



## PROCÈS-VERBAL/PROCEEDINGS



Édité par/ Edited by: Christina Cameron et/ and Mallory Wilson

**Table Ronde 2016 organisée par la Chaire de recherche du Canada en patrimoine bâti**

Faculté de l'aménagement, Université de Montréal

**Round Table 2016 organized by the Canada Research Chair on Built Heritage**

Faculty of Environmental Design, Université de Montréal

**9 au 11 mars 2016 / 9-11 March 2016**

Montréal, Québec

**De la conservation à la reconstruction:**  
L'influence du patrimoine mondial sur la théorie et la pratique

**From conservation to reconstruction:**  
How World Heritage is changing theory and practice

Procès-verbal/ Proceedings

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# 1. INTRODUCTION (FRANÇAIS)

**Christina Cameron**  
**Chaire de recherche du Canada en patrimoine bâti**  
**mars 2016**

Intitulée *De la conservation à la reconstruction : L'influence du patrimoine mondial sur la théorie et la pratique*, la 11<sup>e</sup> Table ronde de Montréal se tiendra du 9 au 11 mars 2016 à Montréal. Elle allie deux thèmes de recherche de la Chaire de recherche du Canada en patrimoine bâti : les méthodologies utilisées pour planifier et gérer les propriétés patrimoniales en se fondant sur les valeurs; et l'influence de la Convention du patrimoine mondial de l'UNESCO sur les pratiques de conservation. La recherche effectuée dans le cadre de la Chaire explore la notion mouvante de patrimoine bâti et les effets de cette mouvance sur les processus de conservation, de développement, d'appropriation, de gestion et d'utilisation des lieux historiques.

Les annuelles Tables rondes de Montréal offrent une occasion d'apprentissage unique organisée par la Chaire de recherche du Canada en patrimoine bâti de l'Université de Montréal. Chaque année, la titulaire de la Chaire choisit un sujet délicat qui présente un intérêt actuel pour les chercheurs et les praticiens, et elle invite jusqu'à 30 experts canadiens et internationaux à participer à une discussion ouverte qui s'étend sur trois jours. Partageant leurs connaissances de spécialistes en conservation du patrimoine et dans les disciplines connexes, des conférenciers encadrent le débat. On s'attend à ce que chacun y participe en échangeant ses points de vue avec franchise, fidèle à l'esprit d'une table ronde.

Le choix du sujet de cette 11<sup>e</sup> Table ronde de Montréal est issu des décisions récentes du Comité du patrimoine mondial prises en réponse à la destruction délibérée du patrimoine culturel dans des zones de conflit. Contrairement aux recommandations précédentes visant à décourager la reconstruction des lieux historiques, les nouvelles directives du Comité appuient fortement la reconstruction des lieux historiques anéantis. Ce revirement du Comité témoigne de son désir de retrouver les identités perdues et de prendre position contre les actes d'agression. Si la destruction des gigantesques bouddhas de Bamiyan, en Afghanistan (2001), a été un signe précurseur, le ciblage de lieux emblématiques du patrimoine culturel a connu à compter de 2012 un changement radical. Parmi les exemples les plus connus, citons la destruction de 16 tombes à Tombouctou, au Mali, et les

dommages causés à plusieurs lieux du patrimoine mondial en Syrie, dont la cité antique de Palmyre et la grande mosquée d'Alep.

Le désir de reconstruire des lieux historiques comme moyen de retrouver des monuments du passé apparaît au XIX<sup>e</sup> siècle dans les cultures occidentales. À cette époque, ce phénomène traduit la conscience croissante de l'écart qui sépare les anciennes civilisations des plus récentes. Nombre d'exemples illustrent les premières pratiques de reconstruction : les améliorations réalisées dans les années 1870 par l'architecte français Eugène-Emmanuel Viollet-le-Duc pour évoquer le passé médiéval de la ville fortifiée de Carcassonne, en France; les fausses portes « médiévales » pittoresques que le gouverneur-général lord Dufferin demande à son architecte irlandais William Lynn d'insérer, en 1875<sup>1</sup>, dans les fortifications de la ville historique de Québec, au Canada; et la ville coloniale de Williamsburg, fleuron de la reconstruction historique en Amérique du Nord qui reproduit une ville américaine du XVIII<sup>e</sup> siècle. Bien sûr, tout au long du XX<sup>e</sup> siècle, les ministères responsables des parcs au Canada et aux États-Unis ont construit ou reçu un nombre important de répliques historiques servant de musées d'histoire vivante, populaires auprès des visiteurs et efficaces pour présenter et interpréter le passé.

Certains rejettent farouchement cette approche, tel l'historien d'art John Ruskin qui affirme en 1849 « qu'il est aussi impossible de rétablir ce qui a été grand ou beau en architecture que de ressusciter les morts<sup>2</sup> ». Ruskin souscrit à la philosophie de l'archéologue français Adolphe Napoléon Didron qui a écrit quelques années plus tôt, dans le *Bulletin archéologique du Comité historique des arts et monuments* : « En fait de monuments anciens, il vaut mieux consolider que réparer, mieux réparer que restaurer, mieux restaurer que refaire, mieux refaire qu'embellir<sup>3</sup>. »

Il faut attendre plus d'un siècle avant que la première association professionnelle de praticiens de la conservation voit le jour. La création du Conseil international des monuments et des sites (ICOMOS) coïncide avec l'adoption d'un texte doctrinal clé, la Charte internationale sur la conservation et la restauration des monuments et des sites de 1964 (Charte de Venise). Dans ce texte, on désapprouve clairement la reconstruction des bâtiments, affirmant que « Tout travail de reconstruction devra

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<sup>1</sup> Christina Cameron (1986). « Lord Dufferin contre les Goths et les Vandales », *Cap-aux-Diamants*, vol. 2, n° 2, p. 37-40.

<sup>2</sup> John Ruskin (1849). « The Lamp of Memory », *The Seven Lamps of Architecture*, Londres, Smith, Elder & Co., aphorisme 31.

<sup>3</sup> A.N. Didron (1839). *Bulletin archéologique du Comité historique des arts et monuments*, v

cependant être exclu a priori, seule l'anastylose peut être envisagée, c'est-à-dire la recombinaison des parties existantes mais démembrées<sup>4</sup>. »

Les normes et lignes directrices subséquentes visant la reconstruction font écho aux principes qui se dégagent de la Charte de Venise. Les différentes versions de la Charte de Burra d'ICOMOS Australie, dont la première a été adoptée en 1979, s'opposent continuellement à la reconstruction : « La reconstruction convient uniquement lorsque le lieu où le bien patrimonial est incomplet suite à [sic] un dommage subi ou à une modification, et lorsqu'il existe suffisamment de données pour reproduire les parties disparues en leur état ancien. Dans de rares cas, la reconstruction constitue une option comme expression d'un usage ou d'une pratique qui maintient la valeur culturelle d'un lieu ou d'un bien patrimonial<sup>5</sup>. » La première Politique sur la gestion des ressources culturelles dont s'est doté Parcs Canada en 1994 définit la reconstruction comme ouvrage contemporain servant à l'interprétation. « Une reconstruction fidèle peut être envisagée seulement s'il n'existe pas de vestiges importants à préserver qui pourraient être endommagés au cours de la reconstruction; et si cette mesure ne menace pas l'intégrité commémorative d'un lieu<sup>6</sup>. » La plupart des lignes directrices sur la reconstruction exigent que toute nouvelle construction se distingue de l'original, et que la reconstruction ne soit pas effectuée sans qu'il existe des informations suffisantes pour recréer avec exactitude l'état ancien d'un bâtiment.

Compte tenu de ce contexte doctrinal, on n'est pas surpris que le Comité du patrimoine mondial ait pris à l'origine de prudentes décisions. Après maintes hésitations, il inscrit en 1980 sur sa liste la ville de Varsovie, dont « la reconstruction exceptionnelle est identique à un bien culturel associé à des événements lourds de signification historique ». Le Comité va cependant plus loin, déclarant qu'il « ne peut être question d'inscrire dans l'avenir d'autres biens culturels reconstruits ». Les lignes directrices du Comité visant le fonctionnement sont amendées afin que ce critère (vi) ne puisse être utilisé que

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<sup>4</sup> ICOMOS (1964). « Charte internationale sur la conservation et la restauration des monuments et des sites (Charte de Venise) », *Chartes internationales sur la conservation et la restauration*, art. 15, <http://www.icomos.org/charters/chartes.pdf> [page consultée le 25 février 2016].

<sup>5</sup> ICOMOS (2013). « La Charte de Burra », *Charte d'ICOMOS Australie pour la conservation des lieux et des biens patrimoniaux de valeur culturelle*, Australie, ICOMOS Australie, art. 20, [http://www.icomos.org/charters/burra1999\\_fre.pdf](http://www.icomos.org/charters/burra1999_fre.pdf) [page consultée le 25 février 2016].

<sup>6</sup> Parcs Canada. « Partie III – Politique sur la gestion des ressources culturelles », art. 3.5.2.6.3.3, <http://www.pc.gc.ca/fra/docs/pc/poli/princip/sec3/part3e.aspx#mise> [page consultée le 25 février 2016].



dans des circonstances exceptionnelles ou pour accompagner d'autres critères<sup>7</sup>. Malgré quelques exceptions, le Comité manifeste son opposition à la reconstruction au cours de ses trente premières années, comme en témoigne sa décision de 1985 de différer l'inscription de la ville médiévale de Carcassonne, en France, parce que « les importantes modifications apportées à ses remparts au XIX<sup>e</sup> siècle affectent l'authenticité du lieu<sup>8</sup>. » À cette même époque, le personnel de l'UNESCO accuse à tort le Canada d'amoindrir l'authenticité de l'Anse aux Meadows, désigné lieu du patrimoine mondial, parce que des huttes de pseudo-Vikings ont été « reconstruites » à des fins d'interprétation dans les environs, mais non sur les ruines archéologiques.

Le Comité du patrimoine mondial n'a revu son approche que récemment. Ce changement résulte en partie de l'influence du Document de Nara sur l'authenticité qui élargit la définition d'authenticité pour inclure des éléments immatériels comme l'esprit et l'expression, et qui encourage diverses approches en fonction du contexte culturel. Ce revirement découle aussi de la Convention de l'UNESCO de 2003 sur la sauvegarde du patrimoine culturel immatériel.

En 2005, le Comité du patrimoine mondial opère un changement radical et défend la cause de la reconstruction lorsqu'il prend en considération le secteur du vieux pont de la vieille ville de Mostar, en Bosnie-Herzégovine. Le pont a été détruit pendant la guerre civile qui a suivi la désintégration de l'ancienne Yougoslavie. Avant que le ciment n'ait séché sur le pont reconstruit et bien qu'on ait surtout utilisé de nouveaux matériaux, l'ICOMOS juge que le pont reconstruit « offre une certaine véracité, même si d'un point de vue strictement matériel, une portion considérable n'est pas faite de pièces identiques ni originales<sup>9</sup> ». Le Comité du patrimoine mondial inscrit le lieu sur sa liste, soulignant son authenticité générale assortie de solides dimensions immatérielles. Depuis, le Comité fait activement la promotion de la reconstruction de sites perdus en raison de catastrophes naturelles, tel l'incendie qui a détruit les tombes de rois du Buganda à Kasubi, en Ouganda, ou des actes terroristes délibérés perpétrés en Syrie, en Irak et au Mali. Néanmoins, le Comité argumente au sujet d'une reconstruction envisagée d'une partie des bouddhas de Bamiyan. Il importe de souligner que les décisions de cet organisme international deviennent *de facto* des normes et mettent au défi les tenants de la philosophie de conservation, en particulier l'ICOMOS.

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<sup>7</sup> Christina Cameron, « From Warsaw to Mostar: the World Heritage Committee and Authenticity », *Bulletin of the Association for Preservation Technology*, 39, n<sup>os</sup> 2-3 (2008), p. 20-21.

<sup>8</sup> *Ibid.*, p. 21.

<sup>9</sup> *Ibid.*, p. 23.

La 11<sup>e</sup> Table ronde de Montréal explore les retombées de ces décisions du Comité du patrimoine mondial sur les théories et les pratiques de conservation. La rencontre permettra d'examiner la question de différents points de vue. Mechtild Rössler, directeur de la Division du patrimoine et du Centre du patrimoine mondial de l'UNESCO, donnera une conférence publique sur la réaction de l'UNESCO devant la destruction du patrimoine culturel. L'atelier s'ouvrira sur une introduction traitant du dilemme que pose la reconstruction de lieux historiques, suivie par une séance sur la philosophie de reconstruction. Afin de mieux faire comprendre cet enjeu, les présentations s'attacheront aux approches régionales de reconstruction des lieux historiques. Au cours de la séance suivante, on interrogera les changements d'attitude du Centre du patrimoine mondial au sujet de la reconstruction, et on poursuivra avec l'examen d'autres approches.

Les étudiants inscrits à un programme de conservation du patrimoine, y compris ceux qui poursuivent des études supérieures à l'Université de Montréal, à l'Université Carleton à Ottawa, à l'Université Columbia à New York et à l'Université Tsukuba à Tokyo, de même que ceux qui sont inscrits au programme de la Willowbank School for Restoration Arts à Queenston, sont invités à cette expérience d'apprentissage unique. Comme l'exige le Programme des chaires de recherche du Canada, on encourage les étudiants à participer aux débats organisés par les Tables rondes de Montréal. En 2016, une diplômée récente du programme de doctorat de l'Université de Montréal présentera les conclusions de sa thèse, et six étudiants inscrits dans les établissements participants prendront part à une discussion formelle sur la théorie et la pratique de la reconstruction sous l'angle d'une étude de cas sur Tombouctou, au Mali. Si tous les étudiants profitent de cette occasion de réseautage, plusieurs jouent aussi le rôle de rapporteurs de séances individuelles. La participation des étudiants répond à l'une des exigences de la chaire, soit de transmettre des connaissances à la génération suivante de gardiens du patrimoine, dans la mesure où la réussite à long terme en matière de conservation du patrimoine dépendra des générations futures. Les résultats des précédentes Tables rondes de Montréal sont affichés sur le [site Web de la Chaire](#).

En favorisant l'échange en ce qui a trait à la recherche, à l'expérience et à l'observation, cette rencontre clarifie la théorie et la pratique de conservation. Elle explorera différentes facettes permettant de trouver un terrain d'entente. Un tel dialogue aide les chercheurs, les étudiants et les praticiens en conservation du patrimoine à mieux comprendre les approches antérieures et les pratiques actuelles et à fournir une orientation qui permettra de répondre aux besoins du XXI<sup>e</sup> siècle.

# 1. INTRODUCTION (ENGLISH)

**Christina Cameron**  
**Canada Research Chair on Built Heritage**  
**March 2016**

The focus of the 11<sup>th</sup> Montreal Round Table (2016), *From conservation to reconstruction: how World Heritage is changing theory and practice*, to be held March 9-11, 2016 in Montreal, is aligned with two of the research themes of the Chair: methodologies for values-based planning and management of heritage properties, and secondly the influence of UNESCO's World Heritage Convention on conservation practice. The Chair's research program explores the evolving notion of built heritage and the impacts of this evolution on the processes of conservation, development, appropriation, management and use of historic places.

The annual Montreal Round Tables are unique learning opportunities created by the Canada Research Chair on Built Heritage at the Université de Montréal. Each year, the Chair selects a difficult topic of current interest to researchers and practitioners, inviting up to thirty Canadian and international experts to participate in an open discussion over three days. Speakers share their specialized knowledge in heritage conservation and related disciplines as a means of framing the debate. In the spirit of a Round Table, each participant is expected to join in a frank exchange of views.

The choice of subject for this 11<sup>th</sup> edition of the Montreal Round Table stems from recent decisions of the World Heritage Committee in response to the deliberate destruction of cultural heritage in areas of conflict. In contrast to earlier guidance that aimed to discourage reconstruction of historic places, recent World Heritage Committee directives have shifted ground to strongly support reconstruction of historic places that have been obliterated. The motivation for this change in position is the Committee's desire to recover lost identities and to take a stance against acts of aggression. While the 2001 destruction of the towering Bamiyan Buddhas in Afghanistan gave a hint of what was to come, a paradigm shift in targeting the world's iconic cultural heritage sites began in 2012. Prominent examples include the destruction of sixteen tombs in Timbuktu, Mali, and damage to several World Heritage sites in Syria, including the ancient classical city of Palmyra and the Grand Mosque in Aleppo.

Reconstruction of historic places as a means of recovering monuments from a previous era is a phenomenon that appeared in 19<sup>th</sup>-century Western cultures. At the time, it marked a growing awareness of a rupture between previous civilizations and more recent ones. Examples of early

reconstruction practice include enhancements aimed at evoking a mediaeval past in the case of the 12<sup>th</sup>-century fortified town at Carcassonne, France, directed by French architect Eugène Viollet-le-Duc in the 1870s; fake picturesque “mediaeval” gates inserted into the fortification walls of the historic city of Quebec, Canada, directed by Governor-General Lord Dufferin and carried out by his Irish architect William Lynn in 1875;<sup>10</sup> and Colonial Williamsburg, the flagship of historic reconstruction in North America, an immense project to recover an 18<sup>th</sup>-century American town. Indeed, throughout the 20<sup>th</sup> century, Parks departments in Canada and the United States built or inherited significant holdings of historical replicas that served as living history museums, popular with visitors and effective as forms of presentation and interpretation of the past.

This approach was soundly rejected by, among others, art historian John Ruskin who wrote in 1849 that “it is impossible, as impossible as to raise the dead, to restore anything that has ever been great or beautiful in architecture.”<sup>11</sup> Ruskin subscribed to the philosophy of French archaeologist Adolphe Napoléon Didron who had argued a few years earlier in *le Bulletin archéologique du Comité historique des arts et monuments* that “for ancient monuments, it is better to consolidate than repair, better to repair than to restore, better to restore than to reconstruct”.<sup>12</sup>

It was more than one hundred years later that the first professional association of conservation practitioners was created as the International Council on Monuments and Sites (ICOMOS). This coincided with the adoption of a key doctrinal text, the 1964 International charter for the conservation and restoration of monuments and sites (Venice charter). This charter clearly disapproves of reconstructed buildings, stating that “all reconstruction work should however be ruled out ‘*a priori*’. Only anastylosis, that is to say, the reassembling of existing but dismembered parts can be permitted.”<sup>13</sup>

Subsequent standards and guidelines for handling reconstructions echo the position of the Venice Charter. The various versions of Australia ICOMOS’ Burra Charter, beginning with the initial one in 1979, have consistently cautioned against reconstruction: “Reconstruction is appropriate only where a place is incomplete through damage or alteration, and only where there is sufficient evidence to

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<sup>10</sup> Christina Cameron, “Lord Dufferin contre les Goths et les Vandales,” *Cap-aux-Diamants*, 2, no 2 (1986), 37-40.

<sup>11</sup> John Ruskin, “The Lamp of Memory,” *The Seven Lamps of Architecture* (London: Smith, Elder & Co., 1849), aphorism 31.

<sup>12</sup> A.N. Didron, *le Bulletin archéologique du Comité historique des arts et monuments*, 1 (1839), 47.

<sup>13</sup> ICOMOS, *International charter for the conservation and restoration of monuments and sites (Venice charter 1964)*, art. 15. Available at [http://www.icomos.org/charters/venice\\_e.pdf](http://www.icomos.org/charters/venice_e.pdf)

reproduce an earlier state of the fabric. In some cases, reconstruction may also be appropriate as part of a use or practice that retains the cultural significance of the place.”<sup>14</sup> Parks Canada’s first Cultural Resource Management Policy in 1994 considers reconstruction to be contemporary work for interpretation purposes. “Reconstruction may only be considered if there are no significant preservable remains that would be threatened by reconstruction; and the action will not compromise the commemorative integrity of the site.”<sup>15</sup> Most guidelines for reconstruction require that new construction be distinguishable from the original, and that reconstruction not be carried out if insufficient information exists to accurately re-create a building's former state.

Given this doctrinal context, it is hardly surprising that early World Heritage decisions were conservative and cautious. After much hesitation, the World Heritage Committee listed the historic city of Warsaw in 1980 as an “exceptionally successful and identical reconstruction of a cultural property which is associated with events of considerable historical significance.” It went further. “There can be no question of inscribing in the future other cultural properties that have been reconstructed.” The Committee’s Operational Guidelines were amended accordingly so that criterion (vi) could only be used in exceptional circumstances or in conjunction with other criteria.<sup>16</sup> Despite a couple of exceptions, the Committee has remained unsympathetic to reconstructions over its first three decades as proven by its 1985 decision to defer the medieval city of Carcassonne, France on the grounds that the ramparts had “undergone important modifications in the 19th century which impinge upon the authenticity of the site.”<sup>17</sup> During this same period, UNESCO staff erroneously accused Canada of diminishing the authenticity of l’Anse-aux-Meadows World Heritage site because pseudo-Viking sod huts were “reconstructed” for interpretative purposes near, but not on, the archaeological ruins.

It is only recently that the World Heritage Committee has shifted gears. This is in part the downstream influence of the Nara Document on Authenticity which widens the definition of authenticity to include intangible elements like spirit and feeling, and encourages diverse approaches,

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<sup>14</sup> The Burra Charter, *The Australia ICOMOS Charter for Places of Cultural Significance* (Australia: Australia ICOMOS, 2013), art. 20. Available at <http://australia.icomos.org/wp-content/uploads/The-Burra-Charter-2013-Adopted-31.10.2013.pdf>

<sup>15</sup> Canadian Heritage, “Cultural resource Management Policy,” *Guiding Principles and Operational Policies* (Gatineau: Minister of Supply and Services Canada, 1994), 114.

<sup>16</sup> Christina Cameron, "From Warsaw to Mostar: the World Heritage Committee and Authenticity," *Bulletin of the Association for Preservation Technology*, 39, nos. 2-3 (2008), 20-21.

<sup>17</sup> *Ibid.* 21.

depending on cultural context. The change is also influenced by the 2003 UNESCO Convention on the Safeguarding of Intangible Cultural Heritage.

In 2005, the World Heritage Committee made a paradigm shift towards supporting reconstructions when it considered the Old Bridge Area of the Old City of Mostar in Bosnia-Herzegovina. The bridge was destroyed during the civil war that followed the disintegration of the former Yugoslavia. Although the cement was scarcely dry on the reconstructed bridge, and despite the fact that much new material was used, ICOMOS determined that the reconstructed bridge had “a kind of truthfulness, even though in strictly material terms a considerable portion is not of identical or original pieces.”<sup>18</sup> The World Heritage Committee listed the site, noting an overall authenticity with strong intangible dimensions. Since then, the Committee has actively promoted reconstruction of sites lost through natural disasters, like the fire at the Tombs of Buganda Kings at Kasubi in Uganda, or through deliberate terrorist acts of destruction in Syria, Iraq and Mali. Nonetheless, the Committee quibbled about a perceived reconstruction of part of the Bamiyan Buddhas. It is important to emphasize that decisions by this international body become *de facto* standard-setting and challenge the keepers of conservation doctrine, especially ICOMOS.

The 11<sup>th</sup> Montreal Round Table explores the impact of these World Heritage Committee decisions on the theory and practice of conservation. The event is structured to examine the question from various perspectives beginning with a public conference on UNESCO’s response to the destruction of cultural heritage by Mechtild Rössler, Director of the Division for Heritage and the UNESCO World Heritage Centre. The workshop opens with an introduction on the dilemma of reconstructing historic places followed by a session on reconstruction doctrine. To deepen an understanding of the issue, presentations then focus on regional approaches to reconstructing historic places. A subsequent session reflects on changing attitudes to reconstruction in the World Heritage system followed by an examination of alternate approaches to reconstruction.

Students in heritage conservation studies are invited to this unique learning experience, including participants from graduate programs at the Université de Montréal, Carleton University in Ottawa, Columbia University in New York and Tsukuba University in Tokyo, as well as the diploma program at Willowbank School for Restoration Arts in Queenston. In line with the educational mandate of the Canada Research Chairs program, students are encouraged to participate in the deliberations of

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<sup>18</sup> Ibid. 23.

the Montreal Round Tables. In 2016, a recent graduate of the doctoral program from the Université de Montréal will present her thesis findings while six students from the participating institutions will take part in a formal discussion on the theory and practice of reconstruction through the lens of a case study in Timbuktu, Mali. While all students benefit from the networking opportunity, several also serve as rapporteurs of individual sessions. Student participation fulfils one of the Chair's roles in transmitting knowledge to the next generation of heritage stewards, on the understanding that long-term success in heritage conservation will depend on future generations. Results of previous Montreal Round Tables can be consulted on the [Chair's website](#).

The purpose of the meeting is to foster an exchange of research, experience and observations in order to clarify heritage conservation theory and practice. It will explore diverse facets to find common ground. For researchers, students and practitioners in heritage conservation, such a dialogue will contribute to a better understanding of past approaches and current practice in order to provide guidance to meet the needs of the 21<sup>st</sup> century.

## 2. PROGRAMME DE LA TABLE RONDE

### Mercredi 9 mars 2016

17 :30 Conférence publique  
Mechtild Rössler, directrice de la division du patrimoine et directrice du centre du patrimoine mondial  
*Le patrimoine mondial menacé par des terroristes et la réponse de l'UNESCO*

#### Introduction

Christina Cameron, professeure, École d'architecture et titulaire de la Chaire de recherche du Canada en patrimoine bâti, Faculté de l'aménagement, Université de Montréal

#### Commentaire

Michèle Stanton-Jean, présidente du comité conjoint sur la conduite responsable en recherche du Québec et chercheure invitée au Centre de recherche en droit public, Université de Montréal

#### Période de questions

Lieu: Pavillon de la Faculté de l'aménagement  
Amphithéâtre 1120  
2940, chemin de la Côte-Ste-Catherine  
Montréal, Québec

19:30 Dîner pour les participants de la Table ronde

Lieu: Bistro Olivieri  
5219 chemin de la Côte-des-Neiges  
Montréal, Québec

### Jedi 10 mars 2016

Lieu: Institut de statistique de l'UNESCO  
5255, avenue Decelles, 7<sup>ème</sup> étage  
Montréal, Québec

09:00 Inscription

#### **Mot de bienvenue**

Paul Lewis, doyen, Faculté de l'aménagement, Université de Montréal



- 09:30      **Session 1: Introduction à la Table ronde 2016**  
Rapporteur session 1: Elisabeth Boekhoven, étudiante à la maîtrise, Heritage Conservation Program, School of Canadian Studies, Carleton University
- Christina Cameron, professeure, École d'architecture et titulaire de la chaire de recherche du Canada en patrimoine bâti, Faculté de l'aménagement, Université de Montréal  
*La conservation et la reconstruction: les enjeux*
- Michael Turner, professeur émérite, Bezalel Academy of Arts and Design, Jerusalem  
*Le passé et le présent: le dilemme de reconstruire les lieux historiques*
- 10:30      Pause
- 11:00      **Session 2: La reconstruction des lieux historiques: la doctrine**  
Présidente: Natalie Bull, directrice exécutive, Fiducie nationale du Canada  
Rapporteur session 2: Frédérique Gagné-Thibault, étudiant à la maîtrise, conservation de l'environnement bâti, Université de Montréal
- Claudine Déom, professeure agrégée, École d'architecture, Université de Montréal  
*De la restauration à la reconstruction : l'évolution des approches aux lieux historiques*
- Susan Denyer, secrétaire, ICOMOS-UK, conseillère au patrimoine mondial (via vidéo)  
*Des approches récentes de l'ICOMOS à la reconstruction des biens du patrimoine mondial: dilemmes philosophiques ou évolution de la doctrine?*
- Elaine O'Sullivan, directrice, Programme académique, Willowbank School for Restoration Arts, Queenston  
*La conservation et la restauration: une perspective de Willowbank*
- 11:45      Discussion
- 12:30      Déjeuner
- Lieu:        Institut de statistique de l'UNESCO
- 13:30      **Session 3: Des approches régionales à la reconstruction des lieux historiques**  
Présidente: Nicole Valois, professeure agrégée, École d'urbanisme et d'architecture de paysage, Université de Montréal  
Rapporteur session 3: Carly Farmer, étudiante à la maîtrise, Architecture et program CREATE, Carleton University

Erica Avrami, James Marston Fitch Assistant Professor of Historic Preservation,  
Columbia University  
*La négociation des valeurs dans la reconstruction de lieux historiques sur le World  
Monuments Watch*

Stephanie Toothman, directrice associée des ressources culturelles, des partenariats et  
de la science, United States National Park Service  
*La reconstruction en théorie et en pratique au service de parc national aux États-  
Unis*

George Green, vice-président, Direction générale de la conservation et de la  
commémoration du patrimoine, Parcs Canada  
*La reconstruction en théorie et en pratique à Parcs Canada*

14:15 Discussion

14:45 Pause

15:15 **Session 4: Les perspectives en évolution à la reconstruction dans le système du  
patrimoine mondial**

Président: Michael Turner, professeur émérite, Bezalel Academy of Arts and Design,  
Jerusalem

Rapporteur session 4: Patrick Brown, étudiant à la Willowbank School for  
Restoration Arts

Judith Herrmann, Ph.D., Faculté de l'aménagement, Université de Montréal  
*L'influence du discours sur le patrimoine immatériel sur les attitudes du patrimoine  
mondial à la reconstruction*

Nobuko Inaba, titulaire de la chaire, Masters Program in World Heritage Studies,  
Graduate School of Comprehensive Human Sciences, University of Tsukuba, Tokyo  
*Le débat philosophique sur les approches de conservation des Bouddhas de Bamiyan  
en Afghanistan*

Mechtild Rössler, directrice de la division du patrimoine et directrice du centre du  
patrimoine mondial  
*Des décisions récentes du comité du patrimoine mondial à l'appui de la  
reconstruction*

16:00 Discussion

16:45 Fin de la journée

19:00 Dîner pour les participants de la Table ronde  
Lieu: Bistro Olivieri

## Vendredi 11 mars 2016

Lieu: Institut de statistique de l'UNESCO

09:00 **Session 5: D'autres approches : quelques défis de reconstruction dans la pratique**

Président: Mario Santana, professeur adjoint en conservation architecturale et durabilité, Department of Civil and Environmental Engineering, Carleton University  
Rapporteur session 5: Stéphanie Galella, étudiante à la maîtrise, conservation de l'environnement bâti, Université de Montréal

François LeBlanc, architecte en conservation, Ottawa  
*Le complexe du Haut Fourneau aux Forges de Saint-Maurice*

Elizabeth Lee, vice-présidente, CyArk, Oakland, California  
*La numérisation 3D comme une alternative à la reconstruction: le défi CyArk 500*

Nora Mitchell, professeure associée, University of Vermont, Woodstock  
*La reconstruction comme une technique de conservation des paysages: théorie et pratique*

Sujan Shrestha, ingénieur en structure, Katmandou, Népal  
*Les défis de la reconstruction de monuments historiques à Katmandou après le séisme 2015*

10:00 Discussion

10:30 Pause

11:00 **Session 6: Les perspectives d'étudiants sur la théorie et la pratique de la reconstruction des lieux historiques : Étude de cas de Tombouctou**

Président: Julian Smith, architecte, doyen de la Faculté, Willowbank School for Restoration Arts

*Les étudiants s'expriment au sujet de l'étude de cas de Tombouctou :*

### **Participants**

Alex Federman, étudiant à la maîtrise, Ingénierie et program CREATE, Carleton University

Mélissa Mars, étudiant à la maîtrise, conservation de l'environnement. Faculté de l'aménagement, Université de Montréal

Alberto Sanchez-Sanchez, étudiant à la maîtrise, Historic Preservation Program, Columbia University

Hallie Church, étudiante à Willowbank School for Restoration Arts

Lisa Hirata, étudiante à la maîtrise, World Heritage Studies Program, Graduate School of Comprehensive Human Sciences, University of Tsukuba

Marie-Christine Blais, étudiante à la maîtrise, Heritage Conservation Program, School of Canadian Studies, Carleton University

### **Introduction**

*Au cours de la deuxième décennie du 21<sup>e</sup> siècle, les sites patrimoniaux font face à une augmentation sans précédent de destruction délibérée par des terroristes et des extrémistes. En 2001, l'assaut par les talibans sur les imposantes statues à l'effigie des Buddhas à Bamiyan en Afghanistan était prémonitoire. L'an 2012 marque un changement de paradigme de la destruction des sites du patrimoine culturel emblématiques du monde. Parmi les exemples de ce changement, on compte la destruction de seize mausolées à Tombouctou, au Mali, ainsi que des parties de sites du patrimoine mondial au Yémen, en Irak et en Syrie, notamment la ville antique de Palmyre et la Grande Mosquée à Alep.*

*La session des étudiants porte sur les mausolées à Tombouctou, au Mali. Malgré l'appel du Directeur général de l'UNESCO et du Comité du patrimoine mondial en 2012 d'épargner ces sites vénérés, les extrémistes ont attaqué et ont détruit seize mausolées. Depuis ce temps, l'UNESCO a mené un processus de reconstruction qui a été achevé en 2015.*

12:15 Déjeuner

13:15 **Session 7: La synthèse des discussions de la Table ronde et quelques conclusions**

Présidente: Susan Ross, professeure adjointe, Heritage Conservation Program, School of Canadian Studies, Carleton University

### **Les comptes-rendus des rapporteurs**

Session 1: Elisabeth Boekhoven, étudiante à la maîtrise, Heritage Conservation Program, School of Canadian Studies, Carleton University

Session 2: Frédérique Gagné-Thibault, étudiant à la maîtrise, conservation de l'environnement bâti, Université de Montréal

Session 3 Carly Farmer, étudiante à la maîtrise, Architecture et program CREATE, Carleton University

Session 4: Patrick Brown, étudiant à la Willowbank School for Restoration Art

Session 5: Stéphanie Galella, étudiante à la maîtrise, conservation de l'environnement bâti, Université de Montréal

### **Synthèse**

Victoria Angel, planificatrice principale, ERA Architects, Toronto

*Synthèse des discussions et conclusions de la Table ronde 2016*

Discussion générale

- 15:15 Jacques Lachapelle, directeur, École d'architecture, Université de Montréal  
*Allocution de clôture*
- 15:30 Clôture de la Table ronde 2016

## 2. ROUND TABLE PROGRAMME

### Wednesday 9 March 2016

- 17:30            Public Lecture  
Mechtild Rössler, Director of the Division for Heritage and the UNESCO World Heritage Centre  
*World Heritage Sites under threat by terrorists and UNESCO's response*
- Introduction  
Christina Cameron, Professor, School of Architecture and Canada Research Chair on Built Heritage, Faculté de l'aménagement, Université de Montréal
- Commentary  
Michèle Stanton-Jean, President, Comité conjoint sur la conduite responsable en recherche du Québec and invited researcher at the Research Centre in Public Law, Université de Montréal
- Question period

Location:       Pavillon de la Faculté de l'aménagement  
Amphithéâtre 1120  
2940, chemin de la Côte-Ste-Catherine  
Montréal, Québec

- 19:30            Dinner for Round Table participants

Location:       Bistro Olivieri  
5219 chemin de la Côte-des-Neiges

### Thursday 10 March 2016

Location:       UNESCO Institute for Statistics  
5255, avenue Decelles, 7<sup>th</sup> floor  
Montréal, Québec

- 09:00            Registration

#### **Welcome**

Paul Lewis, Dean, Faculté de l'aménagement, Université de Montréal

- 09:30            **Session 1: Setting the stage**  
Rapporteur session 1: Elisabeth Boekhoven, Masters student, Heritage Conservation Program, School of Canadian Studies, Carleton University

Christina Cameron, Professor, School of Architecture and Canada Research Chair on Built Heritage, Faculté de l'aménagement, Université de Montréal  
*Conservation and reconstruction: the issues*

Michael Turner, Professor Emeritus, Bezalel Academy of Arts and Design, Jerusalem  
*Past and present: the dilemma of reconstructing historic places*

10:30 Break

11:00 **Session 2: Doctrine for reconstructing historic places**

Chair: Natalie Bull, Executive Director, National Trust for Canada

Rapporteur session 2: Frédérique Gagné-Thibault, Masters student, Conservation of the Built Environment, Université de Montréal

Claudine Déom, Associate Professor, School of Architecture, Université de Montréal  
*From restoration to reconstruction: an outline of the evolution of approaches to historic places*

Susan Denyer, Secretary, ICOMOS-UK, World Heritage Advisor (by video)  
*Recent ICOMOS approaches to reconstruction of World Heritage properties: philosophical dilemmas or evolution of doctrine?*

Elaine O'Sullivan, Director, Academic Program, Willowbank School for Restoration Arts, Queenston  
*Conservation and restoration approaches: a Willowbank perspective*

11:45 Discussion

12:30 Lunch

Location: UNESCO Institute for Statistics

13:30 **Session 3: Regional approaches to reconstructing historic places**

Chair: Nicole Valois, Associate Professor, School of Urban Studies and Landscape Architecture, Université de Montréal

Rapporteur session 3: Carly Farmer, Masters student, Architecture and CREATE program, Carleton University

Erica Avrami, James Marston Fitch Assistant Professor of Historic Preservation, Columbia University  
*Negotiating values in the reconstruction of historic places on the World Monuments Watch*

Stephanie Toothman, Associate Director for Cultural Resources, Partnerships and Science, United States National Park Service  
*Reconstruction in theory and practice in the USNPS*

George Green, Vice President, Heritage Conservation and Commemoration  
Directorate, Parks Canada  
*Reconstruction in theory and practice in Parks Canada*

14:15 Discussion

14:45 Break

15:15 **Session 4: Changing attitudes to reconstruction in the World Heritage system**  
Chair: Michael Turner, Professor Emeritus, Bezalel Academy of Arts and Design,  
Jerusalem  
Rapporteur session 4: Patrick Brown, student, Willowbank School for Restoration  
Arts

Judith Herrmann, Ph.D., Faculté de l'aménagement, Université de Montréal  
*The influence of the intangible heritage discourse on World Heritage attitudes to  
reconstruction*

Nobuko Inaba, Chair, Masters Program in World Heritage Studies, Graduate School  
of Comprehensive Human Sciences, University of Tsukuba, Tokyo  
*Philosophical debate on conservation approaches to the Bamiyan Buddhas in  
Afghanistan*

Mechtild Rössler, Director of the Division for Heritage and the UNESCO World  
Heritage Centre  
*Recent decisions of the World Heritage Committee in support of reconstruction*

16:00 Discussion

6:45 **Close of session**

19:00 Dinner for Round Table participants

Location: Bistro Olivieri

### **Friday 11 March 2016**

Location: UNESCO Institute for Statistics

09:00 **Session 5: Alternate approaches: some reconstruction challenges in practice**  
Chair: Mario Santana, Assistant Professor, Architectural Conservation and  
Sustainability, Department of Civil and Environmental Engineering, Carleton  
University  
Rapporteur session 5: Stéphanie Galella, Masters student, Conservation of the Built  
Environment, Université de Montréal



François LeBlanc, Conservation Architect, Ottawa  
*The Blast Furnace complex at les Forges de Saint-Maurice*

Elizabeth Lee, Vice President, CyArk, Oakland, California  
*3D scanning as an alternative to reconstruction: the CyArk 500 Challenge*

Nora Mitchell, Adjunct Professor, University of Vermont, Woodstock  
*Reconstruction as a technique to conserve landscapes: theory and practice*

Sujan Shreshta, Structural Engineer, Kathmandu, Nepal  
*Challenges of reconstructing historic monuments in Kathmandu following the 2015 earthquake*

10:00 Discussion

10:30 Break

11:00 **Session 6: Student views on the theory and practice of reconstruction of historic places: Timbuktu case study**

Chair: Julian Smith, Architect, Dean of Faculty, Willowbank School for Restoration Arts

*Views from students on the subject of the Timbuktu case study:*

***Participants***

Alex Federman, Masters student, Engineering and CREATE program, Carleton University

Mélissa Mars, Masters student, Conservation of the Built Environment, Université de Montréal

Alberto Sanchez-Sanchez, Masters student, Historic Preservation Program, Columbia University

Hallie Church, Diploma student, Willowbank School for Restoration Arts

Lisa Hirata, Masters student, World Heritage Studies Program, Graduate School of Comprehensive Human Sciences, University of Tsukuba

Marie-Christine Blais, Masters student, Heritage Conservation Program, School of Canadian Studies, Carleton University

### **Introduction**

*In the second decade of the 21<sup>st</sup> century, cultural heritage sites are facing an unprecedented increase in deliberate destruction by terrorists and extremists. In 2001, the assault by the Taliban on the towering Bamiyan Buddhas in Afghanistan gave a hint of what was to come. One could argue that 2012 marks a paradigm shift in targeting the world's iconic cultural heritage sites. Prominent examples include the destruction of sixteen tombs in Timbuktu, Mali, as well as parts of World Heritage sites in Yemen, Iraq and Syria, including the ancient classical city of Palmyra and the Grand Mosque in Aleppo.*

*The student session focuses on the tombs in Timbuktu, Mali. Following appeals from the Director General of UNESCO and the World Heritage Committee in 2012 to spare these revered sites, extremists attacked with renewed vengeance until sixteen tombs were destroyed. Since that time, UNESCO has spearheaded a reconstruction process which was completed in 2015.*

12:15

Lunch

13:15

### **Session 7: Round Table Discussion and Conclusions**

Chair: Susan Ross, Assistant Professor, Heritage Conservation Program, School of Canadian Studies, Carleton University

#### **Reports of the Rapporteurs**

Session 1: Elisabeth Boekhoven, Masters student, Heritage Conservation Program, School of Canadian Studies, Carleton University

Session 2: Frédérique Gagné-Thibault, Masters student, Conservation of the Built Environment, Université de Montréal

Session 3: Carly Farmer, Masters student, Architecture and CREATE program, Carleton University

Session 4: Patrick Brown, student, Willowbank School for Restoration Arts

Session 5: Stéphanie Galella, Masters student, Conservation of the Built Environment, Université de Montréal

#### **Overview**

Victoria Angel, Senior Planner, ERA Architects, Toronto

*Overview of 2016 Round Table*

General discussion

15:15

Jacques Lachapelle, Director, School of Architecture, Université de Montréal  
*Closing Remarks*

15:30

**Close of 2016 Round Table**

### 3. CONFÉRENCE PUBLIQUE/ PUBLIC LECTURE

Pavillon de la Faculté de l'aménagement, Amphithéâtre 1120, 2940, chemin de la Côte Ste-Catherine

Montréal, Québec, 9 mars 2016, 17h30



**Introduction par/ by Christina Cameron**, professeure/ Professor, École d'architecture et titulaire de la Chaire de recherche du Canada en patrimoine bâti, Faculté de l'aménagement, Université de Montréal

J'ai le grand plaisir de vous présenter Dr. Mechtild Rössler qui a été nommé récemment au poste de Directrice de la Division du patrimoine et Directrice du Centre du patrimoine mondial à l'UNESCO. Mechtild is an expert in both cultural and natural heritage. Her particular interest has been the creation and development of the cultural landscapes category for World Heritage Sites, focusing on the interaction between people and the environment, as well as links between cultural and biological diversity.

Mechtild completed a degree in cultural geography from Freiburg University (Germany) and a Ph.D. from the Faculty for Earth Sciences, University of Hamburg (Germany). Before joining UNESCO 25 years ago, she was a member of a research team at the CNRS in Paris and was a visiting scholar on geography, area research and spatial planning at the University of California at Berkeley, USA.

Dr. Rössler has held various positions at UNESCO Headquarters in Paris, starting in the Division for Ecological Sciences before moving in 1992 to the newly created UNESCO World Heritage Centre. She served as Programme Specialist for Natural Heritage (1993-2001), Chief of Europe and North America (2001-2010), Chief of the Policy and Statutory Meeting Section (2010-2013) and Deputy Director before her recent appointment. In addition to her scholarly publications,

she is a regular lecturer in the World Heritage studies programme at the Technical University BTU Cottbus (Germany), UCD Dublin (Ireland) and the Polytechnic, Turino (Italy).

As Director of the Division for Heritage and the UNESCO World Heritage Centre, Dr. Rössler is responsible for all the UNESCO cultural conventions. Given her broad experience and knowledge, we are fortunate to have Mechtild with us to speak about *World Heritage Sites under threat by terrorists and UNESCO's response*.



**En haut/ Above :**  
**Mechtild Rössler**



**En haut à droite/ Above right :**  
**Palmyre/ Palmyra, Syrie/ Syria**  
**Photo © Vincent Ko Hon Chiu**



**À droite/ Right :**  
**Temple of/de Bel, Post-destruction**  
**Palmyre/ Palmyra, Syrie/ Syria**  
**Photo © Silvan Rehlfeld**

## LE PATRIMOINE MONDIAL MENACÉ PAR DES TERRORISTES ET LA RÉPONSE DE L'UNESCO/ WORLD HERITAGE SITES UNDER THREAT BY TERRORISTS AND UNESCO'S RESPONSE

**Mechtild Rössler**, directrice de la division du patrimoine et directrice du centre du patrimoine mondial/ Director, Division for Heritage and World Heritage Centre

Je suis honorée d'être ici, à l'Université de Montréal dans le cadre de la table ronde "De la conservation à la reconstruction : comment le patrimoine mondial est en train de changer la théorie et la pratique», organisée par le Professeur Cameron ([Chaire de recherche du Canada en patrimoine bâti](#), Faculté de l'aménagement, Université de Montréal).

Je vous remercie d'avoir accueilli cet événement, qui, nous le pensons, est une initiative importante. Elle est capitale, parce que nous commençons à comprendre toutes les implications de l'augmentation des attaques contre le patrimoine et la diversité culturelle.

Attacks against cultural heritage are attacks against the identity of communities, against peace, against the humanity we all share. As you can see, cultural heritage has been attacked in the past -- to destroy sources of belonging, to weaken grounds for renewal.

We need only recall the conflicts in South-Eastern Europe and the deliberate destruction of the Old Bridge of Mostar. What we are seeing today is new, both in scale and nature. We all remember the destruction of the Buddhas of Bamiyan, Afghanistan, ordered by the Taliban, in 2001. This not only led to an international outcry but to a legal instrument, the "UNESCO Declaration concerning the Intentional Destruction of Cultural Heritage" (2003). Ten years later, in 2012, we saw violent extremists take control of Timbuktu and destroy the city's millennial mausoleums and mosques. This led just last week to the first trial case at the International Criminal Court in The Hague (*The Prosecutor v. Ahmad Al Faqi Al Mahdi*): war crimes alleged by the Prosecutor regarding intentionally directing attacks against World Heritage properties in Mali.

As you can see, the new dimensions of the destruction today call for new policies and actions by States and the international community.

The French news agency AFP interviewed a man said to be part of the extremist group. "*There is no world heritage,*" the man claimed. "*It doesn't exist.*"

Today, we are no longer seeing isolated cases of destruction. We see the deployment of a coherent strategy of what the Director General of UNESCO calls “**cultural cleansing**”.

On 30 August 2015, the Temple of Bêl in Palmyra, a UNESCO World Heritage, was destroyed by explosives. The museum of Mosul has been vandalised. Parts of ancient Hatra have been bulldozed. Nimrud has been dynamited. The Umayyad Mosque in Aleppo has become a battlefield. On 4 October 2015, the Arch of Triumph in Palmyra was blown up.

In Iraq, two of four UNESCO World Heritage sites -- Hatra and Ashur – and at least nine other heritage sites have intentionally been destroyed. In Syria, all six UNESCO World Heritage sites have been damaged by fighting -- four have been severely affected, including the Old Cities of Aleppo and Damascus.

Eight sites on the Tentative List for World Heritage have been affected, destroyed or severely impacted by looting and illegal excavations, and at least six museums have suffered damage. In Libya, at least eight religious sites have been damaged or destroyed, and many other sites remain threatened by looting and desecration.

In Yemen, we have seen the destruction of the Citadel of Taz, the Temple of Nakrah, in Barraqish and the Dhamar Museum -- the fabled Marib Dam and the Old Cities of Sana’a and Sada’a have been severely damaged by bombing.

Across the region, illegal excavations have taken on industrial scale, financing violent extremism.

Cultural cleansing is fuelled by a propaganda campaign, deployed on the Internet and through social media, targeting young people, to radicalise and create a sense of impunity for appalling acts. An estimated 60,000 twitter accounts support Da’esh today, with an average of one thousand followers. This hate campaign speaks to young people in a language they understand, and it is increasingly effective.

The number of foreign terrorist fighters increased by 70 percent -between mid-2014 and March 2015. There are today around 25,000 foreign terrorist fighters, from over 100 States, active in Syria and Iraq, as well as Afghanistan, Libya and Yemen.

Cultural cleansing involves **massive violations of human rights**, the persecution of communities on cultural and religious grounds. Muslims, Yezidhis, Shabaks, Assyrians, Christians...all are attacked. Cultural cleansing involves the killing of all alternative voices of peace and dialogue – think of barbaric killing of the great scholar and humanist, Khaled Al Assad, in Palmyra.

The history of this region is one of constant dialogue between different peoples and communities, across all cultural and religious lines. This is devastating for individuals and communities. It undermines possibilities for future dialogue, reconciliation and peacebuilding.

We need to **protect values from the past** that are important for societies today and tomorrow, for reconciliation, for peace. This is about culture as a force of resilience and resistance, to face adversity and rebuild. This is why cultural cleansing is no longer only a cultural emergency. This is a security issue and peacebuilding imperative. This calls for **new ways of thinking and acting**.

We have strong normative foundations to build on – including the UNESCO 1954 Convention, which prohibits targeting cultural heritage or using it for military purposes, as well as UNESCO’s 1970 Convention, to tackle the illicit trafficking of cultural property.

Let me underline also the Rome Statute of the International Criminal Court, which declares the intentional destruction of buildings dedicated to religion, education, art, science or charitable purposes, when there is no military justification, as a war crime. The case presented by the Chief Prosecutor of the International Criminal Court, Ms Fatou Bensouda, on such war crimes in Timbuktu, Mali last week, is the first case, strongly supported by UNESCO, and it breaks new ground. We are working in the same direction for Syria and Iraq.

**UNESCO is also mobilizing the world to stop the illicit trafficking of cultural objects.** I wish to mention the most appropriate adoption of the UN Security Council Resolution 2199 of 2015 banning trade of cultural property from Syria and Iraq, along the lines of a similar, and still valid, resolution for Iraq taken in 2003, and reaffirm UNESCO’s full commitment to assist Member States in its implementation. This is also very important for World Heritage properties, especially archaeological sites in the conflict regions.

This Resolution brings a **world-wide moratorium** on the trade in Iraqi and Syrian cultural property illegally removed from Iraq since 6 August 1990 and from Syria since 15 March 2011, thereby allowing for their eventual safe return to the Iraqi and Syrian people.

To date, 37 countries have sent reports to UNESCO on implementing Resolution 2199, showing how they have strengthened legislation, reinforced coordination among services, seized objects and shared information.

Furthermore, following the adoption of the Resolution, UNESCO is acting with UN Security Council Sanctions Monitoring Team, INTERPOL, and the United Nations Office for Drugs and Crime,

to support Governments, to strengthen legislation, to build capacity, to stop this channel of financing of terrorism.

Moreover, on 17 December 2015, **the UN Security Council adopted Resolution 2253 (2015)** to suppress the financing of terrorism. It also calls upon Member States to report such interdictions of antiquities in their territory, as well as the outcome of proceedings brought against individuals and entities as a result of any such activity.

In addition to the ongoing cooperation with all relevant UN units, and other international organizations, Resolutions 2199 and 2253 continue to be promoted in UNESCO awareness-raising campaigns and capacity building workshops.

In this sense, international cooperation is vital, and we have good examples of success; in the United Kingdom for example— thanks to the Red List of Afghanistan Antiquities at Risk, published by the International Council of Museums ICOM, English customs officials at Heathrow Airport were able to intercept and confiscate 3.4 tons of stolen objects between 2007 and 2009, representing over 1,500 pieces - 3.4 tons of stolen objects. The British Government, in cooperation with the British Museum, returned the objects to the National Museum of Kabul. And this is more than just returning objects: it is a part of Afghan national identity that has been restored that day.

And as such I very much welcome the initiative of the Royal British Columbia Museum to look further into the possibility of studying best practices in the establishment of safe havens in order to inform future policy guidelines – a direct implementation of the recommendations made at the expert meeting on the “Application of the Responsibility to Protect to the Protection of Cultural Heritage”, organized by UNESCO in November 2015.

### **World Heritage**

Let me now come to the specific situations at some of the World Heritage sites: An oasis in the Syrian Desert, north-east of Damascus, **Palmyra** contains the monumental ruins of a great city that was one of the most important cultural centres of the ancient world. From the 1st to the 2nd century, the art and architecture of Palmyra, standing at the crossroads of several civilizations, married Graeco-Roman techniques with local traditions and Persian influences. Unfortunately this area is severely affected by violent conflict.

As such, the World Heritage Committee adopted at its last session in Bonn a general decision on the World Heritage properties in the Syrian Arab Republic in which it urged the State Party to safeguard



damaged properties through minimal first aid interventions, to prevent theft, further collapse and natural degradation, and refrain from undertaking conservation and reconstruction work until the situation allows, for the development of comprehensive conservation strategies and actions that respond to international standards in full consultation with the World Heritage Centre and the Advisory Bodies.

The Committee also adopted a decision regarding the conflict situations in the Arab Region. In this decision they recommended the development of a post-conflict strategy, including means to extend support for reconstruction of damaged World Heritage properties through technical assistance, capacity-building, and exchange of best practices taking into account the conclusions made by the two seminars recently held by World Heritage Centre and ICOMOS on this subject (39 COM 7).

Another example of a World Heritage site influenced by conflict, as briefly mentioned earlier, is the **Old City of Sana'a in Yemen** is situated in a mountain valley at an altitude of 2,200m, Sana'a has been inhabited for more than 2,500 years. In the 7th and 8th centuries the city became a major centre for the propagation of Islam. This religious and political heritage can be seen in the 103 mosques, 14 *hammams* and over 6,000 houses, all built before the 11th century. Sana'a's many-storeyed tower-houses built of rammed earth (*pisé*) add to the beauty of the site.

Yemen has prepared a draft 'National Strategy for the Preservation of the Historic Cities, Sites and Monuments 2016 – 2020'. Furthermore, an Emergency Action Plan for the Safeguarding of Yemen's Cultural Heritage is set up. This plan was developed by UNESCO, its institutional partners and relevant Yemeni national institutions with the aim to address the recent widespread destruction of important heritage sites, museums as well as the disruption of intangible heritage expressions. The Plan addresses three main areas of work, including awareness-raising and advocacy; information gathering and coordination; as well as technical assistance through risk-mitigation measures on the ground and capacity building initiatives.

The next example I would like to share with you is **Timbuktu in Mali**. Home of the prestigious Koranic Sankore University and other *madrasas*, Timbuktu was an intellectual and spiritual capital and a centre for the propagation of Islam throughout Africa in the 15th and 16th centuries. Its three great mosques, Djingareyber, Sankore and Sidi Yahia, recall Timbuktu's golden age. Although continuously restored, these monuments are today under threat from desertification. That is, besides the fact from conflict as they were destroyed in 2012 as mentioned earlier.

However, on the 4 February of this year, a consecration ceremony of the Timbuktu mausoleums, last held in the 11th century, was organized at the initiative of the local communities as the final phase of the cultural and spiritual rebirth of the Timbuktu mausoleums after their destruction.

In a message on this occasion, addressed to the people of Mali, the Director-General of UNESCO, Irina Bokova, stressed that this ceremony was the third and final stage in the cultural renaissance of Timbuktu. "We gathered here on 18 July 2015, for the inauguration of these mausoleums. This is our promise, and we held it together. In this effort we have rebuilt more than just monuments, we have forged bonds of friendship and nothing can undo them," she said. Ahmad Al Mahdi Al Faqi is the first suspect in the International Criminal Court's custody charged with the war crime of deliberately destroying religious or historical monuments.

"The people of Mali deserve justice for the attacks against their cities, their beliefs and their communities," the court's chief prosecutor, Ms Fatou Bensouda, said in a statement. She called the 2012 destruction in Timbuktu "a callous assault on the dignity and identity of entire populations, and their religious and historical roots."

### **Reconstruction**

History has demonstrated that symbolic acts such as the rebuilding of the Old Mostar Bridge, as well as the reconstruction of the Old Town of Warsaw, has contributed to reconciliation and assisted communities to come to terms with collective trauma. Initiatives to safeguard, protect and rebuild Mali's cultural heritage represented also one of the recent example of the potential of culture in conflict situations to deal with collective traumas and help in the post trauma phase. However we also know that reconstruction is not encouraged under the World Heritage Convention and its Operational Guidelines state "*...reconstruction of archaeological remains or historic buildings or districts is justifiable only in exceptional circumstances. Reconstruction is acceptable only on the basis of complete and detailed documentation and to no extent on conjecture.* »

In the midst of conflicts, however, we know that rehabilitation and reconstruction will eventually start one day, and we cannot get there unprepared: we need a joint vision, based on theoretical guidance, methodologies and operational frameworks. Rebuilding plans are likely to start quickly, and paradoxically, reconstruction can have severe and adverse effects on cultural heritage. It requires in-depth research, multidisciplinary cooperation, integrated planning, involving many actors.

The unprecedented rate of destruction since World War II, and especially intentional destruction, raised specific questions that we need to address. At UNESCO, we have started addressing post-conflict reconstruction by building knowledge through damage assessment and documentation, and by identifying the needs and priorities, with their related expertise. In this regard, we have started in 2014 to collect information on Syrian cultural heritage and organized a specific meeting on reconstruction of Aleppo in 2015. We were therefore pleased to see that our advisory body ICOMOS organized an expert meeting on “Post-trauma Reconstruction” on 4 March 2016 in Paris. It was a good starting point to review fundamental issues, and nurture our discussions which will continue this week with Prof Cameron and the Research Chair on the Built Environment. It is important to partner with many institutions, organizations and young people in this regard.

### **Closing**

To wrap up: This is UNESCO’s response – acting across the board, bringing stakeholders together across the world, building capacity, strengthening legislation, stepping up coordination. Our global social media campaign, *#Unite4Heritage* – is to counter hate propaganda and strengthen the narrative of shared values and common heritage. This campaign has taken off across the world, engaging millions of young people. This involves putting forward education as a force for peace. We must provide young people with skills to think critically and competences for dialogue across cultures. UNESCO is leading here.

Ladies and Gentlemen,

As you know, UNESCO was created seventy years ago, in London, after a devastating war. Our Constitution opens with memorable lines: *Since wars begin in the minds of men, it is in the minds of men (and women) that the defences of peace must be constructed.*

Seventy years later, I strongly believe the ‘soft power’ of UNESCO has never been so relevant. This shows what we can do when we stand together, to defend the great heritage of Islamic culture, to protect a history that belongs to us all. This is a lesson of solidarity. This is our response to violent extremism and terrorism.

**Commentaire par/ Comments by Michèle Stanton-Jean**, présidente du comité conjoint sur la conduite responsable en recherche du Québec et chercheure invitée au Centre de recherche en droit public, Université de Montréal

What a clear inspiring and also sad presentation! Quelle présentation claire, inspirante, mais aussi triste présentation !

Je suis historienne. Donc profondément convaincue que le patrimoine fait partie de notre ADN, que nous ne pouvons pas vivre sans une compréhension, si minime soit-elle de l'importance de le sauvegarder, de le connaître, de le conserver, d'empêcher le trafic des objets culturels et ...avec toute la science et la prudence nécessaire, au besoin, de...le reconstruire.

Honnêtement je ne pensais jamais revivre des événements qui ressemblent aux barbaries des siècles passées. Bien sûr, l'histoire ne se répète pas, mais il y a des analogies et le professeur Rossler a su illustrer cela.

S'il n'y a pas d'héritage commun, il n'y aura pas de vision commune de notre avenir. Si la campagne bien orchestrée de la haine continue, il continuera d'y avoir persécutions et outrages aux droits humains ainsi que destructions de la mémoire collective. Les terroristes l'ont bien compris, mais nous, l'avons-nous bien compris ? Je suis d'accord pour affirmer que les attaques contre le patrimoine mondial sont des attaques contre les expressions de la diversité culturelle si chère à l'UNESCO.

Les conventions, déclarations et résolutions de l'UNESCO sont là pour réaffirmer l'importance du patrimoine mondial et l'urgence d'en assurer la sécurité, mais sans le support de la société civile, sans l'intéressement des gouvernements à faire connaître et à mettre en œuvre ces instruments normatifs, le patrimoine restera en péril.

Parmi toutes les destructions, celle de Palmyre nous a particulièrement émus dernièrement et autour de ce site se posent toutes les questions relatives à la mémoire et à la reconstruction : par quels moyens, par quelles techniques ? En même temps ce choc en a réveillé plusieurs qui ne croyaient pas que les terroristes iraient si loin.

Comment éviter par l'éducation et la solidarité que des jeunes se sentent forts et puissants alors qu'ils détruisent la mémoire de grandes civilisations ?

Les exemples qui nous ont été fournis par le docteur Rossler viennent encore renforcer mes convictions profondes de la nécessité de trouver les moyens de faire connaître l'importance du patrimoine mondial afin de prévenir les destructions volontaires et planifiées. De le faire connaître par l'éducation du pourquoi et du comment le préserver car il est notre bien commun, nos racines et une des composantes de notre solidarité globale.

Je sais bien que le monde est tourmenté par bien d'autres questions sociales et économiques mais l'UNESCO a été fondée pour construire, oui pour construire dans l'esprit des hommes et des femmes la paix par l'éducation, la culture et la science. Et son rôle si compliqué et, parfois aussi difficile à comprendre qu'il soit, se préoccupe de la conscience de l'humanité, de son éthique et de ses valeurs.

C'est, je crois, ce que le docteur Rossler a voulu nous faire comprendre par sa façon de nous expliquer simplement les enjeux auxquels fait face le patrimoine mondial.

Ici même au Québec je suis toujours étonnée de la vitesse à laquelle on décide de démolir notre passé bâti : églises, bibliothèques, maisons patrimoniales, souvent en catimini et sans consulter la population qui, fréquemment ne se révolte pas, car l'histoire ne fait pas toujours partie de ses préoccupations quotidiennes.

Comme dans bien des domaines où j'ai travaillé, éducation des adultes, génétique, génomique et bioéthique, les développements scientifiques et les moyens de communication nous obligent, comme il a été dit par la conférencière, à revoir et examiner comment modifier nos certitudes qu'elles soient théoriques ou pratiques afin de profiter du meilleur et éviter le pire. Après avoir travaillé trois ans à l'UNESCO comme représentante du Québec et m'être impliquée dans plusieurs dossiers plus spécifiquement en éducation, en culture et en bioéthique, je trouve que tous les moyens doivent être mis en œuvre pour faire comprendre sa mission.

Le rôle de l'UNESCO est important et souvent méconnu. Comme cette organisation œuvre dans plusieurs domaines, comme ses accomplissements ne nous donnent souvent des résultats qu'à long terme, son action passe inaperçue.

Je vous donnerais deux conseils. Premièrement, si vous ne le connaissez pas déjà, allez voir le site web de l'UNESCO, Il contient dans tous les domaines de sa mission des informations inestimables qui peuvent vous servir dans vos travaux et votre enseignement. Deuxièmement, nous avons ici à Montréal l'Institut de la statistique de l'UNESCO qui produit des rapports importants dans plusieurs domaines, si vous ne le faites pas déjà, utilisez-les.

En terminant je voudrais remercier le docteur Mechtild Rossler d'avoir si bien mis en évidence que la reconstruction peut aider à effacer les traumatismes collectifs. Bien sûr comme elle l'a dit la reconstruction est une question complexe qui doit s'appuyer sur une documentation, des recherches approfondies, et une coopération et une planification impliquant tous les acteurs concernés. Mais c'est un défi qu'il faut relever.

## 4. PRÉSENTATIONS/ PRESENTATIONS

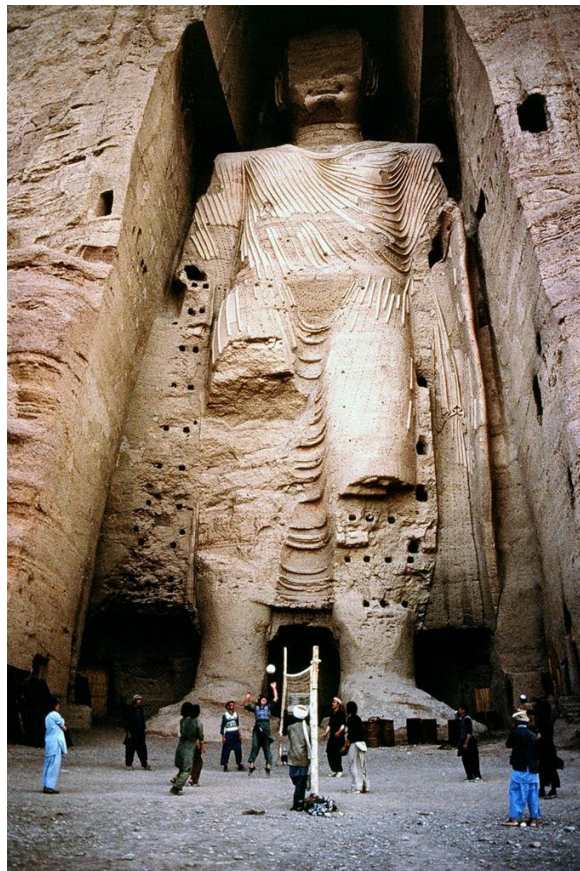
### Session 1: Introduction à la Table ronde 2016

#### Setting the stage

**Rapporteur session 1: Elisabeth Boekhoven**, étudiante à la maîtrise/ Masters student, Heritage Conservation Program, School of Canadian Studies, Carleton University

### 4.1 LA CONSERVATION ET LA RECONSTRUCTION: LES ENJEUX/ CONSERVATION AND RECONSTRUCTION: THE ISSUES

**Christina Cameron**, professeure/ Professor, École d'architecture et titulaire de la chaire de recherche du Canada en patrimoine bâti, Faculté de l'aménagement, Université de Montréal



**Bouddhas de Bamiyan / Bamiyan Boudhhas, Afghanistan**  
Image Source : Christina Cameron présentation/introduction



**Michael Turner**  
**Photo : Mardjane Amin**

## **4.2 PAST AND PRESENT: THE DILEMMA OF RECONSTRUCTING HISTORIC PLACES**

**Michael Turner**, professeur émérite/ Professor Emeritus, Bezalel Academy of Arts and Design, Jerusalem

### **Setting the scene**

We shall embark on an historic journey in the coping with disasters and the values of reconstructions. Not as historians, philosophers or psychologists but as architects, as architecture indeed is the evidence of our past.

What are the cultural attitudes and values associated with disasters and their aftermath? The ancients in explaining the disasters developed narratives of which the elements of fire and water were evoked. The floods of Gilgamesh and Noah and the fire and brimstone of Lot were just the tip of the iceberg. Aristotle in ancient Greece categorizes disasters as the result of natural phenomena and not

supernatural interventions . Historically, it was God in the form of the Supernatural. The Oni, the demons in Japanese lore, sometimes doing good deeds in the world, and sometimes wreaking havoc.

The interpretations of the past are measured through our attitudes to the future. Faced with rupture, the cultural and religious beliefs offer a future for the afterlife, if at all. The metamorphoses through the Judeo-Christian resurrection, the Hindu reincarnation or the Shinto regeneration are not culturally transferable without some debate, however it is safe to say that one size does not fit all.

Our ideals for the future, whether in afterlife or not, guide us in interpreting the past. The problem arises when the afterlife becomes mutually exclusive and the future ideal has only one path. In recognizing universal values, the dilemma for hedging our bets for the idyllic afterlife it is not so much as what we want but what we are willing **not** to accept.

It is a fact that no historic community exists which does not have its origins in war. What we celebrate under the heading of founding events are essentially violent acts, legitimized after the fact; ...the same events, therefore, signify glory for some, but humiliation for others. Walter Benjamin observed that 'there is no document of civilization that is not at the same time a document of barbarism' and that the historical materialist views the cultural treasures with cautious detachment (Benjamin, 1968).

These shocks of culture have been identified in the confrontations in the city by Walter Benjamin and in the clashes of cultures by Umberto Eco noting that education from infancy is the key to tolerance and managing the intolerant (Eco, 2002). In the end, history is written by the winners.

### **Collective and personal memory**

The reconstructing of historic places is dependent on memory – both real and virtual. Maurice Halbwachs who coined the term collective memory considered that this memory is always selective; various groups of people have different collective memories, which in turn give rise to different narratives and modes of behaviour (Halbwachs, 1992).

How does architecture provide evidence of the past? Through the interpretation of the present. In the book of Dame Rose Macaulay the Pleasure of Ruins (Macaulay, 1953), she quotes that the Archbishop Hildebert in 1116 urged that ancient Rome's remains be left unrestored as a witness of heavenly chastisement; the decay being an exemplary warning against sin and depravity. She



continues in remarking that the ruins attested to human retribution against enemies and found emotional joy in the contemplation of ruinous results. 'Never again' was no empty slogan.

This has been challenged by Christine Boyer in her evaluations of the cities of collective memories (Boyer, 1996). She notes that the issue is the problem of time – of permeance and discontinuity of generations and rupture. She contends that the naïve enlightenment cannot deduce moral norms from architectural expressions or remains. The modern age wants cold facts.

In his seminal appendix on the Legendary Topography of the Gospels in the Holy Land, Halbwachs shows how pilgrims to the Holy Land over the centuries evoked very different images of the events of Jesus' life; how wealthy old families in France have a memory of the past that diverges sharply from that of the nouveaux riches; and how working class construction of reality differ from those of their middle-class counterparts.

However the most important contribution to the debate is in Halbwachs differentiation between the ethereal Galilee and the existent Judea. The Galilee was the ministering of Jesus with references not to real places but with the memory of their associations to nature as 'on the mountain' or 'by the shores of the lake'. This was a diametric contrast to the gospels in Judea, where dramatic events were enacted during the previous centuries. He contends that Jerusalem already identified with events over the years needed and could accept new narratives becoming a palimpsest in time transposing the earlier happenings. A reconstructed New Jerusalem appeared coming down from Heaven from God.

### **Identities**

Identity is a double-edged sword. It provides for strengthening intra-communal actions and joint efforts while being divisive to outside communities placing cultural heritage at the heart of the casus belli. In the opening chapters of *Commemorations*, both Richard Handler (Handler, 1994) and David Lowenthal (Lowenthal, 1994) support the notions of identity and heritage. Lowenthal in linking identity, heritage and history concludes that what we inherit is integral to our being, for "without memory and tradition we could neither function now or plan ahead".

However, with the rapid migrations of the past decade the questions of identity are indeed reaching an emotional peak. Should there be a syncretistic or symbiotic approach to cultural identity? Is there room for multiple solutions? The bottom line is that there is a need for cultural tolerance, whether through diversity or other education. However, it is Amartya Sen who helps us through the

obstacles with his approach extolling multiple identities, being the recipe for reducing violence (Sen, 2006); the intangible heritage being carried in the people and the tangible residing in the place.

### **Interpreting the past**

To interpret the past needs taxonomy linking, in the World Heritage jargon, values to attributes. Francis Bacon (Lord Bacon, 1877) provides this in his histories that are of three kinds

“... memorials, perfect histories, and antiquities; for memorials are history unfinished, or the first or rough drafts of history; and antiquities are history defaced, or some remnants of history which have casually escaped the shipwreck of time.

History, which may be called just and perfect history, is of three kinds... for it either representeth a time, or a person, or an actions. The first we call chronicles, the second lives, and the third narrations or relations. ”



**Shipwrecks of time - Krak des Chevaliers, Syria**  
**Photo: Wikimedia Commons, Bernard Gagnon**

The shipwrecks of time of Francis Bacon provide also scars of history and sites of conscience. Authenticity is not in providing the original but in authenticating the value of the chronicles, lives and narrations while integrity is in providing just enough to be meaningful - minimum necessary, maximum possible. Values, much debated and defined through the Burra Charter, are a moving target.

... Places may have a range of values for different individuals or groups and values are continually renegotiated.

The debate is on-going; in Judaism there is the wisdom of ‘each generation and their exponents’ and that interpretation is relevant to the age of the interpreters. Neil A Silberman who championed the ICOMOS Ename Charter on Interpretation evaluated the EU Partnership-for-Peace, PUSH project ‘Promoting the Understanding of Shared Heritage’<sup>19</sup> identifying conflicting narratives based on progress and decline and golden ages, both past and future.

### **Memory and forgetting**

Reconstruction is also based on our interpretation of the values of the past, albeit we are now over-extended in memory. Lowenthal in revisiting his book declares that “the past is everywhere”, and rarely has it been more visible and commercially important: we are “surrounded by monuments and relics we can barely comprehend” (Lowenthal, 2015). Charles Maier has discussed the surfeit of memory in his reflections on history, melancholy and denial, where he contends that memory does not come in a social or political vacuum. This surfeit is a sign not of historical confidence but of a retreat from transformative politics (Maier, 1993).

David Rieff goes further and determines that we now have a cult of memory and when history does more harm than good (Rieff, 2016) in spite of George Santayana’s celebrated dictum: “those who cannot remember the past are condemned to repeat it”.

This brings us to the corollary for the need to forget thereby stating the true dilemma. Paul Ricoeur highlighted this by writing that “buried under the footprints of memory and history is the empire of forgetting, an empire divided against itself, torn between the threats of definitive effacement of traces and the assurance that the resources of anamnesis are placed in reserve” (Ricoeur, 2009). Moving from the sphere of memory to that of history, the representation of the past is found to be exposed to the dangers of forgetting, but is also entrusted to its protection.

This is not a modern dilemma, the 1598 Edict of Nantes, issued by Henri IV was to end the religious wars in France. Henri simply forbade all his subjects, Catholic and Protestant alike, to remember. “The memory of all things that took place on one side or the other from March 1585 ...

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<sup>19</sup> EU Partnership for Peace – Al Quds University, Bezalel Academy and the Jordanian Society for Sustainable Development - <http://pushproject.bezalel.ac.il/>

and in all of the preceding troubles, will remain extinguished, and treated as something that did not take place.” Its success is unknown as Henri was assassinated in 1610 by a Catholic fanatic opposed to the edict.

### **Forgiving and mourning**

So the dilemma is not whether to reconstruct or not, or any variants, but whether and how to remember or forget, celebrate or mourn in retribution or forgiveness; to forgive is divine. Christian tradition is built on Jewish custom and while time heals for most cases, it was only the Biblical Edomite doomed to a perpetual annihilation. Paul Racœur (Duffy, 2011) highlights the debate on pardon. Love thy neighbor as thyself in the Old Testament was reinforced in the Sermon on the Plain reported in the Gospel of Luke, as part of Jesus’ command to "love your enemies".



<sup>27</sup> But I say unto you which hear, Love your enemies, do good to them which hate you,

<sup>28</sup> Bless them that curse you, and pray for them which despitefully use you.

<sup>29</sup> And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not *to take thy* coat also.

*(Luke 6:27–29 KJV)*

Hannah Arendt in the wake of the Second World War and the Holocaust provides us with an adage that 'to forgive is to be liberated from the burden of the past ... enjoining the capacity to be bound by one's own word'. Perhaps we can consider that forgiveness is not only in the asking but in the granting and can the Christian tradition of turning the other cheek only be

**The Cathedral Church of St Michael  
Photo: Author**

understood when we are certain in our ideals?

But there are times when some things are best forgotten. On the other hand, too much forgetting is hardly the only risk. There is also too much remembering. Even the act of mourning, essential as it is, must eventually end if life is to go on. Perhaps some memories are seen as too precious for human beings to give up. For societies, especially societies and groups that either feel themselves to be under existential threat or want to impose their own religion, or values, or territorial demands on their neighbours, the possibility may be still more remote.

### **Case-study of Coventry**

While growing up and at school after the war in blitzed London, the afterlife, in the promise of a brave new world, and the effects of nationalism became unwittingly embedded in our minds with the values that came with the establishment of UNESCO in 1945 and the noble constitution authored by Julian Huxley. As young students in the early 1960's, we made the cathedral pilgrimage to Coventry and stood in awe at the celebration of the arts at Coventry Cathedral; the tapestry of Graham Sutherland, the sculpture of Jacob Epstein and the architecture of Basil Spence (Spence, 1962).

The much documented destruction of Coventry at the beginning of the war gave time for the populace to take in the enormity of the event. Already in 1948, a silver-plated cross of nails was added to the rubble altar, and the words “Father Forgive” were etched into the ruined walls. In reality, the preservation of the ruins versus complete reconstruction solved many of the cathedral’s underlying problems by following the new mindset that post-war Britain was beginning to personify (Tonic & Otero-Pailos, 2012). For the first time, mass destruction in bombed cities was being communicated to the public in the form of “commissioned images of damaged buildings for inclusion in wartime exhibitions.” (Lambourne, 2001) This new form of wartime propaganda used architectural ruins as “visual equivalents for ruined lives,” embedding the seed for the possibility of ruins as memorials. Damaged churches naturally offered the perfect backdrop for the conceptualization of “death and resurrection – after the endurance of such suffering, the rebuilding of the church would follow and good would thus triumph over evil.” (Campbell, 1996)

For the people and parishioners of Coventry, the ruins would remain not only as a testament of their strength, but as a memorial to what was lost. These resilient people chose not to reconstruct their cathedral, but instead, to memorialize its existence as an example of the forlorn nature of war.

They were not willing to forget the past, but they refused to let the past define their future. The community demanded the preservation of the ruins “whose total disappearance would sever a link with the past, and deprive us of something which might be precious to posterity.” (Architectural Press, 1945)

In the post-war years a new found positivity of the destruction came as an “opportunity for the development of new styles of architecture and town planning.” The problem was boiled down to “reconstruction or new construction, to preserve or to relinquish, pious revival or bold design.” (Lambourne, 2001)

### **Warsaw**

A look at the Warsaw reconstruction programme through the eyes of Jasper Goldman within the context of the communist regime will be enlightening (Goldman, 2005). The rebuilding of the Old Town could be seen as part of the propaganda from the Office for Aesthetic Supervision of Production and the Art at the Institute of the Polish Academy of Science. They approved, on behalf of the government, architectural styles and details according to socialist realist rules, and not meticulous restoration. Creative reconstruction "to serve the needs of the present" meant modernization thereby obscuring the ideological intent. Was this the authentic cultural continuity and the resilience of the city or an authentic ersatz as a film set? The new stadtbild was to "creatively refer to its historic form, but also be a creative contribution from the architects of the contemporary Polish People's Republic; to harmonise in character with the Old Town, ...". Interestingly, the World Heritage texts supporting reconstruction indicating "the inner strength and determination of the nation" were similarly used for the Coventry solution of memorial and renewal. The 2005 inscription of Le Havre, the City Rebuilt by Auguste Perret provides a contrasting alternative.

On the other side of the coin, and less innocently, building and rebuilding have often been tied to attempts to control and manipulate meaning. Mussolini excavated the ancient monuments of Rome, Hitler and Speer replaced Berlin and even Saddam Hussein, recreated Babylon.



**Rynek Starego Miasta (Old City of Warsaw) in 1945 after the end of WWII**  
**Photo: MFA, Poland**



**The reconstructions of the Old City of Warsaw**  
**Photo: Author**

## **Other examples**

Examples during the 20<sup>th</sup> century abound, Spain, World War II and South African apartheid. The Second World War has provided diverse paradigms and today, we are at a critical point in time between the transpositions of personal to collective memories and where time is needed for reflection as the light of the past becomes dimmer and the perspectives becomes sharper. The World Heritage debates shed light on the cultural differences in the polemics of the inscriptions as the Auschwitz Concentration Camp in 1979 and in 1996 of the Hiroshima Peace Memorial. Nothing is more poignant than the interpretation and meaning of these events and the implication on the aftermath.

According to Greek practice, the granting of amnesty at regular intervals to its citizens actively discourages the recall of evil memories. Duty to remember infers the duty to teach and the duty to forget is a duty to go beyond anger and hatred – we remember in order to forget (or mourn).

In Spain, at the end of the Francisco Franco dictatorship in 1975, the nation's leading political parties negotiated the *pacto del olvido* so-called Pact of Forgetting. Amnesty was specifically used in South Africa, during the 1990s, as part of the Truth and Reconciliation Commission while, in contrast, Robben Island was inscribed as a witness to "the triumph of democracy and freedom over oppression and racism".

More lately, we have cases of the Bridge at Mostar, the Mausoleums of Timbuktu, the Buddhas of Bamyan and after years of controversy, the Hohenzollern Palace, a bastard semi-modern, semi-baroque edifice rising from the ashes of East Berlin.

Reconstruction heals the rupture, though leaving a void in our continuum. The alternative is the authentic ruin and in the transposed words of Ruskin it would be growing old respectfully and affectionately (Ruskin, 1889). No longer is complete reconstruction or restoration the only answer to destruction.

## **The way forward**

Reconstruction and/or renewal? After a major political change in the Near East and the reign of Cyrus II king of Persia who, according to the biblical texts, with the first return of the exiles to Jerusalem in 538 BCE, issued the Directive to the Jews to rebuild the Temple. The consecration of the rebuilt Temple evoked emotional reactions to which the Midrash associates the first public debate and dilemma on reconstructions.



12 But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

(Book of Ezra 3:12-13, KJV)

While the aftermath is yet another *phase* in the history of the site and might represent the continuation of its associated values, the *point* of history of the disaster is to be understood through a recognition of (a) the disaster itself, (b) its interpretation and meaning and (c) that the period of rupture is an opportunity for reflection and dilemma.

Is the disaster in itself a 'superlative natural phenomena'(vii), does the site become an 'exceptional testimony to a cultural tradition or to a civilization which ... has disappeared' (iii) or even 'an outstanding example of a traditional human settlement ... which is representative of a culture, or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change' (v). It could also be 'directly or tangibly associated with events .....of outstanding universal significance(vi).

Rieff categorically states that these are the cases in which it is possible that though forgetting does an injustice to the past, remembering does an injustice to the present. On such occasions, when collective memory condemns communities to feel the pain of their historical wounds and the bitterness of their historical grievances it is not the duty to remember but a duty to forget that should be honoured. But is it not conceivable that were our societies to expend even a fraction of the energy on forgetting that they now do on remembering, then peace in some of the worst places in the world might actually be a step closer? (Rieff, 2016)

Conservation is a way of planning designed to conserve historic buildings, areas and monuments in an effort to connect the historical background of a place to its population and primarily its culture – the immovable culture of place as opposed to the intangible culture of people.

In solving the dilemma we not only have to think outside the box but change the shape of the box. It comes down to revisiting our understanding of 'authenticity' and 'integrity'. Reproduction in the digital age needs to consider the potential alternatives to the single original with the hundred signed facsimiles and the 10,000 copies – 'Made in China'. In his seminal book, Walter Benjamin in the last century wrote that the mechanical reproduction emancipates the work of art from its

parasitical dependence on ritual (Benjamin, 1968); the challenges and opportunities of the digital technology and 3D printing open up new frontiers.

Perhaps re-enactment would be a milder way forward reconstructing the events through traditions, processions and ceremonies. While re-enactment is the action of performing a new version of an old event, usually in a theatrical performance, there is room for memory and interpretations. In our reconstruction of the past are we not falling into the same trap as those we denigrate; should we not be leaving a little space for the other?

Let me end on a thought from Samuel Johnson:

"It would add much to human happiness if an art could be taught of forgetting all of which the remembrance is at once useless and afflictive, if that pain which never can end in pleasure could be driven away, that the mind might perform its functions without encumbrance and the past might no longer encroach upon the present,..."<sup>20</sup>

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<sup>20</sup> Samuel Johnson, The Idler, no 72, Saturday 1 September 1767

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**Session 2 : La reconstruction des lieux historiques: la doctrine**  
**Doctrine for reconstructing historic places**

**Présidente/ Chair: Natalie Bull**, directrice exécutive / Executive Director, Fiducie nationale du Canada/ National Trust for Canada

**Rapporteur session 2: Frédérique Gagné-Thibault**, étudiant à la maîtrise, conservation de l'environnement bâti, Université de Montréal



**Claudine Déom**  
**Photo : Mardjane Amin**

**4.3 DE LA RESTAURATION À LA RECONSTRUCTION : L'ÉVOLUTION DES APPROCHES AUX LIEUX HISTORIQUES**

**Claudine Déom**, professeure agrégée, École d'architecture, Université de Montréal

Cette présentation a pour but de contribuer à dépeindre la toile de fond du thème de la reconstruction en rappelant des moments clés de l'évolution des théories en conservation. La période

examinée est celle du 19<sup>e</sup> siècle, une époque qui consiste en un moment déterminant de l'histoire du patrimoine. Les gestes posés et les écrits publiés sur la conservation au cours de cette période ont eu un impact considérable sur les manières de penser qui se sont développées au cours des années qui ont suivi la seconde Guerre Mondiale. Le 19<sup>e</sup> siècle jette les bases des façons de penser qui perdurent à nos jours.

L'époque se démarque par l'invention du monument historique qui résulte du développement de l'histoire de l'art et de l'architecture, lequel s'accélère à partir du 18<sup>e</sup> siècle. Les fouilles archéologiques des sites de l'Antiquité consistent en une première source importante de connaissances. Les Grands Tours, ces expéditions menées par les mécènes dans des contrées éloignées, furent aussi très importantes en ce que les gravures, les descriptions et les témoignages qui furent publiés à leur sujet ont nourri l'imaginaire de ce siècle.

Le monument historique naît également d'une prise de conscience du passage du temps et de la distinction entre le maintenant et le passé. La conscience de ces différents temps historiques est déclenchée par plusieurs phénomènes qui bouleversent l'ordre établi : des conflits de nature politique (tels que la Révolution française), mais aussi la révolution industrielle qui transforme de manière profonde, rapide et irrémédiable les sociétés. La croissance précipitée des milieux urbains est perçue comme une menace en raison de la pression qu'elle exerce sur l'architecture historique.

L'architecture du passé devient le symbole d'une autre époque, un support de la mémoire, un rappel d'un temps autre que l'on sent en voie de rapide perte. Sa conservation devient dès lors essentielle afin de maintenir ce lien avec le passé :

*Nous voulons restaurer toutes les ruines, réparer toutes les pertes, nous appelons l'érudition au secours de l'art ; nous invoquons les puissances de l'imagination, pour ressaisir au moins quelque idée de ce que nous désespérons de revoir [...] et lorsque nous sommes arrivés à ces régions où une nuit épaisse nous dérobe la vue des objets, nous aimons encore mieux y placer des fictions ou des fantômes, que de les laisser désertes. (Quatremère de Quincy 1815)*

Au 19<sup>e</sup> siècle, l'intervention physique sur la matière et la forme des monuments historiques s'effectue dans le but de permettre à la mémoire de se perpétuer. Mais que dire des interventions à ce moment de l'histoire? La terminologie du moment ne réfère pas à ces interventions avec le terme *reconstruction* tel que nous l'explorons dans le cadre de cette table ronde. Au 19<sup>e</sup> siècle, on ne reconstruit pas, on restaure.

L'action de restaurer n'exclut pas la reconstruction. De nos jours, le fait de révéler ou de retrouver un état antérieur induit souvent la reconstruction d'éléments et ce, à différentes échelles.

Au 19<sup>e</sup> siècle, la restauration se résume très souvent en une reconstruction. Ceci est on-ne-peut-plus manifeste dans la pensée et le travail d'Eugène-Emmanuel Viollet-le-Duc. Le célèbre architecte-restaurateur consacre un article de son Dictionnaire raisonné de l'architecture au terme *Restauration* qu'il définit comme un phénomène moderne :

*Le mot et la chose sont modernes. Restaurer un édifice, ce n'est pas l'entretenir, le réparer ou le refaire, c'est le rétablir dans un état complet qui peut n'avoir jamais existé à un moment donné. (Viollet-le-Duc 1856)*

Le fait de *rétablir dans un état complet qui peut n'avoir jamais existé* ouvre la voie à des reconstructions. L'architecte est notoire pour son admiration envers l'architecture médiévale, laquelle a occasionné des restaurations dont l'envergure a résulté en des reconstructions. Le chantier du château de Pierrefonds, qui fut amorcé à partir de 1858 et mené jusqu'à son décès en 1879, en est sans conteste un des plus éloquents exemples de sa très prolifique carrière.

Ce type de restauration, dite stylistique, tente de combler les éléments du monument perdus au fil du temps ou tout simplement inachevés, par des reconstructions s'inspirant de cas existant semblables. Son objectif fondamental est permettre au monument de mieux livrer son rapport avec le passé, comme si la complétion et/ou le remplacement des portions vétustes permettait de réduire l'intervalle de temps qui séparait le moment initial du monument du présent.

Comme on le sait, la restauration stylistique s'est attiré les foudres d'autres qui ont jugé que les interventions retireraient au monument son authenticité et les marques de son âge vénérable. John Ruskin fut sans doute un des plus articulés de ces opposants : à son avis, ces interventions trompaient le regard du spectateur. Il soutient par ailleurs que le vieillissement peut être ralenti par l'entretien de l'architecture, un geste dont il s'est continuellement fait l'ardent défenseur. Pour Ruskin, l'usure n'est pas considérée comme un manquement au bâtiment, qui l'empêcherait de communiquer son lien avec le passé, mais plutôt un témoignage du temps qui a passé et un lien avec une époque révolue.

La fin du 19<sup>e</sup> siècle est marquée par un autre moment important de l'évolution des idées qui sont véhiculées cette fois par la publication en 1886 de l'article de Camillo Boito, *Conservare ou restaurare?* L'architecte tente de réconcilier les points de vue opposés portés par les acteurs de la génération qui le précède. Le texte prend la forme d'un dialogue fictif – parfois teinté d'humour – entre deux protagonistes articulant des opinions contraires l'une de l'autre au sujet de la restauration. À la fin de l'écrit, Boito reconnaît que les restaurations peuvent être nécessaires en certaines circonstances. Elles doivent obligatoirement se baser sur une connaissance rigoureuse de

l'architecture. L'auteur ajoute cependant que les ajouts contemporains doivent être reconnaissables de manière à éviter de tromper l'observateur (Figure 1). Camillo Boito compare le monument historique à un document écrit en ce sens où il porte un message qui est communiqué par l'ensemble de ses parties, incluant les ajouts d'autres époques. Ceux-ci sont donc aussi à considérer au moment de l'intervention (Figure 2). Dans la poursuite de cette logique, les intégrations contemporaines doivent se distinguer afin d'éviter de fausser la lecture du monument. Cette façon de concevoir l'intervention – claire et lisible - consiste en une des plus grandes contributions de cet auteur à la théorie de la conservation.

**Figure 1 : L'identification des interventions est une pratique courante sur les sites archéologiques. Ici, les vestiges d'un mur restauré en 1986 à Ostia Antica (Italie).**



**Crédit photo : Claudine Déom, 2013**

**Figure 2 (droite) : Vue d'une des salles d'exposition du musée MASS MoCA (North Adams, Massachusetts) aménagé dans un ancien complexe industriel. Les traces des différentes époques du bâtiment y sont mises en valeur.**



**Crédit photo : Nancy Dunton, 2006.**

Une autre est qu'il retire le caractère absolu de la restauration en lui reconnaissant une complexité redevable à plusieurs facteurs tels que l'époque de construction du monument et son

évolution physique au travers le temps. Et selon Boito, c'est à l'architecte que reviennent ces choix parfois difficiles résultant d'une démarche qui ne peut être difficilement autre chose qu'unique.

Conséquemment, il propose des principes d'interventions, 8 plus précisément, afin de guider le travail du restaurateur. En cela, sa démarche est annonciatrice de la manière que se développera la doctrine de la conservation après la seconde Guerre Mondiale, c'est-à-dire par des principes universels consignés dans des chartes et des déclarations :

1. *La différence de style entre le nouveau et l'ancien.*
2. *La différence des matériaux de fabrication.*
3. *La suppression de figures ou d'ornements.*
4. *L'exposition des parties anciennes supprimées, ouverte au public dans un lieu attendant au monument.*
5. *L'inscription sur chaque partie rénovée de la date de restauration ou d'un signe conventionnel.*
6. *L'épigraphe descriptive gravée sur le monument.*
7. *La description écrite et photographique des phases successives des travaux, conservée soit dans l'édifice même, soit dans un lieu attendant, soit sous forme imprimée.*
8. *La notoriété.* (Boito, 1886)

Nous en arrivons donc à la fin du 19<sup>e</sup> siècle avec une théorie de la restauration qui condamne l'intervention qui donne l'impression d'être d'une époque à laquelle elle n'appartient pas : celle-ci est considérée comme une tromperie. Ces principes mettent aussi l'accent sur la communication des travaux réalisés, de diverses manières, et ce, dans le but de ne pas tromper le regard. L'absence de véracité et de transparence de l'intervention est ce que l'on reproche à la restauration.

Cette façon de penser l'intervention sur le patrimoine se poursuivra au cours du 20<sup>e</sup> siècle. Certains des principes de Boito se retrouvent dans la Charte de Venise, plus particulièrement les articles 9 à 13 qui traitent de la restauration et de la reconstruction [nous soulignons]:

*Article 9.*

*La restauration est une opération qui doit garder un caractère exceptionnel. Elle a pour but de conserver et de révéler les valeurs esthétiques et historiques du monument et se fonde sur le respect de la substance ancienne et de documents authentiques. Elle s'arrête là où commence l'hypothèse, sur le plan des reconstitutions conjecturales, tout travail de complément reconnu indispensable pour raisons esthétiques ou techniques relève de la composition architecturale et portera la marque de notre temps. La restauration sera toujours précédée et accompagnée d'une étude archéologique et historique du monument.*



*Article 11.*

Les apports valables de toutes les époques à l'édification d'un monument doivent être respectés, l'unité de style n'étant pas un but à atteindre au cours d'une restauration. Lorsqu'un édifice comporte plusieurs états superposés, le dégagement d'un état sous-jacent ne se justifie qu'exceptionnellement et à condition que les éléments enlevés ne présentent que peu d'intérêt, que la composition mise au jour constitue un témoignage de haute valeur historique, archéologique ou esthétique, et que son état de conservation soit jugé suffisant. Le jugement sur la valeur des éléments en question et la décision sur les éliminations à opérer ne peuvent dépendre du seul auteur du projet.

*Article 12.*

Les éléments destinés à remplacer les parties manquantes doivent s'intégrer harmonieusement à l'ensemble, tout en se distinguant des parties originales, afin que la restauration ne falsifie pas le document d'art et d'histoire.

Mais la théorie demeure la théorie, même au 19<sup>e</sup> siècle. Si le mérite d'avoir dicté une ligne de conduite pour respecter et perpétuer l'existence du monument revient aux penseurs de ce siècle, force est de constater que le fossé qui existe aujourd'hui entre la théorie et la pratique était bel et bien présent aussi à cette époque. Le désir de reconstruire a souvent été plus fort que le rejet du simulacre, tel que le démontrent les reconstructions de ce siècle, lesquelles se cessent de se multiplier à partir du 20<sup>e</sup>. La reconstruction du campanile San Marco à Venise en 1912, chantier qui se déroule du vivant de Boito et auquel participe un de ses plus fidèles étudiants, Luca Beltrami, est ô combien révélateur de cette tendance.

**Figure 3 (prochaine page) : Le château Matrera à Cadiz (Andalousie, Espagne) après sa restauration en 2016.  
Source : The Guardian, 10 mars 2016.**



**Crédit photo : Carlos Quevedo Rojas.**

C'est à une discussion sur ce fossé entre la théorie et la pratique que nous convie cette table ronde. Si les tombeaux du Mali ont été reconstruits à l'identique, chose que la théorie nous a appris à honnir depuis l'époque de Camillo Boito, que doit-on penser de cette restauration récente en Andalousie (Figure 3)? L'intervention visait à restaurer les ruines d'un ancien château du 9<sup>e</sup> siècle. En réponse au tollé de protestations soulevé par ces travaux, l'architecte principal du projet, Carlos Quevedo, a expliqué son approche, dont les fondements nous ramènent aux écrits de Camillo Boito :

*There were three basic aims behind it. To structurally consolidate those elements that were at risk; to differentiate new additions from the original structure – thus avoiding the imitative reconstructions that are prohibited by law; and to recover the volume, texture and tonality that the tower would originally have had. (Jones 2016)*

Ce retour dans l'histoire sert à constater la pérennité de certaines idées énoncées pour la première fois au 19<sup>e</sup> siècle. Il est également utile pour comprendre que les décisions d'interventions sur le patrimoine relèvent d'une incontournable interprétation de la théorie, un phénomène qui s'opère selon une foule de facteurs culturels, économiques et même politiques. Le moment est sans doute venu d'intégrer d'autres facteurs dans cette prise de décisions : le facteur humain, plus particulièrement.

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#### **4.4 RECENT ICOMOS APPROACHES TO RECONSTRUCTION OF WORLD HERITAGE PROPERTIES: PHILOSOPHICAL DILEMMAS OR EVOLUTION OF DOCTRINE?**

**Susan Denyer**, Secretary, ICOMOS-UK, World Heritage Advisor

**(Presentation by video)**



**Groupe visionne la video/Group watching video  
Photo : Mardjane Amin**



**Elaine O'Sullivan**  
**Photo: Mardjane Amin**

#### **4.5 CONSERVATION AND RESTORATION APPROACHES: A WILLOWBANK PERSPECTIVE**

**Elaine O'Sullivan**, Director, Academic Program, Willowbank School for Restoration Arts, Queenston

##### **UNDERSTANDING OUR POSITION**

Approaches to the topics of conservation and restoration broadly, invite a broad perspective. It is at this distance and in this context that the international heritage field is best positioned to respond. This broad perspective lends itself well to the development of holistic frameworks that can be locally adapted to the uniqueness of each site; without attachment of the larger international heritage community to the outcome, but forming an international opinion, identifying and facilitating

a conversation with stakeholders, supporting and empowering local communities to continue evolving their cultural practices.

It is important to keep in mind the parameters of our perspective and in so doing, shaping the approach of our response. In this setting, our understanding is at an international level, with a mostly euro-centric viewpoint and a lack of local knowledge or understanding.

## UNDERSTANDING THE PROBLEM

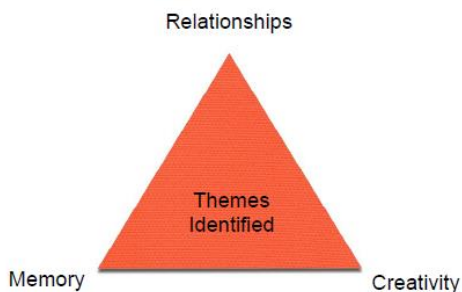
In terms of a response to the destruction of significant heritage sites across the world, from a Willowbank perspective, we would begin by assuming that we do not fully understand the situation. We do not assume that the options of conservation or reconstruction of a building or site is all that is available to us. We begin a journey to look deeper, to find the truth and root cause that results in destruction. From what past and present stories and actions does the destruction arise from? What is our understanding of destruction? Is destruction a result of shifting values or is it a threat to cultural identities? We can begin to ask the 'right' questions in an attempt to reach the root cause and hence, formulate an appropriate response.

“To ask the 'right' question is far more important than to receive the answer. The solution of a problem lies in the understanding of the problem; the answer is not outside the problem, it is in the problem.” — Jiddu Krishnamurti

As important as asking these questions, is listening without judgement and understanding as many parties related to the issue as possible. There are many quotes from articles in the media but not yet the breadth of perspectives and research that is needed to inform a decision as significant as how to respond to such attacks.

For the purpose of this paper three themes have been identified as a way to further investigate and begin to understand the root cause of attacks on significant heritage sites. These themes have emerged through broad research and observation of this hugely complex issue. The themes identified

are 'Relationships', 'Memory' and 'Creativity'. The exploration of these themes may inform recommendations on how to conserve, restore or reinvigorate a particular site.



## Relationships

The theme of relationships arises when attempting to gain an understanding of the destruction and the significance of the site. To investigate the relationships that exist with or on the site, key areas to question are as follows:

- What communities have a relationship to the site? Who uses the site? E.g. local people, a specific religious group, a corporation, private developer, tourists, etc.
- What Geo-political relationships affect the site? E.g. climate change; economic factors; migration.
- What is the current environment, from local to global, in which the site stands? Looking at each site that has been destroyed or is endangered we see reflections of society and resources at the time they were built. The destruction and threats are a reflection of current global and local circumstances. Also, is reconstruction a sustainable choice in all cases? Money and resources may be better spent at this time on building resilience in terms of cultural and natural resources as opposed to built.
- What is the international relationship to site – designated or not? What is the significance of the site in a global context?

Identifying the relationships plays a role today in informing the reconstruction process. If reconstructing, what are we reconstructing? Is it just a structure, a community space, a ritual, a tradition, a tourist attraction, or peace?

Should the focus be more on reconstructing these relationships? How to empower local citizens to actively engage with site and retain a sense of place?

As recently stated at the 18th ICOMOS general assembly in Florence,

“Community identity is rarely uniform or static but is a living concept that is constantly evolving thanks to an interplay of past and present in the context of current geo-political circumstances.”

*(ICOMOS 18th General Assembly, 2014)*

In light of this statement where does the question of reconstruction lie in the midst of the current political unrest?

## **Memory**

How we see the past and what we choose to remember can play a significant role in discerning our future path. Cultural activities are often reactions to memories from the past that are traumatic in nature. As an outsider to much of the cultural trauma, the international community's role can be to facilitate and mediate the discussion on how a community wishes to move forward. Remembering can be an opportunity to transform a negative past into a positive future.

## **Creativity**

Just because a site is protected or deemed a cultural landscape does not mean we should be afraid to allow it to change and evolve. The objective should be to set a loose framework that allows a place to evolve sustainably. In any response to the destruction of significant heritage sites it is important to allow for the continued engagement of people with place. This point refers mostly to designation or decisions being made to protect a site in its present state. While not endorsing destruction of cultural property, it may result in opportunities to re-story the world with meaning and images. It could be an opportunity for a creative response that reflects current global and local circumstances; an opportunity to look ahead at what the community will be faced with in the future and incorporating this into any decision-making on reconstruction.

Although with best intentions to preserve what we currently perceive as valuable components of our past, what protection does designation bring to the evolution of local cultural practices?

## **Fornello Sustainable Preservation Project (Altamura, Italy)**

One example of a site that is creatively responding to increasing economic pressure whilst maintaining its cultural integrity is in Altamura in Southern Italy. If tourism is part of economic recovery for example, how can that tourism be sustainable and contribute to the protection of cultural practices and traditional skills and techniques at the same time? Here, *Messors*, a local non-profit organisation have started what is known as the “Fornello Sustainable Preservation Project”. Instead of a community changing to cater for tourism, tourism is integrated into creating the future for that community. The local community and their cultural values are driving the kind of tourism that is helping them to be sustainable. The project brings together tourists and locals under expert guidance to restore frescoes and the broader landscape so as to promote sustainable living practices as well as



the original settlement. If they were designated they believe they would have many more restrictions and delays to their work which would make the restoration of their cultural practices unsustainable.

### **Conclusion**

The complexity of the issue of conservation and reconstruction in the face of the destruction of significant heritage sites and the uniqueness of each site forces a very broad approach. Of course a multi-faceted response is necessary. With such pressure it is important that the focus does not shift from one of understanding and resilience, to premature, aggressive responses. We are reminded of the UN Constitution which states that:

*“Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed”*

Before we delve into a conversation about reconstruction, let us take the time to look at the issue that has arisen. What part of our heritage has caused such destruction? It is clear from the hesitations and confusion as to whether to reconstruct these structures or not, and how, that the problem has not been correctly identified or defined. Reconstruction without understanding is just papering over cracks, and by doing so out of the pressure for an immediate response, we may pass an opportunity to deal with the larger issues surrounding terrorism which may increasingly affect our futures.

**Session 3: Des approches régionales à la reconstruction des lieux historiques**  
**Regional approaches to reconstructing historic places**

**Présidente/ Chair: Nicole Valois**, professeure agrégée/ Associate Professor, École d'urbanisme et d'architecture de paysage, Université de Montréal

**Rapporteur session 3: Carly Farmer**, étudiante à la maîtrise/ Masters student, Architecture and CREATE program, Carleton University



**Erica Avrami**  
**Photo : Mardjane Amin**

**4.6 NEGOTIATING VALUES IN THE RECONSTRUCTION OF HISTORIC PLACES ON THE WORLD MONUMENTS WATCH**

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Launched in 1996 and issued every two years, the World Monuments Watch is the flagship advocacy program of World Monuments Fund (WMF). The Watch is a call to action for cultural heritage around the globe threatened by the forces of nature or the impact of social,

political, and economic change. Every two years, WMF accepts nominations from community members, professionals, and affinity organizations. Inclusion on the Watch is not a formal designation nor does it incur any form of legal protection. Rather, over the course of those two years and in cooperation with the nominating entity, WMF seeks to raise public awareness, foster local participation in preservation, leverage resources for conservation, advance innovation and collaboration, and demonstrate positive change. Since its inception, the program has included 790 sites in 135 countries and territories.

The Watch selection process applies three criteria in the evaluation of nominations: the *significance* of the site, the *urgency* of the conditions or opportunities for change, and the *viability* of a feasible plan of action. Nominations undergo a review process conducted by WMF staff, independent experts around the world, and a final selection panel.

Because the Watch is not a form of permanent protection or designation, significance is not evaluated in the same way it would be for listing or designating a site. That is not to say that WMF does not seek to adhere to international professional standards. Rather, through a bottom-up nomination process, there is a recognition of the changing nature of significance and how different stakeholders ascribe different values to places over time, telling more -- and more diverse -- stories. Thus emphasis is on the evolving heritage values of a site, and on how a site may be valorized through a range of possible interventions that are responsive to local conditions and issues of the moment. This approach, at times, challenges some of the more normative tenets of international charters and standards of practice that discourage reconstruction, and helps to illustrate how interpretations of and rationales for reconstruction can vary widely.

The following presents several Watch sites and WMF-supported projects from post-conflict situations, post-natural disaster, and others. These examples push the notion of “reconstruction” as a tool for preserving different types of heritage values in a range of contexts.

### **Stari Most**

When UNESCO raised the call to help preserve the Historic Center of Mostar, WMF joined forces with the Aga Khan Trust for Culture to support the reconstruction of the bridge, Stari Most, and placed the historic center on the Watch in both 2000 and 2002. The aims were to

foster international cooperation and to promote reconciliation through reconstruction and conservation.

Robust international cooperation was indeed achieved and thus the bridge became an important symbol of recovery and collective agency. However, it is highly questionable whether reconciliation was achieved at the local level through the project. As the former WMF project manager noted in a 2009, “If that piece of architecture ever stood for social harmony and solidarity across ethnic lines - and this may be easily debated - it does not stand for them now.” The values ascribed by the international community to this fraught icon were not fundamentally shared by local stakeholders. Rebuilding of the bridge, and its eventual inclusion on the UNESCO World Heritage List, suggest that global investment was focused on the recovery and valorization of this heritage resource as a vehicle for healing. Its reconstruction was informed by rigorous analyses and employed use of salvaged original material, but with neither sufficient community engagement nor a robust understanding of how the bridge was valued in a post-conflict context.

This hard-learned lesson of the tensions between international versus local interests was one that informed future WMF work in relationship to reconstruction, and in its projects in general.

### **Nagoya Castle**

Built in the early seventeenth century, Nagoya Castle is a large complex of buildings, gardens, and gates. It was the first castle structure in Japan to be designated a National Treasure, in 1930, and the site was extensively documented. The castle was largely destroyed during the bombing raids of World War II, but portions were reconstructed in 1959 and currently serve as a museum. Reconstruction was and continues to be embraced by the local community as an important aim in preserving the value of this heritage resource. In response to these local interests, and to commemorate the 400<sup>th</sup> anniversary of the building’s original construction in 2010 and raise awareness about continued reconstruction of its Hommaru Palace, WMF supported the conservation of original elements now displayed in the museum.

## **Babylon, Iraq**

The cultural heritage sites of Iraq were included on the Watch in 2008 to draw international attention to the destruction that occurred as a result of the war. The site of Babylon, which was used as an encampment by the US military, was a focal point, and conservation efforts there were supported by the US State Department.

Inspired by Nebuchadnezzar II, Saddam Hussein rebuilt Babylon's ruins as a means of promoting national pride and his self-image, creating a hill (Mt. Saddam) topped with a palace of his own and reconstructing Nebuchadnezzar's Southern Palace. Like the sovereigns that preceded him, Saddam Hussein cut canals and lakes and embossed the bricks for his new buildings with his name. Uninformed by conservation standards and technical practices, these reconstructions have fallen into disrepair, at times bringing parts of the original structures down with them.

WMF worked with the local authorities primarily in documenting the site and developing a management plan. The reconstructions became a key issue among the stakeholders, with many debates about whether the reconstructions should be preserved as part of the modern history of the site, or demolished due to their political associations and encroachments on the archaeological record. Ultimately the planning team took a cultural landscape approach to embrace the entire span of Babylon's history, including aspects of the 20th-century reconstructions, so as to recognize the evolving values and narratives associated with the site.



**Kannon-do Hall, Tenyuji Temple, Ogatsu, Japan, post-earthquake (Image: World Monuments Fund)**



**Kannon-do Hall, Tenyuji Temple, Ogatsu, Japan, post-reconstruction (Image: World Monuments Fund)**

### **Kannon-do Hall at Tenyuji Temple, Ogatsu, Japan**

The 2012 Watch included the March 2011 earthquake sites of eastern Japan in order to promote recovery after the disaster. The Kannon-do is the only building of Tenyuji Temple that survived the tsunami. Built in 1766 and designated as a municipal level cultural property in 1977, it collapsed from the force of the waves. Most of the structural components of the temple survived despite the collapse, and there was keen interest in rebuilding, so as to demonstrate resilience and recovery of this heritage resource. With support from both WMF and the local community, the temple was reconstructed.

### **Drametse Lhakhang, Eastern Bhutan**

Drametse Lhakhang is a sixteenth-century monastery straddling a steep and narrow mountain ridge in the verdant slopes of the eastern Himalayas. Today it houses a community of 80 monks. The complex consists of a three-story temple (lhakang) in the center of a courtyard surrounded by residential quarters, offices, and classrooms on the periphery (shakor). The complex was damaged in the September 2009 earthquake, compromising its structural stability. To preserve the lhakang, the centerpiece of the complex, the sacred relics inside had to be properly stored, and the shakor was deemed the most appropriate location. So the shakor had to be repaired first. The initial plan for that repair by the local authorities included total reconstruction that significantly changed the pre-existing design. While virtually no documentation existed, the building was not so badly damaged that it could not be salvaged or at least replicated.



**Drametse Lhakang Shakor, Bhutan, post-earthquake (Image: Stephen Kelley/World Monuments Fund)**

WMF and the Prince Claus Fund (PCF) were supporting the recovery project, but significant debates ensued over treatment of the shakor. The local community of monks did not value the shakor for its original design or fabric; their priority was the conservation of the lhakang. While both WMF and PCF sought to empower local stakeholders in the conservation process, the wholesale demolition and rebuilding of the shakor was seen as an unnecessary loss amidst the already significant destruction caused by the earthquake. In the end, all parties agreed to seek the input of the newly established national heritage authority in Bhutan. Under their guidance, the divide between local and international values was negotiated: the shakor was reconstructed, but stayed faithful to the pre-existing design and re-used original fabric.





**Drametse Lhakang Shakor, Bhutan, during reconstruction (Image: Bhutan Foundation and Division for Conservation of Heritage Sites, Department of Culture/World Monuments Fund)**

### **Gingerbread Neighborhood, Port-au-Prince, Haiti**

The Gingerbread Houses of Port-au-Prince Haiti were included on the World Monuments Watch to raise awareness of their importance as an urban heritage typology in the city just weeks before the 2010 earthquake struck. Just after the disaster, WMF undertook an assessment mission, in collaboration with ICOMOS and others. WMF also partnered with FOKAL, a local

NGO, in their efforts to purchase and restore the Maison Dufort, and helped to create a training program for local artisans in conservation and traditional building techniques.

FOKAL's interest was in promoting the resilience of these Gingerbread houses -- which had indeed survived the earthquake better than more modern, concrete buildings -- as an important form of heritage and defining feature of Port-au-Prince. But their immediate institutional priority was transferring knowledge about traditional construction techniques. And there were at times some conflicts between these values of resilience versus those of knowledge transfer. Partnering with the Institut du Patrimoine Wallon (IPW), extreme care was taken in restoring the house, resulting in wholesale dismantling and reconstruction, with highly minimized interventions for seismic stabilization. Difficult discussions debated whether it would be better to use more concrete (though hidden from visibility) to make the project a more feasible model for replication and thus demonstrate resilience. A more conservative approach was taken to preserve the traditional skills and techniques. However, this trade off in values has come at a cost. More than five years after the earthquake, the project is only now coming to completion. While it has successfully transferred knowledge to a cadre of artisans, the potential to replicate the project is limited in the Port-au-Prince context.

### **Desa Lingga, Indonesia**

Located in the Karo district west of Lake Toba in North Sumatra, the village of Desa Lingga was included on the Watch, in part, to raise awareness about the challenges of maintaining local culture and vernacular practices in a rapidly changing world. Less than a dozen of the traditional structures within the village survive, with most having been replaced with modern, concrete block housing. A community crafts program was established to fund restoration efforts in the past, but diminished tourism decreased revenue and thus impeded repairs. A tornado that passed through the village in April 2011 further damaged the already compromised traditional structures and stretched limited resources. While wholesale reconstruction was not required for their repair, the local leaders felt that without levels of intervention that in some ways constituted reconstruction, the traditional skills and stories would be lost. Also, due to the challenges of sourcing some traditional materials some more conventional approaches were undertaken, such as replacing missing water buffalo horns with

plywood simulations and using modern paints in place of traditional pigmented washes. Again, emphasis was on the value of knowledge transfer through the training of local craftsmen. However, there was an equally strong interest in replicability and repair over time, which is what underpinned the decision to incorporate modern materials.

### **Taos Pueblo, United States**

This theme of technical knowledge transfer to a younger generation is echoed at Taos Pueblo, a Native American community in northern New Mexico that has been continuously inhabited for over 1,000 years. Constructed of traditional earthen materials, the pueblo was designated a World Heritage Site in 1992. After inclusion on the 2010 World Monuments Watch, WMF worked with the Taos Tribal Council to develop a new youth training program focused on adobe conservation and construction techniques. The aim and didactic vehicle of the program was the reconstruction Sub-House 2, an historic structure that had been abandoned for more than a decade after a devastating fire. Both the nature of earthen construction materials and the level of deterioration supported reconstruction, but the value of transferring knowledge fundamentally drove this approach. Through the process of recreating the structure through traditional techniques, important heritage values not necessarily associated with the original fabric were preserved.

### **Cour Royale de Tiébélé, Burkina Faso**

The Cour Royale de Tiébélé is another historic earthen complex of global significance; it is included on the World Heritage Tentative List. The complex serves as the official residence of the *pè*, or community chief. Resplendent designs in black and white embellish the earthen architecture of Tiébélé and reflect the building traditions of the Kassena people, one of the oldest ethnic groups in Burkina Faso, who first settled the region in the fifteenth century. The absence of a new leader following the death of the last *pè* in 2006 challenged regular maintenance of the site by the community. Watch Day, a way to promote local engagement in heritage protection, was instituted by WMF in 2012. Tiébélé was among the first sites to host a Watch Day, during which earthen surfaces of one of the structures were re-rendered and re-decorated by local women per tradition. While this is not reconstruction per se, the degree of material replacement

required in the conservation of earthen architecture in general is often significant. The valorization of the site through this maintenance cum knowledge transfer creates ongoing change. International recognition likewise introduces new values and elements, including the incorporation of “Watch Day 2012” into the new decorated surface (not a requirement of WMF support!). Such approaches challenge the relationship – sometimes tension -- between the preservation of heritage values and the preservation of original fabric, and compel us to reconsider reconstruction in a different light.



**Cour Royale de Tiébélé, Burkina Faso (Image: Gualbert Thiombiano and Barthelemy Kabore/  
World Monuments Fund)**

## **Conclusion**

What the World Monuments Watch helps to very clearly demonstrate is this tension among the range of values that heritage professionals and local communities are seeking to preserve. The global nature and purview of the Watch lays bare this complex relationship by elucidating the international versus local dynamics. The interests of the heritage field in not

reconstructing, of trying to maintain authenticity and original fabric, are noble. But it must be recognized that as soon as there is professional – especially international -- engagement of any kind, the values and interests ascribed to heritage can change. Through the World Monuments Watch, WMF seeks to capitalize on that in positive ways, but ultimately we in the international community must be keenly aware of its implications beyond the reconstruction act.

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#### **4.7 RECONSTRUCTION IN THEORY AND PRACTICE IN THE UNITED STATES NATIONAL PARK SERVICE (USNPS)**

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##### **National Park Service Policies for Reconstruction: An Evolving Policy**

The first historic building reconstructions in the early 20<sup>th</sup> century United States were accomplished by private groups motivated by the desire to honor the past and inspire patriotism. The Hancock Mansion in Ticonderoga, New York - a replica of John Hancock's mansion in Boston, Massachusetts, and the Theodore Roosevelt Birthplace in New York City – reconstructed on the original site by the Women's Roosevelt Memorial Associations – are two examples of these early reconstruction efforts.

Colonial Williamsburg remains the most ambitious and well-known of the major reconstruction/restoration efforts in the United States. Since 1926, when a local rector convinced John D. Rockefeller, Jr. to fund the initial reconstructions, Colonial Williamsburg has restored more than 80 buildings (returning existing buildings to their historic period appearance); reconstructed over 400 buildings on their original sites, most notably the Capital and the Governor's Palace; and destroyed hundreds of other buildings that did not conform to the 18<sup>th</sup>-century historic period. With a commitment to inspiring patriotism and teaching history, no other reconstruction effort in the U.S. has experienced a comparable level of recognition and appreciation by millions of visitors, while at the same time being harshly criticized by such prominent writers as Ada Louise Huxtable, architecture critic of *The New York Times*. (<sup>21</sup>Huxtable, 1963 and 1997)

While this is not the forum for a full discussion of Colonial Williamsburg's successes and failures, Huxtable's criticism raises several key issues that continue to shape the debate over the practice of reconstruction in the United States:

- Beyond virtually unavoidable technical errors, authentic reproductions will always be false. Few historical documents are immune to interpretation. Such undertakings are processed through the eyes and minds of subsequent generations.” (<sup>22</sup>Huxtable, 1997) Although Colonial Williamsburg has always placed a strong emphasis on research as a fundamental requirement for both reconstruction and restoration, as Huxtable points out, every reconstruction includes some level of guesswork – guesswork that is influenced by available science as well as current fashion. When this element of “guesswork” is not clearly identified, the visitor loses the ability to distinguish the authentic from the reproduction.
- “The result has a tidy, if over-sanitary and frequently suspect kind of stage-set charm.” (<sup>23</sup>Huxtable, 1963) The editing process of reconstruction and restoration to a specific period, whether at Williamsburg or Ellis Island, creates a sanitized picture of place and community, eliminating “the gritty and sometimes unlovely accumulations” of the past and present. (<sup>24</sup>Huxtable, 1997). This criticism of sanitizing the past at Williamsburg has been directed not

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<sup>21</sup> Ada Louise Huxtable, “Dissent at Colonial Williamsburg,” *The New York Times* (September 22, 1963); Ada Louise Huxtable, *The Unreal America: Architecture and Illusion*, 1997 (<https://www.nytimes.com/books/first/h/huxtable-unreal.html>)

<sup>22</sup> Huxtable, 1997

<sup>23</sup> Huxtable, 1963

<sup>24</sup> Huxtable, 1997

only at the physical reconstruction, but also at the interpretive messages, which initially focused on a romanticized vision of the upper classes of the white community and ignored the harsher realities of slavery and class.

- “ ‘Restoring back’ ” means recreating a place as someone thinks it was – would have like it to have been -- at a certain chosen moment, eliminating everything else that was not there at the time. This usually means moving or destroying a good deal of subsequent architectural history --exactly the stuff of which real history and art are made.”<sup>(25)</sup>Huxtable,1997) According to Huxtable, reconstruction ignores the evolution over time of communities, cultures and the built environment, with its focus on a specific time period. The result at Williamsburg was the loss of hundreds of buildings that represented other time periods and architecture. Restoration, while closer in concept to the philosophy of “authenticity” because it is working with original material, again eliminates this larger perspective in its quest to return a building to a specific period in time.

In 1933, as Colonial Williamsburg was opening its doors to the public, President Roosevelt signed Executive Order 6166, significantly expanding the National Park System through the transfer of nearly 60 historical and military sites to the control of the National Park Service (NPS) control. In 1935, the Historic Sites Act mandated a new national policy “to preserve for the public use historic sites, buildings and objects of national significance for the inspiration and benefit of the people of the U.S.”<sup>(26)</sup> Historic Sites Act, 1935). In 1966, the National Historic Preservation Act<sup>(27)</sup> NHPA, 1966) expanded the federal role in the historic preservation. Both Acts identify “reconstruction” as one of the recognized preservation treatments.

The 1933 and 1935 Acts plunged the NPS, as the Secretary’s designated representative and steward of nationally significant stories and historic sites, into the debate over reconstruction. The 1966 Act, through its mandate to the NPS to prepare standards for each of the recognized treatments, expanded the NPS role and influence beyond park borders into the public and private preservation sectors.

<sup>25</sup> Huxtable, 1997

<sup>26</sup> Historic Sites Act of 1935 (49 Stat. 666; 16 U.S.C. sections 461-467)

<sup>27</sup> National Historic Preservation Act (Public Law 89-665)



The development of NPS policies on reconstruction was influenced by the early efforts of private groups, including Colonial Williamsburg; by its own 1916 Organic Act (<sup>28</sup> Organic Act); and by the force of professional opinion and political will. The Organic Act sets up a dual mandate of resource stewardship and providing for visitor enjoyment, as well as the potential for conflict when the two mandates drive different options for managing a resource. NPS stewardship policies incorporate a strong philosophical emphasis on “authenticity” of story, materials and location. Since the 1930s, the enduring mantra within NPS has been “better to preserve than repair, better to repair than restore, better to restore than construct.” To provide for visitor enjoyment, NPS has assumed the role of “America’s Storyteller,” exploiting the interpretive potential of the “authentic” resources of park units to educate and inspire patriotism and civic engagement. When the “authentic” resources were not present to support this interpretive role or even inclusion in the National Park System, reconstruction has been frequently driven by strong political pressures, often over the internal objections of professional staff concerned about the destruction of existing resources, the inadequacy of data to support an “authentic” reconstruction, and the confusion of the visitor as to what was “authentic.” At times, the debate has been quite acrimonious, as the stories behind reconstruction at Appomattox Courthouse, George Washington’s Birthplace, and Fort Caroline illustrate. For a brief period in the 1980s, the anti-reconstruction sentiment prevailed, eliminating reconstruction from NPS management policies as a permitted treatment. A new director, with strong interests in interpretation and education, however, reversed this decision and reconstruction remains an option within NPS management policies.

The current 2006 NPS Management Policies provide an internal path for assessing the appropriateness of reconstruction and reconciling the potential conflict between the NPS stewardship and visitor enjoyment mandates. *The Secretary’s Standards for the Treatment of Historic Properties* (<sup>29</sup> Secretary’s Standards) were issued by the National Park Service to provide guidance for federally-funded preservation activities, and have been widely adopted to guide other public and private projects. The Standards were drawn from NPS management policies, as well as from professional preservation policies established by the American Institute of Architects and international documents such as the 1964 Venice Charter. As the 2006 Management Policies and the Secretary’s Standards

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<sup>28</sup> The National Park Service Organic Act (39 Stat. 535, 16 U.S.C. 1, 2, 3,4)

<sup>29</sup> The Secretary of the Interior’s Standards (<https://www.nps.gov/tps/standards.htm>)

are closely aligned in addressing “reconstruction,” the focus of this paper will be on the Secretary’s Standards, which have the broadest use by both public and private entities.

The Secretary’s Standards recognize reconstruction as one of seven treatment strategies (acquisition, protection, stabilization, preservation, restoration, rehabilitation, and reconstruction) for historic properties, including archeological sites, cultural landscapes, and structures. Reconstruction is defined as *“the act or process of depicting, by means of new construction, the form, features, and detailing of a non-surviving site, landscape, building, structure or object for the purpose of replicating its appearance at a specific period of time and in its historic location. Reconstruction may be considered as a treatment when a contemporary depiction is required to understand and interpret a property’s historic value, when no other property with the same associative value has survived, and when sufficient historical documentation exists to ensure an accurate reproduction.”* Specifically, the Secretary’s Standards state:

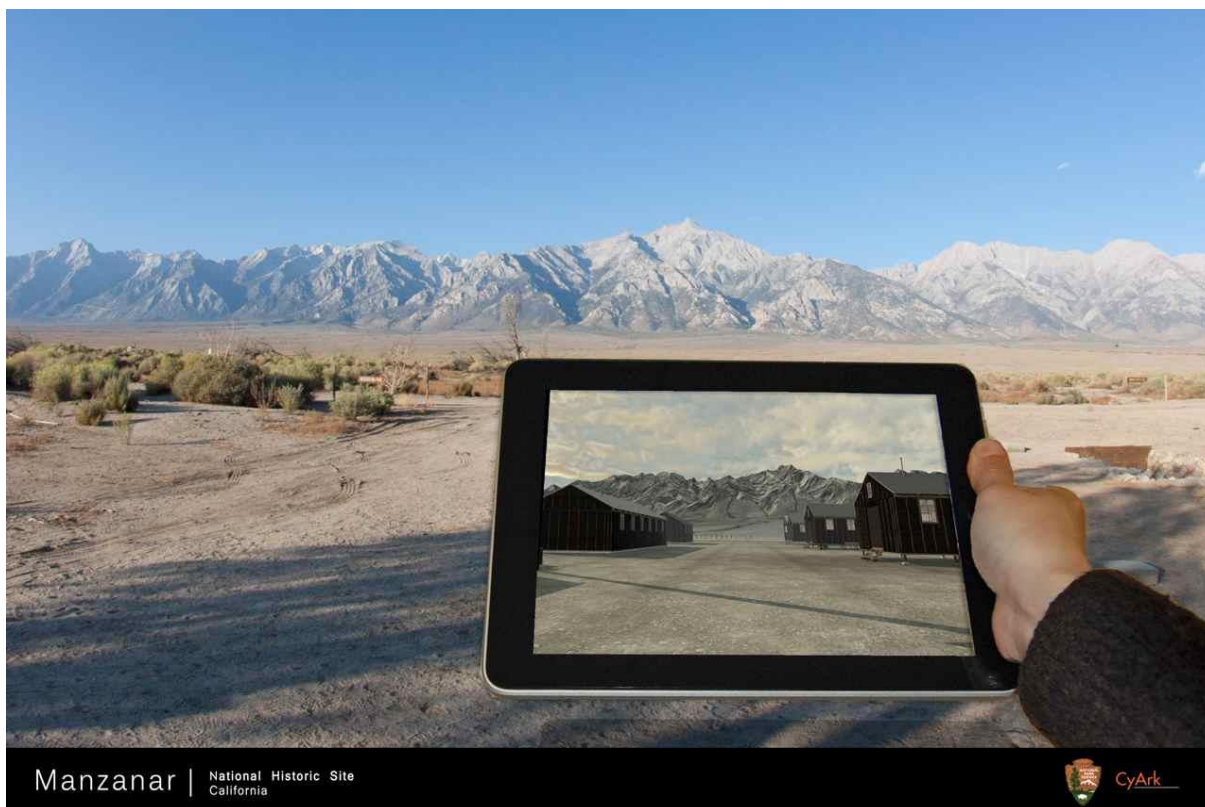
1. **Reconstruction** will be used to depict vanished or non-surviving portions of a property when documentary and physical evidence is available to permit accurate reconstruction with minimal conjecture, and **such reconstruction is essential to the public understanding of the property**
2. **Reconstruction** will be preceded by a thorough archeological investigation to identify and evaluate those features and artifacts which are essential to an accurate reconstruction. ...with appropriate mitigation measures.
3. **Reconstruction** will include measures to preserve any remaining historic materials, features, and spatial relationships
4. **Reconstruction** will be substantiated by documentary or physical evidence rather than on conjectural designs or the availability of different features from other historic properties. A reconstructed property will re-create the appearance of the non-surviving historic property in materials, design, color and texture.
5. A **reconstruction** will be clearly identified as a contemporary re-creation. Designs that were never executed historically will not be constructed.

NPS Management policies further state that “historic structures damaged or destroyed by fire, storm, earthquake, war or any other accident may be preserved as ruins; or be rehabilitated, restored or reconstructed in accordance with these policies.” Reconstruction within the National Park System

must be approved by the Director of the National Park Service, after consultation with interested parties as required under the NHPA.

The following examples of applying these standards/policies within the NPS reflect the evolution of how we are utilizing reconstructions as interpretive and educational tools, as well as alternatives that we are developing in lieu of reconstructions. Each example responds to one or more of the criticisms Ada Huxtable enumerated in her writing about reconstruction and restoration. Each seeks to resolve some aspect of the potential conflict between resource stewardship and visitor enjoyment.

Fort Vancouver National Historic Site was established in 1961 to protect the archeological resources associated with the Hudson's Bay Company outpost in the Pacific Northwest. At the time it was acquired, an active military barracks, including an airstrip, had obliterated all aboveground structures related to the early 19<sup>th</sup> century fort. NPS staff did not propose reconstruction of the fort. Instead, planning for the fort included a visitor center built on a rise above the site of the main stockade, with interpretive panels depicting the fort's historic appearance installed under windows overlooking the site. NPS was subsequently directed by Congress – the local representative was a powerful member of the committee that appropriated the NPS budget - to reconstruct the fort and has, to date, completed major elements of the fort, based on historical literature, photographs, and archeology. In tacit acknowledge of the criticism of reconstruction, Fort Vancouver staff have chosen to proactively incorporate the process of reconstruction – the science of archeology and the interpretation of historical and archeological data – into its exhibits and interpretive programs. The reconstructed buildings are clearly identified as exhibits – not as original buildings – providing a platform for living history interpretation as well as a physical representation of the size and scope of the fort.



**Augmented reality application, Cyark  
Photo Cyark**

Manzanar National Historic Site, located in the Owens Valley of California, is one of ten war relocation camps where Japanese-Americans, removed from the Pacific West Coast, were incarcerated during World War II. Only a few structures and landscape features remained when it was designated as a unit of the National Park System in 1992. Reconstruction of the barbed wire perimeter fence and watchtowers was a high priority for the Manzanar Committee, which was composed of survivors of the camps who believed that the reality of their experience could only be told by reconstructing these physical manifestations of their incarceration. However, the Chief Historian of the NPS was a strong critic of reconstruction. He opposed the Manzanar reconstruction proposals on the premise that interpretive exhibits were sufficient to tell the story. Ultimately, with support from regional NPS staff, the Manzanar Advisory Commission successfully appealed to the Director for permission to reconstruct the watchtower, perimeter fence and several barracks, supported by the evidence of photographs, oral histories, and original plans. However, Manzanar staff are now also experimenting with alternatives to reconstruction, including the use of web-based

applications for smart phones and touch pads that allow the visitor on-site to access and compare historic depictions of the camp to current conditions.



**Reconstructed watchtower, Manzanar**  
**Photo nps.gov**

The Benjamin Franklin House in Philadelphia, Pennsylvania, exhibits another approach to the question of reconstruction. Lacking sufficient information to support full reconstruction of the building, NPS worked with architectural firm Venturi and Rauch to construct a 3-D metal “ghost structure” over a subterranean museum that displays the artifacts recovered from archeological investigations of the site as part of its interpretation of Franklin’s life in Philadelphia. The “ghost structure” provides a tangible manifestation of the dimensions and location of the house that provides an interpretive anchor for visitors. It is a model that has been replicated at other sites with varying degrees of success.



**Franklin Court, Pennsylvania**  
Photo nps.gov

Fort Clatsop National Memorial commemorates the winter camp of the 1805-1806 Lewis and Clark expedition. Located in Oregon just south of the Columbia River, the actual site of the fort has never been definitively confirmed. The fort was reconstructed initially in the 1950s in an area traditionally associated with the expedition, based on drawings by William Clark. When the fort burned during the bicentennial of the expedition, new evidence about the fort came to light through diaries unavailable in the 1950s. The new evidence suggested that the fort was not built strictly in accordance with Clark's plans. The evidence, however, was not sufficient to present a clear picture of an alternative configuration. With tremendous political pressure to rebuild, the decision to proceed with the original reconstruction's plan was paired with a new interpretive program that discussed

the new evidence and engaged the visitor in discussions on what the original fort actually looked like. The fort structure, for management purposes, is managed and identified as an exhibit, rather than an historic structure.

San Antonio Missions National Historical Park in San Antonio, Texas, was inscribed as a World Heritage Site in 2015. At the opening ceremonies celebrating the inscription, a "light show" at the Mission Concepcion depicted how recent research indicates the façade originally appeared. For the visitors, the effect was stunning, transforming the current dull brown stucco to a glowing brightly painted façade, giving a glimpse of the past without permanently altering the present structure.

In all of these examples, the application of the NPS policy on reconstruction, which continues to place a strong emphasis on the availability of sufficient research and professional expertise to support an “authentic” reconstruction, has been balanced by interpretive and educational programming that engages the visitor with the process of research and reconstruction. The values of reconstruction for educational and interpretive programming are acknowledged; reconstructed landscapes and buildings are clearly identified as tangible exhibits that support visitors’ understanding of the story or of the cultural values represented. Research methodologies are incorporated into the site’s interpretation, providing the visitor an opportunity to assess the information and decisions made in creating the reconstruction. Where the site has strong cultural connections to living communities, consultation with those communities, required by the NHPA, is critical in providing important and respected guidance on what is reconstructed, and what is interpreted.

NPS policies on reconstruction have developed in a much different context than those encompassing the destruction of living communities and world heritage sites through war and terrorism. Recognizing those differences, however, does not eliminate the potential relevancy of the some of the lessons NPS has learned to these situations. We have seen repeatedly in the debates over designation and development of new park units that the tangible manifestations of a community’s past, when represented by restored or reconstructed sites, can provide critically important connections to their culture and heritage. Wherever and whenever the process of reconstruction is being debated, associated communities must be included in decision process to reconstruct. And, once the decision to reconstruct is made, the integrity of the reconstruction/restoration process must be based on credible research, protection of existing data, the cultural values of the associated communities, and clear exposition of the process of analysis and decision-making that supported the reconstruction/restoration. With those provisions in place, the question of “authenticity” in the process of reconstruction becomes more nuanced, expanding from a focus on physical authenticity to a more complex construct of tangible and intangible cultural values.

Note: In addition to my own experiences with reconstruction issues, I drew on the following for more in-depth discussions on internal debates that have shaped the NPS policy on reconstruction:

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**George Green**  
**Photo: Mardjane Amin**

#### **4.8 LA RECONSTRUCTION À PARCS CANADA, DES ANNÉES 1930 À AUJOURD’HUI – LA THÉORIE ET LA PRATIQUE**

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##### **Introduction**

En brève introduction, je débiterai ma présentation en disant que deux éléments majeurs permettent d’expliquer la théorie et la pratique de la reconstruction à Parcs Canada de 1930 à aujourd’hui. Tout d’abord, Parcs Canada est influencé au cours des années par les principales théories de la conservation qui se développent et circulent, d’abord en Europe, puis en Amérique, puis à l’ensemble du monde occidental. L’autre élément à considérer lorsqu’on étudie l’histoire de la

reconstruction à Parcs Canada est qu'un bâtiment reconstruit est considéré pouvoir servir de support à l'interprétation, à la communication d'un fait historique. Il est donc juste de dire que les bâtiments reconstruits par, ou sous l'influence de Parcs Canada, sont bien souvent le résultat d'une double quête, à savoir à la fois une action de conservation et une action d'interprétation. On ne peut pas non plus exclure d'un exposé sur la théorie et la pratique de la reconstruction à Parcs Canada les grandes périodes historiques qui jalonnent l'histoire du pays et qui obligatoirement entraînent avec elles une réalité économique, sociale et politique qui expliquent certains choix faits à certaines époques.

### **Les années 1930-1950 – le « musée » et l'ère militaire**

Les premières reconstructions que Parcs Canada entreprend entre les années 1930 et 1950 sont très influencées par les grands théoriciens européens, puis américains, de la conservation. Lorsque Parcs Canada entreprend ses premiers chantiers de reconstruction, Eugène Viollet-le-Duc (1840-1879) en France et John Ruskin (1819-1900) en Grande-Bretagne ont déjà tous deux largement contribué, bien que de façon diamétralement opposée, à l'avancement de la pensée autour de la conservation et de la reconstruction de bâtiments historiques.

Le premier est partisan de la reconstruction de grand chantier, réalisée comme une action de restauration, mais une restauration qui tient plus de l'art du beau et « du devrait être ainsi » que de ce qu'était le bâtiment historique d'origine.

Le second a pour sa part une action teintée de romantisme et d'une certaine modestie lorsqu'il s'agit d'intervenir sur un bâtiment historique parce que selon lui « il est impossible de réveiller les morts, de restaurer une construction dont l'architecture a déjà exprimé la grandeur et la beauté ». Pour Ruskin, la préservation doit avoir le pas sur la restauration et encore plus sur la reconstruction.

En 1933, le Colonial Williamsburg ouvre ses portes aux États-Unis. Largement financé par le magnat Rockefeller, cette ville reprend vie dans une atmosphère du passé. Cette ancienne capitale de la Virginie a retrouvé sa splendeur par la reconstruction de bâtiments disparus et la restauration de ses bâtiments toujours existants. Le lieu devient rapidement un attrait populaire.

Au début des années 1930, le Canada traverse une période difficile au plan social et économique. Cette période dite de la grande Dépression laisse de nombreux ouvriers et employés sur le carreau, sans chance de travail et avec une vie sociale et culturelle diminuée. Devant ces faits, le gouvernement canadien cherche des façons de relancer l'économie. Une des voies retenues est la

création de chantiers de construction, qui en retour, doivent générer des emplois, stimuler le tourisme et redynamiser le secteur économique. Parcs Canada contribuent à cette action gouvernementale en lançant de grands chantiers qui encouragent la reconstruction de bâtiments historiques.

Ces reconstructions sont en fait bien souvent imaginées comme de beaux et de bons abris pour en valeur des collections d'objets anciens; le bâtiment reconstruit servant ici de contenant, de musée, à des objets anciens qui en constituent le contenu.

Les premiers projets de reconstruction de Parcs visent de plus des lieux associés à des faits militaires jugés historiquement importants.

La recherche historique permettant ces reconstructions est généralement le fait d'historiens et d'archéologues locaux. L'information matérielle qui les sous-tend vient de relevés plus ou moins exhaustifs et les décisions de reconstruction sont prises selon ce qui est le plus probable et pas nécessairement guidées par la vérité historique absolue; l'exactitude historique n'est pas toujours le point central de la prise de décision finale.

### **Quelques exemples des années 1930-1950 – le « musée » et l'ère militaire**

**Le LHN du Fort-Anne** (Lunenburg, Nouvelle-Écosse) L'ouvrage d'origine date du XVII<sup>e</sup> siècle et a été érigé sous le régime français. Ce lieu devient le premier lieu historique national et une propriété du Dominion du Canada en 1917. En 1934-1935, les quartiers des officiers britanniques sont restaurés au point où on les considère aujourd'hui comme entièrement reconstitués.

**Le LHN du Fort-York** (Toronto, Ontario). Il s'agit d'ouvrage construit à l'origine par l'armée britannique à la fin du XVII<sup>e</sup> siècle. Le chantier de reconstruction débute en 1932. Ce site n'étant pas une propriété de la Couronne, ce projet reçoit principalement de l'aide financière et de l'expertise professionnelle de Parcs Canada. Le mur de rempart reconstruit est réalisé en pierre, contrairement au mur d'origine qui était en bois, car cela « permet de créer plus d'emplois ».

**Le LHN de la Forteresse-de-Louisbourg** (Louisbourg, Cap-Breton, Nouvelle-Écosse) *Nous ne regardons ici que la première phase de travaux de reconstruction réalisés. En effet, Louisbourg a été le site de plusieurs campagnes de reconstruction s'étalant sur plusieurs décennies et recoupant d'autres approches théoriques à la reconstruction.* Cette forteresse d'origine française établie en 1713 est détruite vers 1760 par les ingénieurs militaires britanniques qui en ont pris le contrôle. Dans les années 1930, Parcs Canada fait l'acquisition des terrains de l'ancienne ville fortifiée. En 1940, un parc historique national est créé. Au cours des décennies suivantes, plusieurs campagnes de

reconstruction vont redonner à la forteresse un aspect historique datant des années 1744-1750. Au cours des diverses campagnes, soixante-cinq bâtiments sont reconstruits, dont l'imposant bastion du Roi et quelques vingt petits bâtiments ou structures secondaires sont reconstitués (pigeonniers, guérites, etc.)



**Lieu historique national du Fort-Anne**  
Image de Parcs Canada



**Lieu historique national de la Forteresse-de-Louisbourg**  
Image de Parcs Canada

### **Les années 1950-1960, le « parc muséal »**

Avec le début de la Deuxième Guerre mondiale, les activités déclinent jusqu'à la décennie 1950, période à laquelle on voit l'économie se relever et la vie culturelle reprendre souffle. La période d'après-guerre est fébrile, l'espoir d'une économie forte et d'une vie sociale et culturelle riche renaît. Le pays veut se relever en force.

Le concept de reconstruction des bâtiments à Parcs Canada devient alors largement soutenu par l'idée qu'une reconstruction peut servir à l'interprétation, à la communication de faits historiques. C'est une époque où le potentiel touristique vient polariser une partie du débat dans le domaine patrimonial. C'est aussi une période de réveil patriotique pour les citoyens.

Concrètement, c'est la formule du village du pionnier – dont un modèle très connu au Canada est le Upper Canada Village, ouvert en 1961, un village reproduisant l'atmosphère des années 1860 – qui fait figure de proue. À la faveur populaire, on crée des musées en plein air qui offrent une expérience complète aux visiteurs. Ces derniers revivent une période historique entourés de bâtis, d'éléments du paysage et d'activités.

Les projets sont jugés pour leur potentiel de développement régional, et non plus seulement pour leur intérêt local. Ce sont des professionnels qui sont en charge des projets, et non plus l'historien ou l'archéologue local. La recherche est au cœur du travail de récréation, l'information

architecturale, historique et archéologique devient le fait de chercheurs professionnels. On vérifie les faits et on veut du historiquement véridique.

Dans les milieux d'experts, on fait tout de même de plus en plus attention à ne pas confondre la conservation et l'interprétation; ce sont des disciplines qui deviennent distinctes. Le vocabulaire patrimonial s'enrichit alors que la pensée et les doctrines du patrimoine prennent une forme plus étoffée et internationale. La Charte de Venise est adoptée par ICOMOS en 1965. Cette dernière offre une assise à la professionnalisation du rôle du conservateur et de l'architecte restaurateur. Les interventions de conservation sont jaugées selon leur niveau d'acceptabilité.

### **Quelques exemples des années 1950-1960, le « parc muséal »**

**Le LHN du Fort-George** (Niagara-on-the-Lake, Ontario) On s'y retrouve plongé en plein début du XIXe siècle alors que la région du Niagara est un point névralgique entre le Haut-Canada et les troupes américaines. C'est grâce aux plans du fort réalisés par les Royal Engineers et depuis conservés que la reconstruction peut avoir lieu. On reconstruit l'ensemble du fort; c'est-à-dire le fort et les divers quartiers dans le fort, les palissades et les portes, les ravins, les bastions et les ouvrages de terre.

**Le LHN du Fort-Langley** (Fort Langley, Colombie-Britannique) Ce projet de conservation et de reconstruction est le fait d'un partenariat entre les gouvernements fédéral et provincial et la réouverture du site coïncide avec le centenaire de la création de la Colombie-Britannique en 1958. Quelques bâtiments originaux conservés sont restaurés et on complète l'ensemble avec l'ajout de bâtiments manquants reconstruits.



**Lieu historique national du Fort-George**  
Image de Parcs Canada



**Lieu historique national du Fort-Langley**  
Image de Parcs Canada

## **1970-1990 – La restauration et l’interprétation**

Les années 1970-1980 sont marquées au Canada par des événements politiques majeurs (la Guerre du Vietnam qui se poursuit à l’international, la crise du pétrole, la Crise d’Octobre et le référendum sur la souveraineté au Québec au plan national).

C’est aussi un période de réveil au plan patrimonial avec un essor du mouvement citoyen en faveur de la préservation.

Autre fait majeur au plan de la conservation le Canada devient signataire de la Convention du patrimoine mondial en 1976 et fait sien le devoir d’appliquer les plus hauts standards à ses activités de conservation.

De plus en plus, on dissocie la conservation et l’interprétation qui deviennent véritablement deux domaines d’étude précis. La doctrine de la conservation a déjà fait l’objet d’une grande évolution de la pensée vis-à-vis de ce que constitue un bâtiment une structure historique. La restauration est désormais une pratique exemplaire – on utilise des matériaux d’époque, on reproduit des gestes d’artisans d’époque avec fidélité, on apporte une attention à la vérité historique lorsqu’on restaure et reconstruit.

En parallèle, on intellectualise l’interprétation. On en peaufine les messages et de nouvelles méthodes et de nouveaux médiums sont mis de l’avant pour mener l’activité d’interprétation.

C’est aussi l’époque où Parcs Canada procède à des excavations minutieuses dans ses sites, y stabilise les artefacts trouvés et les ré-enfouit pour leur protection; si on crée des répliques pour des besoins d’interprétation, on s’assure de les installer loin des vestiges conservés; on tente aussi l’interprétation à travers d’autres moyens que la reconstruction complète, par exemple grâce à de la volumétrie évocatrice.

Parcs Canada se dote à cette époque d’une politique de gestion de ses ressources culturelles et crée ses premiers outils de gestion de ses biens patrimoniaux. Le concept d’intégrité commémorative est appliqué aux lieux historiques qu’il administre. Parcs Canada raffine sa compréhension de ses ressources culturelles en identifiant celles qui sont d’importance historique nationale et celles qui sont d’une autre valeur historique. Un premier code de pratique vient identifier les meilleures pratiques et donner un cadre plus précis aux actions de conservation. Des plans de gestion, qui inclut de grandes directions de conservation, sont maintenant une pratique commune dans les sites administrés par Parcs Canada.

## **Quelques exemples des années 1970-1980**

**Le SPM et LHN de L'Anse-aux-Meadows** (Terre-Neuve-et-Labrador) C'est le site d'occupation européen connu le plus ancien en Amérique du Nord (datant d'autour de l'an 1000). De 1961 à 1976, au cours de plusieurs campagnes, les vestiges archéologiques d'origine Viking qu'on y a retrouvés sont minutieusement excavés, pour être ensuite stabilisés et ré-enfouis. On y fait ensuite la reconstruction de trois répliques de huttes Viking mais ces dernières sont localisées afin de ne pas avoir d'impact sur les vestiges archéologiques ré-enfouis sur le site.

**Le LHN des Forges-du-Saint-Maurice** (Trois-Rivières, Québec) On considère ce lieu comme le premier site industriel du Canada. On y fabriquait de la fonte et de l'acier dès 1730. Un chantier archéologique majeur s'y déroule de 1973 à 1979. L'approche d'interprétation utilisée aux Forges du-Saint-Maurice s'éloigne de ce que Parcs Canada avait eu l'habitude de faire jusque-là. Au lieu de procéder à la reconstruction des portions manquantes du Haut-Fourneau et de la Grande Maison, on y construit plutôt des structures volumétriques évoquant les éléments manquants. Le visiteur doit donc lui-même intellectualisé, visualisé en trois dimensions l'ensemble complet en s'inspirant de la volumétrie projetée. On évite ainsi à tout prix d'induire le spectateur en erreur, ce dernier n'ayant aucune possibilité de confondre le vrai, l'authentique et l'intègre, du nouveau et du contemporain.



**Site du patrimoine mondial et  
lieu historique national de  
l'Anse-aux-Meadows  
Image de Parcs Canada**



**Lieu historique national  
des Forges-du-Saint-Maurice  
Image de Parcs Canada**

## **Les années 1990-2000 – Le questionnement**

En 1992, Parcs Canada organise, sous l'impulsion de Christina Cameron, un colloque national sur la reconstruction. Le temps et l'expérience ont amené les professionnels de la conservation à se questionner sur les impacts de la reconstruction.

Plusieurs sujets sont débattus durant ce colloque, entre autres l'alignement entre le concept de la reconstruction et la politique de gestion des ressources culturelles dont s'est doté Parcs maintenant qu'il devient de plus en plus clair que la véritable finalité d'une reconstruction est sa qualité d'objet d'interprétation; on se questionne aussi sur le coût financier que représente les reconstructions; on regarde aussi de près la question du vieillissement des reconstructions puisque Parcs fait alors face aux premières générations de reconstruction nécessitant des travaux d'entretien ou de réparation, que doit-on faire : les préserver, les restaurer ? Et si on intervient, on le fait à quel coût et selon quels principes ? Le dernier point étudié est les modes alternatifs à la reconstruction.

Ce qui ressort de façon plus significative de ce colloque est la véritable finalité de la reconstruction. Il devient aussi clair que sauf exceptions, Parcs Canada ne poursuivra pas, ou ne recommandera plus, de chantiers de reconstruction de très grande envergure comme cela s'est pratiqué dans les décennies précédentes.

De plus, au niveau international, on se questionne sérieusement sur la question de l'authenticité. En 1994, le Document Nara sur l'authenticité de l'UNESCO vient relancer le questionnement intellectuel sur plusieurs pratiques en conservation dont celle des reconstructions historiques. Ceci vient grandement nourrir le questionnement théorique et pratique de la conservation à Parcs Canada.

## **Quelques exemples des années 1990-2000**

Aucun projet de reconstruction important ne marque les années 1990 et 2000 à Parcs Canada. Les deux exemples présentés ici ne sont pas des projets dont Parcs Canada était le maître d'œuvre mais plutôt des projets qui ont été en partie financés et soutenus par des conseils professionnels par Parcs.

**Le LHN de l'Église-Anglicane-St-John's** (Lunenburg, Nouvelle-Ecosse) Le 1 novembre 2001, un incendie vient grandement endommager cette église de bois merveilleusement ouvragée. Comme dans l'exemple précédent, une campagne de financement visant la restauration/reconstruction de l'église se dessine rapidement sous l'impulsion d'une communauté



unie dans son désir de voir ce bijou local revivre. L'expertise de menuiserie nécessaire à la recréation des ouvrages de bois est encore présente dans cette communauté, on dispose également de relevés patrimoniaux précis qui permettent la reconstitution fidèle des éléments de charpente et de menuiserie disparus. La campagne de reconstruction dure quatre ans.

**Le LHN de l'Église-Anglicane-St-George's** (Halifax, Nouvelle-Écosse) Cette église circulaire est érigée à partir de 1800. Le 2 juin 1994, un incendie vient lourdement endommagé 40% du bâtiment. Une campagne de financement, soutenue par la volonté locale, s'organise tout de suite après l'incendie. C'est vraiment le désir de la communauté qui donne l'impulsion initiale au projet de reconstruction des parties manquantes de l'église. Heureusement, des relevés précis de l'église existent et servent de base au travail. Le travail de reconstruction dure six ans.



**Lieu historique national  
de l'Église-Anglicane-St.-John's  
2001 – après l'incendie  
Image de Parcs Canada**



**Lieu historique national  
de l'Église-Anglicane-St.-John's  
Vers 2010  
Image de Parcs Canada**

### **Les années 2000 à aujourd'hui, la réhabilitation**

Au Canada, qui est alors un exemple d'équilibre budgétaire pour les autres pays, c'est tout d'abord une période faste au plan patrimonial avec une initiative nationale soutenue à la fois par les gouvernements fédéral, provinciaux et territoriaux. Cette initiative permet la mise en place d'un répertoire des lieux patrimoniaux nationaux et la création d'un fonds de financement pour les projets de conservation touchant des édifices commerciaux patrimoniaux. Pour juger de la recevabilité des projets de conservation, on édite un guide de conservation intitulé *les Normes et les lignes directrices pour la conservation des lieux patrimoniaux au Canada*.

Cependant, cette initiative est rapidement rattrapée par une morosité économique qui va venir mettre un frein à l'investissement majeur dans le patrimoine et la culture. Une certaine activité va être maintenue mais à l'intérieur d'une enveloppe budgétaire réduite.

Plus récemment, avec la montée d'une pensée patrimoniale inscrite dans la mondialisation, on voit aussi le thème du rôle que jouent les bâtiments historiques au sein de leur communauté respective prendre le pas sur d'autres types de considération.

L'accent de conservation est aujourd'hui davantage mis sur l'usage, la revitalisation de ces lieux de mémoire afin qu'ils puissent continuer de jouer un rôle important au sein des communautés où ils ont vu le jour. L'ancienne emphase misant sur la réplique historiquement parfaite a évolué vers un respect de la valeur patrimoniale à l'intérieur d'un cadre changé où l'édifice peut revivre à travers un usage différent de celui d'origine.

Parcs Canada n'a plus, depuis maintenant des années, entrepris de vastes chantiers de reconstruction dans ses lieux administrés. Jusqu'à récemment, Parcs Canada avait d'ailleurs peu eu l'occasion de procéder à des travaux de conservation dans les lieux historiques qu'il administre. Cette situation a évolué récemment grâce à l'octroi par le gouvernement canadien d'un montant substantiel afin que Parcs Canada procède à des travaux de conservation sur ses ressources culturelles; cependant, il est clair que Parcs n'envisage plus aujourd'hui de procéder à des reconstructions à proprement parler.

L'exemple choisi pour représenter les années 2000 à aujourd'hui n'est pas un projet de Parcs Canada comme tel mais un projet pour lequel Parcs a fourni de précieux avis professionnels.

### **Un exemple des années 2000 à aujourd'hui, la réhabilitation**

**Le LHN du Manège-militaire-Voltigeurs-de-Québec** (Québec, Québec) Construit en 1885 par l'architecte Eugène-Étienne Taché pour servir de manège à la milice stationnée à Québec, ce bâtiment de style château a été lourdement endommagé par un incendie en avril 2008. Une vaste consultation publique nationale conduite dans les mois ayant suivi l'incendie a confirmé l'attachement de la population à ce bâtiment tout en ouvrant la porte à sa modification pour rencontrer les besoins du XXI<sup>e</sup> siècle. La reconstruction de ce dernier allait donc avoir lieu, pas selon les plans d'origine mais plutôt en inscrivant le bâtiment à l'intérieur d'un cadre social auquel il pourrait contribuer de façon accrue. Ainsi, en façade, le Manège projettera toujours une stature de château comme le bâtiment d'origine mais son intérieur ainsi que sa façade arrière seront modifiés

afin d'accueillir de nouvelles fonctions et d'offrir une possibilité d'ouverture sur les Plaines d'Abraham, le terrain adjacent au Manège.



**Lieu historique national du Manège-militaire-Voltigeurs-de-Québec, Mai 2008  
Image de Parcs Canada**

## **Conclusion**

Il est clair qu'aujourd'hui la question de la reconstruction d'édifices historiques comprend une dimension affective et d'attachement populaire qui n'était pas si présente lorsque Parcs Canada a réalisé ses premiers chantiers majeurs de reconstruction. Un autre facteur indéniable est le coût économique que représente ce genre de projets. Pour la Couronne, il est important de pouvoir justifier du bon usage de l'argent des contribuables lorsque des investissements sont faits et ce bien que l'on croit à la valeur irremplaçable des biens patrimoniaux.

De façon générale, compte-tenu de l'évolution de la pensée en conservation et du contexte économique, social et culturel dans lequel nous évoluons, il est peu probable que Parcs Canada renoue un jour avec les projets de reconstruction d'envergure. Il y aura bien sûr encore des occasions où Parcs Canada s'impliquera dans des projets de reconstruction, peut-être même à l'intérieur d'un projet de restauration, mais il est plus probable que nous verrons surtout et avant tout des projets de réhabilitation être réalisés.

Une autre solution intéressante à considérer à la reconstruction d'édifices disparus et qui est également promue par Parcs est la réalisation de relevés patrimoniaux. En effet, de tels relevés permettent, même après la disparition d'un lieu, d'y avoir accès par le biais de moyens électroniques et visuels contemporains.

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## **4.8 RECONSTRUCTION IN THEORY AND PRACTICE IN PARKS CANADA (ENGLISH VERSION)**

**George Green**, vice-président/ Vice President, Direction générale de la conservation et de la commémoration du patrimoine/ Heritage Conservation and Commemoration Directorate, Parcs Canada/ Parks Canada

### **Introduction**

By way of a brief introduction, I would like to present two major elements that explain the theory and practice of reconstruction at Parks Canada from 1930 to the present. For one, Parks Canada has been influenced over the years by the major theories of conservation that developed and circulated first in Europe, then in America, and later throughout the world. The other is that a reconstructed building is intended to support the interpretation and communication of Canada's history. It is therefore fair to say that the buildings reconstructed by, or under the influence of, Parks Canada are often the result of a two-pronged effort: both conservation and interpretation. Moreover, in a presentation on the theory and practice of reconstruction at Parks Canada, we cannot ignore the major economic, social and political changes that have marked the country's history, and influenced decision-making within the Agency

### **1930-1950 – The “museum” model and the military era**

Most of the early reconstructions at Parks Canada were initiated by members of the Historic Sites and Monuments Board of Canada. The Board was established in 1919 and the first properties were acquired shortly thereafter. The first reconstructions undertaken by Parks Canada in the period from the 1930s to the 1950s were highly influenced by the great European, and later American, conservation theorists.

By the time Parks Canada started working on its first reconstructions, two of these great conservation theorists, Eugène Viollet-le-Duc (1814-1879), in France, and John Ruskin (1819-1900), in Great Britain, had both greatly contributed to the advancement of the thinking on the conservation and reconstruction of historical buildings. Their theories, however, were almost completely diametrically opposed to one another.

Viollet-le-Duc promoted large-scale reconstruction for the purposes of restoration, but in a form of restoration motivated by the art of the beautiful and “what should be” rather than by an accurate reflection of what the original historic building had actually looked like.

Ruskin, however, took a more romantic and modest view towards the restoration of an historic building, saying “it is impossible, as impossible as to raise the dead, to restore anything that has ever been great or beautiful in architecture.” For Ruskin, preservation had to take precedence over both restoration and reconstruction.

In 1933, Colonial Williamsburg opened its doors in the United States. Largely financed by business magnate J.D. Rockefeller, this recreated town brought America’s colonial past to life. The capital of Colonial Virginia was restored to its former splendour through the reconstruction of buildings that had disappeared and by the restoration of buildings that still existed. The site quickly became a popular attraction.

In the early 1930s, Canada was, mired in a deep social and economic crisis. The Great Depression left many workers with little chance of finding employment and with a diminished social and cultural life. In response, the Canadian government looked for ways to stimulate the economy. One solution was creating new construction projects, which in turn would generate jobs, stimulate tourism and revitalize the economy. Parks Canada played an important role by initiating major building projects that encouraged the reconstruction of historic buildings.

These reconstructions were often conceived as beautiful and suitable shells in which to present collections of objects, serving, as a museum of sorts for the artefacts or objects. At the time, Parks Canada owned many military structures, and it was these buildings that first received attention from government officials.

Many of these early reconstructions were promoted by local historians and archaeologists who did much of the historical research that laid the initial groundwork. Frequently, this information was incomplete and reconstruction decisions were made based on what was “most likely” rather than being guided by historical accuracy.

### **A few examples from 1930-1950 – the “museum” and the military era**

**Fort Anne NHS** (Annapolis Royal, Nova Scotia) The original structure dates from the 17th century and was built during the French Regime. This site was acquired by the Dominion of Canada

in 1917 and became the country's first national historic site. In 1934–1935, the British Officers' Quarters were restored to the point that today this building is considered to be fully reconstructed.

**Fort York NHS** (Toronto, Ontario). This fort was originally built by the British army in the late 17th century. Reconstruction started in 1932 and although it is not owned or managed by Parks Canada, the fort received substantial financial assistance and professional expertise from the Agency. The rampart wall was reconstructed in stone, rather in wood, as was originally the case, because it “would create more jobs.”

**Fortress of Louisbourg NHS** (Louisbourg, Cape Breton, Nova Scotia). This fortress was founded by the French in 1713 and destroyed in 1760 by British military engineers after being besieged and captured. In the 1930s, Parks Canada acquired some of the land on which the old fortified town had stood and, in 1940, a national historic park was created. Over the decades that followed, various reconstruction campaigns brought the fortress back to life again, illustrating everyday life during the years 1744–1750. A total of 65 buildings were reconstructed, including the imposing King's Bastion, and some 20 small buildings or secondary structures were reconstituted (pigeon coops, gates, etc.). Louisbourg is perhaps the best known of Parks Canada's reconstructed sites.



**Fort Anne National Historic Site  
Image Parks Canada**



**Fortress of Louisbourg National Historic Site  
Image Parks Canada**

### **1950-1960, the “open-air museum”**

With the start of the Second World War, activity declined until the 1950s, when the economy rebounded and cultural life blossomed again. The post-war period was an exciting time, and hopes for a strong economy and a rich social and cultural life were reborn. The country wanted to stand tall again.

At Parks Canada, the concept of building reconstruction became broadly based on the idea that it could be used to interpret and communicate the country's history to visitors. It was also a time where the potential for tourism played a major role in the interpretation of a heritage site. With the upcoming 100<sup>th</sup> anniversary of Confederation, this was also a period of resurging patriotism for Canadians.

In concrete terms, it was the pioneer village formula that became the ground-breaking model. One of the best known examples of this style is Upper Canada Village which opened in 1961 reproducing 1860s village life. Popular with the public, open-air museums offered visitors an immersive experience where they could relive a period in history surrounded by built elements, landscapes and activities.

These projects were judged on their regional development potential, and not solely on local interest. Professional staff at Parks Canada grew during this time and provided expertise and leadership, replacing local historians and archaeologists. Research became central to the work of recreating the sites; architectural, historical and archaeological information became the domain of professional researchers. Facts were stringently checked and historical accuracy was the goal.

Among experts, ever increasing care was being taken not to blur the lines between conservation and interpretation, and the two began to diverge into distinctly separate disciplines. The heritage vocabulary became richer, and heritage thinking and doctrines become more detailed and consistent. At the international level, the Venice Charter was adopted by ICOMOS in 1965. This document provided a basis for professionalization of the architect/conservator as well as for the role of the curator, a role it continues to occupy today.

### **A few examples from 1950-1960, the “outdoor museum” era**

**Fort George NHS** (Niagara-on-the-Lake, Ontario). Fort George plunges visitors back into the volatile early years of the 19th century, when the Niagara region was a hot spot for conflict with British soldiers and Upper Canadians defending their territory against American troops. Little survived of the fort's original historic fabric but reconstruction was possible due to the surviving planning documents of the Royal Engineers' The entire complex was rebuilt: the fort itself and the quarters inside, the palisades and gates, the dry ditches, the bastions and the earthworks.

**Fort Langley NHS** (Fort Langley, British Columbia). This conservation and reconstruction project was the result of a partnership between the federal and provincial governments, and the



reopening of the site coincided with British Columbia's centennial in 1958. A few original buildings that had been preserved were restored, and missing buildings were reconstructed to complete the site.



**Fort George National Historic Site  
Image Parks Canada**



**Fort Langley National Historic Site  
Image Parks Canada**

### **1970-1990 – restoration and interpretation**

1970s-1980s were marked by several major political events that affected Canada drastically, including the Vietnam War and the oil crisis at an international level, and the October Crisis and the Quebec Referendum nationally. Despite the economic and social implications, this period is considered to have been relatively stable.

In 1976, a major event in terms of heritage conservation occurred when Canada became a signatory to the World Heritage Convention and assumed the responsibility of applying the highest standards to its conservation activities.

The doctrine of conservation had evolved in terms of what constitutes a historic structure, and historic restorations became an exemplary practice – period materials were used, the techniques of period artisans were reproduced accurately and authenticity became paramount when undertaking restoration and rebuilding work.

Similarly, interpretation became more intellectual; its messages were refined and new methods and mediums were emphasized so it would be more successful.

At this time, Parks Canada carried out painstaking excavations at its sites, stabilized the artefacts found and re-buried them for their protection. If replicas were created for interpretation requirements, these were installed far from the preserved remains. Finally, interpretation was also done through in ways other than complete reconstruction, for example through building an evocative space.

During this time, Parks Canada established a policy for managing its cultural resources and created the first tools for managing these heritage assets. The concept of commemorative integrity came into being and was applied to the historic sites that Parks administered. Parks Canada refined its understanding of its cultural resources by identifying those that were of national historic importance and those that have other historic value. A first code of practices identified best practices and gave a clearer framework to conservation activities. In addition, employing Management plans, which included broad conservation guidelines, became common practice in sites administered by Parks Canada.

### **A few examples, 1970-1990**

**L'Anse-aux-Meadows WHS and NHS** (Newfoundland and Labrador). This is the oldest known site of European settlement in North America (dating from around the year 1000). From 1961 to 1976, over many excavations, the archaeological remains from the original Viking explorers were painstakingly excavated, then stabilized and reburied. Parks then reconstructed three replica Viking huts, but situated them away from the reburied archaeological remains

**Forges du Saint-Maurice NHS** (Trois-Rivières, Quebec). This site is considered to be the first industrial site in Canada, dating back to the forging of cast iron and steel in the 1730s. From 1973 to 1979, Parks Canada undertook major archaeological excavations. The interpretation method used at the Forges du Saint-Maurice departed from what Parks Canada had used up to that point - rather than completely rebuilding the missing portions of the Blast Furnace and the Big House, structures similar in size were built to evoke the missing sections. The visitor was therefore required to consider the whole space and to visualize it in three dimensions, taking inspiration from the remaining structure. With this method, Parks avoided leading the visitors astray, ensuring that there was no possibility of confusing the authentic original with the new and contemporary.



**L'Anse aux Meadows, World Heritage Site and National  
Historic Site  
Image Parks Canada**



**Forges du Saint-Maurice  
National Historic Site  
Image Parks Canada**

### **1990s-2000s – questioning**

In 1992, Parks Canada organized, under the impetus of Christina Cameron, a national conference on reconstruction. Time and experience had led conservation professionals to question themselves about the impacts of reconstruction.

Many subjects were debated during this conference, including the alignment between the concept of reconstruction and the policy of managing cultural resources that Parks had now established, and became increasingly clear that the real purpose of a reconstruction is its quality as an object of interpretation. We were also questioning the financial cost of reconstructions, especially within the country's present poor economic situation. There was also the question of aging reconstructions, since Parks was then facing the first generations of original reconstructions requiring maintenance and repair work. So what was to be done? Preserve them? Restore them? And, if we acted, at what cost and according to what principles? The last point studied was alternative reconstruction methods.

The most significant take-away from this conference was the perspective on the fundamental rationale for reconstruction. With few exceptions, Parks Canada leaned towards no longer carrying out or recommending large-scale reconstructions as had been practiced in previous decades.

Furthermore, at the international level, there were serious questions about authenticity. In 1994, the UNESCO Nara document on authenticity re-launched intellectual discussion on many conservation practices, including historic reconstructions. This debate greatly fuelled the theoretical and practical questioning of conservation at Parks Canada.

### **A few examples from the 1990s-2000s**

The two examples presented here are not projects in which Parks Canada was the project manager, but rather projects that were partly funded and supported by professional advice from Parks.

**St. John's Anglican Church NHS** (Lunenburg, Nova Scotia) On November 1, 2001, a fire seriously damaged this beautifully built wooden church. As in the previous example, a funding campaign for the restoration and reconstruction of the church developed quickly with the support of a community united in its desire to see this local treasure resurrected. The necessary carpentry expertise and recreation of wooden buildings was still present in this community, and there were also detailed heritage surveys that allowed a faithful reconstitution of the elements of carpentry and joinery that had disappeared. The reconstruction campaign lasted four years.

**St. George's Anglican Church NHS** (Halifax, Nova Scotia) This round church was built in 1800. On June 2, 1994, a fire heavily damaged 40% of the building. A funding campaign, supported by local charity, was organized immediately after the fire. It was the will of the community that gave the initial impetus to rebuild the missing parts of the church. Fortunately, precise surveys of the church were available and used as a basis for the work. The reconstruction work lasted six years.



**St. John's Anglican Church National Historic Site  
2001 – after fire  
Image Parks Canada**



**St. John's Anglican Church National Historic Site  
Around 2010  
Image Parks Canada**

### **2000s - Present, rehabilitation era**

In Canada, this was a heady period for heritage, with a national initiative supported by the Federal, Provincial and Territorial governments. This initiative allowed for the implementation of a Canadian Register of Historic Places and the creation of a fund for conservation projects affecting heritage commercial buildings (Commercial Heritage Properties Incentive Fund [CHPIF]). A guide

entitled the *Standards and Guidelines for the Conservation of Historic Places in Canada* was used to judge the eligibility of conservation projects. Unfortunately, this initiative was quickly caught by an economic downturn that would affect major investments in heritage and culture. Some activity was maintained, but within a reduced funding envelope.

More recently, with the rise in heritage-related thinking in a globalized context, we also see the significance of the role played by historic buildings for their communities take precedence over other considerations.

The focus of conservation is today much more on the use and revitalization of these memorial sites so they can continue to play an important role in the communities in which they were built. The old emphasis on perfect historic reconstructions has developed into a respect for heritage value, even if a building's use has changed from its original intention.

Parks Canada has not initiated large reconstructions in the sites it administers in years. Until recently, Parks Canada also had little opportunity to carry out conservation work in these historic sites. This situation has recently changed because of the Government of Canada's substantial grant allowing Parks Canada to proceed with conservation work on its cultural resources.

The example chosen to represent the 2000s to today is not a Parks Canada project, but a project for which the Agency provided valuable professional advice.

### **An example from the 2000s to today, rehabilitation**

**Voltigeurs de Québec Drill Hall NHS** (Québec, Quebec). Built in 1885 by architect Eugène-Étienne Taché to serve as the armoury for the militia of Québec, this château-style building was heavily damaged by a fire in April 2008. A wide national public consultation took place in the months following the fire and confirmed the population's attachment to this building while acknowledging potential modifications to meet 21<sup>st</sup> century standards. The reconstruction of this building was, therefore, not based on original plans, but on fitting the building into a social framework to which it could better contribute. Thus, in its façade, the Armoury would still project an image of a château like the original building, but its interior and rear façade would be modified to meet new functions and provide a possibility of an opening out onto the historic Plains of Abraham, the area adjacent to the Armoury.



**Voltigeurs de Québec Drill Hall National Historic Site, May 2008**  
**Image Parks Canada**

## **Conclusion**

It is clear today that the question of the reconstruction of historic buildings includes an emotional and popular aspect that was not present when Parks Canada carried out its first major reconstruction works.

Another undeniable factor is the economic cost of these types of projects. Having a justifiable expense line remains a key point for any government organization.

The possibility of unlimited funds aside, given the evolution of thinking in conservation and the economic, social and cultural context in which we operate, it is unlikely that Parks Canada would ever return to large-scale reconstruction projects. There will, of course, still be occasions in which Parks Canada will be involved in reconstruction projects, but it is more likely that we will see first and foremost rehabilitation projects take place.

An interesting reconstruction alternative to consider and one that will be promoted by Parks Canada, is using contemporary electronic and visual means to provide access to a site even after it has long disappeared.

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**Session 4: Les perspectives en évolution à la reconstruction dans le système du patrimoine mondial**

**Changing attitudes to reconstruction in the World Heritage system**

**Président/ Chair: Michael Turner**, professeur émérite/ Professor Emeritus, Bezalel Academy of Arts and Design, Jerusalem

**Rapporteur session 4: Patrick Brown**, étudiant/ student, Willowbank School for Restoration Arts



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**Photo: Mardjane Amin**

**4.9 THE INFLUENCE OF THE INTANGIBLE HERITAGE DISCOURSE ON WORLD HERITAGE ATTITUDES TO RECONSTRUCTION**

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## **INTRODUCTION**

The present paper considers the growing importance of intangible heritage in the international cultural heritage conservation discourse and its impact on World Heritage attitudes to reconstruction. It is based on the author's Ph.D. thesis on *Tracing change in World Heritage: the recognition of intangible heritage* (Herrmann 2015). The paper has three main parts. First, an outline is given of what is meant by intangible heritage discourse. Then, influences of this discourse on World Heritage and changing attitudes to reconstruction are presented. In conclusion, the main outcomes are summarized.

## **THE INTANGIBLE HERITAGE DISCOURSE**

The intangible heritage discourse means the ways in which intangible heritage has been recognized and understood in international cultural heritage conservation over time. For this purpose, three discourses and related documents have been analyzed, that is, a UNESCO, an ICOMOS, and a scientific discourse (Herrmann 2015, chapter 3). In this paper, discussions on intangible heritage in UNESCO and ICOMOS and their influences on World Heritage attitudes are considered from the late 1970s to the early 2000s. Results from the scientific discourse have informed the re-theorization of cultural heritage to consider intangible heritage.

While specific periods and their characteristics are looked at in more detail later, it is important to note at this point that a major change occurred in the late 1980s and early 1990s with regard to conceiving cultural heritage. An anthropological approach was added to a historical one. It re-positions the understanding of tangible and intangible heritage within the concept of cultural heritage. What was viewed separately before has come to be understood as an expression of the dynamic relationship between people and place. Heritage places are constituted of various combinations of tangible and intangible attributes, that is, a tangible-intangible continuum. Given the focus on the human component, heritage values are viewed to be attributed by people and are thus inherently immaterial. With this understanding of an enlarged concept of cultural heritage in mind, the following section looks at changing World Heritage attitudes towards reconstruction.

## **INFLUENCES ON WORLD HERITAGE ATTITUDES TO RECONSTRUCTION**

Three time periods have been identified: first, the period preceding the change which is characterized by a predominance of a historical and material approach to cultural heritage and



specifically World Heritage; second, the introduction of the anthropological approach to cultural heritage and with it the recognition of intangible heritage and intangible attributes in the late 1980s and early 1990s; and third, the period following this change, which saw the increasing consideration and implementation of the intangible dimension.

### **Introducing the test of authenticity and the material approach**

The debate on reconstructions is closely linked to the changing concept of authenticity. Authenticity entered World Heritage in the late 1970s as a replacement word for integrity. The World Heritage Convention does not use the term authenticity. The informal consultation meeting on the implementation of the 1972 *Convention concerning the Protection of the World Cultural and Natural Heritage*, which took place in Morges in 1976, proposed that properties considered for inscription on the World Heritage List should meet the criteria of integrity and unity (UNESCO 1976, p.2). These criteria are based on an ICOMOS proposal, which links them to “setting, function, design, materials, workmanship and condition” (UNESCO 1976, annex III). Except for function and condition these aspects found their way into the first definition of authenticity included in the 1977 version of the *Operational Guidelines for Implementation of the World Heritage Convention*. Cultural properties “should meet the test of authenticity in design, material, workmanship and setting” when considered for inscription (UNESCO 1977, para.9).

The early approach to authenticity in World Heritage is based on a Western conservation ethos and the idea of historic monument as defined in the 1964 *International Charter for the Conservation and Restoration of Monuments and Sites*, also known as the Venice Charter. In line with the Venice Charter, authenticity predominantly referred to the genuineness or truthfulness of a property’s physical fabric. Restoring a building aims at preserving the “aesthetic and historic value of the monument and is based on respect for original material and authentic documents” (ICOMOS 1964, art.9). The Charter states moreover that restoration must respect the “valid contributions of all periods to the building of a monument” (ICOMOS 1964, art.11). Physical modifications of historical or artistic value were also recognized in an amendment to the test of authenticity in the Operational Guidelines of 1977:

Authenticity does not limit consideration to original form and structure but includes all subsequent modifications and additions over the course of time, which in themselves possess artistic or historical values. (UNESCO 1977, para.9)

The amendment, however, immediately became the focal point of controversy in the Committee and led to the recognition of what is called here immaterial truthfulness.

### **The Historic Centre of Warsaw, reconstruction, and the authenticity of historical associations**

In 1978, when Poland nominated the historic center of Warsaw for inscription on the World Heritage List, ICOMOS expressed its doubts on the site's authenticity as it was basically a reconstruction executed in the second half of the 20th century (ICOMOS 1978, p.1). Michel Parent, at the time head of the Delegation of France and Rapporteur for the World Heritage Committee, who had been invited to reflect on clarifying the criteria for inscription, generally refused the inscription of reconstructions regardless of their quality (UNESCO 1979a, p.19-20). He acknowledged, however, that Warsaw could be an exception based on "the exceptional historical circumstances surrounding its resurrection" (UNESCO 1979a, p.19). He raised the question whether history and not art could be used to justify inclusion of a reconstruction. Following this argument, ICOMOS recommended inscription on the basis that the historic center was "an exceptional example of reconstruction" and "a symbol [made] by the patriotic feeling of the Polish people," thus combining criteria (ii) and (vi) (UNESCO 1979b, annex II). Stating that the site's authenticity was associated with the unique "global reconstruction of a sequence of history," this evaluation was repeated in 1980 and the property subsequently inscribed in the List (ICOMOS 1980, p.2). The site's authenticity did not merely refer to the genuineness of the physical fabric, but to the process of reconstruction and the truthfulness of an associated, historical meaning.

To avoid future inscriptions of reconstructed sites, the Committee decided to make authenticity a *condition sine qua non* as well as to drop the second part of the definition and to replace it by the following amendment in parenthesis:

The Committee stressed that reconstruction is only acceptable if it is carried out on the basis of complete and detailed documentation on the original and to no extent on conjecture. (UNESCO 1980, para.18.b)

This idea has been maintained until today. It was intended to ensure that nominated properties responded to the concept of authenticity mostly in a material sense.

A similar application of authenticity in relation to criterion (vi) can however be found in the case of another inscription shortly after Warsaw, thus demonstrating the inconsistent application of the test of authenticity. An ICOMOS evaluation dated September 1983 proposed inscription of the

reconstruction of Rila Monastery on the basis of criterion (vi) as a symbol of the 19th century Bulgarian Renaissance (ICOMOS 1983). ICOMOS did not comment on the site's authenticity. Though acknowledging that some criteria and the test of authenticity posed problems of interpretation, the Committee inscribed the site (UNESCO 1984, pp.5-6). The decision was taken despite the fact that criterion (vi), which referred to historical associations and their values, had been tightened up in 1980. Rila Monastery is one of the eleven sites that are inscribed on the World Heritage List based on criterion (vi) alone. Two of these sites are reconstructions—Rila and Mostar, which will be addressed later.

### **The anthropological approach to cultural heritage, the authenticity of intangible attributes, and the 1994 Nara Document on Authenticity**

A major change was happening in the 1980s and early 1990s in international cultural heritage conservation with regard to conceiving cultural heritage. In 1982, for the first time in an international instrument, UNESCO acknowledged that cultural heritage was constituted of the tangible and the intangible. The *Mexico City Declaration on Cultural Policies* states that “the cultural heritage of a people includes...both tangible and intangible works through which the creativity of that people finds expression: languages, rites, beliefs, historic places and monuments, literature, works of art, archives and libraries” (UNESCO 1982, para.23). With the concern for different materials, types, and characteristics of heritage, the focus shifted towards maintaining dynamic processes. In 1994, an anthropological was added to a folkloristic approach to intangible heritage and the inseparability of the tangible and intangible heritage was stressed. The emphasis on the human component found full realization in the 1993 *Living Human Treasures* program, which aimed at protecting tradition bearers themselves. A focus on processes that give form to the physical fabric can also be traced in the ICOMOS discourse. Since the late 1970s, the tradition of regularly dismantling and reconstructing wooden structures in Japan was repeatedly debated. Discussions led to the reexamination of the concept of authenticity and the merging of the ICOMOS and World Heritage discourses in the early 1990s that culminated in the 1994 Nara Conference on Authenticity.

At the World Heritage Committee session in 1992, two World Heritage properties and their state of conservation brought attention to other approaches to authenticity; Japan's conservation work at Kathmandu Valley in Nepal, which involved dismantling and rebuilding, was criticized and the deterioration of the wooden church structures at Kizhi Pogost in the Russian Federation raised

reflection on how to properly deal with their conservation (Cameron and Inaba 2015). The Committee recommended that the test of authenticity should be critically evaluated in view of its possible revision. This was supported by the fact that the Committee inscribed the Buddhist Monuments in the Horyu-ji Area as masterpieces of wooden architecture and the earliest Buddhist monuments in Japan in 1993. The ICOMOS evaluation notes that conservation interventions of wooden structures involved dismantling and reconstruction of specific elements and that authenticity in workmanship was secured by paying special attention to “the use of traditional tools and techniques in conservation work” (ICOMOS 1993, p.4).

Japan, which had become signatory to the World Heritage Convention in 1992, agreed to host an expert meeting on authenticity. The anthropological approach to cultural heritage, which considers both tangible and intangible heritage, is reflected in the meeting’s outcome, that is, the 1994 *Nara Document on Authenticity*. In November 1994, international experts met in Nara to discuss authenticity against the backdrop of acknowledging diversity. The experts gave special attention to “exploring the diversity of cultures in the world and the many expressions of this diversity, ranging from monuments and sites through cultural landscapes to intangible heritage” (UNESCO 1994, p.2). The Nara Document highlights that judgments of value and authenticity depend on “the nature of cultural heritage, its cultural context, and its evolution through time” (ICOMOS 1994, para.13). Values, moreover, lay at the very heart of heritage; they are attributed to heritage and manifest in tangible and/or intangible “information sources” (ICOMOS 1994, para.9). These information sources include:

form and design, materials and substance, use and function, traditions and techniques, location and setting, and spirit and feeling, and other internal and external factors. (ICOMOS 1994, para.13)

They consist of “all material, written, oral and figurative sources which make it possible to know the nature, specifications, meaning and history of the cultural heritage” (ICOMOS 1994, appendix 2). Authenticity as defined by the Nara Document refers not simply to the physical fabric, but also to intangible aspects such as use and function, traditions, and spirit. Although certainly groundbreaking, the principles of the Nara Document were not immediately integrated in a revised test of authenticity.

## **The growing recognition of intangible heritage, different approaches to authenticity, and reconstruction as cultural tradition**

The late 1990s and early 2000s saw an increased debate on intangible heritage in international cultural heritage conservation. The UNESCO discourse is of particular importance in this regard. The need was expressed to develop a new standard-setting instrument for the protection of the intangible heritage. With the support of the Japanese Director-General of UNESCO Koïchiro Matsuura the 2003 *Convention for the Safeguarding of the Intangible Cultural Heritage* was developed, following and integrating the *Proclamation of Masterpieces of the Oral and Intangible Heritage of Humanity* established in 1998. A heightened discourse on intangible heritage is also visible in ICOMOS, particularly in the early 2000s and with regard to African heritage. The period is characterized by a desire to explore the various facets of the intangible heritage and its link to the tangible.

Also in World Heritage discussions aimed at further investigating as well as implementing the revised concept of authenticity, which considers the intangible. Discussions revolved essentially around two approaches to authenticity, one linked to the European conservation ethos and the other representing other cultural views, such as those from Japan, the African context, Australia, and the Pacific region. While the first is “indissolubly linked to the fact that the state of that society in which [historic monuments]...were born...has ceased to exist and will never recur again,” the other “relates to the many other different places, of World Heritage value, which are living sites, with great spiritual value...and which may require non-traditional treatment (or lack of it) to conserve their value” (UNESCO 1998a, p.8). A revised test of authenticity that was reconsidered in the light of the different criteria for assessing the Outstanding Universal Value of cultural heritage should be relevant also to living cultures or when continual rebuilding was part of the actual significance of a site (UNESCO 1998b, p.21). The proposal was however abandoned in the early 2000s (Herrmann 2015, p.232-233). Instead, the *Nara Document on Authenticity* was included in the 2005 version of the Operational Guidelines. The strengthened position of intangible attributes within the assessment of Outstanding Universal Value led to a favorable evaluation of two reconstructions on the World Heritage List.

Despite the fact that reconstructions were still justified only “in exceptional circumstances,” the revision of the test of authenticity facilitated the inscription of the Old Bridge Area of the Old City of Mostar in Bosnia and Herzegovina on the basis of criterion (vi) alone (UNESCO 2005a,

para.86). Originally built during the 15th to 20th centuries, the site had been destroyed in the 1990s (ICOMOS 2005, p.178). The World Heritage property for the most part represents a reconstruction, which was undertaken under the auspices of UNESCO and the World Bank (Cameron 2008, p.22). Previous nominations of the site had been deferred by the Committee given the fact that Warsaw should remain an exception. In 2005, ICOMOS stated that in the light of the new qualities for testing authenticity, as stipulated in the 2005 Operational Guidelines, the conclusive assessment of the site's authenticity was more positive (ICOMOS 2005, p.181). Attributes not only included material evidence but also intangible elements, such as spirit and feeling. ICOMOS noted with regard to the property's associated historical significance:

...this reconstruction of fabric should be seen as being in the background compared with restoration of the intangible dimensions of this property, which are certainly the main issue concerning the Outstanding Universal Value of this site. (ICOMOS 2005, p.181)

Given the site's primary symbolic value, inscription was proposed exceptionally based on criterion (vi) alone (UNESCO 2006, p.192). The Committee included Mostar for its intangible value:

With the 'renaissance' of the Old Bridge and its surroundings, the symbolic power and meaning of the City of Mostar—as an exceptional and universal symbol of coexistence of communities from diverse cultural, ethnic and religious backgrounds—has been reinforced and strengthened, underlining the unlimited efforts of human solidarity for peace and powerful co-operation in the face of overwhelming catastrophes. (UNESCO 2005b, p.141)

While the inscription of Mostar reflects an increased appreciation of an associated intangible dimension and its value, it certainly also provides evidence of the incoherence of Committee decisions.

Another inscription that exemplifies the influence of the intangible heritage discourse on reconstruction attitudes in World Heritage is the Tombs of Buganda Kings at Kasubi in Uganda, included in 2001. The site is the major spiritual centre for the Baganda, the local people, where traditional and cultural practices have been preserved (ICOMOS 2001, p.84-85). Four royal tombs lay within the Muzibu Azaala Mpanga, the main building, which is circular and surmounted by a dome. It is a major example of an architectural achievement in organic materials. The site's main significance lays, however, in its intangible associations and attributes of belief, spirituality, continuity and identity, which can be found not only in criterion (vi) (Herrmann 2015, p.225-227; ICOMOS 2001, p.84). In March 2010, a fire devastated the Muzibu Azaala Mpanga building. It was subsequently put on the List of World Heritage in Danger (UNESCO 2010a, p.104). The expert

mission evaluating the site's state of conservation concluded that the building should be reconstructed as its function was maintained (State of conservation). The property's authenticity had in fact been defined with regard to its intangible associations:

The authenticity of the Tombs of the Kings of Buganda at Kasubi is reflected in the continuity of the traditional and cultural practices that are associated with the site...Although the authenticity of the site has been weakened by the loss to the fire of the main tomb structure, the building's traditional architectural craftsmanship and the required skills are still available to allow it to be recreated. This factor, coupled with the extensive documentation of the building, will allow an authentic renewal of this key attribute. (UNESCO 2010b, p.6)

The reconstruction should however not be hastened as well as be seen as an educational and training opportunity (State of conservation). The property's Outstanding Universal Value is linked to the constant renewal of building practices and its authenticity can be found in the design, associated techniques, and use of the site.

## **CONCLUSION AND MAIN OUTCOMES**

Changing World Heritage attitudes to reconstruction are closely linked to the introduction of the anthropological approach to cultural heritage and with it the growing recognition of intangible heritage in international cultural heritage conservation. UNESCO's discourse on intangible heritage that culminated in the 2003 Intangible Cultural Heritage Convention is particularly important in this regard. An increasing consideration of intangible heritage can however also be traced in the ICOMOS discourse. Here, intangible heritage is theorized with regard to the built heritage or sites in general. The anthropological approach focuses on the human component and the relationship between people and their environment. The notion of intangible heritage takes on two conceptual dimensions: first, values are attributed by people and are thus inherently intangible and second, places are constituted of tangible and intangible attributes.

Three time periods have been identified in response to the intangible heritage discourse and for changing World Heritage attitudes to reconstruction. The different attitudes are particularly visible in the changing approach to authenticity. In the 1970s and early 1980s, a Western conservation ethos and the idea of historic monument prevailed. Since the late 1970s, intangible heritage in terms of historical associations and their authenticity have been used to justify inscription of reconstructions on the World Heritage List. The process of reconstruction in combination with the truthfulness of an associated symbolic meaning was recognized, for example, in the case of Warsaw.

In the late 1980s and early 1990s, the anthropological approach to cultural heritage was introduced, and with it the notion of intangible heritage. Since then, intangible heritage as information sources or attributes have been used to justify the authenticity of reconstructions. The idea of intangible attributes in terms of living, cultural associations was introduced, amongst others, through recognizing the Japanese tradition of dismantling and rebuilding certain wooden elements and the notion that reconstruction is a cultural tradition closely linked to the conservation of the built heritage. The time following the change is characterized by the exploration and implementation of concepts. The growing recognition of intangible heritage in the late 1990s and particularly early 2000s has strengthened the role of intangible attributes in World Heritage and broadened the debate on their use in relation to reconstruction. Does the cultural belief system necessitate reconstruction? What is the relationship between reconstructing and remembering? The case of the Tombs of Buganda Kings at Kasubi illustrates the interdependence between the authenticity of the tangible and the intangible. The continued existence of living traditions associated with the site, which are recognized not only through criterion (vi) but also other criteria, and the resurrection of building techniques were used to justify reconstruction. A case such as this raises the question of the authenticity of the intangible heritage and its assessment.

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#### **4.10 PHILOSOPHICAL DEBATE ON CONSERVATION APPROACHES TO THE BAMIYAN BUDDHAS IN AFGHANISTAN**

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**Photo : Mardjane Amin**



**Mechtild Rössler**  
**Photo : Mardjane Amin**

#### **4.11 RECENT DECISIONS OF THE WORLD HERITAGE COMMITTEE IN SUPPORT OF RECONSTRUCTION**

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##### **1. Introduction**

Since the first sessions of the World Heritage Committee, the discussions on reconstruction have played an important role. This was partially due to the fact that UNESCO was created in the aftermath of World War II and the recovery of cultural heritage in all its forms after the destruction was one of the key goals. This was paralleled in national contexts, such as in Germany or Japan (see Akagawa 2015). The first major debate was on one of the first nominations ever presented to the Committee, the Historic Centre of Warsaw, totally destroyed during World War II and reconstructed as a symbol of recreation of identity in the fight against National Socialism. At the time major

conceptual debates on the topic emerged as documented by Cameron/Rossler (2013). This paper focuses on the decisions by the World Heritage Committee, but in contrast to the paper by Susan Denyer in this volume mainly in relation to the state of conservation of the sites inscribed on the World Heritage List.

## 2. Assessment of the state of conservation decisions on ‘reconstruction’

Since 1990, a total of 271 reports presented to the Committee related to the term ‘reconstruction’; these reports concerned 88 cultural heritage properties, located in 58 States Parties.

**Table 1: Evolution of the number of properties related to “reconstruction” (1990-2015)**

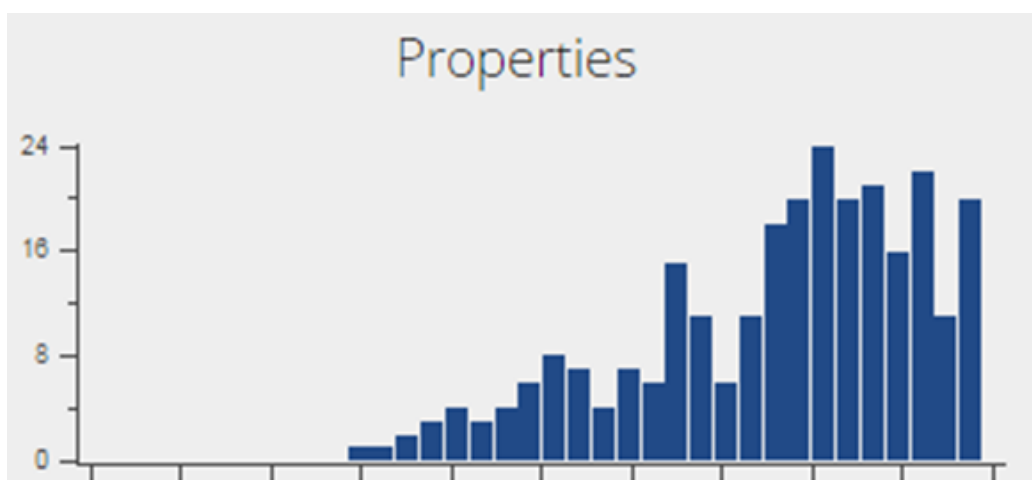


Table 1 highlights the fact that while a few discussions took place in the initial phase of the Implementation of the World Heritage Convention, a considerable increase was noted after the systematic presentation of state of conservation reports (starting in the 1990s) and the systematic and intentional destruction of cultural heritage in recent years. The following threats to the conservation of heritage and “reconstruction” have been identified:

1. Lack of/inadequate management Plan or System (178 reports / 67 properties)
2. Housing projects (128 reports / 41 properties)
3. Inadequate management activities (111 reports / 37 properties)
4. Ground transport infrastructure (44 reports / 18 properties)
5. Deliberate destruction of heritage (37 reports / 16 properties)
6. Effects arising from use of transportation infrastructure (34 reports / 12 properties)
7. Lack of/inadequate legal framework (31 reports / 19 properties)

Although deliberate or intentional destruction is only ranked 5<sup>th</sup> it may quickly rise to number one in the years to come as the question of reconstruction becomes key in the recovery phase, potentially less for archaeological sites, but more (and more urgent) for cities and urban ensembles.

**Table 2: Number of cultural properties with ‘reconstruction’ issues by region and percentage of States Parties with sites by region**

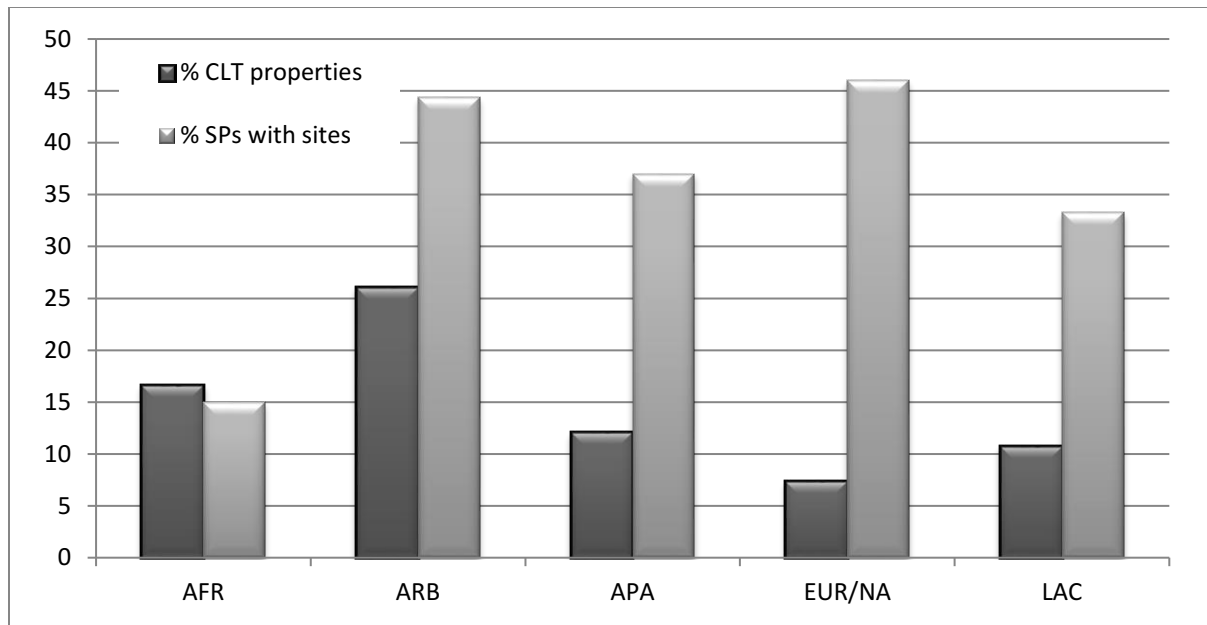


Table 2 highlights the differences with regards to regions and also demonstrates the high number of issues in the conflict regions in the Middle East.

If one analyses the situation of the properties concerned the following topics emerge:

- Direct terrorist attacks
- Damage during conflicts
- Natural or human-made disasters
- Reconstruction policies for cities
- Reconstruction policies for sites

### **2.1 Terrorist attacks**

A high number of terrorist attacks have been carried out against World Heritage sites, namely in Syria, Iraq or Mali. The number of decisions concerning Timbuktu increased since the attacks in

2012, especially due to the fact that the reconstruction was seen as a positive measure by the State Party, by local authorities and communities, as well as by the international community.

At its 38<sup>th</sup> session in Doha in 2014 (Decision 38 COM 7A.24) the Committee discussed in detail the destruction and restoration of the Mausoleums in Timbuktu (Mali):

*“Congratulates the State Party for having accomplished significant progress enabling the commencement of the reconstruction of the mausoleums on 14 March 2014;*

*Notes with satisfaction the preparation of a restoration and reconstruction strategy for damaged cultural heritage in northern Mali detailing the reconstruction method for the destroyed mausoleums, and appreciates the place accorded to the role of the communities, the responsible families and the corporation of masons in this process;*

*Warmly welcomes the reconstruction of the two mausoleums alongside the outer west wall of the Djingareyber Mosque (Sheik Babadjer and Amadou Fulani), as well as the daily documentation work undertaken throughout this reconstruction so as to better understand the organization of the work, the working relations between the masons and the owner families and planning the reconstruction of the remaining mausoleums;”*

This was followed by Decision 39 COM 7A.21 on Timbuktu (Mali) in 2015:

*“Expresses its appreciation to the following countries and institutions for their contribution to UNESCO-Mali Action Plan, and for their gesture of support to the reconstruction of mausoleums, which their representatives showed on 8 April 2015 in Timbuktu: South Africa, Morocco, Switzerland, Norway, France, Germany, The Netherlands, Croatia, Mauritius, Bahrain, Andorra, European Union, USAID, and the World Bank;*

*Requests the State Party, once the situation in the northern region of Mali is stable, to invite a joint UNESCO/ICOMOS/ICCROM Reactive Monitoring mission to evaluate the general state of conservation of the property and progress achieved in the restoration of the mosques and the reconstruction of the mausoleums, and to prepare all the corrective measures as well as a Desired State of Conservation for removal of the property from the List of World Heritage in Danger (DSOCR);”*

Both the 2014 and 2015 Decisions express direct support for reconstruction in the case of Timbuktu.

This was different for another property in Mali, the Tomb of Askia, where the World Heritage Committee in its 2014 Decision (38 COM 7A.25) stated:

*“Recommends that the State Party give consideration to the following:*

*[...]*

*Avoiding further reconstruction work particularly on the excavated ruins north of the Academy building; [...]*

*Notes with satisfaction the preparation of a rehabilitation and reconstruction strategy for the damaged cultural heritage of North Mali, that includes the rehabilitation of the Tomb of Askia;”*

It demonstrates that a case by case approach is taken for each instance of intentional destruction by terrorists. The June 2015 publication by UNESCO “La Sauvegarde des Biens du Patrimoine Mondial. Un Enjeu Majeur Pour le Mali” provides further details concerning the complexity of the overall project of the safeguarding, reconstruction and rehabilitation, restoration and revitalisation of Mali’s World Heritage. It also seems that the Committee is more in favour of “reconstruction”, when an overall strategy has been devised which guides specific actions at individual properties.

As for decisions concerning Iraq, such as the 2016 Decision 39 COM 7A.25 on Ashur (Qal'at Sherqat) (Iraq) issues related to the security situation in relation to the assessments concerning heritage prevail and only indirect mention (“prior to any action on the ground”) instead of direct reference to reconstruction can be found:

*“Commends the State Party for its efforts to ensure the protection of the property in spite of the difficult prevailing situation;*

*Also requests the State Party, as soon as the security conditions allow the responsible authorities to visit the site, to carry out a rapid assessment of the state of conservation of the property and submit the results of this assessment to the World Heritage Centre prior to any action on the ground;”*

In some cases, such as in Decision 39 COM 7A.26 for the Samarra Archaeological City (Iraq) direct preventive measures are requested:

*“Commends the State Party for its efforts to ensure the protection of the property in spite of the difficult prevailing situation and requests it to reinforce this protection by ensuring that no ostentatious religious signs are displayed at the property;”*

The Committee has also taken general actions like in 2015 on “Conflict situations in the Arab Region” (Decision 39 COM 7):

*“Recommends that the World Heritage Centre and Advisory Bodies develop a post-conflict strategy, including means to extend support for reconstruction of damaged World Heritage properties through technical assistance, capacity-building, and exchange of best practices taking into account the conclusions made by the two seminars recently held by World Heritage Centre and ICOMOS on this subject”.*

In this instance, reconstruction was interpreted as a positive action requiring global support, which must be taken in alignment with theoretical, methodological and practical recommendations and guidance developed by the World Heritage Centre and ICOMOS. Somehow different reads the 2015 General Decision on the World Heritage properties in the Syrian Arab Republic (39 COM 7A.36):

*“Further urges the State Party to safeguard damaged properties through minimal first aid interventions, to prevent theft, further collapse and natural degradation, and refrain from undertaking conservation and reconstruction work until the situation allows, for the*



*development of comprehensive conservation strategies and actions that respond to international standards in full consultation with the World Heritage Centre and the Advisory Bodies;”*

The Committee made it clear that it would not approve plans for rapid reconstruction but only to such actions based on thorough conservation strategies which adhere to international standards and doctrines, as well as overall Action Plans and Strategies. In the meantime and until such strategies are developed minimal first aid interventions are recommended.

## **2.2 Damage in conflicts**

Similarly the Committee took decisions concerning sites which have been affected by collateral damage in broader conflicts such as in Yemen in 2015. Decision 39 COM 7A.37 on the Historic Town of Zabid (Yemen) states:

*“Commends the State Party for the preparation of the draft “National Strategy for the Preservation of the Historic Cities, Sites and Monuments 2016 – 2020” and the proposal for a complementary Action Plan to be developed during 2015;”*

A similar paragraph is also contained in the decision on the Old City of Sana’a in Yemen in 2015. Major discussions are on-going regarding plans for rapid reconstruction envisaged by some local or national actors especially in the urban contexts.

## **2.3 Natural or human-made disasters**

The situation is slightly different for post-disaster situations, namely after the earthquakes in Haiti or Nepal.

In Decision 38 COM 7B.44 on the National History Park – Citadel, Sans Souci, Ramiers (Haiti), the Committee first acknowledged the suffering from the impact of the earthquake. This is interesting, as the World Heritage site has only been slightly damaged whereas the effects on the management of heritage through the destabilization of the country after the earthquake have been considerable.

*“Recognizes the extreme social, economic and environmental vulnerabilities facing the State Party and by extension the impacts on its heritage assets;*

*Welcomes the measures taken by the State Party to implement the decisions of the World Heritage Committee, and acknowledges the efforts of the Institute for the Protection of National Heritage to ensure the safeguard of the property, as well as the ongoing efforts to raise awareness and inform local communities;*

*Notes the latest results of the studies on the structural stability of the Citadel and the emergency shoring work that have been made, and requests the State Party to continue and finalize the work of structural reinforcement, in cooperation with technical and financial institutions, and to submit for approval as soon as possible the conservation plan of the buildings;”*

In Kathmandu Valley (Nepal) the “reconstruction issues” did not start with the recent earthquake, but long beforehand as outlined in 2012 (Decision 36 COM 7B.66):

*“Further requests the State Party to submit to the World Heritage Centre detailed information, including independently prepared heritage impact assessments, for proposed developments for the revised new road, the airport extension or any other major scheme of development, conservation or reconstruction, in particular for the Bhaidegah Temple in accordance with Paragraph 172 of the Operational Guidelines, for review by the Advisory Bodies;”*

After the earthquake Decision 39 COM 7B.69 on Kathmandu Valley (Nepal) does not directly mention reconstruction, even though the recovery phase was already in full swing:

*“Takes note of the information provided by the State Party, the World Heritage Centre and the Advisory Bodies concerning the actions undertaken in response to the devastating earthquake and acknowledges the efforts made by the Department of Archaeology of Nepal to ensure the safeguarding of the property in spite of the difficulties being experienced;”*

It seems that for Nepal, the situation on the ground is quite difficult due to the scale of the destruction and also to different approaches which may be taken by stakeholders as to rehabilitation, restoration or reconstruction.

In the case of a fire which devastated the Tombs of Buganda Kings at Kasubi (Uganda), discussions are on-going with local and national stakeholders and different missions were undertaken to assist in decision making:

Decision 38 COM 7A.26 in 2014, for example welcomed “*the continuing commitment of the State Party to pursue the reconstruction of the Muzibu Azaala Mpanga and the restoration of the wider property;*” A year later, in 2015 the Decision 39 COM 7A.23 reads slightly different and also expressed concerns:

*“Notes the progress made on the reconstruction of the Muzibu Azaala Mpanga and congratulates the State Party for its continued commitment to this work;*

*Expresses its concern that the timelines provided in the state of conservation report for the reconstruction of the Muzibu Azaala Mpanga are overly optimistic, and in order to better reflect the need for careful work to be carried out on the thatching, and on the redesign and installation of a fire protection system, requests that the State Party provide a revised, realistic reconstruction project timeline, with clearly defined benchmarks; “*

It is also interesting to note that this is one of the few cases which relies on full documentation due to a 3D scanning which was carried out by CyArk a few years earlier. This would allow for best practice restoration or reconstruction in line with the Operational Guidelines currently in force.

#### **2.4 Reconstruction policies for cities**

One of the questions, which came up while preparing this paper was: is there a different approach or policy related to “reconstruction” when dealing with different categories or types of sites, such as cities or archaeological sites. When we look at cities (outside of conflict zones), it is interesting to note that most of the issues identified concern the urban context in Eastern Europe and the post-soviet development in Central Asia:

For example Decision 39 COM 7B.74 of 2015 on the Historic Centre of Shakhrysbaz (Uzbekistan):

*“Notes the information provided by the State Party on the works envisaged within the “Programme for complex measures for development and reconstruction of Shakhrysbaz City”;*

*Also requests the State Party to invite a joint World Heritage Centre/ICOMOS Reactive Monitoring mission to the property to review the proposed development and reconstruction programme, to evaluate the general state of conservation of the property, to review its current management and planning system, and to advise the authorities on the conservation issues at the property;”*

Another example is Decision 39 COM 7B.82 of 2015 concerning the Kremlin and Red Square, Moscow (Russian Federation):

*“Takes note of the ICOMOS Advisory mission report and further requests the State Party to suspend the possible plans for the reconstruction of the historically lost buildings on the territory of Kremlin within the property, which could represent a threat to its Outstanding Universal Value (OUV), [...]”*

Similarly Decision 38 COM 7B.31 on the Historic Centre of the City of Yaroslavl (Russian Federation) asking for confirmation of the cancellation of a reconstruction project:

*“Also notes that the excavated remains of the original bell tower of the Cathedral of the Assumption are being conserved and requests the State Party to confirm that the proposed reconstruction of the bell tower has been cancelled.”*

For a number of years Kiev: Saint-Sophia Cathedral and Related Monastic Buildings, Kiev-Pechersk Lavra (Ukraine) was also a concern for the Committee, including with Decision 39 COM 7B.85 in 2015:

*“Expresses its concern about the reconstruction of the lost buildings undertaken at the property that can potentially erode its conditions of authenticity and requests the State Party*

*to submit to the World Heritage Centre, in conformity with Paragraph 172 of the Operational Guidelines, technical details, including Heritage Impact Assessments (HIAs), for all proposed projects that may threaten the OUV of the property;”*

It seems that the experts who drafted the Riga Charter were well aware of attempts to not only reconstruct buildings, but to ‘reconstruct’ certain periods of history and national identity.

## **2.5 Reconstruction policies for sites**

When applying these questions to sites, similar issues appear. For example, Decision 38 COM 8B.42 on the inscription of Bolgar Historical and Archaeological Complex (Russian Federation) concerns a site which was already the subject of discussions on the issue of authenticity as early as the 2001 World Heritage session in Helsinki:

*“Considers that the integrity and authenticity of the site have been affected by recent construction and restoration activities and these conditions cannot be met with regard to criterion (iii) as the testimony of the civilization of the Volga Bulgars or the Golden Horde, and, thus, also considers that this nomination could now be justified only in relation to criteria (ii) and (vi);”*

So even at the nomination stages, these issues come up frequently (see also paper by Ms Denyer in this volume).

Another example is shown in Eastern Europe with Decision 38 COM 7B.32 on the Cultural and Historic Ensemble of the Solovetsky Islands (Russian Federation):

*“Reiterates its concern about the possible reconstruction of the monastery buildings and other major interventions in the landscape of the property given their potential impact on its OUV, and also reiterates its request to the State Party to submit, in conformity with Paragraph 172 of the Operational Guidelines, to the World Heritage Centre technical details, including Heritage Impact Assessments, for proposed projects that may threaten the OUV of the property;”*

The most radical approach was taken by the Committee concerning Bagrati Cathedral and Gelati Monastery, Georgia. It entailed a delisting or removal of a part of the property which was reconstructed against experts’ advice. Decision 39 COM 8B.35 makes this evident:

*“Refers the major boundary modification of Bagrati Cathedral and Gelati Monastery, Georgia, back to the State Party in order to allow it to [...]:*

*Recommends that the State Party give consideration to the following [...]:*

*b) Avoiding further reconstruction work particularly on the excavated ruins north of the Academy building;”*

Among the cases most discussed by the international community is of course the Cultural Landscape and Archaeological Remains of the Bamiyan Valley (Afghanistan), a site inscribed after the destruction of the Buddhas as a cultural landscape (and not a monument). Decision 39 COM 7A.39 is quite outspoken in terms of reconstruction:

*“Takes note of the need to consider future reconstruction policies for the Buddha niches, and reiterates its request to the State Party, when considering options for the treatment of the Buddha niches, to ensure that proposals are based on feasibility studies which include:*

*an agreed overall approach to conservation and presentation of the property,*

*an appropriate conservation philosophy based on the OUV of the property, [...]”*

### **3. Conclusion**

The current intense debate on reconstruction is certainly related to intentional destruction of heritage where “reconstruction” is often requested by local communities and national stakeholders. However we have to avoid fast decision making and encourage in-depth reflection on the best methodology, approaches and practices in post-conflict recovery plans.

Countries with devastating conflicts require strong support to build reconciliation and peace. Cultural heritage has suffered collateral damage and has been the target of deliberate destruction. It is our shared responsibility to do everything in our power to mitigate the risks of the destruction of cultural heritage, prevent its looting and keep alive its traditions and practices. When recovery time comes, cultural heritage often becomes a strong symbol and tool for the rebuilding of communities, helping them to actively break the cycle of violence. Culture, understood in the broadest sense of the term, is essential for building peace, dialogue and sustainable development.

History has demonstrated that symbolic acts such as the rebuilding of the Old Mostar Bridge, as well as the reconstruction of the Old Town of Warsaw, and the inscription of these two properties on the World Heritage List contributed in a way to reconciliation and help communities to come to terms with collective trauma. Initiatives to safeguard, protect and rebuild Mali’s cultural heritage are a more recent example of the potential of culture to deal with collective sufferings in conflict situations.

In the midst of conflicts we know that plans for rehabilitation and reconstruction are on the horizon. We cannot get there unprepared: we need a joint vision, based on theoretical guidance, methodologies and operational frameworks. Rebuilding plans are likely to start quickly, and

paradoxically, reconstruction can have advert effects on cultural heritage. It requires in-depth research, multidisciplinary cooperation, and integrated planning involving many actors.

The unprecedented rate of destruction since World War II, and especially intentional destruction, has raised specific questions that need to be addressed in a broader framework. At UNESCO, we have started addressing post-conflict reconstruction by building knowledge through damage assessment and documentation, and by identifying key needs and priorities, with related expertise. In 2014, we have started to collecting information on Syrian cultural heritage and organized a specific meeting on reconstruction of Aleppo in 2015. Our longstanding partner ICOMOS organized a Workshop on Post-trauma Reconstruction on 4 March 2016 and the results of this roundtable will assist us in addressing fundamental issues, and further nurture our discussions.

In conclusions we need:

- Further reflections on the existing paragraph 86 of the current Operational Guidelines (2015): *“...reconstruction of archaeological remains or historic buildings or districts is justifiable only in exceptional circumstances. Reconstruction is acceptable only on the basis of complete and detailed documentation and to no extent on conjecture. »*. Is this paragraph adequate for today’s situation of destruction at an unprecedented global scale?
- Review existing doctrinal texts, including the “Riga Charter on Authenticity and Historical Reconstruction in Relationship to Cultural Heritage: Riga, Latvia, October 2000” and their relevance today;
- Provide informed inputs on current debates among experts, authorities, the interested public as well as communities living in and around World Heritage sites on “reconstruction”, rehabilitation, rebuilding, “restoration” and “resilience” and other conservation approaches to allow for informed discussions and raise awareness among people on the ground of available options;
- Encourage a joint discussion with natural heritage experts who have similar debates on “reintroduced species” into World Heritage sites; That is to review “authenticity for natural heritage” (see Dudley 2011); This is also important as the exchange between the natural and cultural heritage experts is not only required for mixed sites and cultural landscapes, but in the overall framework of the only international legal instrument which covers both. This will further contribute to the application of the concepts of authenticity and integrity.

- Provide further guidance to the World Heritage Committee to address pressure from governments for rapid rebuilding and reconstruction and establish joint approach among the advisory bodies and UNESCO on approaches, methodologies and frameworks to assist governments;

Finally I also think that we need to come up a joint approach among the World Heritage Convention and other international instruments including the 1954 Convention for the Protection of Cultural Property in the Event of Armed Conflict (and its protocols) and 1970 Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property as well as Museums. We cannot have separate recovery plans for a World Heritage site which has been looted and where objects have been illegally trafficked or where the site museum was severely damaged. As UNESCO promoted in its EU Funded Project on the “Emergency Safeguarding of the Syrian Cultural Heritage”, we need to join forces to tackle the huge challenges of today’s heritage destruction and tomorrow’s conservation approaches.

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**Session 5: D'autres approches : quelques défis de reconstruction dans la pratique**  
**Alternate approaches: some reconstruction challenges in practice**

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**François LeBlanc**  
**Photo : Mardjane Amin**

**4.12 LE 'VOLUME EXPRESSIF' DU HAUT FOURNEAU AUX FORGES DU SAINT-MAURICE, TROIS-RIVIÈRES, QC, CANADA**

**François LeBlanc**, architecte conservateur/ Conservation Architect, Ottawa

Le site historique national Les Forges du Saint-Maurice est situé sur les berges de la rivière Saint-Maurice près de Trois-Rivières, une municipalité à mi-chemin entre Montréal et Québec. Il s'agit du plus ancien site industriel majeur en Amérique du Nord dont les origines remontent à 1730.

C'est à la fin des années 1960 que débutent les études historiques et archéologiques aux Forges du Saint-Maurice. La majeure partie du site appartenait alors au gouvernement du Québec et l'agence nationale Parcs Canada était propriétaire d'une petite parcelle de terrain.

Au début des années 1970, Parcs Canada et le gouvernement provincial ont conclu un accord pour échanger des titres de propriétés. La partie de la propriété qui appartenait au gouvernement du Québec fut transférée au gouvernement fédéral en échange du Moulin de l'Île Perrot, un site historique près de Montréal dont le gouvernement fédéral était le propriétaire.

C'est à ce moment qu'a débuté l'un des programmes les plus ambitieux en recherche historique et archéologique au Canada. Le programme s'échelonna sur plus de dix ans avec la participation d'une équipe imposante d'historiens et d'archéologues, sans compter les autres professionnels architectes du paysage, anthropologues, spécialistes de l'interprétation, conservateurs, architectes et ingénieurs. Les historiens ont même fait appel à des spécialistes de l'informatique pour créer une base de données leur permettant de partager les résultats de leurs recherches, une première au Canada.

Les architectes conservateurs et les ingénieurs ont suivi de près les progrès de cette recherche et à un moment donné, l'image est devenue claire. Nous savions comment le site avait évolué sur le plan architectural et industriel et quels seraient les vestiges archéologiques à protéger et à présenter au public. L'étape suivante consistait à préparer une étude de faisabilité basée sur plusieurs options de restauration et de mise en valeur, toutes respectueuses des principes de restauration internationalement reconnus.

Le défi était de taille et particulièrement intéressant. L'image que j'utilise le plus souvent pour en expliquer la complexité est la suivante : imaginons une manufacture de voitures telle que celle de la compagnie Ford à Détroit aux États-Unis. Elle opère durant 150 ans. Pour toutes sortes de raisons, cette industrie s'éteint et la population se disperse. Le site abandonné est découvert par des générations futures alors qu'il ne reste que les fondations des édifices et quelques vestiges des lignes d'assemblages des voitures. On demande alors aux architectes de

préparer des options de mise en valeur du site. La première question serait sûrement : quel est le véritable ‘esprit’ de ce lieu? La réponse serait sans doute le processus manufacturier et son évolution au cours des années ainsi que les gens qui l’ont créé et y ont travaillé. Les édifices n’ont pas de grande valeur architecturale car il s’agit essentiellement d’abris, soit quatre murs et une couverture plate, rien d’exemplaire de la meilleure architecture industrielle du XXème siècle. Et les maisons des travailleurs dans les banlieues avoisinantes étaient également d’une architecture modeste et utilitaire dont il reste encore des milliers d’exemples ailleurs au pays.

Alors que faire? Quelles étaient les options architecturales potentielles de mise en valeur dans le contexte de la Charte de Venise, notre guide international de principes de restauration de monuments et sites historiques à l’époque? C’est un peu ce qui s’est passé aux Forges.

Sans entrer dans les détails, nous avons considéré les trois options suivantes :

### **Option 1**

*Stabiliser les vestiges et les exposer d’une façon ou d’une autre.*

Il s’agit d’une approche économique dans le contexte du site, mais comme il est couvert de neige durant presque la moitié de l’année, le potentiel d’interprétation est plutôt limité. De plus, exposer des vestiges à l’extérieur dans un environnement qui subit plus de 350 cycles de gel et dégel durant une année pose un défi particulier pour leur conservation à long terme.

### **Option 2**

*Sur la base de la recherche historique et archéologique et de la documentation substantielle, reconstruire quelques-uns des édifices et une partie du processus industriel.*

Si l’on décide de reconstruire à l’identique quelques édifices bien ciblés par-dessus les ruines ou encore une partie complète du site à une période donnée, on pourrait certainement justifier l’approche en se basant sur la qualité et la précision de la documentation. C’était l’option privilégiée par la population locale. Notre équipe professionnelle ne soutenait par cette approche car elle était convaincue que la valeur architecturale des bâtiments à reconstruire ne justifiait pas les sommes importantes à investir pour ce faire. Reconstruire une petite maison simple en bois bâtie au 18<sup>ème</sup> siècle c’est une chose. La reconstruire au 21<sup>ème</sup> siècle et la rendre accessible au public dans un contexte de normes pour la sécurité du public, la protection incendie,

l'accessibilité universelle etc. c'est une autre chose. Le gouvernement fédéral pouvait compter sur son expérience de la reconstruction de la Forteresse de Louisbourg en Nouvelle-Écosse et le gouvernement provincial, celle de la reconstruction de la Place Royale à Québec, deux projets très dispendieux, pour confirmer que cette option, même limitée en envergure, coûterait très cher.

### **Option 3**

*Protéger les vestiges et adopter une approche contemporaine pour l'interprétation de l'architecture et du processus industriel.*

Ce fut l'option que nous avons privilégiée : stabiliser et protéger les vestiges archéologiques tout en permettant aux visiteurs de les voir toute l'année et construire quelque chose de contemporain au-dessus. Ce 'quelque chose' devrait être une expression volumétrique du processus industriel plutôt que la reconstruction d'édifices car nous considérons que le processus industriel était l'élément à privilégier aux Forges. Par 'volume expressif' nous entendions des volumes ou des formes architecturales qui exprimeraient le processus industriel en soit, son évolution au cours de la période de 150 ans de production industrielle et que l'élément 'abri' de la solution devrait représenter les mécanismes associés au processus industriel et non quatre murs et un toit en pignon.

Après de nombreuses présentations et discussions notre équipe de génie et d'architecture a convaincu la Direction de Parcs Canada d'adopter cette dernière option. Considérant qu'il s'agissait d'un défi architectural considérable, nous lui avons suggéré de procéder par un concours d'architecture pour obtenir le meilleur design. Non convaincue par nos arguments sur ce point, elle engagea un architecte de la région de Trois-Rivières pour préparer une première étude. Après quelques mois de travail, il fut évident que cette approche n'atteindrait pas les objectifs. La Direction accepta alors de procéder à une 'consultation architecturale limitée'. Nous avons alors obtenu l'autorisation d'inviter et d'engager cinq des meilleures firmes en design architectural de la province et de leur offrir un cachet de \$8 000 pour préparer une étude. Ce fut André Blouin, un architecte de grande réputation, qui a agi comme conseiller professionnel auprès des firmes au cours de la consultation. Chaque firme avait cinq semaines pour préparer une étude répondant au défi à relever.

C'est le projet de la firme Gauthier, Guité, Roy de la ville de Québec qui fut sélectionné par la Direction du bureau régional de Québec de Parcs Canada avec l'appui de tous les professionnels impliqués dans le projet, y compris ceux qui étaient en poste sur le site des Forges. Jean-Marie Roy, l'architecte principal responsable de l'étude, décrivait ainsi l'essence du projet présenté par sa firme :

*L'étude a pour but de trouver des volumes expressifs d'esprit moderne dont l'image, le symbolisme et l'émotion provoquée mettent en valeur le site des Forges; ces volumes doivent aussi conserver les fouilles archéologiques.*

*La définition de 'volumes expressifs' est centrale à l'étude; nous considérons 'volume' au sens le plus large, non pas nécessairement un volume fermé, mais une silhouette, une forme ouverte.*

*Quant à l'élément 'expressif', en architecture, l'expression doit manifester une idée sous-jacente; autrement l'expression pour l'expression devient gratuite et stérile. L'expression architecturale doit venir de l'environnement architectural, i.e. le site et son contenu; ici, un village industriel. Donc, l'expression doit exprimer l'idée de village et l'idée d'industrie.'*

L'échelle et la qualité du travail professionnel accompli aux Forges du Saint-Maurice ainsi que le haut niveau de multidisciplinarité en ont fait l'un des projets de restauration les plus sophistiqués entrepris par Parcs Canada. Ce que l'on voit sur le site ne représente que la partie extérieure d'un immense iceberg de recherche, d'analyse, de collaboration interdisciplinaire et de créativité.

On peut consulter le lien suivant pour plus de détails sur la recherche et les études ayant mené à l'élaboration du concept architectural de 'volumes expressifs' aux Forges du Saint-Maurice. ([http://ip51.icomos.org/~fleblanc/projects/1971-1979\\_PC/p\\_pc\\_forges.html](http://ip51.icomos.org/~fleblanc/projects/1971-1979_PC/p_pc_forges.html))

## Illustrations

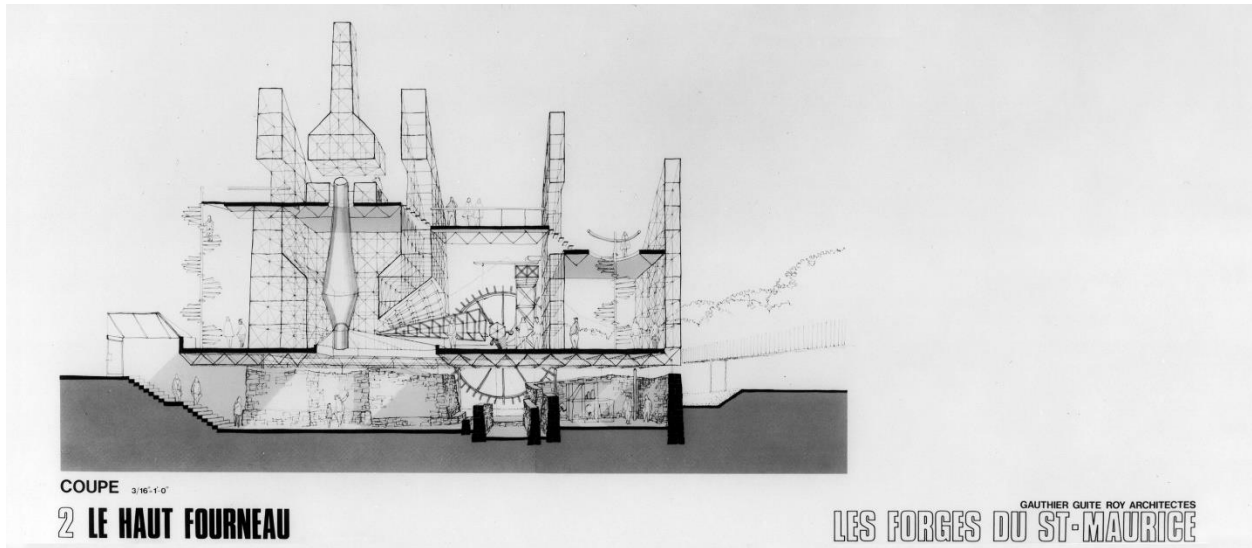


Fig. 1 Étude de la firme Gauthier, Guité, Roy Architectes, Québec. Photo : F. LeBlanc



Fig. 2 Le Haut Fourneau, Forges du Saint-Maurice. Photo : F. LeBlanc



Fig. 3 Le Haut Fourneau, Forges du Saint-Maurice. Photo : Parcs Canada

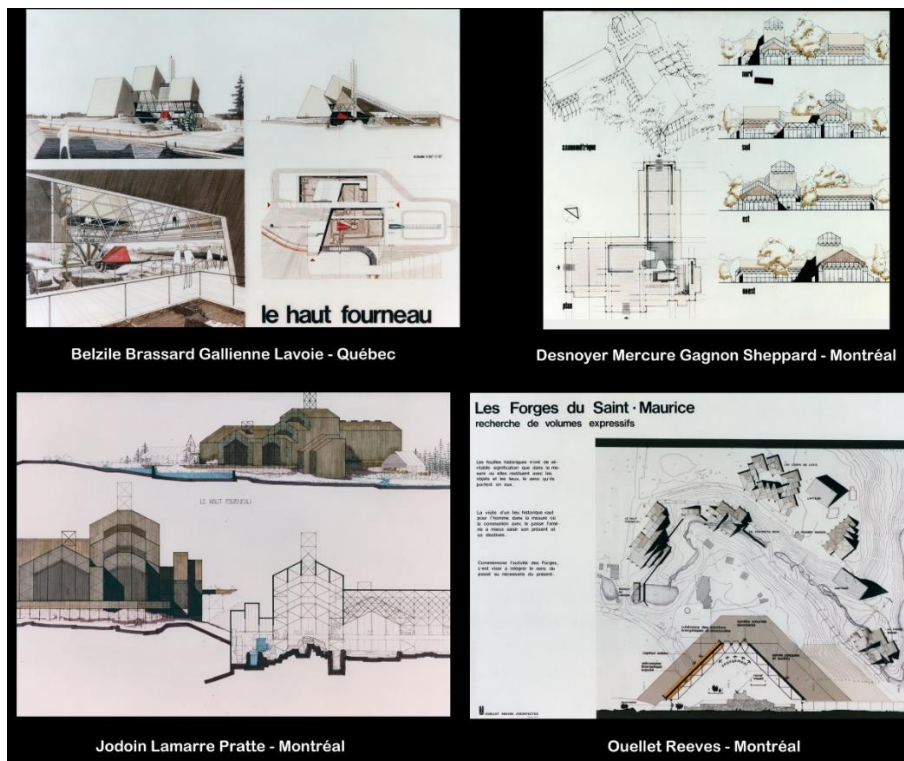


Fig. 4 Les études pour le Haut Fourneau des quatre autres firmes ayant participé à la consultation architecturale. Photo : F. LeBlanc



**Elizabeth Lee**  
**Photo : Mardjane Amin**

#### **4.13 3D SCANNING AS AN ALTERNATIVE TO RECONSTRUCTION: THE CYARK 500 CHALLENGE**

**Elizabeth Lee**, Vice President, CyArk, Oakland, California

Our physical world is becoming a digital one, connecting us to the past and even the untouchable. It plays a fundamental role in enhancing our lives and understanding our world. What matters isn't that we have all this data, it is what we choose to do with it.

Cultural heritage is at a crucial moment, with seemingly accelerating losses to sites and objects. Fortunately, technology is also increasing at a rapid rate and we stand at a unique point in history where we have access to technologies that allow for rapid and accurate documentation. It is possible to record sites, rapidly and accurately, replacing bricks with bytes.



With these new technologies there are unique opportunities to engage with professionals and members of the community on the ground, providing tools and trainings to inform site management, site interpretation or simply stand as the memory of the site for the future.

In the digital data collected, there are also evolving opportunities to make that information not only available but exciting and accessible for current and future generations.

As a bit of background, CyArk is an international non-profit/ NGO with offices in California and UK. Our mission is to accurately capture and archive cultural heritage sites for future generations. We are a pioneer in the use of 3D technologies for cultural heritage. We were established in 2003 by the inventor of 3D laser scanning, Iraqi- American engineer Ben Kacyra, following his retirement from the commercial sector. He and his wife Barbara Kacyra wanted to see the technology they had developed for engineering purposes be applied to aid in cultural heritage preservation.

To date we have archived data for over 200 sites worldwide. Our goal is to Digitally Preserve 500 sites over 5 years

We have three principle components to our mission, Capture, Archive and Share. We are leading a community of capture experts through execution, best practices, education and training to capture detailed and accurate data about the sites. This includes everything from aerial information captured by drones to terrestrial laser scanning, to detailed photogrammetric and structured light scanning.

We are creating a digital archive that will ensure the longevity and accessibility of this data. We are grateful to have a few partners in this effort including Iron Mountain, who stores the gold copy of the data in a bunker in Pennsylvania. Finally we share the data through a variety of platforms to provide virtual access to the sites for education and interpretation.

Perhaps the most succinct example of our work can be seen in our 2009 project at the Kasubi Tombs. Working with members of the tourism ministry, we were able to capture the site. With the permission of the ministry we published the data on CyArk.org to increase public exposure for the site. Within a year of completing the project, the tomb was lost to fire. Within days we were contacted asking about the data which we readily shared.

The data allows us to accurately visual the site, but it is also very practical as well. In this example from Ancient Corinth in Greece, we can see how the data can be used to extract a detailed topographic map of the site.

Putting this data and the tools to use it in the hands of local professionals is a critical part of our mission. All the data in our archive is owned by the sites and local governments, CyArk merely maintains a license to archive and disseminate the data for educational, non-commercial uses.

In 2010 we partnered with the World Monuments Fund to conduct a 3D scanning at Babylon in advance of their conservation of the Ishtar Gate. Following the data capture portion of the project, we brought two members of the Iraqi State Board of Antiquities and Heritage to our offices in Oakland to learn how to work with the data to develop the drawings and condition assessments necessary to inform the on-site work.

In 2013, we launched our CyArk 500 Challenge as a means of accelerating our work. We saw that the data has tremendous utility to help the field, but only if we are able to capture the information in advance of destruction. The CyArk 500 aims to add 500 sites to our archive over a period of 5 years to increase the number of sites and data available for future generations.

Last year, in the face of increasing destruction, we launched a joint initiative with ICOMOS for emergency digital documentation of high risk cultural heritage. We called the initiative Project Anqa for the Arabic word for the phoenix. Project Anqa specifically focuses on the Middle East and North Africa. We are deploying teams of international and local professionals to digitally document the at-risk sites in 3D before they are destroyed or altered. We are currently executing the Pilot Phase of project which looks to digitally preserve 12 sites in Syria and Iraq.

This January we were able to take a big step forward in Anqa through an initial training held in collaboration with UNESCO's office for Safeguarding Syrian Heritage. We conducted a training for 5 Participants from the Directorate General of Antiquities and Museums of Syria. The work was completed over 2 days at the UNESCO office 1 day on site at the Sursock Museum. This training is representative of the leap forward in the accessibility and ease of use of the technology. Over 3 days we were able to train the representatives to be able to successfully complete capture in the field.

The trainees are now back in Damascus documenting priority structures and sending the data to CyArk for review. With this data captured, it opens up the possibilities of what we do with the information. Whether the DGAM will choose to use it in a reconstruction, or whether it will simply serve as a point in time record to aid interpretation, will ultimately be their decision.

The practical conservation applications for the documentation are fairly well understood. There are incredible possibilities though in how this same information can be used to further

interpretive and educational aims. Through increased internet bandwidth and newer web technologies, it is possible to provide virtual access to these sites.

The 3D data allows us the opportunity to simply present the site as it currently exists. We can use the material culture shown on-site today to provide increased access.

As Professor Sarah Kenderine has explored “the originality of an art work is augmented by the quality and abundance of its digital copies.” She points to a proliferation of aura in the ability of digital facsimiles to add layers of significance to the original

Of course, having detailed models and accurate information is contingent on capturing the information in the first place.

Models like these seen here, still hold value, but without any linkage to the aura of the original. There is a power in being able to put the real thing in someone’s hand.

One of the ways this is currently being applied is as a tool for educators to teach a variety of subjects.

We are also seeing it as a gateway of sorts to engage young people in their heritage. Building on a project we did through the National Park Service Japanese American Confinement Sites grant program, we developed a second phase of the project to engage high school students in Hawaii. The students, who utilize 3D scanning as part of their coursework, worked with us to document the newly named National Monument of Honouliuli. The students helped to capture 3D data, but as part of their final project, each of the students chose to present and interpret the site in their own way.

Perhaps most exciting are the possibilities in virtual and augmented reality.

Augmented reality is still in the early stage, but this example of a product from Microsoft called Hololens projects digital data into the physical world. Imagine the possibilities for showing virtual reconstructions within the physical site.

I will close with one example that is available today and doesn’t make any efforts to reconstruct, virtually or physically. The Ars Electronica Museum in Austria. The museum has an exhibit called Deep Space, where they are able to project life size, 3D data from sites within our archive. This is an exciting take on virtual reality in that the room can fit upwards of 100 people. Individuals can enter the exhibit can have a shared, social experience with half a dozen sites around the world. Interacting and engaging with them in a way that isn’t possible on site or through an online experience. We are only scratching the surface of what we will be able to do with the data. The key is that we capture it now so we are able to go back in time.



**Nora Mitchell**  
**Photo : Mardjane Amin**

#### **4.14 RECONSTRUCTION AS A TECHNIQUE TO CONSERVE LANDSCAPES: THEORY AND PRACTICE**

**Nora Mitchell**, Adjunct Professor, University of Vermont, Woodstock

##### **Acknowledgements**

I would like to thank Professor Christina Cameron, School of Architecture and Canada Research Chair on Built Heritage, University of Montreal for the invitation to participate in the 2016 Round Table. I also acknowledge advice on this paper from Susan Dolan, (manager of the US National Park Service Cultural Landscape Program), Susan Denyer, David Jacques, and Rolf Diamant.

## **INTRODUCTION**

This paper reflects on conservation of cultural landscapes in the context of re-considering reconstruction within heritage conservation theory and practice. This reconsideration is being driven by the increasing instances of deliberate destruction of heritage during armed conflict and the associated impulse for reconstruction. With cultural landscapes, some level of continual change is integral and expected. Given this dynamic nature of landscapes, examining the processes of change, conservation strategies, and ideas of authenticity is useful in a review of reconstruction in theory and practice. While change over time is anticipated, even so, landscapes can also at times face major upheavals and unprecedented rapid shifts that could be called a ‘discontinuity’ or ‘rupture’ (as Michael Turner does in his paper in this volume). A major rupture requires a response and some form of adaptation or renewal of the cultural landscape. The capacity of associated communities to respond to a rupture and maintain their landscape identity is an indicator of their resilience. In considering cultural landscapes, there are various types of ruptures (not only those related to violent conflict) and the responses to a rupture could take many forms of recovery including but not limited to reconstruction. In shaping the recovery to a rupture, a question emerged regarding how creative to be within the context of cultural heritage.

This paper reviews several examples of designed historic landscapes and working landscapes that have experienced a rupture in continuity and the response of these landscapes as dynamic systems. While these are not examples of reconstruction per se, they illustrate the level and type of change involved with sustaining cultural landscape values through continuing land use and cultural traditions. An examination of some of the shifts in heritage doctrines that developed in response to dynamic landscape characteristics is interwoven with the case studies. The paper concludes with a consideration of the contributions from this cultural landscape experience to advancing heritage practice and doctrine.

## **DESIGNED HISTORIC LANDSCAPES AND ASSOCIATED HERITAGE DOCTRINES**

These are landscapes planned by a landscape architect or master gardener and whose significance relates to its design or as a work of art, where aesthetics values are important (UNESCO World Heritage Centre 2015, Annex 3, paragraph 10). There are a variety of designed historic landscapes such as gardens, public parks, or scenic highways and parkways. To sustain these

landscapes, conservation strategies usually require continual replacement of plant material and other ephemeral elements that are character-defining. Without this continual maintenance, vegetation can grow out of scale or deteriorate over time and begin to undermine the overall design, values or use of the landscape.

The dynamics of designed gardens, and plant material, in particular, were addressed in the Florence Charter on Historic Gardens adopted by ICOMOS as an amendment to the Venice Charter in 1982 (ICOMOS 1982; Goetcheus and Mitchell 2014). While still focused on physical materials, the Florence Charter described gardens and parks as “living” monuments whose constituents are ‘perishable and renewable’; this charter ascribed cultural value to living material for the first time (ICOMOS 1982, Article 2). The Charter defines authenticity of a historic garden as dependent “as much on the design and scale of its various parts as on ...the choice of plant materials” (Ibid Article 9). In terms of restoration, the Charter declares that the successive stages of evolution of the garden must be respected and, in principle, no one period should be given precedence over any other, except in exceptional cases. Consistent with the 1964 Venice Charter, reconstruction may be recommended ‘in certain cases’ and “requires unimpeachable [documentary and/or archeological] evidence” (Ibid Articles 15 and 16; ICOMOS 1964).

The Florence Charter also gives an emphasis to ‘continuous maintenance’ declaring that it is of paramount importance as “preservation of a garden in an unchanged condition requires both prompt replacements and a long-term program of periodic renewal” (ICOMOS 1982 Article 11). This emphasis on continuous maintenance is still very relevant today and to guide maintenance of landscapes and consider long-term replacement on cultural landscapes in U.S. national parks, the Olmsted Center for Landscape Preservation developed a format for a Historic Landscape Preservation Maintenance Plan (Coffin and Bellavia 1998). Long-term replacement plans are particularly important for large trees and other signature features in order to minimize the impact of removal and replanting on the landscape’s historic character.

The Palace and Park of Versailles, the seat of French government from 1660s until 1789 and a World Heritage Site is one example of conservation of a formal garden design that requires dramatic effort to retain the historic character and design intent (UNESCO World Heritage Centre n.d.). The palace is set in extensive formal gardens that were originally designed by André Le Nôtre (1613-1700) and are an important example of French garden design based on a geometric plan. It has

been observed, “the Versailles gardens were designed as a monument to the human hand on the landscape. Every vista led to infinity, as did Louis XIV's view of his rule” (Daley 2000).

To sustain these formal gardens, requires continual maintenance but also periodic renewal of thousands of trees. It has been estimated that a general replanting is required every 100 years; Le Nôtre foresaw frequent replacement, so that no tree ever reach more than 60 feet high (Chateau de Versailles 1999; Daley 2000). In fact, the garden has undergone five major replantings, the most recent historic one under Napoleon III in the mid 19<sup>th</sup> century, following a major storm. So, by the mid 20<sup>th</sup> century, another replacement effort should have begun. It was not until a violent storm in February 1990 uprooted 1,300 trees and became a catalyst for initiating a landscape renewal.

At this time, tree management at Versailles had already attracted the attention of World Heritage Committee as the delegate from Canada expressed concern that any removal and replanting of trees should be done according to a ‘tree regeneration plan’ that did not undermine, but would reinforce, the significant landscape design (UNESCO World Heritage Committee 1989 and 1990). This debate focused on how to renew some of the large design features such as a long length of hedge or an allée or avenue of trees, which to re-establish, requires the removal of all the remaining trees in order to replant the entire feature all at once. This debate was eventually settled in a 20-year management plan; the remaining trees would be removed, as this opportunity of extensive tree replanting would restore the original landscape of Le Nôtre with its carefully ordered lines and framed vistas, at an estimated cost of some \$50 million (Phillips 1991; Burke 2000; Daley 2000). In the subsequent substantial restoration efforts, following another damaging storm in 1999, it has been estimated that more trees have been planted at Versailles than were planted in the previous two centuries and consequently, the main vistas now look closer to the way they were intended than at any time since the French Revolution (Lopez 2014).

## **WORKING CULTURAL LANDSCAPES AND ASSOCIATED HERITAGE DOCTRINES**

Working cultural landscapes are places where people have interacted with their environment, sometimes for generations, and have shaped a landscape for productive use such as with agriculture and forestry. The World Heritage Committee calls this type of landscape, category 2 “organically evolved continuing landscapes” (UNESCO World Heritage Centre 2015, Annex 3, paragraph 10). These interactions over time have not only created distinctive landscapes but also distinctive

intangible heritage such as cultural traditions, knowledge, and identity. These landscapes are often large-scale and multilayered and while even though there are changes over time, there is also long-term continuity and as a result, you can often see discernable layers of history on the landscape. This type of landscape has been described as dynamic “complex socio-cultural-economic systems” (Denyer 2015: 50). They are considered complex systems because many different parts interact to achieve an outcome, such as food production, and these landscapes often have tightly woven relationships between tangible and intangible heritage. It has also been observed that some of these working landscapes “display extraordinary resilience in terms of the ability of their communities to adapt to change and development,” drawing on their extensive local knowledge passed down through the generations (Ibid: 47). In terms of conservation, it is important to find ways to enhance the capacity and resilience of these community systems rather than imposing mechanisms from outside that can work against these landscape community systems. This approach involves community empowerment and often new partnerships.

Over the last two decades, shifts in cultural heritage doctrine have been made in response to dynamic, community-led heritage places such as these. One major watershed was the 1994 Nara Document where change inherent in cultural processes was incorporated into a new understanding of authenticity recognizing intangible heritage through an expanded set of attributes (UNESCO 1994; Larsen 1995). As a result of the 1994 meeting in Nara, Japan, and many additional discussions, diverse perspectives have been incorporated from different regions of the world such as Africa’s contribution to the post-Nara dialogue (Cameron 2008; Stovel 2008; Cameron and Inaba 2016). The UNESCO *Operational Guidelines for the Implementation of the World Heritage Convention* now include an expanded list of attributes (see Table 1). These expanded attributes give voice to intangible heritage and placed it in relation to tangible heritage.

**Table 1.**

82. Depending on the type of cultural heritage, and its cultural context, properties may be understood to meet the conditions of authenticity if their cultural values (as recognized in the nomination criteria proposed) are truthfully and credibly expressed through a variety of attributes including:

- 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.

**Table 1 Expanded list of attributes based on the Nara Document in the UNESCO Operational Guidelines for the Implementation of the World Heritage Convention (UNESCO World Heritage Centre 2015, paragraph 82).**

For cultural landscapes, particularly those that are “living landscapes,” it is the intangible heritage such as use and function, traditions, techniques, and management systems that shaped and continues to sustain the landscape and that give it resilience. As Susan Denyer has argued

the authenticity of cultural landscapes cannot only be related to their physical manifestations. Cultural landscapes are about dynamic forces and dynamic responses which have both physical and intangible attributes. Authenticity needs also to be related to intangible attributes, the forces that shape the landscapes, and the values they are perceived to have. All of these have the capacity to evolve. Thus authenticity may also change and evolve (quoted in Rössler 2008: 50).

While the focus of conservation has been primarily on tangible heritage, the relationship with intangible heritage is increasingly incorporated into strategies. In 2004, the Yamato Declaration on Integrated Approaches for Safeguarding Tangible and Intangible Cultural Heritage promoted an approach that would consider both the 1972 World Heritage Convention and the 2003 Convention on Intangible Cultural Heritage (Yamato Declaration 2004; UNESCO World Heritage Committee 2004). This declaration also highlighted the need for considering the interdependence and differences between tangible and intangible heritage.

Two examples of U.S. national parks that are working cultural landscapes illustrate the challenge for the National Park Service (NPS) to continue landscape use in order to perpetuate the historic character related to their significance, offer interpretation and education experiences, and find ways to engage the communities (for other national park examples, see Stephanie Toothman in this volume). In both cases, there was a transition in the ownership and associated land use – a type of rupture – as the site transitioned from private to public, with the NPS assuming stewardship and endeavoring to continue landscape management.

Marsh-Billings-Rockefeller National Historical Park in Vermont is significant in the history of conservation as each of the three families in the park's name contributed to conservation thought and practice of their generation (Marsh-Billings-Rockefeller NHP n.d.). The site's significance is represented, in part, by a cultural landscape that was shaped by a pioneering late 19<sup>th</sup> century restoration of a 550-acre forest following intensive deforestation earlier in this century (Diamant et al. 2006; Mitchell 2008). In 1998, this private estate became a public park. Today, the NPS continues the legacy of forestry by managing this ecological system to retain historic character and demonstrate sustainable practice (Ibid). The park also interprets the history of this working forest and the on-going forestry to the public. .

At Cuyahoga Valley National Park (NP) in Ohio, long-term historic leases with farmers are used to re-vitalize the park's 1,700-acre rural historic district. This agricultural landscape was shaped in the 19<sup>th</sup> century and this area became a national park in the 1970s (Cuyahoga Valley NP n.d.). By the late 1990s, in response to concerns that the agricultural character of the valley was being lost, the national park launched the Countryside Initiative to re-introduce farming – and farmers – to conserve the working cultural landscape (Countryside Conservancy n.d.). Today, the national park, in partnership with the nonprofit Countryside Conservancy, leases historic farmsteads with requirements for environmentally friendly practices, consideration of cultural landscape character, and educational farm visits. This program has re-populated part of the park with a farming community. Farmers' markets support the economic vitality of farms, make quality local food available to local residents, and provide an opportunity for visitors to learn about the area's rural heritage and sustainable agriculture (Countryside Initiative in Cuyahoga Valley NP n.d.; Kelsey 2002; Countryside Initiative 2015).

In the next example, the Rice Terraces of the Philippine Cordilleras, the traditional community remains the steward and the rupture was a break in the continuity of cultural traditions. The Rice Terraces are an outstanding example of a living World Heritage cultural landscape that was created by the Ifugao ethnic group, a community that has occupied this remote Cordillera mountain range for thousands of years (UNESCO World Heritage Centre n.d.). The maintenance of the rice terraces reflects a cooperative community approach, which is based on detailed knowledge of this agro-ecosystem.

The terraces illustrate the remarkable continuity and resilience of this cultural system (Araral 2013). The Rice Terraces were inscribed on the World Heritage List in 1995 as the first World

Heritage continuing cultural landscape. Unfortunately, the Ifugao were not part of the original World Heritage nomination process and with the international recognition, the national authorities felt they should take on a role in site conservation (Villalon 2012; Rössler 2015). However, the national authorities failed to recognize the complexities of this living site and focused only on the physical rehabilitation of the terraces and did not understand the importance of maintaining traditional values and cultural systems of the Ifugao community. As a result there was a decline in the integrity of the terraces and the alienation of the local people and, in 2001, the site was inscribed in the World Heritage In Danger List (UNESCO World Heritage Committee 2001).

In response, management of the terraces was transferred back to the Ifugao provincial government and positive changes began to occur. The Ifugao community in partnership with a local nongovernmental organization began to re-integrate cultural traditions with stewardship of the terraces and to revive associated agricultural and ecological traditions (Guimbatan and Baguilat 2006; Villalon 2012; Rössler 2015). They also renewed the cycle of rituals and festivals and recovered lost songs, music and dances related to the annual rice growing cycle. In 2008, the Hudhud Chants of the Ifugao thought to have originated before the 7<sup>th</sup> century, were inscribed on the List of Intangible Cultural Heritage of Humanity. In 2012, the Rice Terraces were removed from the In Danger List due to the success of programs that sustain continuous repair of deteriorated areas and revive cultural practices, including intentionally passing on traditional knowledge to the next generation (UNESCO World Heritage Committee 2012a, 2012b). While there are still challenges and vulnerability due to typhoons and earthquakes, the terraced landscape on the steep slopes is now continually reinforced, evidence of the resilience of this community in response to a rupture in their cultural traditions.

## **CONCLUDING THOUGHTS**

These examples illustrate that change is integral to cultural landscapes that are complex, dynamic systems in which the tangible heritage is tightly interwoven with intangible heritage and, in many places, one cannot exist without the other (Judith Herrmann in this volume). Consequently, it is important to advance a better understanding of the relationship between tangible and intangible heritage and pursue more documentation of intangible heritage alongside that for tangible heritage. A renewed dialogue, as called for in the Yamato Declaration on Integrated approaches for Safeguarding Tangible and Intangible Heritage, represents another important goal.

While there is often long continuity and resiliency of landscape systems, as demonstrated in these examples, there is sometimes a rupture from conflict or, in other cases, a rupture can be less violent but still destabilizing and can become a pivotal point for the landscape and its associated community. The response to a rupture is critical in shaping the next generation of the landscape and its cultural-social-economic systems. These disjunctures in continuity are a time to consider ways to re-embed or renew meaningful associations through intangible cultural traditions or through tangible forms such as land uses to find ways to repair the loss. While reconstruction is often the first option that comes to mind, cultural landscape experiences can suggest others and creativity should be encouraged.

Several other case studies (in this volume) also emphasize the critical importance of involvement and empowerment of local communities and other stakeholders in a dialogue about their options for the future as they consider ways to repair or reconnect after a rupture and to strengthen their adaptation and resilience. In this process, is important to recognize that there may be multiple perspectives from different communities to consider. To make these dialogues effective, there were calls for using ‘broad holistic frameworks’ or a ‘landscape approach’ described in the UNESCO Recommendation on the Historic Urban Landscape as this may offer ideas for broad engagement (Elaine O’Sullivan and Michael Turner in this volume; UNESCO 2011). Perhaps this is what Herb Stovel had in mind when he observed that ‘our ever-expanding views of what constitutes cultural heritage’ challenges us to “work within systematic, holistic and integrated frameworks in managing cultural heritage” (Stovel 2008: 16).

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**Sujan Shrestha**  
**Photo : Mardjane Amin**

#### **4.15 CHALLENGES OF RECONSTRUCTING HISTORIC MONUMENTS IN KATHMANDU FOLLOWING THE 2015 EARTHQUAKE**

**Sujan Shrestha**, Structural Engineer, Kathmandu, Nepal

##### **BACKGROUND**

The devastating earthquake of magnitude M7.8 on 25 April 2015 and following major aftershock of magnitude M7.3 on 12 May 2015, severely damaged Nepal's cultural heritage. According to Nepal's Department of Archaeology (DoA), the gigantic earthquake has damaged 133 monuments completely, 95 partially collapsed and 522 monuments slightly damaged. Only in the Kathmandu Valley, which is renowned as the city of temples, has lost 95 cultural heritage monuments, while 357 monuments are partially damaged.

Seven monument zones, the three Durbar Squares of Kathmandu (Hanumandhoka), Patan and Bhaktapur, Swayambhunath and Bouddhanath Buddhist stupas, Pashupatinath and Changu Narayan Hindu temples are composed of UNESCO World Heritage Site of Kathmandu Valley. According to DoA, Hanumandhoka Durbar Square (HDDS) is most affected by this earthquake, resulting totally collapsed of nine monuments having high heritage and religious value and partially destroying other 26 monuments in the square. In the Swayambhunath Monument Zone, 80 percent of all traditional-style residential buildings were fully damaged, and the main dome of Swayambhunath Stupa has developed cracks, while Shikhara style monument Anantapur is collapsed to the first floor level and Pratappur is partially damaged in base level. According to the experts, lack of timely maintenance and repairs were one of the main reasons for such huge damage to these monuments. And while investigating the quality of material condition on the damaged monuments, it became clear that they had already lost their strength level.

The DoA has a plan to respond and work in different phases for reconstruction and maintenance in the immediate, mid-term and long-term. The first phase has already begun with the documentation process and bringing in experts for required investigation and research in aspects of the plan. It was estimated 206 million USD might be required for the restoration of both partially and fully damaged heritage sites, to be completed within five to seven years. But still there are more challenges and uncertainty in the political situation and other factors may lead to extension of the target period.

### **CHALLENGES FOR RESTORATION AND RECONSTRUCTION**

The discussion over what technique should be adopted in the reconstruction of heritage sites is ongoing. Stakeholders are finding greater challenges to deal with partially damaged monuments. When it is about the issue of restoration of the partially damaged monuments due to disaster, proper investigation, documentation and finding appropriate solutions become a major concern and it might take a long time. On the other hand, demolishing and rebuilding all damaged structures will not be acceptable and justifiable in any circumstances. As per conservation guideline, which was recently finalized, the decision on whether it can be retained or not shall be based on detailed scientific investigations of the structure and materials.

### a. Diversity in characteristics of historic monuments of Kathmandu Valley

Historic monuments are always different and there is not one project that is identical to another. The Kathmandu Valley's historic monuments were mainly constructed between the 15<sup>th</sup> and 18<sup>th</sup> centuries. They are classified to *pagoda* (tier) style, *shikhara* (slender) style and *stupa* (dome) style. Within each of the styles are also unique characteristics including traditional construction materials, hidden details, structural configuration and uncommon original construction techniques which make for different approaches on each monument that are not obvious at first glance. While there may be some ideas that can be used from project to project, but in fact each project's analysis and detailing differ greatly. At this stage, after the disaster of an earthquake, where numerous monuments have been completely collapsed and partially damaged, it is a real challenge to deal with the restoration and reconstruction process. *Illustration figure 1.*



*Pagoda Style Five tier temple in Bhaktapur*  
Image provided by Sujan Shreshta



*Shikhara Style Anantapur Temple in Swayambhunath*  
Image provided by Sujan Shreshta



*Swayambhunath Stupa in Kathmandu*  
Image provided by Sujan Shreshta

*Figure 1: Illustration of diversity of monuments in Kathmandu Valley*

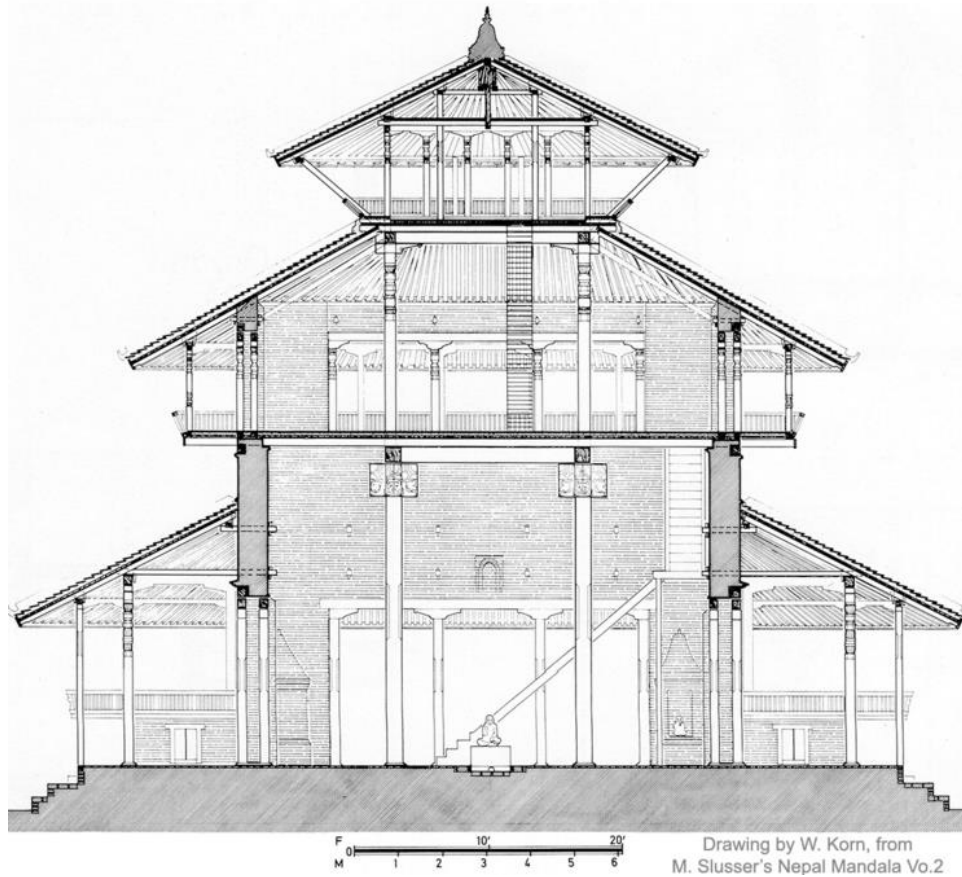
### b. Lack of methodology, research, documentation on the traditional construction technique

There is always a lack of proper knowledge, research and documentation of the traditional construction techniques and their performance during these seismic events for heritage structures of Nepal. Complex structures and more rigorous detailing of the structures make it more complicated to perform structural analysis of the structure to obtain a level of confidence in its seismic behavior.

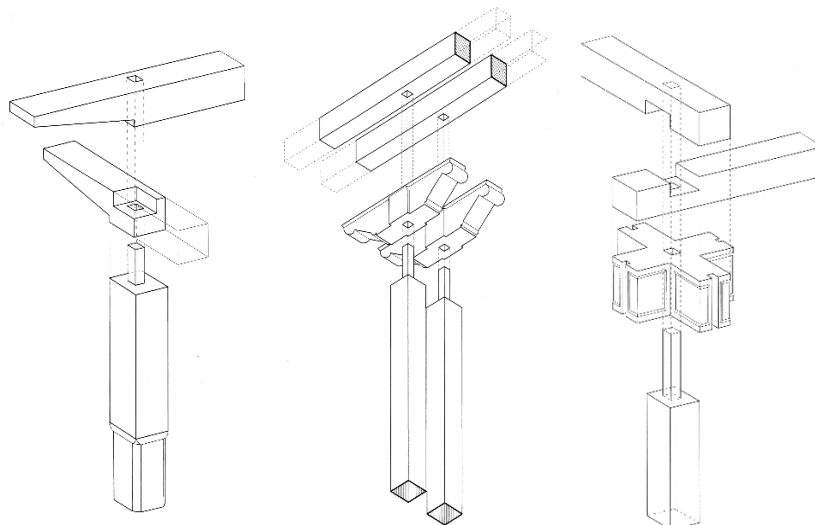
Due to this complexity of dealing, there are less human capacity who have proper knowledge on it. Many of the terminology which is today stated as structural deficiencies, such as soft storey, uneven distribution of load path, etc., are found to exist in the traditional structure and to have in fact survived in even bigger earthquakes in past. So it is essential to understand the characteristics of the existing structure and ascertain the behaviour of the building during seismic events, as well as being necessary to assure how retrofit measures (new intervention) would affect that behaviour. *Illustration figure 2 and figure 3.*

### **c. Historical significance vs. safety**

One of the biggest challenges of the historic project is to maintain the historic significance of the structure while improving its performance and safety. It is also of major importance to consider the design life span of the structure and whether the adopted design approach is reversible or not. In the other sense it is imperative to think that the incorporated design should allow the possibility of periodic maintenance of the structure without affecting the integrity of the architectural, structural and heritage value in the future even after its design life span has been exceeded. Structural rehabilitation of the historic structure will be successful when it keeps its performance goal without impeding its original and unique character, and for longer than, not only up to, its design life span.



**Figure 2: Section of the Kasthamandap (Drawing by W.Korn)**



**Figure 3: Illustration of different detailing of joints**

*From V. Sestini and E. Somigli, Architettura Himalayana: Architettura tradizionale nella valle di Kathmandu,*

#### **d. Accessibility to site**

Historic monuments of Nepal are not only important from the architectural/structural aspect, but also for their more intangible cultural heritage value. For example, each monument has its unique identity of the gods and goddesses and is worshipped daily. Some of the monuments are very sacred, and access to the inside is not possible even for the local. Only the priest and certain clan upon receiving *dikchya* (specified learnings from the priest) has access to these scared monuments, who is responsible for taking care of these daily rituals, a responsibility which is inherited from generation to generation. Hence it is of greater challenge to engage different specialists required to safeguard the physical heritage itself at different phases of rebuilding, while such social and ritual considerations are also needed to be taken care for at the same time.

#### **e. Unforeseen conditions**

The constant interaction between the design team members, stakeholders and community is necessary in order to deliver a successful projects of this complexity. It should be understood that unforeseen conditions will arise during construction and it must have the flexibility to reassess the original design based on those surprises in order to move forward.

#### **f. Restoration/consolidation work of partially damaged**

It is important to prioritize restoration work after any disaster. Since numerous aftershocks have followed the earthquake to date, it is important to assess and find the appropriate stabilization solution before implementing any restoration/consolidation work towards partially damaged monuments. To start with the proper investigation and finding the right solution of restoration of partially damaged monuments in order to make it strong and seismic resilient needs time, research and resources. *Illustration figure 4.*



*Visworupa Temple, Pashupati WHS  
Image provided by Sujan Shreshta*



*Hanumandhoka Durbar Complex  
Image provided by Sujan Shreshta*

*Figure 4: Illustration of partially damaged monuments*

## CONCLUSION

It is essential to have a proper documentation of every heritage structure. Documentation process has advanced by development of modern new technologies which should be used in context of Nepal as well with support of international organization in framework of a capacity building program. In addition, it is vital to carry out necessary research in different areas like archeological, geotechnical, structural etc to increase knowledge level traditional construction technology and its behavior during seismic event. Different training program to develop sufficient numbers of craft persons, artisans, masons, builders etc need to be carry out as a capacity building program to ensure quality workmanship during implementation phase. Also, availability and quality of traditional materials for massive reconstruction of damaged monuments is one of critical factors of reconstruction process.

## 5. SESSION DES ÉTUDIANTS / STUDENT SESSION

### Session 6: Session des étudiants

#### Student session

**Président/ Chair:** Julian Smith, Architect, Dean of Faculty, Willowbank School for Restoration Arts

#### Étudiants/ Student participants:

**Alex Federman**, Masters student, Engineering and CREATE program, Carleton University

**Mélissa Mars**, étudiant à la maîtrise, conservation de l'environnement bâti. Faculté de l'aménagement, Université de Montréal

**Alberto Sanchez-Sanchez**, Masters student, Historic Preservation Program, Columbia University

**Hallie Church**, Diploma student, Willowbank School for Restoration Arts

**Lisa Hirata**, Masters student, World Heritage Studies Program, Graduate School of Comprehensive Human Sciences, University of Tsukuba

**Marie-Christine Blais**, Masters student, Heritage Conservation Program, School of Canadian Studies, Carleton University



**Stephanie Toothman; Alex Federman, Mélissa Mars, Alberto Sanchez Sanchez, Hallie Church, Lisa Hirata et /and Marie-Christine Blais,  
Photo : Mardjane Amin**



# LES PERSPECTIVES D'ÉTUDIANTS SUR LA THÉORIE ET LA PRATIQUE DE LA RECONSTRUCTION DES LIEUX HISTORIQUES : ÉTUDE DE CAS DE TOMBOUCTOU

## Introduction

Au cours de la deuxième décennie du 21<sup>e</sup> siècle, les sites patrimoniaux font face à une augmentation sans précédent de destruction délibérée par des terroristes et des extrémistes. En 2001, l'assaut par les talibans sur les imposantes statues à l'effigie des Buddhas à Bamiyan en Afghanistan était prémonitoire. L'an 2012 marque un changement de paradigme de la destruction des sites du patrimoine culturel emblématiques du monde. Parmi les exemples de ce changement, on compte la destruction de seize mausolées à Tombouctou, au Mali, ainsi que des parties de sites du patrimoine mondial au Yémen, en Irak et en Syrie, notamment la ville antique de Palmyre et la Grande Mosquée à Alep.

La session des étudiants porte sur les mausolées à Tombouctou, au Mali. Malgré l'appel du Directeur général de l'UNESCO et du Comité du patrimoine mondial en 2012 d'épargner ces sites vénérés, les extrémistes ont attaqué et ont détruit seize mausolées. Depuis ce temps, l'UNESCO a mené un processus de reconstruction qui a été achevé en 2015.

## Questions

1. Les étudiants auront cinq minutes pour répondre aux questions suivantes:
2. Quelles sont les valeurs attribuées aux tombes avant leur destruction et par qui?
3. Est-ce que ces valeurs ont été conservées, ou non, dans le processus de reconstruction?
4. Qu'est-ce que vous auriez fait et pourquoi?

Les étudiants peuvent utiliser jusqu'à cinq diapositives PowerPoint s'ils le souhaitent. Après les présentations, les étudiants seront invités à faire des commentaires sur les positions des autres étudiants avant que le Président n'invite une discussion générale entre les participants à la table ronde.

## **STUDENT VIEWS ON THE THEORY AND PRACTICE OF RECONSTRUCTION OF HISTORIC PLACES: TIMBUKTU CASE STUDY**

### **Introduction**

In the second decade of the 21<sup>st</sup> century, cultural heritage sites are facing an unprecedented increase in deliberate destruction by terrorists and extremists. In 2001, the assault by the Taliban on the towering Bamiyan Buddhas in Afghanistan gave a hint of what was to come. One could argue that 2012 marks a paradigm shift in targeting the world's iconic cultural heritage sites. Prominent examples include the destruction of sixteen tombs in Timbuktu, Mali, as well as parts of World Heritage sites in Yemen, Iraq and Syria, including the ancient classical city of Palmyra and the Grand Mosque in Aleppo.

The student session focuses on the tombs in Timbuktu, Mali. Following appeals from the Director General of UNESCO and the World Heritage Committee in 2012 to spare these revered sites, extremists attacked with renewed vengeance until sixteen tombs were destroyed. Since that time, UNESCO has spearheaded a reconstruction process which was completed in 2015.

### **Questions**

Students will have five minutes to address the following questions:

1. What were the values ascribed to the tombs before their destruction and by whom?
2. How have these values been conserved, or not, in the reconstruction process?
3. What would you have done and why?

Students may use up to five PowerPoint slides if they wish. Following the presentations, students will be invited to make comments on the positions of other students before the Chairperson invites a general discussion among Round Table participants.



**Alex Federman**  
**Photo: Mardjane Amin**

**Alex Federman**, Carleton University, Civil Engineering

**What were the values ascribed to the tombs before their destruction and by whom?**

Before the destruction of tombs, I found that they held, among many others, two core values. These consist of religious/spiritual values, and educational/scientific values.

Religious values are associated with the tombs due to their significance in the history of Islam in Africa. Timbuktu is known as the City of 333 Saints in Sufism. The 13<sup>th</sup> century monuments were shrines of the ancestor Sufi saints and founding fathers and are deeply renowned by the people of Timbuktu.

The second value is that of education. Irina Bokova, UNESCO Director General, describes this as the value of exchange. Exchange is represented in the sense that knowledge is being shared by the people of Timbuktu. The tombs held an ancient library that had been looted and burned by the terrorists in their destructive conquest. It contained manuscripts from to the 13<sup>th</sup> to the 17<sup>th</sup> centuries

that held information pertaining to the Koran, Sufism, philosophy, law, and mathematics, just to name a few subjects.

### **How have these values been conserved, or not, in the reconstruction process?**

Firstly, the Religious/Spiritual values have absolutely been conserved in the reconstruction process. On February 4, 2016, a consecration ceremony was held for the mausoleums in order to establish a peaceful future. The last time an event like this was held was in the 11th century, thereby showcasing the importance of the tombs, and how they have been engrained in the fabric of the Timbuktu society. The tombs were also believed to protect the city from danger, and can do so once again because of their reconstruction. As well, pilgrimages to Timbuktu can now continue to take place because of the revival of the tombs.

In regards to the educational values, the reconstruction was done by through traditional building techniques. The masons were contracted locally, and held cultural knowledge about the site and area. This is important because it allows for these techniques, which are intangible aspects of heritage, to be conserved for future generations. Local elders were also consulted in order to ensure that the photographs of the site that were being used for reconstruction matched what was there previously. Additionally, the tombs were repaired with local alhor stone, rice stalks, and banco mortar- which is a mix of clay and straw.

### **What would you have done and why?**

I am in complete favour of reconstructing the tombs. Building off of the religious values aspect, if your house of worship was destroyed, wouldn't you do everything in your power for it to be rebuilt again? I certainly would. The tombs are a symbol of that sense of revival and resurgence against the terrorist attacks. Another aspect of this resurgence is that Abu Tourab, one of the men suspected to be responsible for the destruction of the sites was arrested in late 2015. He is currently being tried by the International Criminal Court for war crimes "through intentionally directing attacks against buildings dedicated to religion and/or historical monuments."

Where would our society be without knowledge? The rebuilt tombs help to serve as an educational tool to not only the people of Timbuktu, but conservators around the world. In 2014, UNESCO published both a Conservation Manual and study on the mausoleums. These published

documents can be used as a tool for future generations to gain an understanding of earthen architecture and their overall importance to the Timbuktu people.

To conclude, if the reconstructed tombs have the ability to bring an entire group of people together and rise up against injustice and intolerance, while conserving the values associated with the monument, then the entire reconstruction process can be deemed successful in this individual case.



**Mélissa Mars**  
**Photo: Mardjane Amin**

**Mélissa Mars**, conservation de l'environnement bâti, Faculté de l'aménagement, Université de Montréal

Nous l'avons vue au cours de cette table ronde, la reconstruction est une décision et une pratique complexe. Nourrie des débats du 19<sup>e</sup> siècle, on note un changement radical à partir 20<sup>e</sup> siècle, catalysé par la seconde guerre mondiale et ses traumatismes, ses cicatrices. Apparaît en effet une volonté étonnement homogène dans le monde de préserver des ruines en mémoire de l'horreur de la guerre. On parle alors de ruines traumatiques. Celles-ci s'incarnent à travers divers exemples dans des pays très divergeant :

- Le Village d'Oradour sur-Glane, en France, dont les ruines furent classées monument historique en 1945
- Le dôme de Genbaku, Mémorial de la Paix d'Hiroshima, au Japon, inscrit sur la liste du PM depuis 1996.

En ceux-ci, nous reconnaissons des armes symboliques, des symboles collectifs, des traves conservées dont la force du discours éveille les consciences et sont des rappels intemporels quotidiens.

Comment se fait-il que la reconstruction des mausolées de Tombouctou ait été, rapidement et collectivement, jugée la réponse la plus adéquate plutôt que d'en conserver les artéfacts à l'état de ruines traumatiques, qui aurait été autant de cicatrices mémorielles insérées dans la trame urbaine ? Est-ce la violence du conflit actuel, cristallisé par le jugement d'Ahmad Al Faqui Al Mahdi le 25 septembre 2015 au nom de crime de guerre contre l'humanité ? Est-ce la force des valeurs intangibles portées par les diverses communautés, mais surtout par les communautés locales ? Il convient de pointer les particularités qui font des mausolées de Tombouctou un cas d'étude pertinent : l'appel des communautés locales et leur volonté de retrouver ce patrimoine, ce qui témoigne de la force des valeurs intangibles, portées par les mausolées avant la destruction de 2012 et renforcées par le processus de reconstruction. Ces valeurs qui habitent cette ville aux 333 saints, sont entre autre, des valeurs historiques, contextuelles mais surtout spirituelles, sociales, symboliques, témoignant de l'interaction humaine avec l'environnement, de l'utilisation du territoire et de l'importance de la religion et des croyances traditionnelles qui sont ici plus forte que la sphère communautaire. Notons également la valeur d'usage puisque les pratiques de commémoration demeurent quotidiennes, ce depuis l'origine et touchent les pèlerins de cette ville mais aussi des pays limitrophes.

Notons également la présence d'une cohésion internationale mais aussi des capacités disponibles soit une expertise et une documentation élaborée avec précision.

Aussi les valeurs intangibles portées par les mausolées semblent avoir été respectées, voir même renforcées et réactualisées par la processus de reconstruction grâce à une vision inclusive et une forte cohésion sociale, en faisant de cette situation un enjeu humanitaire mondial. En témoignent les divers évènements qui ont ponctués le processus :

La cérémonie de sacralisation, le 4 février 2016, une initiative des communautés locales

La remise de reconnaissance pour les maçons de Tombouctou, premiers détenteurs du patrimoine, preuve de l'existence d'une expertise locale et d'un savoir-faire encore bien présent

La reconstruction semble ainsi en de nombreux points avoir été un succès. Cependant, une question demeure : qu'en restera-t-il dans plusieurs années ? Une fois le sujet transposé à d'autres enjeux et lieux, face à la pléthore de combats patrimoniaux à mener dans les cadres aussi complexes que sont nos sociétés, que restera-t-il des nouvelles valeurs introduites ou réactualisées par ce processus ? Que restera-t-il de la valeur symbolique mais aussi de la valeur commémorative qui l'habite désormais ? Que restera-t-il de cette fierté ? Et du message communiqué par le processus de reconstruction qui s'impose comme revendication et refus face à l'intolérance ? Nous avons évoqué plusieurs fois le droit d'oublier ou le devoir de se rappeler. Quel message transmet les mausolées de Tombouctou ? Quel est celui que choisirons de lire et de porter les générations futures ?



**Alberto Sanchez Sanchez**  
**Photo : Mardjane Amin**

**Alberto Sanchez Sanchez**, Historic Preservation Program, Columbia University

**“The Timbuktu Paradox” (Or the side effects of post-conflict reconstruction)**

In December 1988, during a meeting held in Brasilia, UNESCO inscribed “the large mosques and sixteen cemeteries and mausoleums of Timbuktu” on its World Heritage List. Among other aspects, UNESCO emphasized in the designation report of the site that:

“... The three big Mosques of Djingareyber, Sankore and Sidi Yahia, sixteen mausoleums and holy public places still **bear witness to the prestigious past [of Timbuktu]**.

... [They] are **outstanding witnesses** to the urban establishment of Timbuktu, its important role as commercial, spiritual and cultural center on the southern trans-Saharan trading route, and its traditional characteristic construction techniques.

... The three mosques and the sixteen mausoleums comprising the property are **a cliché of the former great city of Timbuktu** that, in the 16th century, numbered 100,000 inhabitants.

... The three mosques are stable but the mausoleums require maintenance, as they are **fragile and vulnerable** in the face of irreversible changes in the climate and urban fabric.

... Overall, because of the threat from the fundamental changes to the traditional architecture and the vestiges of the old city, the mosques and mausoleums risk losing their **capacity to dominate their environment and to stand as witnesses to the once prestigious past of Timbuktu.**”

Significantly, the idea of authenticity permeated the valorization of the mosques and mausoleums, which were emphatically characterized as “witnesses” of Timbuktu’s rich past. A similar vision was also defended by the International Criminal Court (ICC) prosecutor Fatou Bensuda on a statement against Ahmad Al Faqi Al Mahdi, the alleged extremist responsible for the destruction of the mausoleums in 2012. Bensuda said that “the people of Mali deserve justice for the attacks against their cities, their beliefs and their communities. Let there be no mistake: the charges we have brought against Ahmad Al Faqi Al Mahdi involve most serious crimes; they are about the **destruction of irreplaceable historic monuments**, and they are about a callous assault on the dignity and identity of entire populations, and their religious and historical roots.”

However, the celebratory reconstruction of the mausoleums carried out between 2013 and 2015 seems to contradict both Bensuda’s and the designation report’s emphasis on the authenticity and irreplaceability of these monuments. Indeed, during the re-consecration ceremony of the structures held on February 4, 2016, the Director-General of UNESCO, Irina Bokova, described the reconstruction as “the cultural rebirth of the Timbuktu mausoleums,” stressing that “in this effort we have rebuilt more than just monuments.” Similarly, Beatrice Meyer, Resident Director of Cooperation



at the Swiss Agency for Development and Cooperation said that “this heritage has been preserved and protected.” Even the head of the families responsible for the daily upkeep of the mausoleums, Sekou Baba, thanked the international community saying that “we were fed on hope and rebuilt our mausoleums. It is done. ... This ceremony connects us back to our saints.”

Here is precisely where the “Timbuktu Paradox” unfolds. The reconstruction of the mausoleums was celebrated by UNESCO, other international agencies, and the community itself as a process able to rehabilitate the structures’ historic and community values. The mausoleums were rebuilt using traditional construction techniques, design, and finishes; and they were also given back to the families that had been responsible for their daily upkeep for generations. Indeed, the reconstruction of the buildings was presented as a process capable of healing the wounds caused by their destruction. However, if the “irreplaceable historic monuments” were actually replaced, the “dignity and identity of the entire population” recovered, and their “religious and historical roots” rehabilitated, wouldn’t that considerably lessen the gravity of the accusations against Ahmad Al Faqi Al Mahdi?

The ICC’s understanding of the mausoleums’ destruction as a “war crime” and the prosecution of Al Madhi were celebrated internationally as a milestone in the recognition of the cultural and community values attached to heritage. More broadly, they were also perceived as a recognition of culture as a “human right,” setting the foundations for future trials against the perpetrators of similar actions. However, the reconstruction of the mausoleums, and more specifically the replaceable nature of heritage that UNESCO inadvertently advocated for through the reconstruction process, could tremendously diminish the potential replicability of Al Madhi’s prosecution. This is the “Timbuktu Paradox:” The deliberate demolition of the mausoleums is the first case in which the destruction of cultural heritage is being judged as a war crime. Their reconstruction, nonetheless, demonstrates that destruction of cultural heritage and its associated values could be completely recovered; or at least that is what can be inferred from UNESCO’s celebratory press releases. The destruction of the mausoleums was certainly a crime, but could it be considered a “war crime” to be judged by the ICC if its effects were apparently so easily reverted?



**Hallie Church**  
**Photo: Mardjane Amin**

**Hallie Church**, Willowbank School for Restoration Arts

**What were the values ascribed to the tombs before their destruction and by whom?**

In order to develop some context of the situation in Timbuktu, and to understand why these tombs were destroyed I looked at the values from the perspective of three different groups: The local population, the Ansar Dine Jihadist group, and the international community.

The Local population is comprised of a variety of ethnic groups, the majority being Songhai, Tourag, Deuls and Bambara's many of which practice a sect of Islam called Sufism.

Within the ancient city are the burials of the 333 Sufi Saints whose mystical interpretation of the divine affords a more unorthodox religion, steeped in local pre Islamic traditions and reverence for saints and deceased wise men. Islam spread outside the Arabian world in large part through the peaceful teachings of the Sufi order. The Sufi faith is grounded in "oneness" looking inward in order

to find the divine. This internal relationship provides a practice that looks to knowledge, tolerance, diversity and unity.

### **Local**

The Mausoleums were sacred artifacts and places of worship, representing many values to the local population both tangible and intangible.

Intangible – protection (it was believed that the tombs kept the city safe), peace, knowledge, history, mysticism and Wisdom.

Tangible – place of prayer and examples of traditional building methods and architecture. Today there is a prevalence of new building materials being used in construction, fundamentally changing the vernacular architecture of the city.

### **Ansar Dine**

Associative and symbolic value - these mausoleums represented idolatry and mysticism, a heretical practice that this puritanical strain of Islam does not tolerate. It was an attack on peace, diversity and tolerance.

### **International Community – outstanding universal value**

- Historic value – legacy of an ancient culture
- Architectural value – as an excellent example of earthen architecture
- Spiritual Value – as it played an essential role in the spread of Islam in Africa in the early period

### **How have these values been conserved, or not in the reconstruction process?**

For this question I will focus on the values of the local population.

With the lack of information available and an awareness of the mysticism associated with the tombs I cannot state what values have been conserved, or not in reality with any confidence. I can say what values appear to have been conserved.

Local building knowledge- with the establishment of apprenticeship as a priority in the reconstruction, local building knowledge was passed along from the older generation of masons to

younger apprentices. It seems to me that the having local people reconstruct the mausoleums probably helped establish a deep connection to these new structures.

The reconstruction provides a physical place for Ritual, Prayer and Pilgrimage. Perhaps the initiative of the local population to reconstruct was a way for people to move forward from the trauma that was felt from the invasion of Ansar Din. The reconstruction gave the people of Timbuktu control over their own heritage creating a place of empowerment, cultural rebirth and historical continuation.

### **What would you have done and why?**

I have thought about this question for a few weeks now and I find it just keeps conjuring up more questions. Something I have discussed with my peers over the past day here has been the lack of transparency and information available outlining the process that lead to the approach taken in this case.

If sites of cultural heritage are to be reconstructed, rigorous engagement, cultural mapping and deep research is needed. Who is represented in the decision to reconstruct? Why are we reconstructing? And will the values of the site both tangible and intangible be carried through? Are there other more appropriate options?

It is possible that these questions were all answered in this case. In order for the justification of a reconstruction to be understood by the international community it would be helpful to understand how both local communities and international organizations see these values manifesting in the reconstruction. What values will remain and what new ones will evolve through the reconstruction.



**Lisa Hirata**  
**Photo : Mardjane Amin**

**Lisa Hirata**, Graduate School of Comprehensive Human Sciences, University of Tsukuba



**Marie Christine Blais**  
**Photo: Mardjane Amin**

**Marie-Christine Blais**, Carleton University, School of Canadian Studies.

The reconstruction of the tombs of Timbuktu in Mali is an exemplary case of the dynamic relationship between intangible and tangible heritage and between local and international communities. The value that these tombs had to the world before their reconstruction and most importantly to the community, is illustrated in the very reasons why they were destroyed by terrorists in the first place. This is because they are a significant part of their cultural identity. There are the values ascribed by the locals and the values of the site as world heritage. As a world heritage site, it is considered to have outstanding universal value by criteria 2, 4 and 5. To the locals, it is a spiritual place and offers the community a place of belonging. These spaces define who you are, who you were, and who you are going to be. What is important to note in this reconstruction was the involvement of the young masons, helping them learn and understand how these were built, and what these mean to the community. There is more than just the physical buildings/place in this case; this is a form of intangible heritage and tradition.

In order to reconstruct the buildings physically, they not only used information from photos and old ruins, but also stories from the community. Having the community involved in the physical reconstruction, in terms of the stories they told, is an example of how an intangible value has been incorporated into the reconstruction process. Another way these values were conserved is the involvement of the young apprentice masons in the reconstruction process and that each mausoleum was taken care of by a different family. The buildings themselves were often maintained since they were made from mud bricks, therefore, making new mud bricks was not an issue debated by the community. There is also the idea that the reconstruction of the cultural heritage is related to aiding reconciliation, tolerance and peace with the other communities and the world. Timbuktu is a city and many people left after the attacks, therefore the reconstruction of the mausoleums allowed for some of them to return by bringing back their freedom to associate with their cultural identity. Re-structuring of the building physically with the locals allowed for the re-structuring of their daily life.

What would I have done in this case, is take a similar approach to the reconstruction. Incorporating stories and current needs of the community surrounding the mausoleum reconstruction is a way that theory and practice are changing. The more we become aware of the impact of these sites to the adjacent communities, the more we are able to help achieve sustainable development. I would have ensured community engagement and also made sure that education was in place in order for them to create a management plan. This would make sure to create a self-sustaining economy to maintain the community's legal frameworks, housing, management, finances and the heritage sites. It is important to note that since these terrorist events, visitor numbers have been decreasing in Timbuktu. Due to this, there has been loss of work for those involved in the tourist economy (restaurants, hotels, craft sellers). By improving the quality of life of the community and communities, this would in turn create an atmosphere where visitors would feel comfortable visiting. Providing this type of cultural assistance is a way to help the living humans of the places that are devastated get back to a life they had before. Everything is interconnected and culture is a very big part of human daily life.

## 6. TEXTES DES/ REPORTS OF THE RAPPORTEURS

### **Session 7: La synthèse des discussions de la Table ronde et quelques conclusions** **Round Table Discussion and Conclusions**

**Présidente/ Chair: Susan Ross**, professeure adjointe /Assistant Professor, Heritage Conservation Program, School of Canadian Studies, Carleton University

### **Rapport/Report Session 1: Introduction à la Table ronde 2016** **Setting the stage**

**Rapporteur: Elisabeth Boekhoven**, étudiante à la maîtrise/ Masters student, Heritage Conservation Program, School of Canadian Studies, Carleton University

Christina Cameron began her presentation, and the first session, by linking heritage and identity. This link has been complicated in recent years, by the increase in intentional destruction of cultural spaces. This has led to the beginning of a paradigm shift in the practice of heritage conservation, in particular where debates over reconstruction take place. Historically speaking reconstruction has only been allowed in extraordinary circumstances, where there can be a clear delineation between the original and reconstruction and sufficient documentation can be provided to ascertain original form. In a North American context, during the early 1930s, however, reconstruction was a popular option for the creation and conservation of historic sites such as the Fortress of Louisbourg.

As there is a link between identity and heritage, so too there is a link between reconstruction and authenticity in representations of the past. The NARA document of 1994, emphasized intangible values in the context of Authenticity, changing the tone of reconstruction as practice.

Recently, discussions over reconstruction and authenticity have also focused on reconstruction in inappropriate places, such as the reproduction of the Taj Mahal in a park in China, and the proposed reconstruction of elements of the Temple of Bal in Trafalgar Square. Christina Cameron reminded the round table that there is no real answer to these questions; however, she ended her presentation by calling to attention the questions student participants in the upcoming debate were tasked to consider, and I submit two in particular here: Who set the values of the reconstruction? Are the values still represented?



While Christina Cameron has asked for a practical application of these questions, Michael Turner, of the Bezalel Academy of Arts and Design, detailed exactly why these questions are essential to the practice of heritage conservation today in his presentation, *Past and present: the dilemma of reconstructing historic places*. To do this, Turner examined the roles and relationships that memory, values, and the notion of authenticity play in contemporary practices of heritage conservation, but most specifically reconstruction.

Michael Turner referred to Lowenthal, to establish the link between heritage and identity, “what we inherit is integral to our being, for ‘without memory and tradition we could neither function now or plan ahead.’” Problems develop when there is a shock to memory and tradition and a disruption to the continuity of generations. These disruptions can stem from a natural disaster, or the destruction of a city, but they leave the groups involved faced with the choice of whether or not to reconstruct.

As with heritage and identity, memory and reconstructions are explicitly linked. Memory is formed by interpreting evidence of the past, structural or otherwise, for the use of different societal groups. As such, a group’s attitude towards the future has bearing on how they view the past and form a collective memory. Collective memory, a term coined by Maurice Halbwachs, is selective and effects the group’s narratives, and their modes of behaviour.

Both interpretation of the past and the formation of memory influence the identification of, and adherence to values. The Burra Charter established values as beliefs that hold a particular significance for a group of people. The value of each belief ranges between different groups and individuals. As a result, the interpretation of values, can prove to be very divisive between and within groups.

Even the practice of memory has become imbued with value of its own. George Santayana’s widely known claim that, “Those who cannot remember the past are condemned to repeat it”, demonstrates the morality that the act of remembering now carries with it.

Authenticity denotes one of the highest traditional values of heritage conservation. While authenticity has been commonly defined as a measure of originality in form, function and material, recent changes in theory and practice suggest that this comparison is no longer appropriate. Instead, Michael Turner defined the concept of authenticity as “the process of authenticating the value of something.” Something may therefore be deemed authentic if it has been identified by a group, through their collective memory, as having value.

With this understanding authenticity becomes more nuanced and responsive to the ebb and flow of a society's values. Changing approaches to the destruction seen at Coventry in World War II are indicative of this, as destruction of the cathedral took on new meanings to reflect changing values of the time. The damage to the cathedral was seen as an opportunity to memorialize through ruin, what had happened in the recent past and the present. After the conflict, the value of the ruined structures became an opportunity for growth and change – a change in values seen both in France and Britain. The culmination of shifting values, adaptive processes of authentication, and rupture to collective memory, resulted in 'questions with no real answer', and Michael Turner referred to Nicola Lambourne's work here, when he reiterated the choice between, "reconstruction or new construction, to preserve or to relinquish, pious revival or bold design."

What does this mean in a contemporary context? Turner recalled Charles Maier's statement that memory is not formed in a social or political vacuum, and that a, "surfeit of memory is a sign not of historical confidence but of a retreat from transformative politics." It is an effort to protect the values of the past from the changes in society. This becomes problematic when it runs contrary to the present's ever increasing pluralistic society.

Past practices in heritage conservation have proven that it is a field where *one size does not fit all*. Heritage frameworks need to be flexible in nature, allowing for new approaches to heritage practice, including metamorphosis as part of the natural life of a heritage site, and re-enactment and interpretation.

In order to allow for flexibility in approaches and values, Turner emphasized that *we need to establish not what is acceptable* for that can lead to multitudinous re-writes and an uphill battle for change. Rather the focus should be on *what is unacceptable*. These predetermined limits would provide a safeguard against what is acknowledged as bad practice while giving room for approaches in heritage.

In light of this, we are faced not with thinking outside of the box, but *changing the shape of the box entirely*. This can be achieved by emphasising flexibility in heritage frameworks, by making hard limits less restrictive factors within the boundaries of which change is still possible. It could also be achieved by the introduction of new words and concepts into languages that cannot express them in their own terms.

Historical integrity can be maintained if collective memory continues to provide enough information about the past to be meaningful – "minimum necessary, maximum possible." However,

it is essential to understand the existing and changing relationships that exist between memory, value and authenticity to ensure that “the act of remembering does not do an injustice to the present, and that forgetting does not do an injustice to the past.”

All of which is to say, the decision of whether or not to reconstruct, is predicated, sometimes implicitly, on a choice of what should be remembered and what should be forgotten. In other words, “the dilemma isn’t whether or not to reconstruct, the dilemma is whether or not we want to celebrate or forget an event.”

## **Rapport/Report Session 2 : La reconstruction des lieux historiques: la doctrine**

### **Doctrine for reconstructing historic places**

**Rapporteur : Frédérique Gagné-Thibault.** Étudiante à la maîtrise/ Masters student, Conservation de l’environnement bâti, Université de Montréal

#### **La reconstruction des lieux historiques : la doctrine**

Le second bloc de la première journée, portant sur les origines de la doctrine en matière de reconstruction, était présenté par Mme Nathalie Bull, directrice exécutive de la Fiducie nationale du Canada.

C’est d’abord Mme Claudine Déom, professeure agrégée de l’École d’architecture de l’Université de Montréal qui a ouvert ce bloc avec une présentation s’intitulant : *De la restauration à la reconstruction : l’évolution des approches aux lieux historiques.*

Mme Déom nous a ainsi rappelé que la préoccupation pour la conservation du patrimoine prend racine dans le 19<sup>e</sup> siècle, un siècle phare en matière de redécouvertes artistiques et architecturales. Alimentés par une ferveur pour l’historicisme, ce sont aussi les grands bouleversements économique, politique et social, telle que la révolution française mais surtout l’industrialisation en marche, qui fragiliseront les cadres bâtis anciens. Sous le poids de la menace, l’émergence des réflexes de protection, avec notamment l’apparition de la notion de monuments historiques feront naître un cadre théorique en matière de conservation. La restauration se posant comme une solution aux pertes matérielles, la pratique évolue au fil du temps à travers les approches préconisées par des architectes comme Eugène Emmanuel Viollet-le-Duc, qui prône une pratique ouvrant la porte aux reconstructions des sites (dans un état qui n’a pu ne jamais exister), à quoi s’opposera l’écrivain et critique d’art John Ruskin qui voit dans la «ruine» une preuve d’ancienneté et un lien avec le passé. Enfin, Mme Déom

nous rappelle le rôle de l'architecte italien Camilo Boito qui se pose comme un acteur clé en faisant le pont entre les deux visions et en édictant certaines règles concernant le respect de l'authenticité matérielle des monuments. Le souci de transparence à l'endroit de ses contemporains, de par la différenciation entre l'ancien et le nouveau, ainsi que la nécessité de maintenir une documentation comme preuve des travaux effectués seront les maîtres mots de ce dernier. Ceux-ci trouveront écho chez les générations suivantes de penseurs et dans l'élaboration de la Charte de Venise, jetant les bases de la doctrine contemporaine.

Comme Mme Claudine Déom l'a ensuite démontré à l'aide de quelques exemples, l'approche du 19<sup>e</sup> siècle est toujours bien visible aujourd'hui et l'authenticité matérielle demeure une préoccupation prédominante. Elle conclue toutefois que la théorie demeure la théorie, qu'elle a le mérite de dicter une ligne de conduite mais qu'il peut parfois exister un fossé entre la théorie et la pratique : le désir de reconstruire est parfois plus fort que le rejet du simulacre.

La seconde présentation prononcée par Susan Denyer, secrétaire d'ICOMOS-UK, s'intitulait *Des approches récentes de l'ICOMOS à la reconstruction des biens du patrimoine mondial : dilemme philosophique ou évolution de la doctrine?*

Alors que la charte de Venise établit un cadre assez restrictif pour ce qui est de la reconstruction des monuments, la notion de valeurs associées au patrimoine s'élargit notamment avec la charte de Burra, qui confère alors aux sites des attributions relevant de la valeur sociale exprimée par la communauté. Cette modification dans la doctrine ouvre la porte à des attachements qui outrepassent la stricte matérialité des lieux et qui réfèrent à la dimension immatérielle du patrimoine. Dans le contexte contemporain de destructions de sites, causées par des conflits ou des catastrophes environnementales, des inscriptions à la liste du patrimoine mondial aux suites d'une reconstruction ont été possible en admettant que l'authenticité des lieux résidaient dans la symbolique, la valeur d'usage et l'attachement spirituel au lieu, voire dans le processus même de reconstruire, vu comme cérémonial ou comme un vecteur de transmission des savoirs pour la communauté touchée. Mme Denyer nous a à cet effet exposé les cas du pont de Mostar en Bosnie-Herzégovine, de Bam en Iran, de Orkhon Valley en Mongolie, des mausolées détruits au Mali ou celui des tombes des rois de Bungada à Kasubi par exemple, tous fragilisés et reconstruits, ou partiellement reconstruits, pour lesquels l'UNESCO a malgré tout reconnu la valeur du processus, à travers l'utilisation de techniques traditionnelles, entre autres.

En explorant plusieurs cas exceptionnels d'inscription (ou de maintien) de sites sur la liste suite à des reconstructions, Mme Denyer soulève la nécessité de contextualiser la question de l'authenticité d'une culture à une autre et de revoir certains de nos critères et lignes directrices, admettant du même coup qu'il existe un dilemme fort entre la nécessité de préserver les valeurs universelles exceptionnelles qui sous-tendent également des valeurs immatérielles et l'obligation d'adhérer aux dispositions des «Orientations devant guider la mise en œuvre de la Convention du patrimoine mondial». Ainsi, la protection des valeurs universelles doit rester le but principal de la Convention mondiale, mais celle-ci doit également chercher à articuler des principes pour définir une nouvelle façon d'approcher la reconstruction.

Finalement, Mme Elaine O'Sullivan, directrice du programme académique de Willowbank school for restoration Arts nous offre la perspective de l'école Willowbank.

Profondément ancrée dans la notion de développement durable, celle-ci met de l'avant la nécessité de travailler avec les thématiques suivantes : Relation, Mémoire, et Créativité dans un contexte de reconstruction et de réanimation du patrimoine. Plaçant les communautés touchées au centre de la démarche, une grande place doit être accordée aux besoins exprimés par celles-ci dans des contextes de destructions et de traumatismes. Mme O'Sullivan exprime la nécessité que le processus engagé avec les communautés s'inscrive dans une trajectoire qui reflète leurs besoins et priorités, dans une approche large, pour explorer plus en profondeur ce qui motive les populations, sans les forcer à se coller à une approche qu'ils n'auraient pas choisie. Ainsi, un site patrimonial est réellement durable s'il est utilisé et si la communauté est engagée avec celui-ci.

Mme O'Sullivan évoque aussi la nécessité d'élargir la doctrine en acceptant que les reconstructions s'inscrivent généralement dans des situations souvent complexes, nécessitant des solutions multi-facettes. Elle suggère d'ouvrir la porte à une révision du langage employé par la Convention, afin de réduire l'écart entre les différentes parties prenantes, entre les professionnels et les communautés touchées par exemple.

Cet énoncé a par la suite ouvert la porte à une discussion sur la signification même de communauté, sur l'existence de plusieurs couches de communautés affectées par une destruction et une reconstruction, du «local» à l'international, que plusieurs d'entre elles s'entrecroisent. La discussion a également évolué vers la question du langage et de la sémantique même du discours de la conservation. Si certains ont affirmé qu'il est impossible d'utiliser un langage commun puisque nos

interprétations sont multiples et réfèrent à notre propre bagage culturel, Mme O’Sullivan insiste sur l’importance d’être, à tout le moins, à l’écoute des besoins des communautés touchées d’abord.

**Rapport/Report Session 3: Des approches régionales à la reconstruction des lieux historiques**  
**Regional approaches to reconstructing historic places**

**Rapporteur: Carly Farmer**, étudiante à la maîtrise/ Masters student, Architecture et program CREATE, Carleton University

**Negotiating Values in the Reconstruction of Historic Places on the World Monuments Watch**

World Monuments Watch (the Watch) is an advocacy program for World Monuments Fund (WMF) and sites at risk. Although the program does not offer formal designation or long-term protection, it seeks to raise public awareness on threatened heritage, increase local participation, leverage resources, advance innovation and demonstrate positive change. The three criteria of the Watch are significance, viability and urgency, where urgency refers to the immediateness of the threat and also to a timely opportunity to act.

Reconstruction is viewed to be a tool for preserving different types of heritage values, as seen in the examples of Stari Most, Bosnia-Herzegovina; Nagoya Castle and Kannon-do Hall, Japan; Babylon, Iraq; Drametse Lhakhang, Bhutan; Gingerbread Neighbourhood, Haiti; Desa Lingga, Indonesia; and the Cour Royale de Tiébélé, Burkina Faso.

A common theme in all these cases is the dynamic between international experts and local interests. The experts’ interests in trying to maintain authenticity and original fabric by ‘not reconstructing,’ are noble. However, there must be a recognition that as soon as there is engagement of any kind, values and interests can shift. Through the World Monuments Watch, WMF seeks to capitalize on this in positive ways, but ultimately the international community must be keenly aware of its implications beyond the reconstruction act.

**Reconstruction in theory and practice in the USNPS**

The earliest reconstructions in the United States arose out of a desire to honour the past and inspire patriotism. The controversy of the Colonial Williamsburg reconstruction illustrates some of the issues associated with conforming to a specific time period at the expense of others, and the

appropriate representation of the communities and evolution of cultures and the built environment over time. There is always some level of guesswork in reconstruction.

Reconstruction based on research and expertise is identified as a recognized preservation treatment in the 1935 Historic Sites Act, 1966 National Historic Preservation Act and Secretary's Standards for Historic Preservation Projects. Historic structures that are damaged or destroyed may also be reconstructed according to these policies. Within the National Parks Service, all reconstructions must be approved by the Director of the NPS. Private groups, professional opinion and political will influenced the development of these NPS policies, and the balance of resource stewardship and provision for visitor enjoyment as "America's Storyteller."

The current thoughts of the NPS regarding reconstruction are shown in the examples of Fort Vancouver NHS, Manzanar NHS Japanese-American war relocation camp, Benjamin Franklin House ghost structure and San Antonio Missions light show. Two guiding principles identified as critical to future reconstruction are:

- Tangible manifestations of a community's past can provide critically important connections to its culture and heritage when represented by restored or reconstructed sites. These communities must be included through consultation in the reconstruction process.
- The integrity of the reconstruction process must be based on credible research, protection of existing data, and clear exposition of the process of analysis and decision-making that supported the reconstruction.

### **Reconstruction, Theory and Practice in Parks Canada**

The mandate of Parks Canada is not just the protection but also interpretation of historic places and making sure tourists are exposed and enjoy the site.

1930-1950 – The "museum" and the military era: The Canadian government invested heavily in reconstruction during the Great Depression as this was seen as an economic stimulus. Many museums were created during this era to display collections of historical objects and sites associated with military themes. Research was done, but it was not exhaustive.

1950-1970 – The "outdoor museum" era: At this time of economic rebound, a greater emphasis was placed on tourism and regional development where reconstruction supported interpretation. There was more expertise at Parks Canada, which was divided into two distinct fields

of interpretation and conservation. Professional researchers were in charge of searching for the “most accurate historical information.”

1970-1990 – Restoration and Interpretation era: This politically charged era viewed restoration using period material and techniques as a best practice in conservation. Policies emphasized values based approaches that were sustainable and had direct benefits to Canadians. Parks Canada conducted thorough archaeological investigations, where artifacts were often stabilized and reburied. Any replicas created for interpretation purposes were installed away from existing archaeological resources.

1990-2000 – Questioning: Christina Cameron led a National Reconstruction Workshop, as Parks Canada increased its emphasis on interpretation and commitment to commemorative integrity.

2000-Today – Rehabilitation era: Federal, Provincial and Territorial initiatives to advance conservation through the creation of tools and programs which acknowledged the key role played by rehabilitation of heritage buildings within their communities. Moving forward, Parks Canada will continue to investigate alternatives to reconstruction, such as 3D modelling and emerging technologies.

**Rapport/Report Session 4: Les perspectives en évolution à la reconstruction dans le système du patrimoine mondial**  
**Changing attitudes to reconstruction in the World Heritage system**

**Rapporteur: Patrick Brown**, étudiant/student Willowbank School for Restoration Art

**Judith Herrmann: The intangible heritage discourse**

In her presentation Judith Herrmann discussed the discourse on intangible heritage and its influence on changing attitudes towards world heritage. This has included the emergence of anthropological approaches beginning in the 1980's and a shift of focus towards the intangible attributes of heritage. Such changes coincided with greater global representation as non-European member states became signatories to the World Heritage Convention. These states brought with them values and worldviews that challenged the Eurocentric view of what constitutes Outstanding Universal Value. This discourse brought into focus the value of the intangible heritage of humanity.

As part of this evolution it was discussed how the test of Authenticity was not in the 1976 ICOMOS document on World Heritage Criteria. Originally it was the test of Integrity which over



time became authenticity. This was part of a philosophical struggle that followed the debate following the inscription of the historic center of Warsaw in 1980. At the time of its inscription, the reconstructed city was seen as a unique one off that would not be repeated. Future attempts at inscribing sites where reconstruction occurred were subsequently rejected based on the test of authenticity.

Today living sites of great spiritual value as well as those that provide a link to one's place in the world are examples of the link between the tangible and intangible. Examples of these include the Kasubi Tombs in Uganda in which the associated spiritual values were deemed to be equally if not more important than its architectural value. The reconstructed Stari Most in Mostar Bosnia-Herzegovina was granted designation based on its associative value alone as a representation of reconciliation and cooperation.

### **Nobuko Inaba: Conservation approaches to the Bamiyan Buddhas**

The challenges raised in this case range from the international to the local. At the international level the debate centers on whether to conserve or reconstruct while at the local level is a community faced with the challenges of post war reconstruction. How does the world heritage community respond to the challenge of the Bamiyan Buddhas. In her discussion Nobuko ties these challenges to the current discourse on reconstruction. Should the site be reconstructed or conserved? If the site is to be reconstructed should it be reconstructed to a particular period? The site has evolved and changed significantly over fifteen hundred years including restorations undertaken in the nineteenth and twentieth centuries.

In dealing with a complex site it is important to identify stakeholder groups. In doing so it is then possible to identify the values of the place which in turn guide the decision making process regarding approaches to conservation. The approach to the Bamiyan Buddhas incorporated the many stakeholder groups in the decision making process. While overall the site will not be reconstructed, conservation work will stabilize the remaining features while the reconstruction of the feet of the Buddhas will allow protection for tourists to access the rear niches which otherwise would be inaccessible. These are just two examples of the nuanced approach that was undertaken. The designation of the Bamiyan Valley Buddhas as a Cultural Landscape has allowed for an approach that recognizes the many layers of a site that has evolved over thousands of years.

### **Mechtild Rossler: Recent decisions in support of reconstruction**

Based on recent decisions of the World Heritage Committee there is growing support for the reconstruction of world heritage sites under unique circumstances. While recent events have placed a greater focus on sites destroyed in conflict, this is only one of the significant threats to cultural heritage globally. Climate change and natural disasters pose even greater threats than global conflict and the purposeful destruction of cultural heritage. Another significant threat lies in the reconstruction policies of cities and the pressures they face in an era of unprecedented urbanization.

Given the pace of change there is a need to consider future policies on reconstruction. Being a relatively new movement the existing frameworks do not adequately address this shift. Building on this is the need to create individual frameworks for cities and sites. In regards to cities the need is even more urgent given the desire by many communities to begin reconstruction immediately. The rush to reconstruct not only endangers the process of integrating cultural heritage values but can endanger the surrounding fabric. Future frameworks will need to address balancing the needs a community who want to return and the need for proper procedures for reconstruction.

Coinciding with the ongoing debate about reconstruction is a parallel debate about natural areas and reintroduction of species. There is also the question of authenticity and integrity of cultural heritage. Given the rapid pace of change there is a sense of urgency in developing policy frameworks to meet the growing challenges of dealing with World Heritage sites that have either been destroyed or are at risk.

### **Session 4 Roundtable discussion**

There is a need to address the concept of intangible heritage as well as authenticity. Frequently the concept of authenticity is associated with accuracy when in reality they are two entirely different terms. A site can be authentic without necessarily being accurate such as the the Kasubi Tombs which are representative of the historical and spiritual values of a nation which have continued in tradition and cultural practices following its destruction by fire in 2010. These traditions and practices form an essential part to the site's reconstruction, adding a new layer to its history. A site can be accurate but not necessarily authentic such as the Stari Most. While it is as accurate a reconstruction as could be possible it is frequently viewed as a fake by local residents. Its values of cooperation and coexistence stand in stark contrast to a city that is still very much divided. As we

move towards the recognition of intangible values in world heritage we need to develop a more nuanced approach to the concept of authenticity.

In the past there has been an at times acrimonious clash of cultures over tangible and intangible. It was brought to the roundtables attention that in the past the intangible group seemed unwilling to discuss issues with the tangible group. However in the past 10 years as they have gained experience there seems to be a greater willingness to engage. This is representative of the recognition of how inextricably linked tangible and intangible heritage are. As well the increasing threats to cultural heritage globally have brought a greater sense of urgency of the need for not only protecting tangible heritage but the intangible attributes that give a site meaning.

Building on the growing movement towards valuing the intangible was a discussion on how a new generation in the field is placing greater emphasis on intangible heritage. There is also a growing value placed on vernacular knowledge. As it expands there is a need to incorporate professionals in areas such as geography and sociology into the field of cultural heritage. This is further proof of the movement towards a more holistic and multidisciplinary approach to preserving cultural heritage.

### **Rapport/Report Session 5: D'autres approches : quelques défis de reconstruction dans la pratique**

#### **Alternate approaches: some reconstruction challenges in practice**

**Rapporteur: Stéphanie Galella**, étudiante à la maîtrise/ Masters student, Conservation de l'environnement bâti, Université de Montréal

Présidée par Mario Santana, professeur adjoint en conservation architecturale et durabilité à l'Université Carlton, la session 5 de la Table ronde portait sur les nouvelles approches en réponse aux défis que posent la reconstruction dans la pratique de la conservation du patrimoine. Les quatre intervenants ont abordé le sujet dans différentes situations où se prête la reconstruction, notamment dans un contexte de dévitalisation industrielle, de terrorisme, de préservation d'un paysage historique, et de catastrophe naturelle. Ils révèlent tous à leur manière, à travers leur présentation, l'importance de conserver l'expérience des lieux significatifs pour la population.

La première présentation livrée par François Leblanc, architecte en conservation à Ottawa, portait sur le cas d'étude du complexe du Haut Fourneau aux Forges de Saint-Maurice au Québec.

Ce qui est à retenir de cette présentation est d'abord le contexte historique des Forges de Saint-Maurice qu'a expliqué François Leblanc afin d'exposer l'importance de l'activité et de l'identité industrielle de ce site qui fut celui de la première communauté industrielle du pays. Il précise que ce site archéologique a été abandonné pendant près de soixante ans suite au déclin industriel. Ensuite, François Leblanc a souligné le caractère innovateur de l'approche adoptée par les professionnels (architectes, ingénieurs et archéologues) pour l'élaboration d'un projet visant à protéger le site découvert, aménager le site, et interpréter l'histoire du site découvert. Il a également mis de l'avant les trois options de mise en valeur dégagées de la réflexion. La première consistait à consolider les vestiges et à les exposer. La deuxième proposait la restauration de certains bâtiments à une période donnée de l'histoire en s'appuyant sur une base documentaire exhaustive. Finalement, la troisième concernait la protection des vestiges et l'interprétation de son architecture en adoptant une approche contemporaine. François Leblanc a ainsi démontré par l'exemple des Forges de Saint-Maurice que le défi auquel les architectes ont été confrontés s'est manifesté dans la création de volumes expressifs qui réussissent à exprimer l'activité qui s'y déroulaient à l'origine. Pour conclure, M. Leblanc a mis de l'emphase sur la dimension émotive dans le domaine de la reconstruction qui dépasse celle de la raison. Cette dernière peut échapper au caractère affectif du patrimoine qui devrait, par ailleurs, être davantage présent dans les outils qui sont développés et mis en valeur dans la pratique, tel qu'a soulevé l'intervenant à la fin de sa présentation.

La deuxième présentation livrée par Elizabeth Lee, vice-présidente de l'organisation internationale à but non lucratif CyArk de Californie portait sur la contribution de la numérisation 3D dans la conservation du patrimoine qui peut être une alternative à la reconstruction.

Ce qu'il faut retenir de cette présentation est tout d'abord la nouvelle technologie qu'a développé CyArk, pionnière dans la numérisation 3D des données de sites patrimoniaux. Ils ont « enregistré » plus de 200 sites. Elizabeth Lee a d'ailleurs souligné que l'organisation souhaite atteindre le défi qu'elle s'est donnée d'enregistrer 500 sites. Ensuite, l'intervenante a présenté le processus auquel se prête la numérisation 3D de CyArk qui comprend brièvement la saisie de données, les archivages et le partage de l'information (du patrimoine enregistré). Ce partage d'information est d'ailleurs un des atouts qu'offre cette nouvelle technologie en matière de conservation du patrimoine puisqu'il permet d'accroître l'accessibilité et la disponibilité des sites de patrimoine culturel avec la population. Enfin, Mme Lee souligne l'effet positif que peut générer la numérisation 3D sur la population dans sa relation avec le patrimoine, car elle entraîne l'engagement

de la population à travers l'éducation et l'interprétation que permet la virtualisation de ces biens culturels. Celle-ci peut s'adonner à des expériences immersives intéressantes. Pour conclure, l'innovation repose sur la capacité de cette nouvelle technologie à documenter et à traiter l'information des lieux et ce, de façon proactive, sur le terrain, a-t-elle souligné Mme Lee. Celle-ci devrait être d'ailleurs considérée en amont dans une logique de prévention et aussi en situation d'urgence selon les contextes géopolitiques des pays comme il a été démontré par l'exemple du cas de la Syrie. Elizabeth Lee rappelle que lorsque l'on est confronté à la perte de sites patrimoniaux, la numérisation 3D s'avère une alternative à la reconstruction naturelle, car elle permet de les faire ressusciter et de les expérimenter sans y être.

La troisième présentation livrée par Nora Mitchell, professeure associée à l'Université du Vermont à Woodstock, portait sur un survol théorique et pratique de la conservation des paysages à travers la reconstruction.

Ce qui est à retenir de cette présentation repose d'abord sur l'idée que les paysages sont confrontés à des situations temporelles qui se révèlent comme des ruptures plutôt que des situations de traumatisme suite à des conflits. En soulignant le caractère évolutif de la pratique, Nora Mitchell a indiqué qu'une rupture correspond à un moment où il y a des changements qui requièrent des transformations et que c'est cette rupture qui nécessite des réponses d'adaptation ou de renouveau. Elle a donc par la suite présenté des cas d'étude qui ne sont pas des exemples de reconstruction, mais une variété de ruptures dans différents contextes. Elle a notamment illustré l'idée de changement à travers le cas du Parc de Versailles en France ayant été ravagé en 1990 et ayant généré un débat concernant la restauration de ses qualités paysagères particulières. Mme Mitchell a précisé que plus d'arbres ont été plantés dans cette opération que dans la période couvrant les deux siècles précédents. Elle a enfin soulevé l'importance de la communauté, de ses traditions et du rapport qu'elle entretient avec son environnement dans la continuité des paysages en faisant référence au patrimoine intangible. Pour conclure, Nora Mitchell a partagé l'importance d'étendre le spectre des approches dont celle du paysage historique. Elle a également mis de l'emphase sur le dialogue entre le tangible et l'intangible en croyant qu'aujourd'hui semble être un temps opportun d'y retourner en se référant à la Déclaration de Yamato, car ce ne sont pas juste les conflits qui créent la rupture.

La quatrième présentation livrée par Sujana Shrestha, ingénieur en structure à Katmandou au Népal portait sur le cas de Katmandou dans son contexte post-séisme (2015) et des défis que posent la reconstruction de ses monuments historiques.

Ce qui est à retenir d'abord de sa présentation est l'implication du génie en situation de reconstruction du patrimoine mondial lourdement endommagé par des catastrophes naturelles. Parmi les défis rencontrés lors de la reconstruction de monuments, il a soulevé notamment celui de l'accessibilité aux sites sacrés qui est contraignante, de la restauration ou de la consolidation des ouvrages architecturaux partiellement endommagés, de la diversité des styles architecturaux des monuments, ainsi que celui de la documentation et de l'analyse des techniques constructives traditionnelles. En effet, il a évoqué ensuite l'importance que les travailleurs puissent jouir d'un apprentissage auprès d'un maître-artisan pour la reconstruction d'ouvrages patrimoniaux, car celle-ci requièrent un savoir-faire minutieux dans les détails allant jusque dans le traitement des joints, par exemple. Enfin, M. Shresta a souligné l'importance du rôle de la communauté dans la conservation du patrimoine qui contribue à la continuité du patrimoine culturel à travers son attachement et son implication à long terme avec celui-ci. Il a démontré cette relation de proximité à ne pas ignorer dans le cas de reconstruction en donnant l'exemple du temple de Hanumandhoka Durbar Square où même suite à la destruction du monument physique du temple, les fidèles perpétuaient leur pratique de rituels sur le site de son emplacement désormais vacant. Pour conclure, Sujan Shresta a affirmé qu'évaluer la possibilité de restaurer les monuments partiellement endommagés devrait être privilégié afin de stabiliser les structures dans un horizon temporel et de les rendre plus sécuritaires pour la population. Pour convaincre la population locale, il faudrait donc, selon lui, justifier les technologies de construction traditionnelle avec l'approche philosophique du génie.

## RÉSUMÉ DE LA TABLE RONDE 2016/ OVERVIEW OF 2016 ROUND TABLE

**Victoria Angel**, planificatrice principale/ Senior Planner, ERA Architects, Toronto



**Victoria Angel**  
Photo : Mardjane Amin

## 7. CONCLUSION (FRANÇAIS)

**Christina Cameron**

**Titulaire de la Chaire de recherche du Canada en patrimoine bâti**

**Mai 2016**

Intitulée *De la conservation à la reconstruction : L'influence du patrimoine mondial sur la théorie et la pratique*, la 11<sup>e</sup> Table ronde de Montréal (2016) examine l'intérêt actuel pour la reconstruction comme moyen de retrouver le sens et l'importance des lieux historiques. Le choix de ce sujet découle des décisions récentes du Comité du patrimoine mondial, qui encourage la reconstruction des œuvres du patrimoine mondial détruites délibérément dans des zones de conflit. S'opposant aux recommandations précédentes qui déconseillaient la reconstruction des lieux historiques, l'UNESCO soutient aujourd'hui fortement la reconstruction comme moyen de retrouver des identités perdues, de prendre position contre les extrémistes et de contrer les répercussions des catastrophes naturelles. La destruction des bouddhas de Bamiyan en Afghanistan (2001) annonçait la vague de destruction des lieux emblématiques du patrimoine culturel mondial qui a commencé à faire rage en 2012. La rencontre tenue à Montréal vise à explorer les conséquences qu'ont eues les décisions du Comité du patrimoine mondial sur la théorie et la pratique de conservation.

La Table ronde de Montréal tenue en 2016 se penche sur la question à partir de différents points de vue, se fondant sur l'engagement d'experts en patrimoine, de spécialistes de disciplines et de pays divers, de délégués étudiants et de professeurs d'universités. On a structuré le programme pour qu'il présente un vaste aperçu du sujet suivi par des séances précises portant sur les théories de conservation, les démarches régionales, les attitudes changeantes, les approches parallèles, ainsi que sur une étude de cas couvrant la reconstruction des mausolées de Tombouctou, au Mali.

Lors de la séance d'ouverture qui a eu lieu à la Faculté de l'aménagement, la Table ronde de Montréal a présenté une conférence publique de Mechtild Rössler, directrice de la division du patrimoine et du centre du patrimoine mondial de l'UNESCO et adjointe de recherche à EGHO, en France. M<sup>me</sup> Rössler a discuté du patrimoine mondial menacé par les terroristes et de la réponse de l'UNESCO. Après avoir donné quelques exemples isolés des premiers lieux détruits, dont le pont de Mostar en Bosnie-Herzégovine et les bouddhas de Bamiyan en Afghanistan, Mechtild Rössler a déclaré que la destruction a atteint une échelle et une nature sans précédent. Cette nouvelle ampleur, que la directrice générale de l'UNESCO qualifie de « nettoyage culturel », exige que les états et la



communauté internationale, y compris les Nations Unies, Interpol et la Cour pénale internationale, adoptent et appliquent de nouvelles politiques. Après avoir présenté quelques exemples d'attaques délibérées commises récemment contre des lieux du patrimoine mondial, M<sup>me</sup> Rössler a résumé la réponse de l'UNESCO qui conseille de mobiliser des forces pour arrêter le trafic illicite d'objets culturels et de se préparer à des interventions post-conflits en bâtissant des connaissances, en réalisant des initiatives de planification intégrées et en sensibilisant le public en se servant de la campagne #Unite4heritage lancée dans les médias sociaux. La conférencière a conclu sa présentation en affirmant que la vision fondatrice de l'UNESCO, qui consiste à construire des défenses pour que femmes et hommes aient l'esprit en paix, demeure aussi pertinente aujourd'hui qu'en 1945.

Michèle Stanton-Jean, présidente du Comité conjoint sur la conduite responsable en recherche du Québec et chercheure invitée au Centre de recherche en droit public de l'Université de Montréal, a fait quelques observations après la conférence de M<sup>me</sup> Rössler. De 2011 à 2014, M<sup>me</sup> Stanton-Jean a représenté le Québec à la délégation permanente du Canada auprès de l'UNESCO à Paris. Elle a souligné que les attaques lancées contre les lieux du patrimoine mondial atteignent la diversité culturelle et que l'éducation aide à protéger notre bien commun, nos racines et notre solidarité mondiale. Elle a réitéré le message de M<sup>me</sup> Rössler que les nombreux programmes et instruments normatifs de l'UNESCO jouent un rôle essentiel, car ils renforcent la conscience de l'humanité, son éthique et ses valeurs.

Paul Lewis, doyen de la Faculté de l'aménagement de l'Université de Montréal, a officiellement lancé la Table ronde de Montréal de 2016, soulignant que les questions concernant le patrimoine culturel deviennent plus importantes dans nos sociétés actuelles. Il a aussi complimenté la titulaire de la Chaire de recherche du Canada pour les Tables rondes mises sur pied au fil des dix dernières années, qui examinent de nouvelles façons de considérer le patrimoine. Il a encouragé les participants à partager leur expertise, faisant valoir la nécessité d'avoir plusieurs points de vue et réflexions. Il s'est dit satisfait du format de la rencontre qui permet aux étudiants d'élargir leurs compétences grâce à leur participation comme présentateurs ou rapporteurs et aux échanges entre spécialistes canadiens et internationaux. Enfin, dans sa conclusion, il a observé que les Tables rondes de Montréal remplissent le rôle dévolu à l'Université, car elles réunissent des spécialistes, des chercheurs et des praticiens.

Christina Cameron a inauguré la première séance par une introduction sur le thème de la Table ronde de Montréal de 2016. Elle a fait valoir que la reconstruction de lieux historiques comme moyen

de retrouver des monuments d'une époque antérieure est un phénomène apparu dans les cultures occidentales du XIX<sup>e</sup> siècle, et qui s'est manifesté avec force en Amérique du Nord, où les répliques historiques servent de musées d'histoire vivants, populaires auprès des visiteurs et efficaces pour la présentation et l'interprétation du passé. Les professionnels de la conservation du patrimoine se sont toujours opposés à la reconstruction, depuis le XIX<sup>e</sup> siècle et encore plus au XX<sup>e</sup> siècle, à la suite de la déclaration d'Adolphe Napoléon Didron pour qui, « en fait de monuments anciens, il [valait] mieux consolider que réparer, mieux réparer que restaurer, mieux restaurer que refaire ».

Le texte théorique clé qui définit cette approche apparaît dans la Charte internationale sur la conservation et la restauration des monuments et des sites de 1964 (Charte de Venise) d'ICOMOS, qui exclut la reconstruction et insiste sur le fait que la restauration doit prendre fin là où commencent les suppositions. Les normes et lignes directrices subséquentes invitent constamment à la prudence lorsqu'il s'agit de reconstruire des lieux historiques, que ce soit les diverses versions de la Charte de Burra d'ICOMOS Australie, la Politique sur la gestion des ressources culturelles de Parcs Canada ou les Normes et lignes directrices pour la conservation des lieux patrimoniaux au Canada.

M<sup>me</sup> Cameron a indiqué que le Comité du patrimoine mondial s'est d'ordinaire opposé à la reconstruction, à l'exception de celle de la ville historique de Varsovie en 1980. Il a rejeté cette approche jusqu'à récemment, lorsque des extrémistes ont délibérément détruit d'importants lieux culturels. Le Comité a réagi à ce changement de paradigme en modifiant sa position : il ne s'oppose plus à la reconstruction mais l'appuie. Ce virage est justifié en partie par les idées exprimées dans le Document de Nara sur l'authenticité, qui accorde de l'importance aux éléments immatériels comme l'esprit et l'expression, et qui encourage diverses approches de conservation en fonction du contexte culturel. Il pose un problème aux gardiens des principes de conservation tel ICOMOS, car les décisions prises par de prestigieux organes internationaux comme le Comité du patrimoine mondial confèrent du crédit à une norme de conservation autre. M<sup>me</sup> Cameron a conclu en faisant remarquer que, si nous disposons aujourd'hui de la capacité technique et numérique de produire des répliques des lieux historiques, les questions d'ordre éthique et théorique demeurent irrésolues.

Michael Turner, professeur émérite à la Bezalel Academy of Arts and Design à Jérusalem, a amorcé son discours liminaire intitulé *Le passé et le présent : Le dilemme de reconstruire les lieux historiques* par des considérations sur la mémoire et sur son rôle dans l'élaboration sélective de récits. Il a structuré ses remarques autour de trois paires d'oppositions : le souvenir et l'oubli, la célébration et le deuil, la punition et le pardon, suggérant que le souvenir peut être injuste pour le

présent mais que l'oubli l'est pour le passé. Dans un réexamen approfondi de la reconstruction historique du centre de Varsovie, Turner nomme cette intervention un « remodelage facial », évoquant le souvenir (reconstruction) et l'oubli (nouvelle architecture). Dans sa conclusion, il met en cause les théories de conservation, affirmant que les chartes de conservation doivent intégrer à la fois la mémoire et les idées nouvelles. Au cours de la discussion qui a suivi, les participants ont souligné qu'à l'époque où n'existait pas de charte, les autorités publiques, soucieuses du nombre croissant de reconstructions fanatiques, ont adopté un point de vue conservateur.

La seconde séance a permis un examen théorique de la question. Claudine Déom, professeure agrégée à l'École d'architecture de l'Université de Montréal, a considéré l'évolution des approches de conservation réservées aux lieux historiques, situant l'essor de la théorie de conservation au XIX<sup>e</sup> siècle, au moment de l'émergence du concept de monuments historiques, tandis que l'industrialisation accélérée et la rupture subséquente d'avec le passé façonnaient la conscience d'un passé historique. C'est à cette époque qu'est né le désir de conserver le passé. M<sup>me</sup> Déom a décrit le débat fondamental qui opposait Viollet-le-Duc à Ruskin dans leur façon de se souvenir du passé. Rappelant que les huit principes de l'architecte italien Camillo Boito formaient la base des théories de conservation du XX<sup>e</sup> siècle, elle a conclu en affirmant que la Charte de Venise de 1964 prend ses racines philosophiques dans les principes de Boito sur les processus honnêtes et transparents.

Susan Denyer, secrétaire d'ICOMOS-UK et conseillère au patrimoine mondial, a participé à la Table ronde par vidéo. Elle a traité du sujet en se demandant si les approches récentes d'ICOMOS en matière de reconstruction des biens du patrimoine mondial constituent des dilemmes philosophiques ou l'évolution d'une théorie. Introduisant le sujet, elle a déclaré que les outils du patrimoine mondial donnés dans les lignes directrices de fonctionnement devaient être révisés. Elle a opposé la Charte de Venise, qui interdit clairement la reconstruction, à la Charte de Burra qui accepte la reconstruction lorsque celle-ci reflète un modèle d'utilisation ou une pratique culturelle appuyant une valeur culturelle. M<sup>me</sup> Denyer a évoqué la liste des lieux reconstruits, tels que Varsovie et le pont de Mostar, décision s'appuyant sur la restauration d'une valeur culturelle – la dimension immatérielle du bien – comme élément d'un processus communautaire. Elle a présenté des démarches en apparence opposées concernant deux endroits : la cathédrale de Bagrati en Géorgie et les tombes des rois du Buganda à Kasubi, en Ouganda. Pour ce qui est de Bagrati, on s'est récemment servi de formes et de matériaux inadéquats pour reconstruire l'église médiévale, détruisant ainsi sa valeur et produisant un pastiche de l'original. Dans le cas des tombes de Kasubi, les formes traditionnelles ont

servi de modèle, et on a utilisé des techniques et des matériaux authentiques. M<sup>me</sup> Denyer a conclu son intervention en affirmant qu'on ne peut appliquer des règles simples à ces situations complexes, et que la prise de décisions *ad hoc* du Comité du patrimoine mondial semble orienter les nouvelles approches.

Elaine O'Sullivan, directrice du programme universitaire de la Willowbank School for Restoration Arts à Queenston, a décrit le point de vue de l'école sur la conservation et la reconstruction. Elle a d'abord parlé de l'autonomisation des collectivités locales en vue de l'évolution de leur culture, puis elle a structuré ses remarques autour de trois enjeux complexes : les relations, la mémoire et la créativité, soutenant qu'il faut laisser une place suffisante à la créativité comme activité en évolution.

Une discussion animée a suivi ces trois présentations. Elle a porté sur l'engagement communautaire, en particulier sur le problème que posent les points de vue contraires adoptés par les membres de la collectivité et sur la définition informelle du concept même de collectivité. Les gens ont échangé des idées sur les options qui dépassent la reconstruction dans les lieux commémorant les meurtrissures, à l'instar du World Trade Centre ou de l'endroit touché par l'attentat d'Oklahoma. Dans le contexte des souvenirs et des lieux contestés, tels ceux qui se rapportent à la guerre civile américaine, les participants ont discuté de la possibilité d'un dialogue sur l'héritage de la guerre civile comme réponse créative à la question. Tout le monde s'est entendu pour dire que le récit est plus important que le bâtiment.

La troisième séance a porté sur les approches régionales visant la reconstruction de lieux historiques. Erica Avrami, professeure adjointe de la chaire James Marston Fitch de préservation historique à la Columbia University, a traité des valeurs de négociation lors de la reconstruction de lieux historiques, dans le cadre de World Monuments Watch. Elle a expliqué que ce programme créé en 1996 insiste sur les valeurs locales et l'engagement communautaire. Elle a aussi présenté plusieurs exemples de biens soutenus par World Monuments Watch, où l'on a entrepris des projets de conservation allant des faibles aux puissantes démonstrations d'habileté traditionnelle. Dans certains projets, bien documentés et étayés, on s'est servi de matériaux traditionnels. D'autres sont moins réussis du point de vue de la conservation. Ainsi, une maison en dentelle de bois en Haïti a été défaite et rebâtie avec entre autres des blocs de béton. Par contre, on a reconstruit les surfaces peintes de l'édifice de la Cour royale au Burkina Faso en se fondant sur des connaissances traditionnelles. Dans

tous les cas, le programme vise à tirer parti du changement pour permettre d'atteindre les résultats projetés en vue du transfert des connaissances intergénérationnel.

Stephanie Toothman, directrice associée des ressources culturelles, des partenariats et de la science au National Park Service aux États-Unis, a abordé les questions de reconstruction dans cet organisme. Elle a décrit quelques premiers exemples américains, dont le secteur colonial de Williamsburg où 88 édifices ont été restaurés, 350 reconstruits et d'autres, de périodes plus tardives, ont été détruits dans un effort de créer un parc interprétatif témoignant de l'Amérique coloniale. Le National Park Service a autorisé les reconstructions de 1935 à 1966. Toujours très populaires auprès des visiteurs, les musées d'histoire vivante sont parfois décrits comme des jouets grandeur nature pour adultes qui ne savent plus lire. Selon les normes de préservation du Secrétariat, la reconstruction compte parmi les sept stratégies de traitement. Cependant, elle exige une documentation historique suffisante et doit être essentielle pour que le public mesure l'importance et le sens du bâtiment. La structure fantôme de la maison de Benjamin Franklin à Philadelphie, qui se prête encore comme objet concret que les visiteurs peuvent voir, illustre bien la mise en œuvre de cette politique. Aujourd'hui, le National Park Service encourage les présentations interprétatives utilisant des technologies contemporaines, comme le montre l'application de réalité virtuelle qui illustre les clôtures et les bâtiments du camp d'internement japonais de Manzanar, en Californie. M<sup>me</sup> Toothman a conclu en insistant sur l'importance de consulter les parties prenantes pour tous les projets.

George Green, vice-président à la Direction générale de la conservation et de la commémoration du patrimoine de Parcs Canada, a donné un aperçu de la théorie et de la pratique de reconstruction dans le système canadien. Soulignant l'intérêt communautaire de la reconstruction, il a parlé de trois lieux historiques nationaux du Canada lourdement endommagés par le feu : l'église anglicane de St. John à Lunenburg; l'église de St. George à Halifax (Église-Ronde); et le manège militaire de Québec. Dans les trois cas, les collectivités locales ont clairement indiqué qu'elles souhaitent reconstruire les bâtiments, ce qui a exigé du gouvernement fédéral d'importants investissements. M. Green a brièvement parlé de solutions plus rentables mais moins populaires, y compris l'enregistrement des biens patrimoniaux, la réalisation de maquettes en trois dimensions ainsi que le recours à d'autres technologies nouvelles.

Au cours de la discussion qui a suivi, les participants ont reconnu la relation étroite qui associe les dimensions matérielles et immatérielles. L'industrie du tourisme, les collectivités et les politiciens exercent des pressions pour que les lieux historiques aient une infrastructure tangible,

motivant ainsi la reconstruction. Selon les statistiques, sans de tels biens, le nombre de visiteurs et les revenus chutent. Les participants ont aussi discuté d'une vision à long terme, lorsque les biens matériels auront inévitablement disparu, pour insister sur l'importance de documenter le patrimoine. L'usage accru de la technologie en matière de patrimoine donne l'occasion d'une réalité augmentée, ce qu'encourage la Charte de Séville qui parle de reconstruction virtuelle.

La quatrième séance a été consacrée aux changements d'attitude à propos de la reconstruction dans le système du patrimoine mondial. Judith Herrmann, qui a récemment obtenu un doctorat de la Faculté de l'aménagement de l'Université de Montréal, a présenté un aperçu de sa recherche doctorale axée sur l'influence qu'exerce le discours concernant le patrimoine immatériel sur les attitudes adoptées à propos de la reconstruction du patrimoine mondial. Après un bref historique des premières approches, elle s'est concentrée sur le début des années 1990, période de virage paradigmatique influencée par la popularité croissante des approches anthropologiques. Le Document de Nara sur l'authenticité, en 1994, a été un facteur déterminant de ce changement, car il a élargi l'échelle des valeurs pour inclure les données plus immatérielles. S'appuyant sur des exemples tels que les tombes de Kasubi en Ouganda et le pont de Mostar en Bosnie-Herzégovine, M<sup>me</sup> Herrmann a affirmé que l'utilisation plus importante d'attributs immatériels a renforcé la reconstruction. Elle a conclu en soulevant l'épineuse question de savoir comment évaluer l'authenticité en matière de patrimoine immatériel.

Nobuko Inaba, titulaire de chaire au sein du programme de second cycle en patrimoine mondial à la Graduate School of Comprehensive Human Sciences, à l'Université de Tsukuba à Tokyo, a témoigné de son expérience directe des approches de conservation concernant les bouddhas de Bamiyan en Afghanistan, détruits par les talibans en 2001. À titre de membre de l'équipe japonaise de spécialistes en conservation, elle a visité les lieux tous les ans, de 2003 à 2008. Le vaste site escarpé abrite plus d'un millier de grottes ainsi que d'autres œuvres. La décision de reconstruire ou non les statues géantes a donné lieu à des dissensions. La collectivité locale appuyait fortement la reconstruction tandis que la communauté internationale des professionnels s'y opposait. La reconstruction présente des défis techniques et exige de faire certains choix, portant entre autres sur la période à laquelle les bouddhas devraient être reconstruits, la réintroduction possible des couleurs antérieures et la méthode d'intervention actuelle, qui va de l'anastylose au sculptage de nouvelles statues dans la falaise et de l'utilisation de béton armé à l'adoption d'une réalité virtuelle.

Mechtild Rössler, directrice de la Division du patrimoine et du Centre du patrimoine mondial de l'UNESCO, a examiné les récentes décisions prises par le Comité en faveur de la reconstruction. Elle a souligné que la Convention du patrimoine mondial est née d'un projet de reconstruction, à savoir les monuments nubiens d'Abou Simbel et de Philae en Égypte. Elle a indiqué que depuis 1990, 271 rapports sur l'état de conservation ont été produits au sujet de reconstructions et que le Comité du patrimoine mondial prend des décisions incohérentes, encourageant parfois la reconstruction et d'autres fois, demandant aux pays concernés de l'éviter. M<sup>me</sup> Rössler a signalé la situation particulière des États postsoviétiques, où la reconstruction a donné lieu à la Charte de Riga (2000) sur l'authenticité et la reconstruction historique en lien avec le patrimoine culturel. Reconnaissant l'importance de fournir des lignes directrices et de s'attaquer aux pressions exercées en vue de la reconstruction, elle a conclu en exprimant la nécessité de revoir la Charte de Riga et le paragraphe 86 du document intitulé *Orientations devant guider la mise en œuvre de la Convention du patrimoine mondial*, où l'on peut lire, en écho à la Charte de Venise : « En ce qui concerne l'authenticité, la reconstruction de vestiges archéologiques ou de monuments ou de quartiers historiques n'est justifiable que dans des circonstances exceptionnelles. La reconstruction n'est acceptable que si elle s'appuie sur une documentation complète et détaillée et n'est aucunement conjecturale. »

Après les présentations, les participants ont approfondi la discussion, se demandant si le concept d'authenticité s'applique au patrimoine culturel immatériel. Si la déclaration de Yamato (2004) sur les approches intégrées de la sauvegarde du patrimoine matériel et immatériel rejette l'idée d'appliquer l'authenticité au patrimoine culturel immatériel, les discussions récentes du Comité du patrimoine culturel immatériel de l'UNESCO renvoient au besoin de reconsidérer cette question. Pour le Comité du patrimoine mondial, on a entrepris des recherches pour clarifier les enjeux afin d'assurer une prise de décision cohérente.

Au cours de la cinquième séance, les participants ont considéré certaines approches de reconstruction parallèles. François LeBlanc, architecte en conservation d'Ottawa, a présenté les options interprétatives du gouvernement fédéral pour le complexe du haut fourneau des forges de Saint-Maurice. En tête de liste d'une centaine de bâtiments du XVIII<sup>e</sup> siècle et du XIX<sup>e</sup> siècle, le site a été un champ de ruines archéologiques jusque dans les années 1970, lorsqu'on a décidé de le protéger et de l'interpréter, considérant trois options : la consolidation du site, la reconstruction d'époque de certains bâtiments, et l'interprétation moderne. S'inspirant de la maison de Franklin à Philadelphie,

on a retenu l'interprétation moderne avec usage de volumes expressifs. Parmi les cinq firmes d'architecture québécoises invitées à présenter une proposition, l'équipe Gauthier, Guité et Roy a été engagée pour réaliser ce que M. LeBlanc appelle l'une des incursions les plus sophistiquées de Parcs Canada en reconstruction volumétrique.

Elizabeth Lee, vice-présidente de CyArk à Oakland, en Californie, a présenté l'initiative CyArk 500 Challenge comme solution de rechange à la reconstruction. Pionnier de la numérisation en 3D, CyArk enregistre 500 sites mondiaux grâce à un processus de saisie de données archivées chez Iron Mountain, et cette documentation est accessible virtuellement. M<sup>me</sup> Lee a souligné l'urgence d'enregistrer les lieux vulnérables afin de sauvegarder les connaissances historiques, faisant allusion au projet d'enregistrement numérique d'urgence Anqa en Syrie et en Iraq. Elle a affirmé que ce processus accroît la valeur de la réalité augmentée. Dans sa conclusion, elle a fait référence à la présentation des sites virtuels au nouveau musée Ars Electronica à Linz, en Autriche. Nora Mitchell, professeure auxiliaire à l'University of Vermont à Woodstock, a introduit l'idée d'adapter l'approche de reconstruction au paysage. Elle a d'abord reconnu que plusieurs paysages sont régulièrement confrontés à la rupture et au changement, opposant les paysages aménagés aux paysages culturels évolutifs. Dans l'esprit de la Charte de Venise, la Charte de Florence (1982) sur les jardins historiques décourage la reconstruction des paysages aménagés, comme les jardins de Le Nôtre à Versailles. Lorsqu'on décide de reconstruire un paysage aménagé, la Charte de Florence exige que le travail soit réalisé selon « une restitution fondée sur des vestiges ou une documentation irrécusable ». Pour ce qui est des paysages culturels évolutifs, il faut chercher les réponses aux ruptures auprès des collectivités locales, en interaction régulière avec les paysages. Ce qui importe, c'est la résilience des collectivités lorsqu'elles élaborent des réponses créatives aux situations de rupture.

Sujan Shreshta, ingénieur en structures à Katmandou, au Népal, a discuté des problèmes posés par la reconstruction de monuments historiques de Katmandou après le séisme de 2015. Expliquant l'ampleur des dommages, elle a précisé que 133 édifices se sont effondrés et que 600 structures ont été endommagées. L'absence de documentation et de recherche concernant les édifices traditionnels ayant survécu pendant des siècles et la non compréhension de leur fonctionnement ont posé un défi majeur. Il faut aborder chaque monument selon ses propres caractéristiques et comprendre le savoir-faire traditionnel. Il y a aussi pénurie d'analyse scientifique des matériaux de construction, et on ignore comment ces derniers se comportent au Népal. Pour réussir les projets de reconstruction, il



faudra choisir une solution adaptée à chaque bien, trouver des matériaux et des artisans habiles, effectuer une recherche adéquate au sujet des biens et assurer un contrôle de la qualité auprès du soumissionnaire le moins disant.

Dans la discussion étendue qui a suivi ces présentations, plusieurs aspects ont été abordés : conséquences de la migration de la population lorsque les collectivités locales ne sont plus présentes pour interagir avec le paysage; possibilités qu'offrent les nouvelles technologies à la cartographie culturelle; absence de recherches sur les techniques de construction traditionnelles; et importance de l'esprit et de l'expression dans le processus de reconstruction, avec Varsovie comme exemple premier.

La sixième séance a donné à six étudiants l'occasion d'exprimer leur point de vue sur la théorie et la pratique de reconstruction des lieux historiques. Les étudiants ont surtout abordé la question des mausolées de Tombouctou, au Mali. Après les appels lancés par la directrice générale de l'UNESCO et le Comité du patrimoine mondial en 2012 afin que soient épargnés les mausolées soufis vénérés, des extrémistes les ont attaqués avec un esprit de vengeance accru jusqu'à ce que six tombes soient détruites. Depuis, l'UNESCO a dirigé un processus de reconstruction achevé en 2015. Après avoir pris connaissance de vidéos sur YouTube et d'autres documents sur la destruction et la reconstruction des tombes, les étudiants ont eu cinq minutes pour aborder les questions suivantes :

- Quelles valeurs avaient-on attribuées aux tombeaux avant leur destruction, et qui l'avait fait?
- Comment ces valeurs ont-elles été préservées ou non durant le processus de reconstruction?
- Comment auriez-vous agi et pourquoi?

À la suite de leurs présentations, les étudiants ont commenté les positions de leurs collègues, puis les participants à la Table ronde ont entamé une discussion générale.

Alex Federman, étudiant à la maîtrise en génie qui participe au programme FONCER à la Carleton University, a affirmé la valeur religieuse et scientifique des tombes, déclarant que toutes deux peuvent être conservées : les cérémonies religieuses se poursuivent sur le site, et les techniques de construction traditionnelles ont été transmises, au fil du temps, jusqu'à la nouvelle génération de bâtisseurs. M. Federman soutient la reconstruction des tombes, car celles-ci ont réuni tout le peuple de même que la communauté internationale.

Mélissa Mars, étudiante à la maîtrise en Conservation du patrimoine bâti à l'Université de Montréal, pense que les valeurs les plus importantes sont spirituelles, qu'elles concernent l'usage comme espace rituel et l'expertise locale. Elle a souligné les difficultés auxquelles se heurte la

reconstruction des tombes en l'absence de savoir-faire local, se demandant quel sera l'avenir des lieux et si les valeurs spirituelles persisteront.

Alberto Sanchez, étudiant à la maîtrise au programme de préservation historique de la Columbia University, a fait remarquer que la Déclaration de valeur universelle exceptionnelle attribue aux tombes la valeur de témoin du passé de Tombouctou. D'emblée, il n'existe aucune mention des valeurs communautaires ni des techniques architecturales. Ce n'est qu'après la destruction des tombes qu'on a évoqué des valeurs communautaires et immatérielles. M. Sanchez a fait observer que la reconstruction rapide des mausolées contredit l'argumentation du procureur de la Cour pénale internationale de La Haye selon laquelle les tombes sont irremplaçables.

Hallie Church, étudiante à la Willowbank School for Restoration Arts, a décrit les valeurs comme étant à la fois matérielles et immatérielles. Elle a déclaré qu'on a conservé ces valeurs grâce à la connaissance locale de la construction et au lien établi avec les nouvelles structures comme lieux de prière. Pour M<sup>me</sup> Church, il s'agit de lieux d'autonomisation et de renaissance. Elle a mis en question le choix de reconstruire et le manque de transparence dans la prise de décision, considérant qu'il aurait été utile de comprendre comment les choix ont été faits, quelles options ont été considérées, quelles valeurs demeurent et quelles nouvelles valeurs ont été créées.

Lisa Hirata, qui prépare une maîtrise en études sur le patrimoine mondial à la Graduate School of Comprehensive Human Sciences à l'University of Tsukuba, a dit avoir d'abord cru que ces valeurs appartenaient à la collectivité locale avant de prendre conscience qu'il existe différents registres de communautés, y compris des communautés mondiales. Elle se demande si les valeurs locales ont été conservées, mais pense assurément que les nouvelles valeurs de mémoire et de solidarité envers le terrorisme le sont. Selon elle, décider ce dont il faut se souvenir et ce qu'il faut oublier revient à la collectivité locale. Certaines tombes détruites doivent demeurer en place, pense-t-elle, tels les édifices détruits à Hiroshima, afin que les gens disposent d'un lieu pour réfléchir sur le passé.

Marie-Christine Blais est inscrite en maîtrise au programme de conservation patrimoniale à la School of Canadian Studies de la Carleton University. Elle a parlé des différentes valeurs qui existent du point de vue local et dans la perspective du patrimoine mondial. Que la collectivité locale se mobilise pour la reconstruction des tombes a fait partie du processus de réconciliation. M<sup>me</sup> Blais soutient cette approche et cet engagement, affirmant qu'en matière de conservation patrimoniale, la théorie et la pratique sont en train de changer.

Les participants ont salué les étudiants pour leurs positions claires et pour le vaste éventail de points de vue présentés. Ils ont pris note que les valeurs avaient des buts changeants, comme l'ont démontré les étudiants. Plusieurs ont appuyé l'idée de prendre du temps pour réfléchir après une catastrophe comme celle de Tombouctou, afin de faire place à de nouvelles considérations au fil du temps et des générations. La discussion la plus longue a porté sur le processus de prise de décision de l'UNESCO, qu'un participant a qualifié de « trouble ». On s'est dit inquiet que des organismes professionnels et gouvernementaux prennent les décisions sans consulter la collectivité locale. Quelqu'un a demandé si les mausolées auraient été reconstruits si l'UNESCO et Craterre avaient été engagés dans ce processus. Plusieurs participants ont insisté sur l'importance de documenter le processus de prise de décision afin que les générations futures puissent comprendre quand, pourquoi et par qui de telles décisions ont été prises.

La septième séance a donné lieu à une plateforme propice aux discussions et aux conclusions générales. Après la présentation des rapports par les étudiants rapporteurs, les participants ont eu un aperçu de la Table ronde de Montréal de 2016, présenté par Victoria Angel, planificatrice principale chez ERA Architects à Toronto. M<sup>me</sup> Angel a structuré ses remarques autour de trois thèmes qui ont façonné la conservation dans le domaine de la reconstruction : le changement de paradigme, la théorie et le traumatisme post-conflit.

Les discussions sur les notions changeantes de patrimoine ainsi que les rôles en mutation des experts, des collectivités locales et des organes officiels comme ICOMOS et l'UNESCO prouvent le changement de paradigme. La Table ronde a montré que la confiance envers les outils et les théories a diminué; elle a aussi permis de mettre en question les principes et de revoir les normes et les lignes directrices. La popularité d'expressions telles que « pratiques patrimoniales » (au pluriel) ou que « patrimoine culturel » pour remplacer « patrimoine bâti » signale ce changement, comme le fait aussi l'évolution des points de vue du Comité du patrimoine mondial sur la reconstruction. Le patrimoine, lui-même partie d'un changement de paradigme, joue un rôle plus vaste dans la société. La conservation n'est pas une fin en soi, mais elle contribue à la qualité de vie, à la résilience et au rétablissement des collectivités.

Au sujet de la théorie, M<sup>me</sup> Angel a souligné qu'on pense avoir besoin de nouvelles orientations. Depuis que les théories de conservation du XIX<sup>e</sup> siècle sont devenues populaires, chaque génération a ajouté de nouveaux principes et de nouvelles lignes directrices. Les théories de conservation fondées sur les matériaux, telles que décrites dans les *Orientations devant guider la*

*mise en œuvre de la Convention du patrimoine mondial*, font encore partie de notre héritage. La Charte de Burra annonçait un changement radical au profit d'une conservation axée sur les valeurs qui s'attache au patrimoine et aux valeurs culturelles. Le Document de Nara, qui insiste sur la diversité culturelle et la relativité des valeurs, encourage les praticiens du secteur du patrimoine à interpréter la Charte de Venise à la lumière de la nouvelle perspective qu'il propose. Les vues sur le sujet ont en outre été influencées par les nouvelles théories sur le paysage culturel, approche écologique qui éclaire l'interaction humaine avec le lieu. En général, ces vues ont évolué vers un modèle plus intégratif, qui combine nature et culture, gens et lieux, matérialité et immatérialité, comme le démontrent des manifestations tardives telles que la Convention de Faro sur la valeur du patrimoine culturel pour la société et Nara + 20. Cette approche additive est un bon point de départ pour régler les insuffisances théoriques.

Victoria Angel a aussi fait remarquer que les discussions issues de la Table ronde ont permis de soulever d'importantes questions sur les traumatismes post-conflit. Tandis que l'étude de cas sur Tombouctou a donné un exemple clair de la destruction de lieux historiques, d'autres situations de rupture ou de changement de langue ou de culture posent pareils défis au sujet de la continuité et de la notion d'identité. Comblé le fossé demeure un défi.

La Table ronde de Montréal de 2016 a encouragé un vif échange d'idées et d'observations sur la reconstruction de lieux historiques. La discussion de clôture a évoqué la possibilité qu'on se serve de nouveaux outils inspirés d'autres disciplines et d'autres approches. Les participants se sont montrés profondément intéressés par la dimension sociale du débat sur la reconstruction, et ils ont appuyé des mesures qui aideraient les collectivités à atteindre leur plein potentiel. Ils étaient d'accord pour dire qu'il serait utile de considérer la rupture et le changement comme éléments positifs conduisant à une démocratisation et à une compréhension des injustices sociales. En conclusion, chaque participant a souligné avec ironie que si les personnes du secteur du patrimoine sont d'abord attirées par leur passion vers un champ bâti sur des valeurs humanistes, par la suite, ces mêmes experts créent des cadres de travail scientifiques contraignants.

## 7. CONCLUSION (ENGLISH)

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**Canada Research Chair on Built Heritage**  
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The 11th Montreal Round Table (2016), *From conservation to reconstruction: how World Heritage is changing theory and practice*, examined current interest in reconstruction as a means of recovering meaning and significance of historic places. The subject was chosen as a result of recent decisions by the World Heritage Committee to encourage reconstructions following deliberate destruction of cultural heritage in areas of conflict. Unlike previous conservation doctrine that discourages reconstruction of historic places, recent UNESCO guidance has strongly favoured reconstruction as a way to recover lost identities and take a stance against extremists and natural disasters. The 2001 destruction of the Bamiyan Buddhas in Afghanistan foreshadowed the wave of destruction of the world's iconic cultural heritage sites that began in earnest in 2012. The Montreal meeting aimed to explore the impact of recent World Heritage Committee decisions on the theory and practice of conservation.

The 2016 Montreal Round Table examined the question from various perspectives through the involvement of heritage experts, specialists from diverse disciplines and countries, student delegates and academics. The agenda was structured to present a broad overview of the subject followed by specific sessions on conservation doctrine, regional approaches, changing attitudes, alternate approaches and a case study of the reconstruction of the Timbuktu mausoleums in Mali.

At the opening evening session at the Faculté de l'aménagement, the Montreal Round Table sponsored a public lecture by Mechtild Rössler, Director of the Division for Heritage and the UNESCO World Heritage Centre, and research associate at EGHO, France. She spoke about World Heritage Sites under threat by terrorists and UNESCO's response. After presenting early isolated examples of destroyed sites, including the Mostar Bridge in Bosnia-Herzegovina and the Bamiyan Buddhas in Afghanistan, Mechtild Rössler stated that the current level of destruction was unprecedented in scale and in nature. The new dimensions, which the Director General of UNESCO has called "cultural cleansing", require new policies by States and by the international community, including involvement from the United Nations, Interpol and the International Criminal Court. After presenting current examples of deliberate attacks on World Heritage Sites, Rössler outlined UNESCO's response which includes mobilizing forces to stop illicit trafficking of cultural objects,

preparing for post-conflict interventions by building knowledge, undertaking integrated planning initiatives and sensitising the public through the social media campaign #Unite4heritage. She concluded her remarks by affirming that the founding vision for UNESCO to build the defences of peace in the minds of men and women remains as relevant today as it was in 1945.

Rössler's lecture was followed by a commentary from Michèle Stanton-Jean, President, Comité conjoint sur la conduite responsable en recherche du Québec and invited researcher at the Research Centre in Public Law, Université de Montréal. Mme Stanton-Jean served from 2011-2014 as Quebec's representative on the Canadian permanent delegation to UNESCO in Paris. She noted that the attacks against World Heritage Sites are attacks against cultural diversity and pointed to education as a key to protecting our common good, our roots and our global solidarity. She reiterated Rössler's message that the many programmes and normative instruments of UNESCO play an essential part in reinforcing the conscience of humanity, its ethics and its values.

The 2016 Montreal Round Table was formally opened by Paul Lewis, Dean of the Faculté de l'aménagement at the Université de Montréal. He noted that cultural heritage issues are gaining importance in today's society and praised the Canada Research Chair's accomplishments over the past decade in hosting Round Tables that focus on new ways of looking at heritage. He encouraged the participants to share their expertise, noting the need for diverse views and reflections. He expressed his appreciation for the format that enabled students to develop their capacities through opportunities for interchange with national and international experts as well as participation as presenters and rapporteurs. He concluded by observing that the Montreal Round Tables fulfil the university's role in bringing together experts, scholars and practitioners.

Session 1 opened with an introduction by Christina Cameron on the theme of the 2016 Montreal Round Table. She noted that reconstruction of historic places as a means of recovering monuments from a previous era is a phenomenon that appeared in 19th-century Western cultures and manifested itself strongly in North America where historical replicas served as living history museums, popular with visitors and effective as forms of presentation and interpretation of the past. Heritage conservation professionals have traditionally been opposed to reconstruction, beginning in the 19th century and gathering momentum in the 20th century following Adolphe Napoléon Didron's dictum that "for ancient monuments, it is better to consolidate than repair, better to repair than to restore, better to restore than to reconstruct". The key doctrinal text that embodies this approach is the ICOMOS 1964 International Charter for the conservation and restoration of monuments and sites,

known as the Venice Charter which rules out reconstruction and insists that restoration must stop where conjecture begins. Subsequent standards and guidelines have consistently expressed caution about reconstructing historic sites, including the various versions of Australia's Burra Charter, Parks Canada's Cultural Resource Management Policy and the Canadian Standards and Guidelines for the Conservation of Historic Places.

She observed that the World Heritage Committee traditionally opposed reconstructions, although it made an exception in 1980 for the historic city of Warsaw. The Committee has remained unsympathetic to reconstructions until recently, when extremists' attacks have deliberately destroyed culturally significant places. The Committee has responded to this paradigm shift by changing its position from opposition to support of reconstructions. Justification for this shift is based in part on ideas in the Nara Document on Authenticity which values intangible elements like spirit and feeling, and encourages diverse approaches to conservation rooted in cultural context. The shift represents a challenge for keepers of conservation doctrine like ICOMOS, because decisions from a prestigious international body like the World Heritage Committee give credence to a different conservation standard. She concluded her remarks by noting that, while there is now technical and digital capacity to make replicas of historic places, issues of ethics and doctrine remain unresolved.

In his keynote address *Past and present: the dilemma of reconstructing historic places*, Michael Turner, Professor Emeritus at Bezalel Academy of Arts and Design in Jerusalem began with a consideration of memory and its role in developing narratives selectively. He wove his remarks around three pairs of contrasting concepts: remembering and forgetting; celebrating and mourning; and retribution and forgiveness. He proposed that remembering can be unjust to the present while forgetting can be unjust to the past. In a thoughtful re-examination of the reconstructed historic centre of Warsaw, Turner called it a "facial relief", referring to remembering (reconstruction) and forgetting (new architecture). In his concluding remarks, he challenged existing conservation doctrine, arguing that conservation charters need to make room for both memory and new ideas. In the discussion that followed, participants pointed out that in the pre-charter era, public authorities were concerned about the rise of fanatic reconstructions and hence adopted a conservative stance.

Session 2 examined the theme from the perspective of doctrine. Claudine Déom, Associate Professor in the School of Architecture at the Université de Montréal looked at the evolution of approaches to the conservation of historic places. She positioned the rise of conservation doctrine in the 19th century when the concept of historical monuments was created and consciousness of an

historical past was developed, due to the rapid industrialisation of society with its subsequent rupture with the past. This period saw the emergence of a desire to conserve the past. Déom described the fundamental debate between Viollet-le-Duc and Ruskin on how to remember the past. She pointed to the eight principles of Italian architect Camillo Boito as the root of 20th-century conservation doctrine, concluding that Boito's ideas on honesty and transparent process provided the philosophical basis for the 1964 Venice Charter.

Susan Denyer, Secretary of ICOMOS-UK and World Heritage Advisor joined the Round Table on video. She addressed the theme by considering whether recent ICOMOS approaches to reconstruction of World Heritage properties could be seen as philosophical dilemmas or evolution of doctrine. She introduced the topic by stating that the World Heritage tools as represented by the Operational Guidelines need to be updated. She contrasted the Venice Charter, which clearly prohibits reconstruction, with the Burra Charter which accepts reconstruction if it reflects a pattern of use or cultural practice that sustains cultural value. She spoke about the listing of reconstructed sites like Warsaw and Mostar Bridge that were justified on the basis of the restoration of cultural value -- the intangible dimension of the property -- as part of a community process. She presented seemingly contradictory decisions on interventions at two sites: Bagrati Cathedral in Georgia and the tombs of Buganda kings at Kasubi, Uganda. In the case of Bagrati, recent reconstruction of the mediaeval church used inappropriate materials and forms, thereby destroying its value and making a pastiche of the original; in the case of the Kasubi tombs, the approach was to follow traditional forms and use authentic materials and techniques. Denyer concluded by stating that simple rules are not feasible in these complex situations and that the ad hoc decision-making of the World Heritage Committee appears to be leading to new approaches.

Elaine O'Sullivan, Director of Academic Program at Willowbank School for Restoration Arts in Queenston described a Willowbank perspective on conservation and reconstruction. She began with the principle of empowering local communities to evolve their culture and then wove her remarks around three complex issues: relationships, memory and creativity. She argued in favour of leaving enough room for creativity as an evolving activity.

Following the three presentations, a lively discussion explored the theme of community engagement, with specific mention of the problem of conflicting views among community members and the amorphous definition of "community" itself. Ideas were shared about options beyond reconstruction for commemorating sites of trauma like the World Trade Centre or the Oklahoma



bombing site. With regard to contested memories and contested places, such as those related to the American Civil War, participants discussed the option of dialogue on the Civil War legacy today as a creative response to the issue. There was general consensus that the story is more important than the fabric.

Session 3 explored regional approaches to reconstructing historic places. Erica Avrami, James Marston Fitch Assistant Professor of Historic Preservation at Columbia University spoke about negotiating values in the reconstruction of historic places on the World Monuments Watch. She explained that this long-standing programme which began in 1996 emphasizes local values and community engagement. She presented several examples of properties supported by the World Monuments Watch that undertook conservation projects ranging from weak to strong demonstrations of traditional workmanship. Some projects were well-documented and well-researched, using traditional materials. Others were less successful from a conservation perspective. For example, a gingerbread house in Haiti was dismantled and rebuilt, using some concrete block; on the other hand, reconstruction of the painted surfaces at the Royal Court building in Burkino Faso was carried out using traditional knowledge. In all cases the programme tries to capitalize on change in a positive way to secure the targeted outcome of inter-generational transfer of knowledge.

Stephanie Toothman, Associate Director for Cultural Resources, Partnerships and Science in the United States National Park Service addressed issues related to reconstructions in the parks service. She described early American examples including Colonial Williamsburg where 88 buildings were restored, 350 buildings were reconstructed and others from later periods were destroyed in an attempt to create an interpretative park to colonial America. Within the National Park Service, reconstructions were authorized from 1935 to 1966. Ever popular with visitors, Toothman commented ironically that living history museums are described by some as life-sized toys for adults who have forgotten how to read. In the Secretary's Standards for preservation, reconstruction is one of seven treatment strategies. However, it requires sufficient historical documentation and must be essential to public understanding of the property. The ghosted structure of the Ben Franklin House in Philadelphia, that still provides a tangible object for visitors to see, illustrates well the application of that policy. Today, the National Park Service encourages interpretive exhibits using contemporary technologies, as demonstrated by the virtual reality application to illustrate the fences and buildings at Mazanar Japanese internment camp in California. Toothman concluded by emphasizing the importance of stakeholder consultations in all projects.

George Green, Vice President of the Heritage Conservation and Commemoration Directorate of Parks Canada presented an overview of reconstruction theory and practice in the Canadian system. Highlighting community interest in reconstructions, he spoke about three National Historic Sites of Canada that had been heavily damaged by fire: St. John's Anglican Church in Lunenburg, St. George's Round Church in Halifax and the Quebec City Drill Hall. In all three cases, local communities made it clear that they wished to reconstruct the buildings, leading to significant federal investment in the projects. Green briefly discussed more cost-effective but less popular alternatives including heritage recordings, three-dimensional modelling and other new technologies.

In the discussion that ensued, participants recognized the close relationship between tangible and intangible dimensions. Pressure from the tourism industry, communities and politicians to have tangible infrastructure at historic places is a driver for reconstruction. Without such assets, statistics suggest that visitation numbers and revenue drop. Participants also discussed the longer view, when tangible assets will inevitably disappear, to emphasize the importance of heritage documentation. An opportunity for augmented reality comes from the rapid expansion of technology as applied to heritage, as promoted through the principles of the Sevilla Charter which speaks about virtual reconstruction.

Session 4 examined changing attitudes to reconstruction in the World Heritage system. Judith Herrmann, recent Ph.D. graduate from the Faculté de l'aménagement at the Université de Montréal, presented an overview of her doctoral research that focused on the influence of the intangible heritage discourse on World Heritage attitudes to reconstruction. After a brief history of early World Heritage attitudes to reconstruction, she focused on the early 1990s as a paradigm shift, influenced by the rising popularity of anthropological approaches. A key contributor to this shift was the 1994 Nara Conference on Authenticity which enlarged the scope of values to include more intangible ones. Using examples like the Kasubi Tombs in Uganda and the Mostar Bridge in Bosnia-Herzegovina, Herrmann argued that the broadened use of intangible attributes made a stronger case for reconstruction. She closed by raising the challenging question of how to assess authenticity in relation to intangible heritage.

Nobuko Inaba, Chair of the Masters Program in World Heritage Studies at the Graduate School of Comprehensive Human Sciences, University of Tsukuba in Tokyo presented her personal experience on conservation approaches to the Bamiyan Buddhas in Afghanistan, destroyed by the Taliban in 2001. As a member of the Japanese team of conservation specialists, she visited the site

every year between 2003 and 2008. The cliff site is vast, hosting more than one thousand caves and other works. The issue of whether or not to reconstruct the giant statues has been divisive; the local community strongly favours reconstruction while the international professional community is opposed. Possible reconstruction presents some technical challenges and choices such as period to which the buddhas would be reconstructed, possible re-introduction of previously existing colours, and actual intervention method, ranging from anastylosis, carving new statues in the cliff, using reinforced concrete and adopting virtual reality.

Mechtild Rössler, Director of the Division for Heritage and the UNESCO World Heritage Centre, examined recent decisions of the World Heritage Committee in support of reconstruction. She observed that the World Heritage Convention originated in a reconstruction project, namely the Nubian monuments from Abu Simbel to Philae in Egypt. She reported that since 1990 there have been 271 state of conservation reports on reconstructions, noting that the World Heritage Committee decisions are inconsistent, sometimes welcoming reconstruction, at other times asking countries to avoid it. Rössler mentioned the specific situation of reconstructions in post-Soviet States that led to the 2000 Riga Charter on Authenticity and Historical Reconstruction in Relationship to Cultural Heritage. Recognizing the importance of providing guidance to address pressures for reconstruction, she concluded by signalling a need to review the Riga Charter and paragraph 86 of the World Heritage Operational Guidelines which echoes the Venice Charter when it states: “In relation to authenticity, the reconstruction of archaeological remains or historic buildings or districts is justifiable only in exceptional circumstances. Reconstruction is acceptable only on the basis of complete and detailed documentation and to no extent on conjecture.”

Following the presentations, participants deepened the discussion on whether the concept of authenticity could apply to intangible cultural heritage. While the 2004 Yamato Declaration on Integrated Approaches for Safeguarding Tangible and Intangible Heritage rejected the idea of applying authenticity to intangible cultural heritage, recent discussions at the UNESCO Intangible Cultural Heritage Committee suggest a need to reconsider the matter. For the World Heritage Committee, research is underway to clarify the issues in order to ensure consistency in decision-making.

Session 5 considered some examples of alternate approaches to reconstruction. François LeBlanc, a conservation architect from Ottawa, presented the federal government’s development of interpretive options for the Blast Furnace complex at les Forges de Saint-Maurice. From a peak of

about one hundred buildings in the 18th and 19th centuries, the site was essentially archaeological remains in the 1970s when decisions were being made to protect and interpret it. Three options were considered: site consolidation, period reconstruction of certain buildings or modern interpretation. Inspired by the Franklin House in Philadelphia, the chosen approach was a modern interpretation using expressive volumes. Among the five Quebec architectural firms invited to present proposals, the team of Gauthier Guité et Roy was engaged in what LeBlanc calls one of Parks Canada's most sophisticated forays into volumetric reconstruction.

Elizabeth Lee, Vice President of CyArk in Oakland, California explained the CyArk 500 Challenge as an alternative to reconstruction. CyArk, a pioneer in 3D scanning, is recording 500 sites worldwide through a process of data capture, archiving in the Iron Mountain, and sharing material through virtual access. Lee noted the urgency of recording vulnerable sites to save historical knowledge, making reference to the emergency digital recording Project Anqa in Syria and Iraq. She argued for the added value of augmented reality as an outcome of such work. She closed by referring to the display of virtual sites at the new Ars Electronica Museum in Linz, Austria.

Nora Mitchell, Adjunct Professor at the University of Vermont in Woodstock introduced ideas about adapting a reconstruction approach to landscapes. She began by acknowledging that many landscapes face rupture and renewal on a regular basis. She contrasted designed landscapes with continuing cultural landscapes. In the spirit of the Venice Charter, the 1982 Florence Charter on Historic Gardens discourages reconstruction of designed landscapes like the Le Nôtre gardens at Versailles. When a decision is made to reconstruct a designed landscape, the Florence Charter requires work to be carried out "on the basis of the traces that survive or of unimpeachable documentary evidence". For continuing cultural landscapes, responses to ruptures rest with local communities who interact regularly with the landscapes. What is significant is the resilience of communities to develop creative responses to situations of rupture.

Sujan Shreshta, a structural engineer from Kathmandu, Nepal, presented the challenges of reconstructing historic monuments in Kathmandu following the 2015 earthquake. He explained the extent of damage, noting the collapse of 133 buildings and damage to over 600 structures. One of the challenges is lack of documentation, research and understanding about the functioning of traditional buildings which have survived for centuries. Each monument needs to be dealt with on the basis of its own characteristics and an understanding of traditional craftsmanship. There is also a dearth of scientific analysis of building materials and how they perform in Nepal. The success of

reconstruction projects will depend on designing the right solution for each property, finding skilled craftsmen and materials, conducting adequate investigation of the properties, and ensuring quality control in a context of lowest bidder.

The wide-ranging discussion that followed these presenters covered the impact of population migration when local communities are no longer present to interact with the landscape, opportunities that new technologies offer to cultural mapping, lack of research on traditional building technologies, and the importance of spirit and feeling in the reconstruction process, Warsaw being a prime example.

Session 6 gave six students the opportunity to express their views on the theory and practice of reconstruction of historic places. The student session focused on the tombs in Timbuktu, Mali. Following appeals from the Director General of UNESCO and the World Heritage Committee in 2012 to spare these revered Sufi mausoleums, extremists attacked with renewed vengeance until sixteen tombs were destroyed. Since that time, UNESCO has spearheaded a reconstruction process which was completed in 2015. After studying youtube videos and other documents on the destruction and reconstruction of the tombs, students were given five minutes to address the following questions:

- What were the values ascribed to the tombs before their destruction and by whom?
- How have these values been conserved, or not, in the reconstruction process?
- What would you have done and why?

Following their presentations, students made comments on the positions of their colleagues prior to a general discussion among Round Table participants.

Alex Federman, a Masters student with the Engineering and CREATE program at Carleton University, stated that the tombs represented religious and scientific values. In both cases he argued that they had been conserved, since religious ceremonies continued to be practiced at the sites and traditional building techniques had been transmitted from elders to a new generation of builders. He supported reconstruction of the tombs because they were able to gather together the whole community, both nationally and internationally.

Mélissa Mars, a Masters student of the Conservation of the Built Environment program at the Université de Montréal found the most important values to be spiritual, usage as ritual space and local expertise. She noted the difficulty of reconstructing the tombs due to a lack of local craftsmanship. She raised questions about the future of the sites and whether the spiritual values would persist.

Alberto Sanchez, a Masters student in the Historic Preservation program at Columbia University noted that the values attributed to the tombs in the Statement of Outstanding Universal Value focused on the tombs as witness to Timbuktu's past. At the outset, there was no mention of community values or of architectural techniques. Only after the destruction of the tombs were community and intangible values evoked. He observed that the rapid reconstruction of the mausoleums contradicts the argument that the tombs are irreplaceable, an argument being made by the prosecutor at the International Criminal Court in the Hague.

Hallie Church, a Diploma student at Willowbank School for Restoration Arts described the values as both intangible and tangible. She stated that these values were conserved through local building knowledge and connection to the new structures as places of prayer. For her, these were places of empowerment and rebirth. She questioned the choice of reconstruction and the lack of transparency in making the decision. She considered that it would have been helpful to understand how the choices were made, what options were considered, what values remain and what new ones were created.

Lisa Hirata, a Masters student in the World Heritage Studies program at the Graduate School of Comprehensive Human Sciences, University of Tsukuba, commented that she had initially believed that values belonged to the local community but now she realized that there are layers of communities, including global ones. She stated that she was not sure if local values had been conserved but that new values of memory and solidarity against terrorism surely had. She argued that the decision about what to remember and what to forget belonged to the local community. She believed that some destroyed tombs ought to have been left in place, like the ruined building in Hiroshima, so that people could have some space to reflect on the past.

Marie-Christine Blais, a Masters student in the Heritage Conservation program at the School of Canadian Studies, Carleton University stated that there were different values from a World Heritage and a local perspective. The involvement of the local community in the reconstruction of the tombs was part of a reconciliation process. She supported this approach and community engagement, noting that theory and practice in heritage conservation are changing.

Participants saluted the students for their clear positions and the wide range of views they presented. They took note of the moving target of values that the students demonstrated in their presentations. Several supported the notion of taking time to reflect after a trauma such as the one in Timbuktu, in the interests of leaving space for further consideration over time and generations. The

longest discussion centred on the UNESCO decision-making process which was described by one participant as “murky”. Concerns were raised that the decisions were made outside the local community by professional and governmental organizations. One person asked if UNESCO and Craterre had not been involved, would the mausoleums have been rebuilt? Several participants stressed the importance of documenting the decision-making process so that future generations could understand when, why and by whom such decisions were made.

Session 7 provided a platform for general discussions and conclusions. Following reports from the student rapporteurs, this session featured an overview of the 2016 Montreal Round Table by Victoria Angel, Senior Planner at ERA Architects in Toronto. She structured her remarks around three themes that shaped the conversation on reconstruction: paradigm shift, doctrine and post-conflict trauma.

Evidence of a paradigm shift could be found in discussions on the changing notions of heritage and the changing role of experts, local communities, and official bodies like ICOMOS and UNESCO. The Round Table expressed diminishing confidence in tools and doctrines, questioning principles and revisiting standards and guidelines. The rise of terms like “cultural heritage” in place of “built heritage”, and heritage practices (plural) are indicators of this shift as are the changing views of the World Heritage Committee on reconstruction. As part of a paradigm shift, heritage finds itself playing a broader role in society. Conservation is not an end in itself but contributes to the quality of life, resilience and recovery of communities.

With regard to doctrine, Angel noted the perception that new guidance is needed. Since the rise of conservation doctrine in the 19th century, she observed that each generation has added new principles and guidelines. Materials-based conservation doctrine, as manifested in the World Heritage Operational Guidelines, is still part of our legacy. The Burra Charter announced a fundamental shift towards values-based conservation focused on heritage and cultural values. The Nara Declaration with its emphasis on cultural diversity and the relative nature of values encourages heritage practitioners to interpret the Venice Charter through this new Nara lens. Doctrine has been further influenced by the new theory of cultural landscapes, an ecological approach that highlights human interaction with place. Overall, doctrine has evolved to a more integrative model, blending nature and culture, people and place, tangible and intangible, as later manifestations like the Faro Convention on the Value of Cultural Heritage for Society and Nara+20 demonstrate. This additive approach is a good starting point for addressing doctrine deficiencies.

She also observed that the Round Table discussion had raised important issues about post-conflict trauma. While the Timbuktu case study was a clear example of the destruction of historic places, other cases of rupture and change in language and culture pose similar challenges to continuity and sense of identity. Bridging the gap remains a challenge.

The 2016 Montreal Round Table succeeded in encouraging a lively exchange of ideas and observations on reconstruction of historic places. The closing discussion embraced the possibility of new tools coming into use that would draw on other disciplines and approaches. Participants expressed their deep interest in the social dimension of the reconstruction debate and supported actions that could help communities to reach their full potential. They agreed that it would be helpful to regard rupture and change as positive elements leading to democratisation and understanding of social injustices. In closing, one participant noted with irony that passion attracted heritage people to a field built on humanistic values but subsequently these same experts created constraining scientific frameworks.



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