

SEMINAR REPORT

From Himeji (Japan) to Robben Island (Cape Town); the future of Nara Document in Africa

8 - 9 July 2014, Cape Town, South Africa

1. BACKGROUND

1.1 Context of the Robben Island Seminar

The 1994 Nara Document on Authenticity was conceived in the spirit of the Charter of Venice of 1963 in response to the expanding scope of cultural heritage concerns across the world. Its adoption was influenced by the Government of Japan's need to legitimize their practice of periodic dismantling, rebuilding, repairing and re-assembling of wooden heritage structures. Authenticity refers to how credibly and truthfully the attributes conveying the outstanding universal value of a site are expressed and maintained through time and space. Aspects considered under authenticity may include form and design, materials and substance, use and function, traditions and techniques, location and setting, spirit and feeling, and other internal and external factors. An understanding of authenticity plays a fundamental role in all scientific studies and management aspects of the cultural heritage. Conservation, restoration works and inscription procedures should take into consideration the issue of authenticity. Overall the Document provides a broader technical framework for authenticity analysis and assists in practical decision-making in the heritage conservation field worldwide (Herb Stovel, 2008).

Many world heritage sites, including Robben Island (South Africa), Mijekenda forests (Kenya), Matobo Hills (Zimbabwe), Tsodilo Hills (Botswana), and Goree Island (Senegal) have extensively used the Nara Document at the time of their nomination. Therefore, the maintenance of the attributes conveying their significance remains important through space and time. For Robben Island, what survives from its episodic history are the 17th century quarries, the tomb of Hadije Kramat who died in 1755, 19th century 'village' administrative buildings including a chapel and parsonage, a small lighthouse, the lepers' church, the remains of a leper colony, derelict World War II military structures around the harbour and the stark and functional maximum security prison of the Apartheid period which began in the 1960s. The application of the Nara Document on authenticity remains an important aspect that should inform any conservation or development initiatives at Robben Island, and any other World Heritage site. The authenticity of Robben Island lies in its sombre history, as a hospital for unfortunates and a prison for those who were sequestered as being socially and politically undesirable.

1.2 The Nara Document on Authenticity and global discussions

The Nara Document on Authenticity provides for understanding of cultural diversity and cultural heritage in relation to conservation in order to evaluate the value and authenticity of cultural property more objectively worldwide. It recognizes that diversity in culture and heritage attests to the different belief systems and a wide array of tangible and intangible ways to express and transmit

them, of which it is important for them to respect each other, especially when one or more values are in conflict. It is important that cultural heritage be judged and evaluated according to the respective cultures they belong to. Ensuring the authenticity of cultural heritage is instrumental in conservation and restoration planning for any site (http://en.wikipedia.org/wiki/Nara_Document_on_Authenticity). Cultural properties must meet the test of authenticity if they are to be considered credible and truthfully expressed through the attributes that carry their significance.

Acknowledging the recommendations of the Himeji 2013 conference on ‘*Heritage and Societies: Toward the 20th Anniversary of the Nara Document and beyond*’ held in Japan, it is important to note that after the Nara Document was developed there was too little discussion on the extent to which the determination of authenticity accommodates change over time. Paragraph 13 of the Document states that “Depending on the nature of the cultural heritage, its cultural context, and its **evolution through time**, authenticity judgments may be linked to the worth of a great variety of sources of information”. Para. 9 of the Document acknowledges “original and **subsequent characteristics** of the cultural heritage”. This idea of ‘progressive authenticity’ was not completely new (Von Droste, Bertilsson, 1995: 3 in Stovel 2007). Furthermore “social-cultural authenticity” is referred to, whereby values and significances can only be built up in communication and dialogue with the others in society (Jokilehto, 2006).

While in 2005, a revision of the Operational Guidelines for the World Heritage Convention incorporated the insights from the Nara Document, the issue of Authenticity remained a qualifying factor (paragraph 79), but was defined more broadly both in relation to cultural context (paragraph 81) and with a list of a wider variety of attributes such as use, function, language and other forms of intangible heritage, spirit and feeling (UNESCO, Operational Guidelines 2005: paragraph 82). Paragraph 83 of the Operational Guidelines acknowledges the complexity of ensuring that culturally specific and community-defined values are included in determinations of authenticity and integrity for World Heritage properties. Following the Budapest Declaration of 2002, greater emphasis has been placed on “the active involvement of our local communities at all levels in the identification, protection and management of our World Heritage properties”.

Closely related to the issue of authenticity, is Integrity, which was added as a new qualifying concept for any inscription. Integrity is a measure of the wholeness and intactness of the natural and/or cultural heritage and its attributes. Examining the conditions of integrity 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. (UNESCO, Operational Guidelines 2005: para 88). This requirement was further elaborated as “social-functional integrity” that referred to the identification of the functions and processes on which its development over time has been based (Jokilehto, 2012).

Even after these modifications to the Operational Guidelines of the World Heritage Convention more debate is needed on the different ways in which authenticity (and integrity) could best be defined and used to improve both the identification and the management of cultural heritage (Jokilehto 2006, Stovel 2007). This is particularly important because of the merged criteria for natural and cultural heritage (Expert meeting on cultural landscapes and authenticity, 2007). Many nomination dossiers continue to use the concept of authenticity to refer to the maintenance of original design, material, setting, and workmanship (Labadi, 2010). This implies that there has also

been insufficient discussion about the relationship between authenticity and social change in different contexts.

1.3 Towards the Robben Island Seminar

Reflecting on the recommendations of the Himeji meeting (Japan 2013) entitled: “*heritage and societies, toward the 20th anniversary of the Nara document and beyond identified*”, the following key issues were raised;

1. On the relationship between values and authenticity, further discussion is needed; specifically on the way in which the integration of local and global values can inform the authenticity and significance of heritage and, in the case of World Heritage properties, the determination of outstanding universal value.
2. Recognising that values attributed to heritage are dynamic and may change over time (meeting evolving social needs), as recognized by the Nara Document, there is need for further discussion on the way in which varying perspectives on change and continuity affect the prioritization of values at heritage sites. More discussion is needed on the extent to which the assessment of authenticity can accommodate the evolution of heritage values over time.
3. Further discussion is needed to understand the intricate relationship between authenticity and integrity especially how this relates to the practice of heritage management. Further discussion is needed on ‘other internal and external factors’ (Nara paragraph 13) that are important and might be relevant in the determination of authenticity and its assessment.
4. Acknowledging that authenticity is based on the presence of credible information sources or understandings about attributes of heritage that support claims of its value in a given cultural context, there is need to have a discussion on how to assess the credibility of the sources used in determining authenticity. The relative roles of experts and communities in the process of establishing authenticity also require further discussion and clarification.
5. Accepting that communities are invariably diverse but they all attribute values to their heritage and propose sources of authenticity to support these values, there is need to understand the range of communities that are relevant to the identification and management of heritage, and how best to involve them in this process. This should include developing processes, tools and frameworks that can enable community participation in the negotiation of integrated heritage management strategies given the conflicts arising between and among communities, governments, institutions and other stakeholders over heritage values and claims for authenticity.
6. The relationship between sustainable development and heritage conservation has been the focus of many conferences in 2012/13, and now there is general understanding that sustainable development can be a means to enable the conservation of heritage by addressing social and economic needs, while enhancing the function of heritage in the life of communities. However, further discussion is needed to effectively integrate the cultural dimension into the discourse on sustainability and to extend heritage management beyond traditional planning concepts and existing governance strategies for heritage. Further discussion is also required on the development of inclusive and integrated management

approaches that respond to contexts of cultural diversity as recognized in the Nara Document.

1.4 Objectives and Expected Outcome of the Robben Island Seminar; 8-9 July 2014, Robben Island Museum, Cape Town, South Africa

In the above context, the Robben Island Seminar titled; “**From Himeji (Japan) to Robben Island (Cape Town); the future of Nara Document in Africa, Celebrating the 20th anniversary of the Nara Document and Democracy in South Africa**” reflected on the experience and future of the implementation of the Nara Document on the African continent. Emphasis was placed on (i) the impact of the Nara Document on the management of sites in Africa, (ii) the integration of local and global values that inform the authenticity and significance of heritage on the African continent, and in particular how assessment of authenticity can accommodate the evolution of heritage values over time, (iii) understanding the intricate relationship between authenticity and integrity especially how this relates to the practice of heritage management in Africa, (iv) how to assess the credibility of the sources used in determining authenticity, including the relative roles of experts and communities, (v) developing processes, tools and frameworks that can enable community participation in the negotiation of integrated heritage management strategies on the African continent, and (vi) to integrate the cultural dimension into the discourse on sustainability and to extend heritage management beyond traditional planning concepts and existing governance strategies for heritage in response to contexts of cultural diversity as recognized in the Nara Document.

The recommendations of the Robben Island Seminar will form a contribution of Africa as a geo-cultural context, in the debates around the celebration of the 20th anniversary of the Nara Document, and 20 years of democracy in South Africa in as far as it relates to best practices in heritage management.

1.5 Seminar Participants

The Robben Island Seminar drew 50 participants from national, regional and international communities, 30% of which consisted of other African heritage experts and scholars on the continent. The participants included representatives of World Heritage sites from within and outside South Africa, the South African National Department of Tourism (NDT), Department of Environmental Affairs (DEA), South African Heritage Resources Agency (SAHRA), ICOMOS-SA, AWHF, partnering Universities and selected heritage experts (complete list of participants is attached at the end of this report).

2. PROCEEDINGS

2.1 Opening Ceremony

Sibongiseni Mkhize, Chief Executive Officer (CEO) of Robben Island Museum, made the welcome remarks on behalf of the Robben Island Museum, one of the co-sponsors and hosts of the

event. According to him, the request to host the seminar was taken as a sign of confidence in the ability of Robben Island to play a key role in the promotion of African World Heritage, particularly amidst recurring unsubstantiated statements that are made which suggest that the museum's heritage status is under threat. In the word of the CEO, Robben Island was delighted to host this seminar to mark 20 years of the Nara Document and also 20 years of democracy in South Africa. In 1999, Robben Island became the first site in Africa to be inscribed using the Nara Document and it is therefore fitting that the review of the document's significance took place here.

According to the CEO, the issues of authenticity and integrity are crucial to Robben Island and are part of ongoing debates. In this regard, he indicated that he was reminded about the challenges Robben Island is currently confronted with regarding the role of ex-political prisoners, the articulation of the multi-layered cultural landscape, the communication of a balanced, holistic and inclusive narrative, and the offering of a reliable and consistent world-class visitor experience. It was therefore in his trust that the discussions at this seminar will assist Robben Island management to tackle these challenges and ensure that the mandate of the site is executed to the satisfaction of all interested parties. The implementation of Robben Island's second Integrated Conservation Management Plan (ICMP) 2013-2018, will as a result benefit significantly from the discussions at this workshop.

Sibusiso Xaba, Chairperson of the African World Heritage Fund (AWHF), delivered the welcome remarks on behalf of the Fund, one of the co-sponsors and hosts of the event. According to the Chairperson, the Nara document is an important and passionate topic for the African World Heritage Fund and the Fund was happy to have worked with the Robben Island Museum to organise this seminar. The Chairperson also reminded that the mission of the Fund is to support the effective conservation and protection of natural and cultural heritage of outstanding universal value in Africa. He further stated that despite the importance of the Nara document it is still heavily under-utilised in Africa. The document has the potential to provide better management and conservation and it is crucial that we find more ways to make this possible. The Nara Document was conceived in 1994 in response to the expanding scope of cultural heritage concerns across the world. The Document which has been integrated as an addendum to the Operational Guidelines provides a broader framework for authenticity analysis and assists in practical decision-making in the heritage conservation field worldwide. This is very important in the African heritage context as heritage sites are often damaged by time, weather or war and parts of these structures require renewal or reconstruction. It is key that the renewal processes that take place to save these heritage sites fit within certain guidelines and the Nara Document provides these guidelines. Furthermore, our African heritage sites are key drivers of employment opportunities, sustainable development and true wealth for African communities and thus it is critical to discuss the ways in which these sites are conserved and the ways in which new sites of cultural and natural importance are inscribed on the World Heritage List. The Chairperson stated that for the 20th Anniversary of the Nara document, a series of celebrations are being organized worldwide to assess its use and its future and this seminar is Africa's contribution. In conclusion, the Chairperson stated that he looked forward to hearing the results of this important seminar and assured the participants that the African World Heritage Fund will play a strong role in assisting State Parties to take forward the recommendations and results.

Consul General Mitsura Murase, from the Japanese Consulate in Cape Town, made the remarks on behalf of the Japanese Embassy to South Africa. In 2013, Japan hosted the Himeji conference on 'Heritage and Societies: Toward the 20th Anniversary of the Nara Document and beyond' in which a set of recommendations were developed. The Japanese Consul pointed out that the

Robben Island seminar has significant importance not only in the field of heritage management but also for the promotion of a stronger relationship between Japan and the African countries. In his conclusion, he hoped that this Seminar will produce good outcome and be successful.

Hon. Ms Thokozile Xasa, Deputy Minister of Tourism, South Africa, welcomed the participants on behalf of the government and the people of South Africa. The Deputy Minister highlighted that in Africa and South Africa, authenticity is an important facet of our diverse cultural heritage with due consideration to both intangible and tangible attributes. Without promoting any particular piece of legislation or legal instrument, often the conditions and selling points that qualifies a place or site as a heritage resource or destination for tourist consumption is authenticity. Drawing from the tourism perspective, the Deputy Minister stated that our unique and diverse cultural heritage including World Heritage Sites profiles the African continent as a desired globally competitive destination. Tourists visiting Africa are keen to have an ‘authentic experience’ and experience ‘authentic products’ to build ‘authentic memories’. The keyword here is ‘authentic’ or ‘authenticity’ which forms the basis of the Nara Document on Authenticity.

The Deputy Minister pointed out that South Africa and Japan have many things in common, one of which is that they both have strong indigenous languages, strong and long cultural traditions that continue to influence daily life. According to the Deputy Minister, the two countries differ because the impact of colonialism made a concerted effort to erase and change the cultural heritage of South Africa from outside, and Japan had the *Meiji* Restoration which defined for itself how to re-organise and to engage with the external heritage phenomena.

The Deputy Minister emphasized that leaders of the African Union have decided on a vision 2063 which includes African Self Determination, African Self Definition, and an African Renewal. Many people accept that authenticity and integrity are constructs made by expert communities reflecting consensus at a particular time. That consensus is often shaped by the context, the power relations, the tastes, the balance of forces, the historical exposure of decision makers, and the scientific processes.

Many reasonable people accept that in a diverse world, one size cannot fit all. In light of this, the Deputy Minister asked the question: “How should this apply to authenticity?” The question then becomes what difference will this gathering make for present and future generations to the notions of authenticity and integrity. The Deputy Minister further asked the following questions: How have existing consensus on Authenticity advanced or harmed African interests and the heritage of humanity? Who should define authenticity for this continent and the world? What are the implications of these kinds of definitions? Who is given what authority?

The Deputy Minister also indicated that the tourism sector will be waiting with baited breath for the outcomes of the seminar and what they will imply for the work of the sector. She emphasized that they are not interested in presenting cultural heritage that diminishes the dignity of Africans and has no authenticity or integrity. One of the tests of the completeness of universal heritage is whether it portrays the lessons from human suffering caused by racism and colonialism and whether it provides permanent lessons to present and future generations.

In conclusion, the Deputy Minister challenged the seminar with the following question: “What will be different after this workshop concerning global understandings of Authenticity from an African point of view? Will the African voice be liberated in the global arena? Is it unliberated?”

2.2 Reflections on the use of Nara Document in the African and international context

Nobu Kuroda, from the University of Tsukuba, Japan presented on: *“The evolution and principles of the Nara Document on Authenticity”* illustrating the challenges that confronted the use of the concept of authenticity as stated in the Charter of Venice. Two Japanese sites, viz. the Buddhist Monuments in *Horvū-ji* Area and the Gusuku Sites and related properties of the Kingdom of Ryukyu (Shuri Castle) illustrated this challenge clearly. All these buildings are completely totally reconstructed every 20 years with the 62nd reconstruction being completed in 2013. The reconstruction work involves 32 rituals and ceremonies, beginning with the ritual cutting of the first trees for the new buildings, and continuing until the conclusion of the ritual by transfer of the sacred mirror eight years later. In light of this, if authenticity is defined as genuineness, replacement of just one timber would result in the violation of authenticity (Dr. Nobuo Ito). The Japanese context influenced the creation of the Nara document to allow for a broader definition of authenticity.

Munjeri Dawson, made a presentation on: *“Reflections on the use of the Nara Document in the African context”*. The presentation started by identifying the May 2000 Experts Meeting as an important milestone in the evolution of the Nara Principles in Africa. The Nara principles contributed to the World Heritage Convention, especially to the 1972 Convention’s Guidelines by increasing the number of options of attributes that are considered when searching for expressions Authenticity in cultural values from 4 to 8 and by also encouraging a holistic perspective as noted in principles 6, 7 and 11 of the Nara Document. The impact of the Nara in Africa was illustrated through case studies of the Kasubi Royal Tombs and Sukur Cultural Landscape.

Alissandra Cummins, from Barbados, based her presentation, *“Reflections on the use of the Nara Documents in the Caribbean and Latin America”*, mainly on the conclusions and recommendations of the sub-regional conference on *“Outstanding Universal Value, Authenticity and Integrity”* hosted in Bridgetown, Barbados in 2006. The presentation highlighted that considerations for Authenticity, as outlined in the 2006 meeting’s recommendations, need to better integrate the characteristics of cultural diversity and heritage diversity, values and authenticity as articulated in the Nara document if the region’s conditionalities are to be specifically better addressed. The presentation also noted that land and sea should be considered as a contiguous cultural space, where the oceans, particularly in relation to the movement of people and plants, ideas and materials, are the sinews of trade and transportation which inextricably bind the local communities’ histories and heritages together. Amongst others, the Caribbean and Latin Americans efforts are to ensure that the value of the property as it has evolved over time, within the historical and contemporary contexts, is appreciated by the region through the encouragement of public acknowledgement, action and advocacy for the safeguarding of traditional architecture and cultural forms as authentic expressions of cultural/national identity. Amongst others, when considering the theme towards integrated heritage management strategies, two recommendations of the Bridgetown conference caught the meetings attentions. Firstly, a recommendation for an improvement of communication for the exchange of experiences, best practices and information, both intra- and inter- regionally, through the use of social media platforms, websites, video conferencing, teleconferencing and additional ICT mechanisms among others. Secondly, adoption and adaptation of intangible cultural heritage (ICH) community engagement practices, particularly in the elaboration of nominations of cultural landscapes (whether national or transnational), buttressed with the development of public education strategies to better inform local populations and broaden popular support for community action in relation to site conservation and management programmes. The relationship between “authority and authenticity” came out strongly in the presentation.

Webber Ndoro, from the African World Heritage Fund, made a presentation on the: *“Nara Document and management of heritage sites”*. The presentation made a point that the Nara Document was based on specific experiences in Japan and Asia and was thus heralded as a document to improve the nomination of non-western heritage sites to the World Heritage List. In line with this, the document introduced a broader definition of authenticity to the Convention that is sensitive to cultural context. This was contrary to the authenticity that was based on original design, material, setting and workmanship – emphasizing originality. According to the presenter, this demanded some sort of a religious adherence to the past. Contrary to this, the presenter highlighted that context is very important in defining heritage, authenticity, management and sustainability of the place. The other important notion is that the definition of heritage should not only be a prerogative of experts, but also of the community in which it is found. Ensuring community participation in management, conservation, beneficiation and responsibilities, will ensure a sustainable and living heritage.

Ndukuyakhe Ndlovu, from ICOMOS-SA and the University of Pretoria, made a presentation on: *“Authenticity and the application of the World Heritage Convention”*. The presentation questioned the application of the concept of authenticity by raising some questions and debates about the concept. One of the significant questions raised by the presenter was whether *“we even need authenticity to begin with?”* in conservation. The presenter went further to point out that by failing to acknowledge that change over time is real, authenticity promotes the fossilization of heritage. The result is that people living today cannot interact with the heritage resource in ways that best define their interest in the site. Therefore, the meaning of significance changes over time. When highlighting the dichotomy between the physical versus spiritual in the use of the concept of authenticity, the presenter argued that the reality is that the physical has always been given priority, because it is what can be seen. The presentation concluded with a caution that *“we should thus debate the continued need of the Nara Document in Africa, rather than engage in debates over how best we can define authenticity in our geographical context”*.

Shadreck Chirikure, from the Department of Archaeology, University of Cape Town, made a presentation on: *“Nara Document, Heritage Training and Research: an African Perspective”*. The presentation commenced with, amongst others, i) the observation that criteria for nomination, listing and management lean heavily towards the west; ii) Africa has failed to fully exploit the benefits of Nara because training, tertiary education and research are misaligned; and iii) Africa continuously makes a case for more representation on the World Heritage List, but fails to create enabling conditions. As far as training and capacity within the World Heritage context is concerned, African State Parties and technical partners identified capacity problems as being the reason for the continent’s poor showing on the World Heritage List. Course interventions provided by Africa 2009, AWHF, etc. are good but not accredited by any learning institution. Moreover, the presenter highlighted that African State Parties are ready to work with Western technical partners but rarely engage with local universities. In conclusion, the presenter reflected that unless the continent develops a strong culture of knowledge production anchored on research and meaningful training, Nara will remain a dream. *“Like the biblical Moses, Nara pointed Africa to the Promised Land, it is up to Africa to enjoy milk and honey”* so concluded the presentation.

2.3 Regional case studies

Pascall Taruvinga, from the Robben Island World Heritage Site, presented on: *“Robben Island and authenticity through time and space”*. The presentation started by highlighting that Robben Island, nominated under criteria (iii) and (vi), derives its symbolic value from the property’s somber history;

as a prison and a hospital for the unfortunates who were sequestered as being socially undesirable. However, banishment, the leper period and the Island's role as a line of defense for the 2nd World War were not included in the universal value, but recognized in the history of the site. The presenter further reminded that the ICOMOS perspective prior to the inscription of the property on the World Heritage List recognized that the authenticity of the island was complete, but this recognition failed to consider moveable heritage, such as prison objects (beds), historic ferries, *Mayibuye* archives, etc. The presenter further problematized the stated authenticity at the time of inscription by asking, how much of the prison attributes, spirit and feeling were either removed, transferred, or destroyed in the transition period, including reducing the multiple voices of the Island to the single voice of ex-political prisoners. Therefore, it is important that future evaluations of authenticity, by UNESCO and Advisory Bodies for sites wishing to inscribe on the list, utilize a broad-based and holistic approach to ensure that all aspects of authenticity are considered. Moreover, Advisory Bodies should accelerate the process of recognizing the role of regional experts who have greater understanding of a particular heritage typology and region concerned.

Nolubabalo Tongo-Cetywayo, from the Robben Island Museum, made a presentation that provided "*A critical analysis of the ex-political prisoners reference groups project as means of preserving the memory of Robben Island Apartheid political imprisonment period – a case study on Authenticity at Robben Island Museum World Heritage Site*". The justification for inscription of Robben Island on the World Heritage List states that the "*buildings of Robben Island bear eloquent testimony to sombre history and Robben Island and its prison buildings symbolize the triumph of human spirit, of freedom and of democracy over oppressions*". According to the presenter, the authentic experience stories of Robben Island are told in-situ and the ex-political prisoners narrate the story to visitors. The involvement of ex-political prisoners introduces a healing factor and personal closure to both ex-political prisoners and their families. As part of conserving tangibles through intangibles, the museum has recorded 26 ex-political prisoners' reference groups, 2 women reference groups, 1 lawyers' reference group, ex- Robben Island residents group, and interested and affected groups (including World War 2 veterans). Amongst others, the presenter argued that the current exhibition style distorts the look and feel of the cells and ex-political prisoners always ask what happened to prison furniture.

Khwezi kwaMpumlwana, from the South African National Heritage Council, made a presentation on the "*Case study of the Liberation Heritage*". The Liberation Heritage Network is a selection of places and memories that serve to prove that freedom and self-determination were achieved at a price and were a collective human achievement. Therefore, the importance of Liberation Heritage is underpinned by the notion that revealing the past helps us not to repeat the painful experiences of it. The process to-date include a national tentative list of components of the Liberation Route; approved business case by national Cabinet; and existence of national coordination structures. Amongst others, the presenter pointed out that the challenges that need to be considered include the realization that the use of some of the places will change and thus introduce the challenge of managing the intangible value.

Phillip Segadika, from Botswana, made a presentation on "*Authenticity and Integrity at Tsodilo*". Tsodilo is in the North West district of Botswana within a very poor rural area. The property is both a National Monument (in terms of Botswana Monuments and Relics Act of 2001) and a World Heritage property under criteria (i), (iii) and (vi). The intangible heritage elements of Tsodilo include rituals (i.e. trance dances and collection of spiritual water), taboos and the mythology on the genesis of life. The presentation noted that the property's remoteness, the low population density and the quartzite rock's high degree of resistance to erosion, are the three main factors that contribute to Tsodilo's long term outstanding state of preservation. According to the presenter,

authenticity with the spirit of the site is needed contrary to a preservationist approach and this will have an impact on monitoring the effectiveness of conservation interventions.

Tawande Mukwende, from Zimbabwe, made a presentation on the *“Current issues of Authenticity and Integrity in the Matobo Cultural Landscape in Zimbabwe”*. Matobo Cultural Landscape is located in the Matabeleland South Province, in south western Zimbabwe. This cultural landscape forms part of the granite complex, which stretches to the Zimbabwe/Botswana border in the west, and merges with the Mbalabala granite pluton in the east. The spatial extent of the Matobo Hills, inscribed on the World Heritage List under criteria (iii), (v) and (vi), is 2050 sq. km, surrounded by a buffer zone that covers 1050 sq. km. The landscape is known for its distinctive geological formations and landforms, and it is these products of geomorphological processes that have hosted flora, fauna and human communities for more than 500 000 years. The presentation underlined that there are four elements that are significant for maintenance of the authenticity and integrity of the Matobo Cultural Landscape, namely, i) the geomorphology which is responsible for the uniqueness of the Matobo ecosystems in providing a plethora of habitats for organisms; ii) flora and fauna which include the highest known density of Black Eagles in Africa; iii) living traditions which is epitomized in the Mwari religious sites; and vi) on-site archaeological evidence of the stone age, iron age and rock art, to name a few. According to the presenter, a number of instruments have been used in the maintenance of the authenticity and integrity of the Matobo Cultural Landscape. These included formal legislations such as the National Museums and Monuments Act, Rural District Councils Act and Traditional Leadership Act. Through these legislative instruments restrictions are placed on the access to heritage sites and/or research activities within the landscape. Traditional religious beliefs and practices are also instrumental in the preservation of the tangible heritage through a system of taboos and cultural norms that prohibit desecration.

Hermione Boko Koudakossi, from Benin, presented on *“the application of authenticity and integrity at the Aquatic sites associated with intangible aspects in Benin”*. The presentation emphasised that before colonisation in Sub-Saharan Africa, the principal method to protect natural heritage was through sacralisation, i.e. viewing the heritage as scared. In Benin, many of these areas are currently managed and protected by national legislation; however they are increasingly being threatened by population growth. The case of “Voduntô” of the lagoon of Ouidah was highlighted. “Voduntô”, a body of water containing numerous aquatic species, has been successfully protected over the centuries through the traditional management system of sacralisation. The “Voduntô” is viewed as scared with a set of rules and taboos that are respected and reinforced by the cult of ‘Vodun’ protecting the biodiversity of the area. Traditional leaders guide people in this system, however, it is weakening due to modernisation and globalisation of religious and cultural systems. This therefore poses potential challenges to management of authenticity of the site in the context of the 1972 Convention.

Eloi Coly, from Senegal, presented on *“Understanding the relationship between values and Authenticity and Integrity: The specific case study of Goree Island”*. The Goree Island has a surface area of 28 hectares and is situated about 3.5 km from Dakar, Senegal. The Island was discovered by the Portuguese Navigator Denis DIAZ in 1444. Due to its strategic positioning, the island was an object of rivalries between European nations (Portuguese, Dutch, French, British) battling to control the harbor. The presenter pointed out that protection of the island today requires an acknowledgement of the fact that Goree Island is a living site, with living needs and cultures. Concerning the authenticity and integrity of the site, the space has not significantly modified over the centuries. The island continues to offer the visitor a specific architecture which has remarkable harmony between its various units (i.e. forts, houses, streets, squares), while individually telling the history of the island. According to the presenter, what remains a current challenge regarding the Nara Document is to find ways of

meeting the expectations of stakeholders (i.e. the needs to have more facilities, more revenues etc.), without affecting the values, authenticity and integrity of the Island.

Rose Mwanja Nkaale, from Uganda, made a presentation entitled: “*Credibility of sources in determining authenticity: The Case of Kasubi Tombs*”. Kasubi was nominated to the World Heritage List under criterion (i), (iii), (iv) and (v) because of the strong elements of intangible heritage present at the site. Hence the site is regarded as the main spiritual centre for the *Baganda*. The built and natural elements of the site, which are an outstanding example of traditional *Ganda* architecture and palace design, are charged with historical, traditional, and spiritual values. According to the presenter, authenticity is the original, genuine, and truthful character of the Kasubi tombs in terms of design, material, function, techniques, location and the spiritual feeling of the site. Although the urban areas of Kampala have crept up to the borders of the site, its size and location on the hillside ensures that it is buffered from the surrounding urban environment. In addition, the urban growth has been kept to a low density with low building heights leaving the site undisturbed. The design, use and function of Kasubi tombs remains the same as when it was originally constructed; from the layout and placement of buildings to the use of the site as a burial place with the rituals and practices still carried out by the traditional widows. Unfortunately, on 16th March 2010, one of the buildings was gutted by a fire from the back. The whole roof collapsed, and most objects that were kept within the house were destroyed. Despite the considerable damage, the walls, pillars and the four graves of the kings remained intact. Extensive research, documentation, material analyses, and oral histories from existing old artisans has been undertaken to avoid any mistakes. The building is now set to be reconstructed following the elements of its Outstanding Universal Value as approved by the World Heritage Committee.

Patrick O. Abungu¹, from Kenya, made a presentation on the title: “*Looking at the Traditional Heritage Conservation and Management Systems: the Case of the Rabai Sacred Kaya Forests, Kenya*”. The presenter commenced by highlighting that heritage conservation and management has been a fundamental part of Africa and its people’s positive interaction with their environment as evidenced with the current existence of heritage resources such as the *kaya* sacred forests in Kenya. It is therefore true to point out that in Africa, for centuries, traditional conservation and management methods based on intangible practices such as taboos, restricted access, sacrifices and rituals have been practiced within the heritage landscapes by recognized bodies of community members who are the creators and owners of the heritage resources. By giving an example of the Rabai (Aravai) *kaya* sacred forests in Kenya, the presenter pointed out that he advanced an argument that traditional conservation and management systems, under the leadership of the *Kaya* elders, based on taboos and cultural values have successfully been applied by the community to safeguard the *Rabai* Cultural landscape to date. In order to achieve this, the presentation looked at how the *Rabai* community through the elders, withstood hostile forces such as the colonialists and foreign religious opposition that branded African ritualistic ways of life that form the intangible aspects of heritage as satanic, as well as restricted access by colonial and subsequent independent government machineries. Currently, there are 45 *kayas* gazetted by the government as National Monuments or Forest reserves along the Kenyan coast and its hinterland in forms of residual forest patches averaging 10 to 400 hectares. Out of the 45 gazetted *Kayas*, 10 are listed under criteria (iii), (v) and (vi) in the UNESCO World Heritage List as a result of their Outstanding Universal Values (both natural and cultural). According to the presenter, a major threat to the management of the intangible heritage for continuity purposes is the changing trends in knowledge transfer between the old and the young as a result of globalization. Amongst others, suggested solutions include

¹ Although Patrick Abungu did not attend the seminar, the organisers considered it appropriate to include in this report his paper that was prepared for the event.

integrated management systems that takes into consideration traditional methods and western ways of heritage conservation that should be put into place through legal systems and frameworks.

Jean Butoto Nsanabandi, from Rwanda, made a presentation that reflected on “*The challenges of authenticity and integrity at the genocide memorial sites (Nyamata, Murambi, Bisesero and Gisozi) in Rwanda*”. The end of the 20th century was marked by acts of genocide against the Tutsi of Rwanda, starting in 1994. These acts of atrocity took place on all the hills of the country where more than a million people were brutally killed. In order to remember the victims of the genocide, the government memorialised the locations of the massacres, such as *Nyamata, Murambi and Bisesero*, and further built symbolic memorials at Gisozi where bodies of thousands of victims from the streets of Kigali and its surroundings were eventually laid to rest. The challenge is with management of authenticity of these genocide memorials as a striking testimony to the intolerance of man against his fellow man and a symbol of commitment to the fight against genocide in Rwanda and other countries.

Victor Syatyoka, from Zambia, made a presentation on “*Authenticity and integrity of the Barotse Cultural Landscape in Zambia*”. The Barotse Cultural Landscape is located in the Western Province of the Republic of Zambia. The landscape is dissected by the mighty Zambezi River and has rich cultural and natural resources which have been preserved and utilized sustainably through a traditional management system. The Barotse Cultural Landscape is an exceptional example of a landscape designed and intentionally recreated and manipulated by man. It is characterized by intense transformation of the natural environment through the construction of mounds for homesteads, sacred and highly spiritual royal graves, and a bulwark network of man-made canals for land drainage, flood control, agriculture and transportation. The site hosts an annual picturesque *Kuomboka* ceremony and demonstrates exceptional vibrant living traditions, which have remained unchanged for over four centuries. The traditional management system in place helps to protect the authenticity and integrity of the site.

3. RECOMMENDATIONS

3.1 Robben Island Recommendations on the Future of the NARA document

- 3.1.1 Recalling the objective of the Robben Island Seminar, being to review and discuss the future of implementing the Nara Document on Authenticity in the context of World Heritage on the African continent at the occasion of celebrating the 20th Anniversary of Nara Document and democracy in South Africa, with special emphasis on three broad sub-themes; (i) Impact of Nara Document on the management of heritage in Africa, (ii) Authenticity, integrity and credibility of the sources, (iii) Towards integrated heritage management strategies on the African continent and (iv) NARA +20 document.
- 3.1.2 Recognising that the Nara document has had a significant impact on the inscriptions of African sites onto the World Heritage List. This is based on that fact that while there were only 5 % of African sites on the World Heritage list by 1995, there are now 10% as of 2014. While this may not represent a substantial increase mathematically, it is significant to note particularly because the sites inscribed post 1995 have benefited from the NARA document.
- 3.1.3 Considering the future of implementing the NARA document on the African continent, the Robben Island Seminar highlights that:

- 3.1.3.1 The Nara Document as an appendix to the Operational Guidelines is binding upon the signatories to the World Heritage Convention, especially compared to independent charters like the Burra Charter, which, despite being a popular feature in heritage legislation around the world, applies specifically to Australia. Robben Island seminar recommends that as per point 12, the Nara Document is adopted and domesticated to an Africa context, where each country first explicitly defines the conditions upon which it adopts the Document and then includes it in national legislation to make those conditions legally binding. Anchoring the NARA principles in the national legislative frameworks of State Parties will create synergy between and among local, national and international frameworks to assist with implementation.
- 3.1.3.2 The NARA document has good intentions for good practices in heritage management, but application is limited only to the inscription processes of World Heritage sites, while its application in management strategies of inscribed sites remains very low. This could be attributed to the lack of awareness on the NARA document on the continent and training programmes that are not driven from the continent itself. This seminar recommends that management strategies apply the NARA document, while awareness and training be considered a priority by the African continent. Identification of World Heritage properties that are managed by local communities and investigation of measures providing support to these properties is needed so that they end up being managed as best practice examples in the context of the Convention and beyond. Participatory planning should not just be adopted in theory but should form the epicentre of all discussions on and implementation of integrated management strategies taking into consideration the provisions of the NARA document.
- 3.1.3.3 In an African context, form and spirit, tangible and intangible, authenticity of the object and authenticity of the experience is one inseparable entity and must be considered in its entirety. If the Nara Document is to be truly adopted it must move away from its fixation with materiality of our sites and begin to reflect an understanding that the physical fabric is sustained by its intangible values and its spirituality. There is a need to redefine authenticity as 'progressive' to account for changes and evolutions in values and physical fabric over time, especially as it applies to the transmission of heritage between generations.
- 3.1.3.4 In as far as the credibility of sources is concerned, all values of all stakeholders should be acknowledged and woven into the narrative fabric of the site, and no source should be discredited for academic inconsistency only, as it forms part of the intangible spirit of the site. This includes acceptance and validity of multiple and contested claims to heritage, and there is a need to extend this multiplicity to facilitate the inclusive use of these contested sites. Conflict resolution should be considered a priority in the NARA document and framework. Developing bibliographies of existing studies and records of information sources with the intention of making this available as guidance during upstream nomination processes is equally important.
- 3.1.3.5 With specific reference to the desire and need for sustainable development within and around World Heritage sites in Africa, it is recommended that all relevant governmental, civil and independent institutions be exposed to the Nara Document and simultaneously the document be disseminated to inform future integrated management plans that work towards combining the sustainable restoration of heritage with the maintenance of dynamic and evolving communities. Build an economic case for World Heritage conservation, by: i) actively promoting best practice conservation initiatives by all role players (including communities) in the regions; ii) prioritising efforts to identify existing cases and build a

database of best practice, creating best practice cases where they do not exist working in partnerships with all stakeholders, actively promoting these cases regionally and globally, and develop early warning mechanisms that will notify of challenges with these cases before they become crises. These goals should be integrated within the wider context of the New Millennium Goals for 2015. The NARA document should integrate sustainable development in its framework. There is a need for integrated management across all heritage platforms, governmental institutions and local communities that can only be achieved with the spreading of awareness about the Nara Document, and the vast possibilities it represents. Incorporation of clear sustainable development and effective risk management planning in the upstream nomination processes is also recommended.

- 3.1.3.6 As recommended in the meeting at Himeji 2013, and given that the criteria for cultural and natural heritage have been merged, there are serious gaps in the application of the Nara Document to the concept of integrity. More discussion is needed on the effect of human development of globalisation and development upon the integrity of living, tangible and intangible practices and sites in Africa.
- 3.1.3.7 There is a need to expand discussion on the protection of intellectual property of communities at risk of being internationally exploited for specialist knowledge or for commercial reasons without the benefits accruing to the creators and owners of the heritage.
- 3.1.3.8 Urge the need for further study and incorporation of integrated management approaches to ensure maximum implementation of the World Heritage Convention, in concert with other conventions, and then to ensure training to build capacities in this regard.

3.2 *Recommendations for the Nara+20:*

- 3.2.1 New definition of heritage should be incorporated into the NARA +20 document.
- 3.2.2 Operational guidelines for the implementation of World Heritage Convention be revised to consider the Nara-linked amendments of heritage legislation.
- 3.2.3 Promotion of community based approaches to heritage management should be acknowledged. The encouraging case study is the Sukur Cultural Landscape, more such cases are needed.
- 3.2.4 Effective social consultation framework be broadly defined and be provided for in the NARA +20 document.
- 3.2.5 Promote issues of intellectual property in the NARA+20 document.
- 3.2.6 Integrate issues of culture and sustainable development, in particular providing a framework as to how present generations interact with the heritage to meet their own needs but without taking away the opportunities for future generations.
- 3.2.7 Integrate conflict resolution mechanisms into the document.

4. APPENDICES

4.1 List of participants

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