetary funding to support the organization of this meeting;
7. Requests the World Heritage Centre to integrate all changes in a revised version of the *Operational Guidelines* for electronic and hardcopy publication.
8. Decides to establish an open-ended working group on the *Operational Guidelines* at the 36th session of the World Heritage Committee in 2012 to consider the proposals made by Jordan on paragraph 68 and reflect on other elements of the *Operational Guidelines* as may be proposed by other States Parties.