

Theme 1: Authenticity in a changing world

Networks and Linkages: Revisiting Authenticity in the Asian Context

VENICE → NARA → NAIROBI → HA NOI

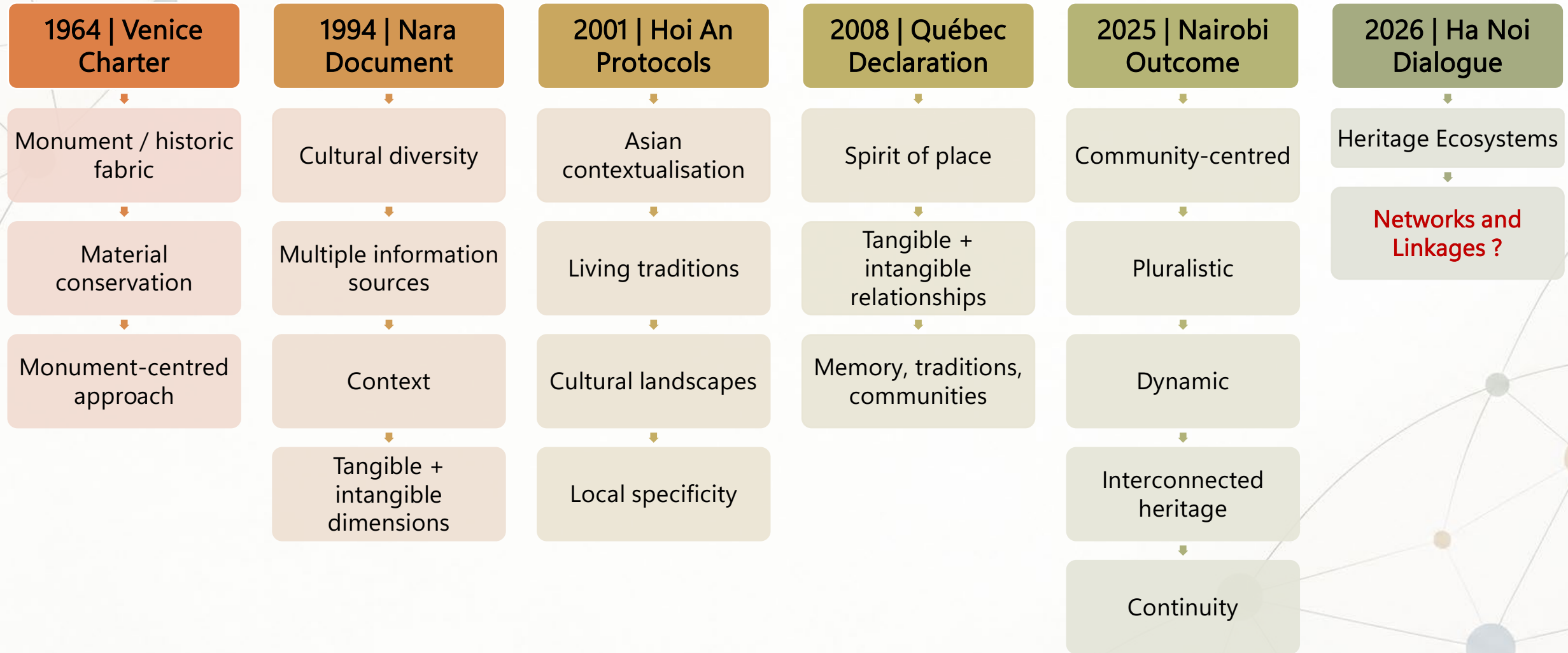
28 September, 2026

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New Delhi, INDIA

Structure of Presentation

- Acknowledgement
- Evolving Discourse on Heritage and Authenticity
- Case Studies
- Conclusion

From Venice to Ha Noi: An Evolving Discourse



“The discourse has progressively moved from authenticity of fabric towards authenticity of relationships and continuity.”

What Kind of Heritage Are We Trying to Understand?

FROM

MONUMENT

SITE /
PLACE

LANDSCAPE

CULTURAL
LANDSCAPE

LIVING
HERITAGE

SITES OF
MEMORY

HERITAGE
ECOSYSTEM

NETWORK

"As the conception of heritage expands, the relationships between heritage elements become increasingly significant to understanding heritage value."

Tangible ↔
Intangible

Culture ↔ Nature

Place ↔
Community

Past ↔ Present

Local ↔
Transnational

What Does Authenticity Mean Today?

ATTRIBUTES OF AUTHENTICITY AS PER OPERATIONAL GUIDELINES

Form & design

Materials & substance

Use & function

Traditions & techniques

Location & setting

Language & intangible
heritage

Spirit & feeling

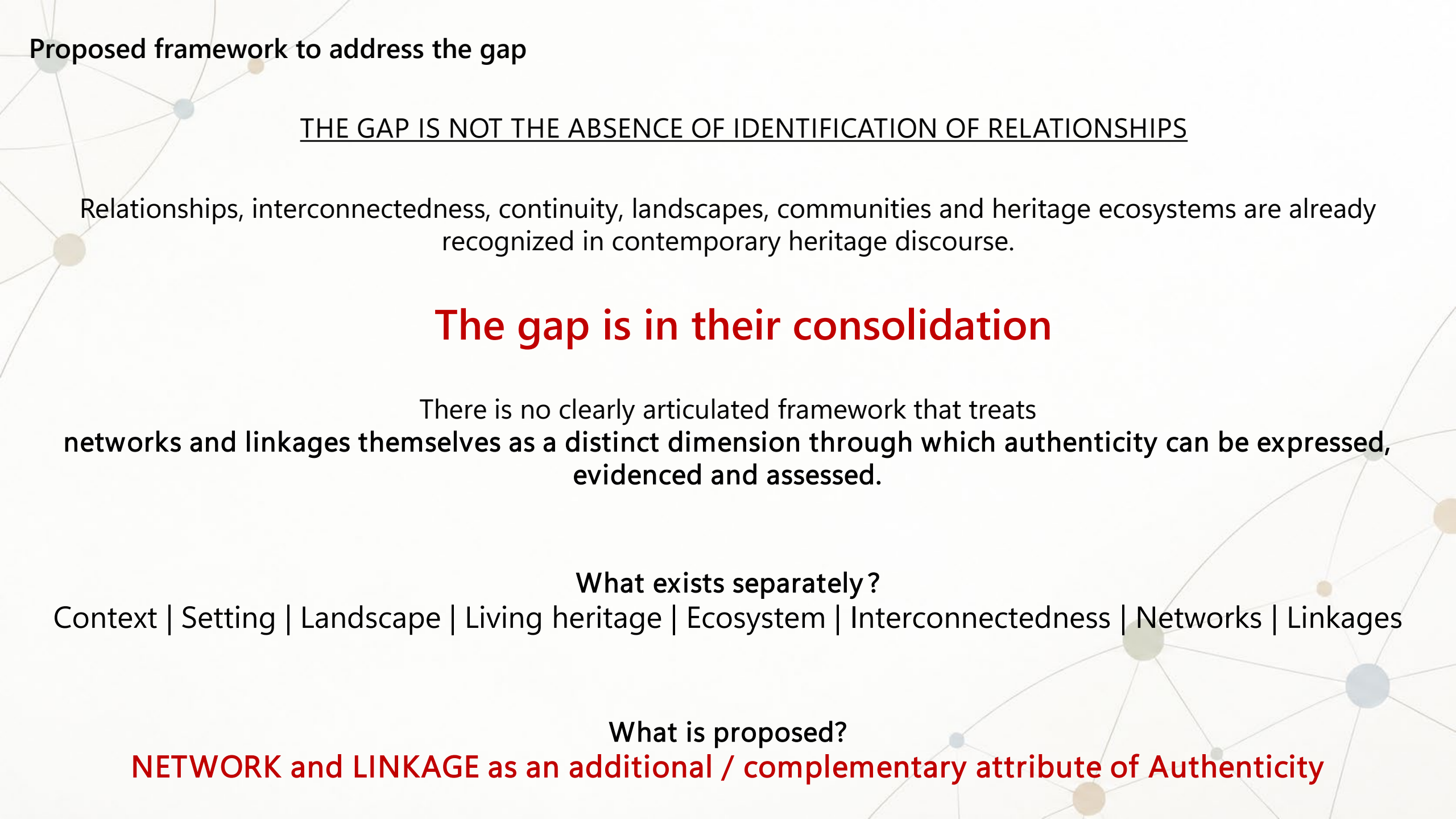
Internal / external factors

"Authenticity is not merely confined to material fabric."

Existing discourse increasingly recognizes **relationships** as integral to heritage value and authenticity.

So... is there the Gap?

Can these relationships themselves be conceptualized, evidenced and assessed?



Proposed framework to address the gap

THE GAP IS NOT THE ABSENCE OF IDENTIFICATION OF RELATIONSHIPS

Relationships, interconnectedness, continuity, landscapes, communities and heritage ecosystems are already recognized in contemporary heritage discourse.

The gap is in their consolidation

There is no clearly articulated framework that treats networks and linkages themselves as a distinct dimension through which authenticity can be expressed, evidenced and assessed.

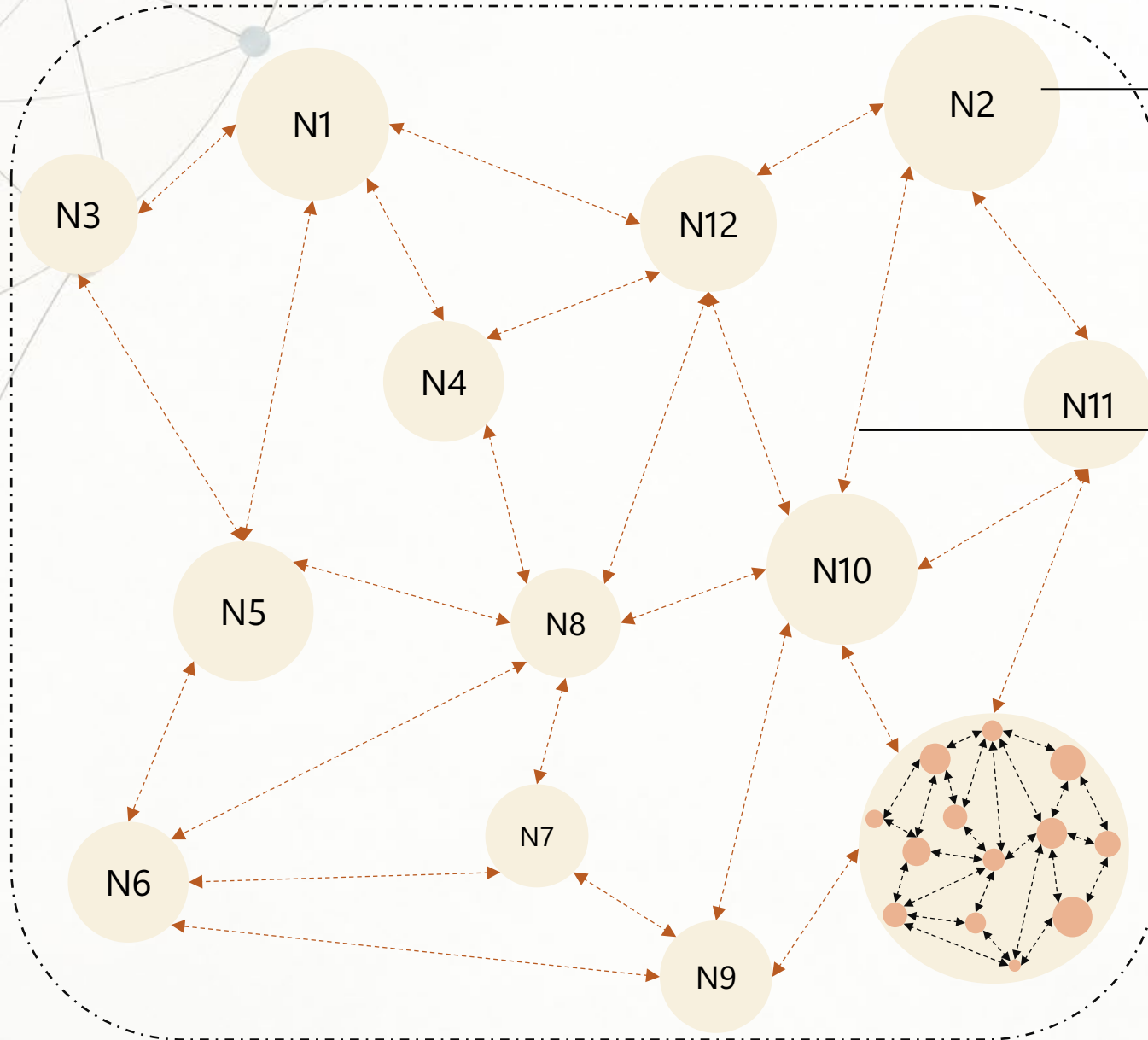
What exists separately?

Context | Setting | Landscape | Living heritage | Ecosystem | Interconnectedness | Networks | Linkages

What is proposed?

NETWORK and LINKAGE as an additional / complementary attribute of Authenticity

Networks and Linkages: The Proposed Distinction



NODE (N)

Tangible and/or intangible markers of culture embedded within built/natural ecosystems.

LINKAGE as Process

Processes within and between nodes shaped by natural elements, communities, mobility, knowledge systems, beliefs and practices.

NETWORK as Structure

A system of interconnectivity across nodes

"Together they reveal the relationships that connect and sustain heritage."

Why “Location and Setting” Is Not Enough

LOCATION & SETTING

primarily asks:

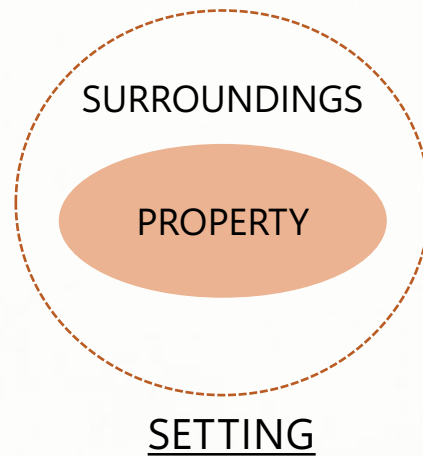
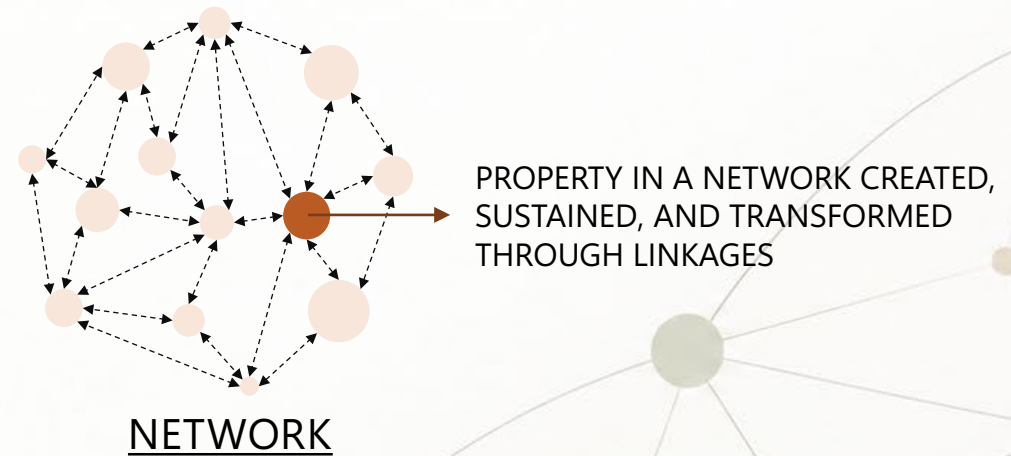
Where is the property situated and what is its surrounding context?

BUT A NETWORK ASKS:

What connects this place to other places?

AND A LINKAGE ASKS:

What processes have created, sustained or transformed that connection?

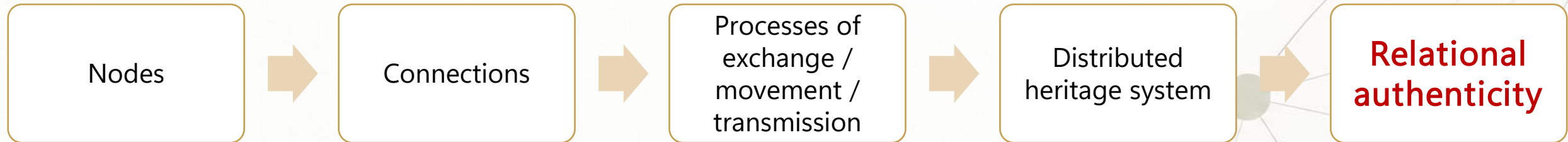


“Setting contextualizes a property; network and linkage articulate relationships across properties and through time.”

Network & Linkage as a Relational Dimension of Authenticity

FROM THE AUTHENTICITY OF THE PLACE → TO THE AUTHENTICITY OF THE RELATIONSHIP

Existing focus	Proposed extension
Form & design	What survives at the node
Materials & substance	Material evidence of the node
Use & function	Functions performed at the node
Traditions & techniques	Practices transmitted through the network
Location & setting	Relationship of the property to its context
Intangible heritage	Meanings, knowledge and practices
—	Network: structure of relationships
—	Linkage: processes sustaining relationships



“The authenticity of the whole may depend not only on the authenticity of its constituent nodes, but also on the credibility, continuity and legibility of the relationships that connect them.”

What Makes a Network / Linkage Authentic?

FIVE INDICATORS

1. Legibility / Physical Traceability

Can the network and linkage be identified through tangible, spatial or landscape evidence?

2. Historical / Traditional Veracity

Does the relationship have credible historical or traditional basis?

3. Persistent / Traceable Transformation

Can continuity and transformation be traced over time?

AUTHENTICITY OF NETWORKS & LINKAGES

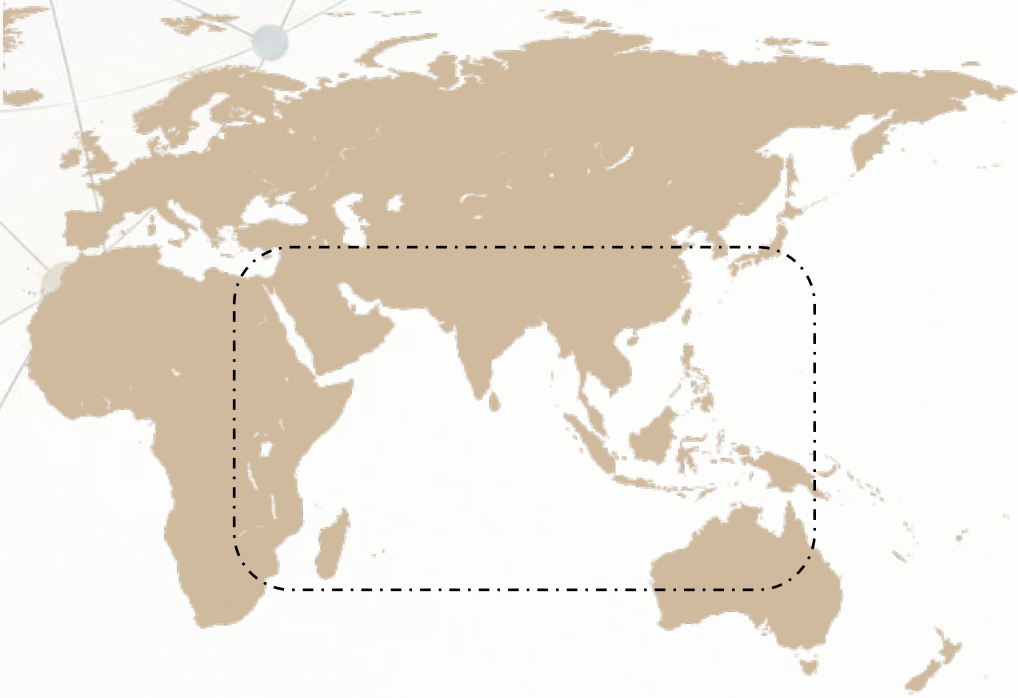
4. Interchangeable / Reciprocal Heritage

Do exchanges between nodes contribute to shared cultural expressions?

5. Custodial / Management Practices

Are relationships sustained through communities, traditions and management systems?

Asia Pacific : A Region of Connected Heritage



A significant body of heritage in the region is distributed across places, communities, landscapes and routes rather than concentrated in a single monument.

"Heritage relationships frequently extend beyond the boundaries of individual properties."



Maritime Routes | Migration Routes | Pilgrimage Routes | Cultural Landscapes | Sacred Landscapes | Trade Networks | Island Networks



CASE 1

JINGKIENG JRI / LYU CHRAI CULTURAL LANDSCAPE

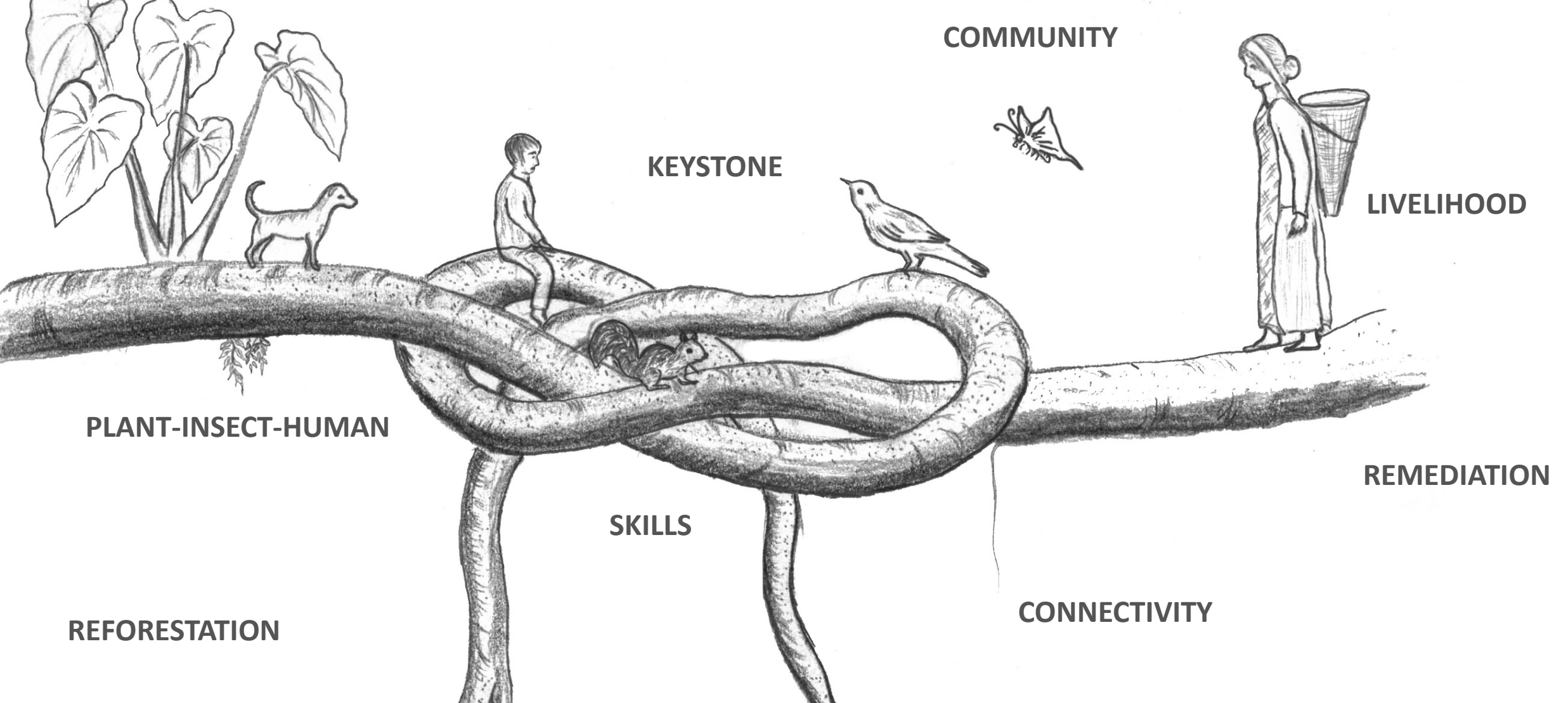
CONTENT COURTESY





Living Root Bridges of Meghalaya embody an exceptional example of a living cultural tradition in where human ingenuity is seamlessly intertwined with nature.

These *Ficus*-based loading structures reflect a harmonious and sustainable relationship between the Khasi and Jaintia communities' and their environment—an interdependence preserved over the past 2000 years and rooted in indigenous belief, knowledge and practice.



Jingkieng Jri / Lyu Chrai / Living Root Bridges embody deep nature-culture interdependence, uniting traditional knowledge, belief and skills with biodiversity and community resilience within a living system that supports connectivity, livelihoods, and ecological restoration.

Attributes shaping the Landscape (Tangible Markers)



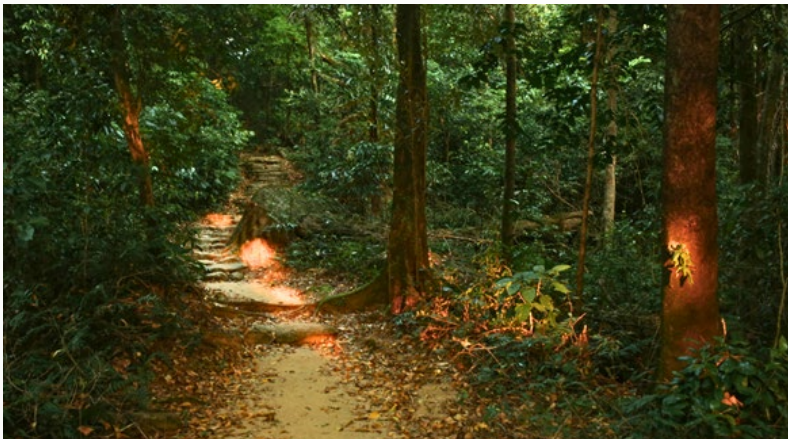
Khlaw (Forests)



Ki Maw (Stone signifiers)



Bri (Traditional farms)



Lynti iaidkjat (Pathways/routes)



Um (Water)



Jingkieng jri (Living root bridge)

Attributes shaping the Landscape (Intangible Markers)



Clockwise Images

1. Ka shad tynrai bad ka tem ka put (Traditional dance and music)
2. Ki sbai ki rupa bad ka suh ka thain (Traditional jewellery and weaving)
3. Jingialeh kai (traditional games)
4. Ka Thain kti (Hand weaving)

Traditional knowledge of weaving Living Root Bridges

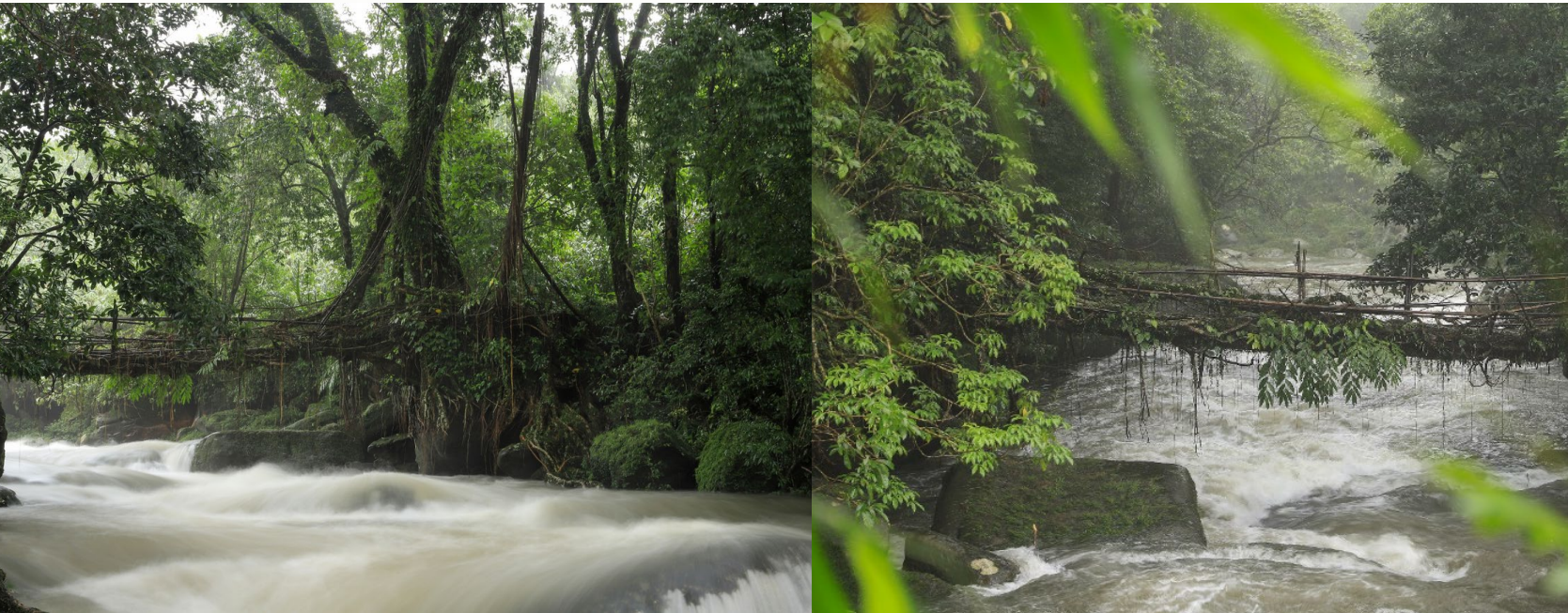
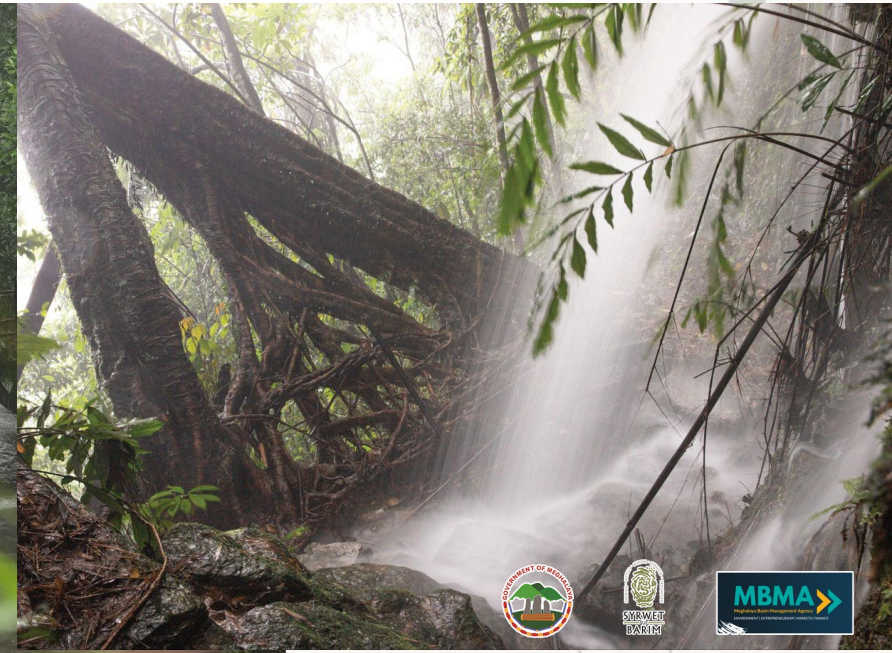
Brief Synthesis

- Located in the **Khasi and Jaiñtia Hills of Meghalaya**, within the eastern Indian Peninsular Plateau.
- A living cultural landscape containing the greatest diversity and concentration of *Ficus*-based **Living Root Bridges**.
- For over **2,000 years**, Khasi-Jaiñtia communities have nurtured bridges, forests, pathways, cultivation areas and water systems as an interconnected landscape.
- Shaped by the region's extreme rainfall, mountainous terrain and deep river gorges.
- Rooted in Indigenous knowledge, customary institutions and a philosophy of harmony, collective well-being and coexistence with nature.
- The landscape reflects a deep culture–nature relationship, where ecological stewardship and living traditions continue to shape each other.

Criteria (i) (iii) (v)



Collectively, the Living Root Structures form a **landscape-scale laboratory for sustainable, nature-based construction**, offering insights into climate and disaster resilience.



Statement of Authenticity

- The landscape demonstrates a **high level of authenticity** through continuing oral traditions and community practices.
- Indigenous communities continue traditional practices involving **Living Root Structures, routes, stone signifiers, and drinking water sources**.
- **Customary governance and traditional family structures** continue to guide the management of forests, cultivation sites, and fishing places.
- Traditional knowledge of the **life cycle of *Ficus*** and its application in Living Root Structure cultivation remains active through continued community participation.
- The **traditional use of ancestral lands** continues, maintaining cultural continuity and underlying relationships and practices.
- Recent **infrastructure development and socio-economic changes** highlight the need for sustained protection, conservation, and innovation.
- **Cooperative-based conservation and development initiatives**, together with the **Sixth Schedule of the Constitution of India**, support Indigenous rights, customary institutions, and community resource governance.

Jingkieng Jri: Reinforcing the Existing Discourse

What is the heritage?

Living cultural landscape | Living root bridges | Natural heritage | Community knowledge | Traditional practices

What does it demonstrate?

Place ↔ Community | Nature ↔ Culture | Knowledge ↔ Practice | Generation ↔ Generation

NETWORK

Distributed heritage attributes (nodes) in a cultural landscape

LINKAGES

Traditional knowledge, rituals, custodianship, ecological practices & cultural transmission as continuous processes sustaining node/s

Jingkieng Jri through
the five indicators

Indicators	Jingkieng Jri
Historical / traditional veracity	Traditional knowledge and cultural practices
Persistent transformation	Continuing community relationship
Reciprocal heritage	Culture–nature interaction
Custodial practices	Community stewardship
Physical traceability	Various identified attributes

"Jingkieng Jri reinforces the relational dimensions already emerging within the cultural landscape and living heritage discourse."

A map of the Indian Ocean region, including the Indian subcontinent, Southeast Asia, and parts of Africa and Australia. The map is overlaid with a network of thin, grey lines representing maritime connectivity routes. These lines connect numerous ports, indicated by small grey dots, across the entire region. The density of the lines is highest in the central Indian Ocean and around the Indian subcontinent, showing a complex web of connections. The text "CASE 2: PROJECT MAUSAM" is written in red, and "MARITIME CONNECTIVITY WITHIN INDIAN OCEAN REGION" is written in black, both in a bold, sans-serif font, centered over the map.

CASE 2: PROJECT MAUSAM
MARITIME CONNECTIVITY WITHIN INDIAN OCEAN REGION

Project Mausam: Heritage Without a Continuous Route

THE INDIAN OCEAN AS A SPACE OF CONNECTIVITY

Project Mausam approaches the Indian Ocean as a historically interconnected maritime space shaped by:

Monsoon winds
and seasonal
mobility

Trade and
movement of
commodities

Migration and
settlement

Pilgrimage and
religious
mobility

Exchange of
knowledge,
ideas and
technologies

Transmission of
artistic and
architectural
traditions

Merchant and
cultural
communities

Land-based heritage routes

NODE ————— NODE

The route itself may survive as a physical trace.

Oceanic heritage networks

NODE NODE

The connecting medium is dynamic and often leaves no continuous physical trace.

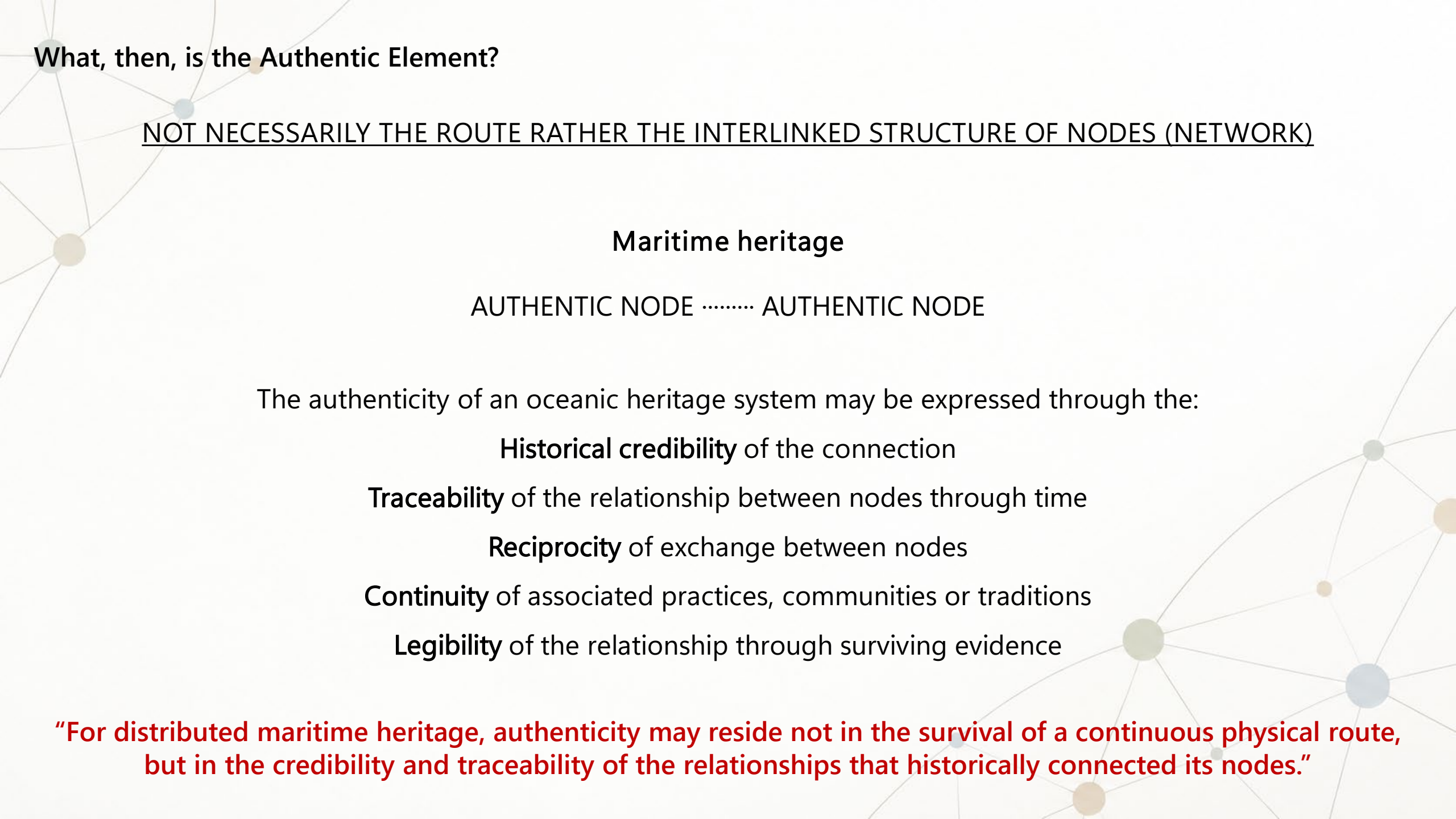
"At an oceanic scale, connectivity exists as a relationship even when the physical route does not exist."

Without a physical route, how do we establish the connection?

Project Mausam transnational narratives demonstrate that connectivity can be reconstructed through multiple forms of evidence

Network	Connection may be demonstrated through
Early Buddhist Networks	Associated heritage sites • inscriptions • sculptures • architectural evidences • archaeological finds • texts
Bronze Age Maritime Trade	Archaeological sites • pottery • beads • seals • weights • commodities • technologies
Mercantile Settlements	Merchant communities • migration • urban form • architecture • trade
Sugar & Indentured Labour	Harbour/Port sites • ships • immigration depots • plantations • settlements
Spice Lanes	Production sites • inscriptions • literary accounts • documents • ceramics • ports • monuments

“Can we establish the historical relationship between the nodes?”



What, then, is the Authentic Element?

NOT NECESSARILY THE ROUTE RATHER THE INTERLINKED STRUCTURE OF NODES (NETWORK)

Maritime heritage

AUTHENTIC NODE AUTHENTIC NODE

The authenticity of an oceanic heritage system may be expressed through the:

Historical credibility of the connection

Traceability of the relationship between nodes through time

Reciprocity of exchange between nodes

Continuity of associated practices, communities or traditions

Legibility of the relationship through surviving evidence

“For distributed maritime heritage, authenticity may reside not in the survival of a continuous physical route, but in the credibility and traceability of the relationships that historically connected its nodes.”

What Does the Argument Contribute?

CONCEPTUAL

Network = structure || Linkage = process



METHODOLOGICAL

Five indicators for examining authenticity of relationships



REGIONAL

A framework particularly applicable to:

Cultural landscapes | Maritime networks | Routes | Interconnected Landscapes | Serial heritage networks |
Transboundary heritage

"From authenticity of attributes → towards authenticity expressed through relationships between attributes, places, people and processes."

THREE FINAL PROPOSITIONS:

01

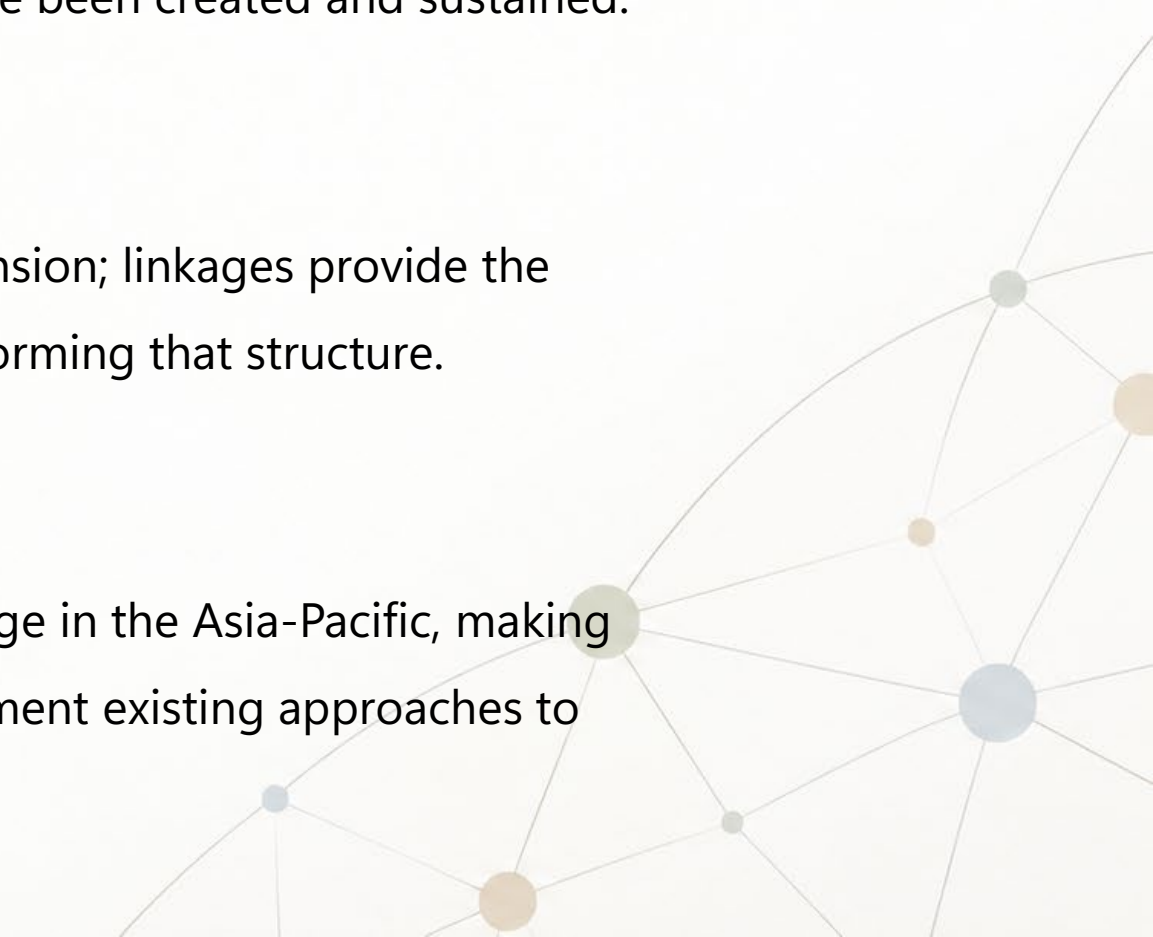
Heritage may derive authenticity not only from what it is, but from relationships through which its values have been created and sustained.

02

Networks provide the structural dimension; linkages provide the processes connecting and transforming that structure.

03

For distributed and transboundary heritage in the Asia-Pacific, making these relationships explicit can complement existing approaches to authenticity.





Thank You...

Authenticity in Changing World: Pyu Ancient Cities and Bagan

Content

1. Identification of Authenticity: Pyu Ancient Cities & Bagan
2. What do I understand; *Some comparative views*
3. Noting

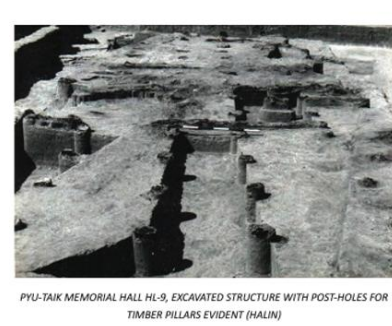
THAN ZAW OO
DIRECTOR
DEPARTMENT OF ARCHAEOLOGY AND NATIONAL MUSEUM
MYANMAR
27-SEP-2026

PYU ANCIENT CITIES- INSCRIBED 2014_ Criteria (ii, iii, iv)

No	Authenticity	Pyu Ancient Cities (2014)	Bagan (2019)
1.			The surviving monuments, archaeological remains, continuing religious practices and other attributes truthfully and credibly express the potential Outstanding Universal Value of Bagan.
2			Generalized design features used in modern restorations and fully rebuilt monuments have been criticized in the past. None the less, these monuments are authentic in terms of the use, function and spirit of Bagan, connected to Buddhist merit-making, and the fully rebuilt monuments contribute to the authenticity of the general form of ancient Bagan at a landscape scale.
3	Form and design	Architecture: 1. Still-standing monument 2. Urban precincts (Urban Morphology) 3. Religious architecture	Monuments and their decorative elements such as sculptures, stucco, murals and cloth paintings... location, form, design and materials...
4	Use and function	Buddhist veneration: "...the continuity of veneration Pyu-era stupas at the Pyu Ancient Cities, a practice unbroken since Pyu times which keeps alive one of the central functions of these first-ever-Buddhist religious complexes in SEA..."	1. "...as a place of worship and continuous religious practices..." 2. "...Merit-making...monumental landscape..."

No	Authenticity	Pvu Ancient Cities (2014)	Bagan (2019)
5	Tradition and technique	A. Agricultural and production management system... historic landscape and which continue to be practiced among the local community. B. Commodity and material culture production	These monuments truthfully express the full splendor, creativity and technological achievement of the Bagan Period.
6	Location and setting	A. Archaeological Remain B. Historic Urbanized Settlement C. Intact condition of the original setting of Pyu Ancient Cities is still evident D. Rural settlement pattern	"...the river and corner stupas, as well as the large surviving population of monuments express the general form of ancient Bagan..."
7	Material and substance	Excavated artifacts from the sites Manufactured on-site. Brick	Existing and archaeological deposit
8	Spirit and feeling	A. History of Myanmar B. Inspire pilgrimage	1. The stone and ink inscription 2. "...testimony of merit-making..."

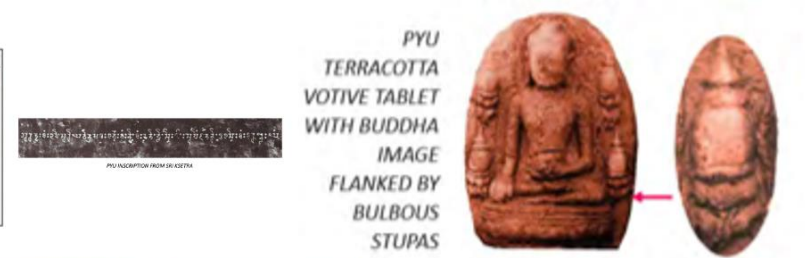
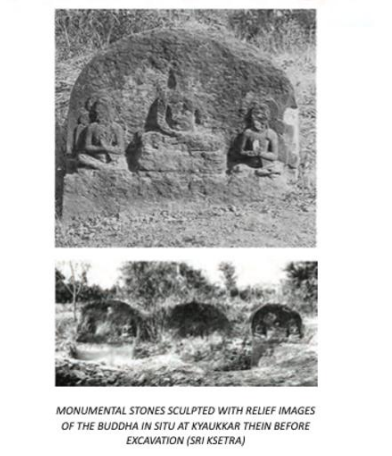
BAGAN- INSCRIBED 2019 _ Criteria (iii, iv, vi)



Authenticity _ Form & Design: Architecture _ Religious; Still-standing monument; Urban Form



Authenticity _ Form & Design

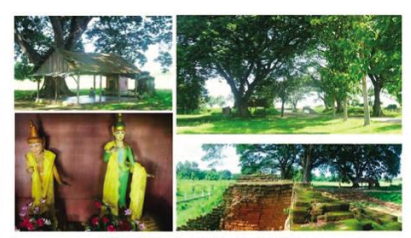


Authenticity _ Tradition and Technique

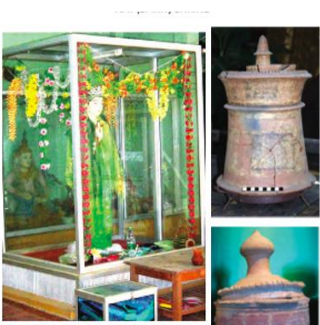
Authenticity _ Use and Function



MODERN PATRONAGE AND PILGRIMAGE CEREMONY AT THE BAWBAWGYI STUPA (SRI KSETRA)



NAT (SPIRIT) SHRINE AT NORTH (NAT PAUK) GATE (SRI KSETRA)



SHRINE TO THE ANCIENT QUEEN PANHTWA AT SHWEYAUNGDAW MONASTERY (BEIKTHANO)



RICE FIELDS IN AREA BUFFER ZONE OUTSIDE CITY WALL (HALIN)



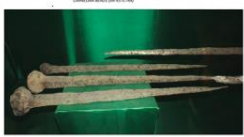
MYING SUN AND SPARKLE MEDALLIONS ON PICO SILVER CORRO (HALIN)



COMBINATION BEADS (SRI KSETRA)



PAU MET CARING (SRI KSETRA) BAWBAWGYI STUPA, INKHEIN IN SANGANT AND PPU



MASSIVE IRON SPIKES (SRI KSETRA)



GILDED SILVER CASETAND JODHASATTA MAGGI (FROM KIN BA GON, SRI KSETRA)



HPAYATAUNG STONE URN FROM STUPA AT SITE HMA-31 (SRI KSETRA)



TERRACOTTA BURIAL URNS IN SITU (BEIKTHANO)



TERRACOTTA BURIAL URNS (HALIN)



TERRACOTTA BURIAL URNS (LEFT: HALIN, RIGHT: SRI KSETRA)



TERRACOTTA URN (BEIKTHANO)



Authenticity _ Material and Substance



Authenticity _ Location and Setting



LANDSCAPE TYPICAL OF MYINBAHU HILL RANGE



THE MYINBAHU RIVER AT POU, 5.6 KILOMETERS WEST OF SRI KSETRA



PANORAMIC VIEW MYINBAHU HILL RANGE



VIEW FROM TOP OF BAWBAWGYI STUPA



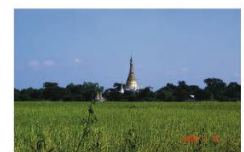
IN-GYI OR SEASONAL LAKE (BEIKTHANO)



TRADITIONAL PLOUGHING (BEIKTHANO)



STRAW PILE (NAT PAUK) AREA (SRI KSETRA)



THE PAUK FIELDS OF THE STUPA (SRI KSETRA)



STUPA (NAT PAUK) AREA (SRI KSETRA)



BULLOCK-CART TRACKS (HALIN)



FINGER-MARKING ON BRICK AT BEIKTHANO



WALL BTO-S WITH LARGE BRICKS AND SPECIALIZED BRICK MASONRY (BEIKTHANO)



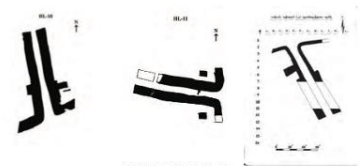
GATEWAY HL-11 (HALIN)



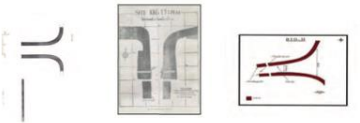
GATEWAY HMA-34 (SRI KSETRA)



ANCIENT CITY WALLS (HALIN)



GATEWAY HL-10, 11, 12 (HALIN)



BEIKTHANO GATEWAYS (KHO-11, 15, 35)



SRI KSETRA GATEWAYS (HMA-5, 34, 42)

Authenticity _ Spirit and Feeling



MODERN PATRONAGE AND PILGRIMAGE CEREMONY AT THE BAIWAWGYI STUPA
(SRI KSETRA)



MONKS DELIVERING BLESSINGS BEFORE EXCAVATION BY
DEPARTMENT OF ARCHAEOLOGY, SRI KSETRA



PALACE-CITADEL WALL (SRI KSETRA)



SRI KSETRA PALACE INNER STRUCTURES HMA-44, 45
(SRI KSETRA)

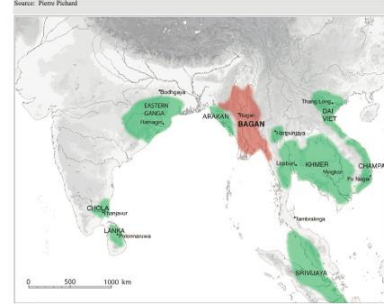


ON GOING ANNUAL MAINTENANCE OF ANCIENT CITY WALL BY
LOCAL FARMERS (BEIKTHANO)



HOT SPRINGS AT HALINGYI VILLAGE (HALIN)

Figure 155. Extend of major powers in south and south-east Asia around 1200 CE



Beyond the capital, the Bagan kings built several provincial cities in the realm.

Figure 128. Radiocarbon dates at Old Bagan

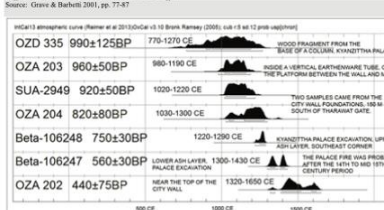
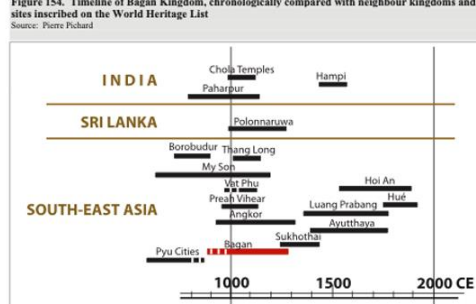
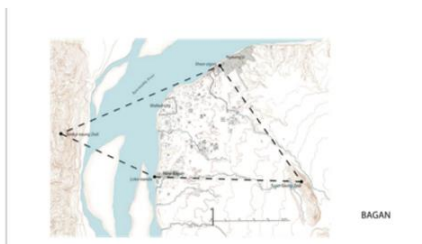
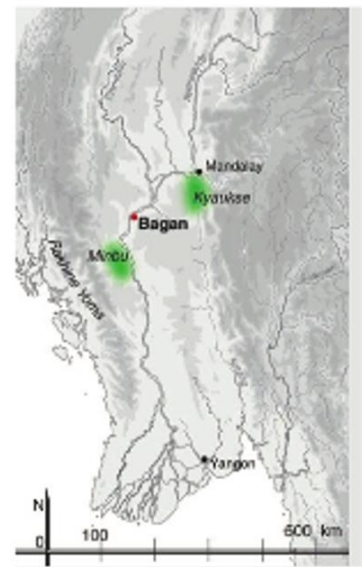
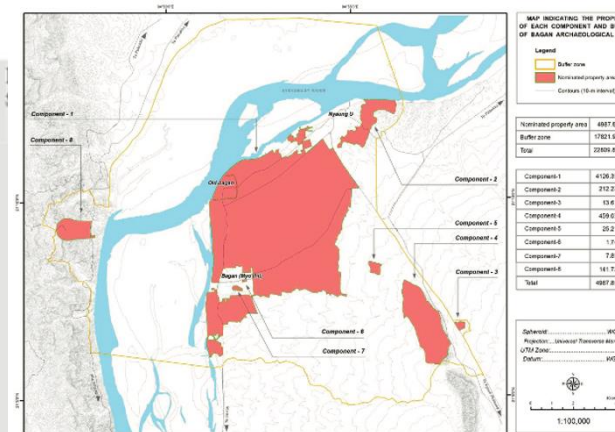
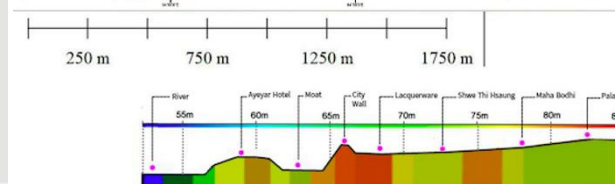
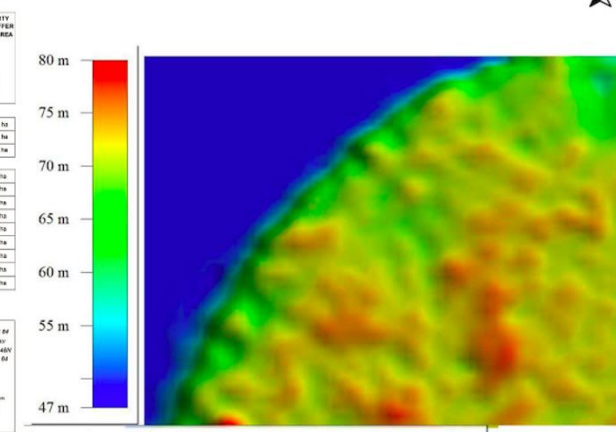
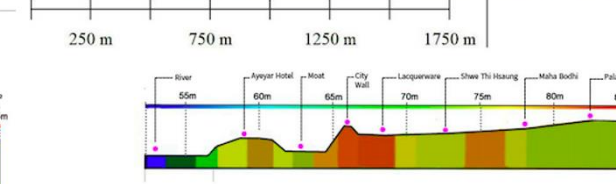


Figure 154. Timeline of Bagan Kingdom, chronologically compared with neighbour kingdoms and sites inscribed on the World Heritage List



BAGAN- INSCRIBED 2019 _ Criteria (iii, iv, vi)

2.A DESCRIPTION OF PROPERTY

2.a.1 Introduction

The attributes which embody the potential Outstanding Universal Value of Bagan are:

- landscape of monuments;
- overall setting of Bagan (river, corner stupas);
- monuments;
- inscriptions at Bagan – stone, ink, brick, votive tablets, glazed relief tiles, metal plates;
- murals/cloth paintings;
- sculptures;
- religious practices (merit-making);
- Old Bagan wall;
- a palace site;
- archaeological deposits;
- water management features;
- objects at the Bagan Archaeological Museum or at temples in the property; and
- architectural objects at Bagan Archaeological Museum.

This description addresses the components and each of these attributes, and is structured as follows:

- an overview of the property;
- overview of each component;
- landscape of monuments and overall setting;
- monuments at Bagan;
- examples of Category 1 monuments;
- inscriptions;
- murals, cloth paintings and sculptures;
- religious practices;
- Old Bagan Wall;
- palace site and archaeological deposits;
- water management features; and
- objects.

In this nomination, monuments are referred to by their inventory number, such as IMP XXX (= a number), derived from the *Inventory of Monuments at Pagan* (Pichard 1992-2001).

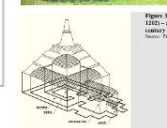
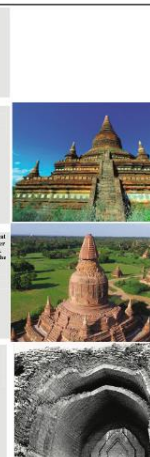
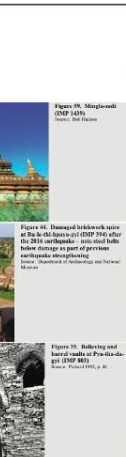
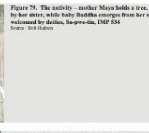
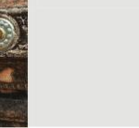
Figure 159. Plans of Angkor and Bagan at the same scale

Source: Pierre Pichard



Bagan (2019)

The surviving monuments, archaeological remains, continuing religious practices and other attributes truthfully and credibly express the potential Outstanding Universal Value of Bagan.



Challenge: For Protection Measures

Pyu Ancient Cities: Serial Sites

1. Stability
2. Land Use Control
3. Human Resource
4. Plan and Planning

Bagan

1. Collaboration
2. Conflict of Interest



၉။ Build Tiled Model ပြီးသွားလျှင် 3D Model ပုံစံကို မြင်တွေ့နိုင်ပါသည်။



၇။ Aerial Photo



၁၀။ 3D Slam





PAST ACTION _ Before Inscription WHS- 1980?



Rehabilitation (Reclaimed Work) _ Institutional Implementation-



Rehabilitation (Reclaimed Work) _ Research Work



Landscape Management Plan- Proposed Plan

Content

1. Identification of Authenticity: Pyu Ancient Cities & Bagan
- 2. What do I understand; Some comparative views**
3. Noting

EUROPEAN MODEL?-historical view authenticity paradigm and historical materials authenticity paradigm



1964- Venice Charter



1977- In addition, the property should meet the test of authenticity in design, materials, workmanship and setting; 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 value**.



1992-(b) (i) meet the test of authenticity in design, materials, workmanship or setting (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).



————→ NARA DOCUMENT

1994/1996-(b) (i) meet the test of authenticity in design, material, workmanship or setting and in the case of cultural landscape their distinctive character and components (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).



————→ AFTER 10 YEARS OF NARA DOCUMENT

2005_II.E Integrity and/or authenticity, Authenticity, para.79-86

Asia-Pacific Dialogue on Heritage and Authenticity, Ha Noi-Ninh Binn. 27SEP-1OCT2026

EUROPEAN MODEL? - historical view authenticity paradigm and historical materials authenticity paradigm

↓
1964- Venice Charter

↓
1977- In addition, the property should meet the test of authenticity in design, materials, workmanship and setting; 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 value.**

↓
1992-(b) (i) meet the test of authenticity in design, materials, workmanship or setting (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).

↓ ——— **NARA DOCUMENT**

1994/1996-(b) (i) meet the test of authenticity in design, material, workmanship or setting and in the case of **cultural landscape their distinctive character and components** (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).

↓ ——— **AFTER 10 YEARS OF NARA DOCUMENT**

2005_I.I.E Integrity and/or authenticity, Authenticity, para.79-86

5	1994		Nara Document
5	1996	<i>(b) (i) meet the test of authenticity in design, material, workmanship or setting and in the case of cultural landscape their distinctive character and components (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).</i>	
6	1997	<i>ibid</i>	
7	1997-99	<i>ibid</i>	
8	1999	<i>ibid</i>	
9	2002	<i>ibid</i>	
10	2005	<p>I.I.E Integrity and/or authenticity Authenticity, para.79-86</p> <p>79. Properties nominated under criteria (i) to (vi) must meet the condition of authenticity. Annex 4 which includes the Nara Document on Authenticity, provides a practical basis for examining the authenticity of such properties and is summarized below.</p> <p>80/81. Information sources: Credible and truthful _ differ from culture to culture, and even within the same culture...</p> <p>82. - 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</p> <p>83. character and sense of place</p> <p>84. Information sources: - all physical, - written, - oral, and - figurative - nature, specificities, meaning, and history of the cultural heritage</p> <p>85. Identification: significant attributes</p> <p>86. Conservation: Reconstruction</p>	
11	2008	<i>ibid</i>	
12	2011	<i>ibid</i>	

No	Operational Guideline, 1977/1978	1994- Nara Document	
	In addition, the property should meet the test of authenticity in design, materials, workmanship and setting; 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 value.	Background	<ul style="list-style-type: none"> - <i>the spirit of the Charter of Venice, 1963</i> - <i>the expanding scope of cultural heritage interests in our contemporary</i> - <i>full respect to the social and cultural values of all societies</i> - <i>examining the OUV of cultural properties proposed for the WHL</i>
		Root	- <i>tangible and intangible</i>
		Issue	<ul style="list-style-type: none"> - <i>globalization and homogenization</i> - <i>cultural identity is sometimes pursued through</i> <ul style="list-style-type: none"> - <i>aggressive nationalism and</i> - <i>the suppression of the cultures of minorities</i>
		Responsibility	- <i>cultural community that has generated it, cares for it.</i>
		Information Sources	<ul style="list-style-type: none"> - <i>All physical,</i> - <i>Written,</i> - <i>Oral</i> - <i>Figurative source</i> - <i>Know the nature,</i> - <i>Specificities,</i> - <i>Meaning</i> - <i>History</i>
		Implementation	<ul style="list-style-type: none"> - <i>authenticity in conservation practice</i> - <i>to clarify and illuminate the collective memory of humanity</i>
		Conservation	<ul style="list-style-type: none"> - <i>understand a property</i> - <i>know its history and meaning</i> - <i>ensure its material safeguard</i> - <i>if require</i> - <i>its restoration and enhancement</i>
		Authenticity-	<ul style="list-style-type: none"> - <i>the nature of the cultural heritage,</i> - <i>its cultural context,</i> - <i>its evolution through time,</i> - <i>a great variety of sources of information...</i> - <i>form and design,</i> - <i>materials and substance,</i> - <i>use and function,</i> - <i>traditions and techniques,</i> - <i>location and setting,</i> - <i>spirit and feeling</i> - <i>internal and external factors</i>

23	2025	The understanding of authenticity in African heritage, contributes to the diversity of African cultural identities, socioeconomic, and political process of self-definition. Understanding these multiple forms of authenticity in an African context is fundamental for its management and contributes to the safeguarding of heritage.	Nairobi Document
----	------	--	-------------------------

6. Heritage is community-centred, pluralistic, dynamic, and evolves over time and goes beyond the tangible. Thus, its significance cannot be fossilised. Its authenticity must be considered within that context, including attributes which are tangible and intangible manifestations. Key among these are oral traditions and expressions, performing arts, spiritual associations, use, function and social values.

African heritage connects tangible and intangible, movable and immovable, natural and cultural heritage, with multilayered values, interpretations, meanings, and uses, including evolving cultural spaces and practices. It incorporates cultural and ecological continuity and living traditions such as spirituality and belief systems, memory upheld by communities. Its various components are intertwined and inseparable enabling their collective identification and characterization. Understanding African heritage must consider these pluralities.

Pluralistic; fossilized

Content

1. Identification of Authenticity: Pyu Ancient Cities & Bagan
 2. What do I understand; *Some comparative views*
 3. **Noting**
 4. **Authenticity in Changing World.**
-

As above-described the Background, deciphering the heritage, especially Authenticity and Heritage has been alternately speculated within twenty and thirty years. Due to the changing of events and ideas, it is also significant task for the scholars and experts. Restoring the evidence of past activities in human kind, it is vital role for the duties and responsible in present people. Unfortunately, there is impermanence, it is permanence, naturally. Nearly over fifty years implementing with global outline and framework in the Authenticity and Heritage sector, we must be rethinking about the challenges and outcomes in what we have done. As for Myanmar, there must be needed the “Stability” which is a prime challenge for desired actions and implementations. It is to be arresting and limiting all of the attempt. As a family member of regional and global content, we do accept all of the endorsements and agreements. In doing so, Myanmar has been preparing the “Programmatic Order” of respective timeframe or timeline.

The background image shows a traditional Vietnamese temple complex. In the foreground, there are wide stone stairs leading up to a building. The stairs are flanked by large, intricately carved stone dragons. The dragons have detailed scales, whiskers, and flowing manes. Red ropes are strung across the stairs. In the background, there are more temple buildings with traditional roofs and lush green trees. A semi-transparent blue box with red text is overlaid on the upper part of the image.

KHẢO CỔ HỌC VÀ TÍNH XÁC THỰC TRONG MỘT THẾ GIỚI ĐANG THAY ĐỔI (TRƯỜNG HỢP DI SẢN THẾ GIỚI HOÀNG THÀNH THĂNG LONG)

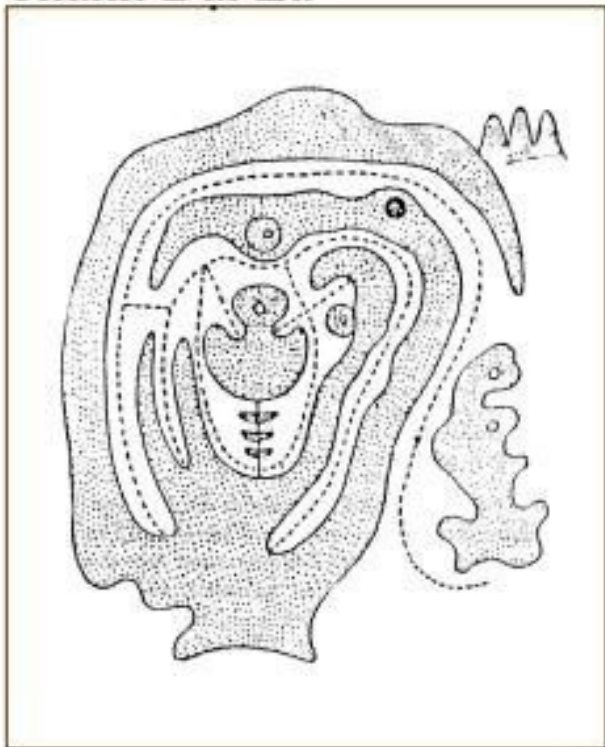
PGS-TS Tổng Trung Tín

Chủ tịch Hội Khảo cổ học Việt Nam

Hà Nội, năm 2026

Việc nghiên cứu kinh đô Thăng Long được bắt đầu từ cuối thế kỷ 19, được đẩy mạnh từ năm 2002 đến ngày nay. Năm 2010 do kết quả nghiên cứu khảo cổ học thu được thắng lợi lớn cho nên Khu di sản Trung tâm Hoàng thành Thăng Long được UNESCO công nhận là Di sản Thế giới

Thành Đại La



Lị sở An Nam đô hộ phủ
thời Đại La (thế kỷ 7-9)

Thành Thăng Long



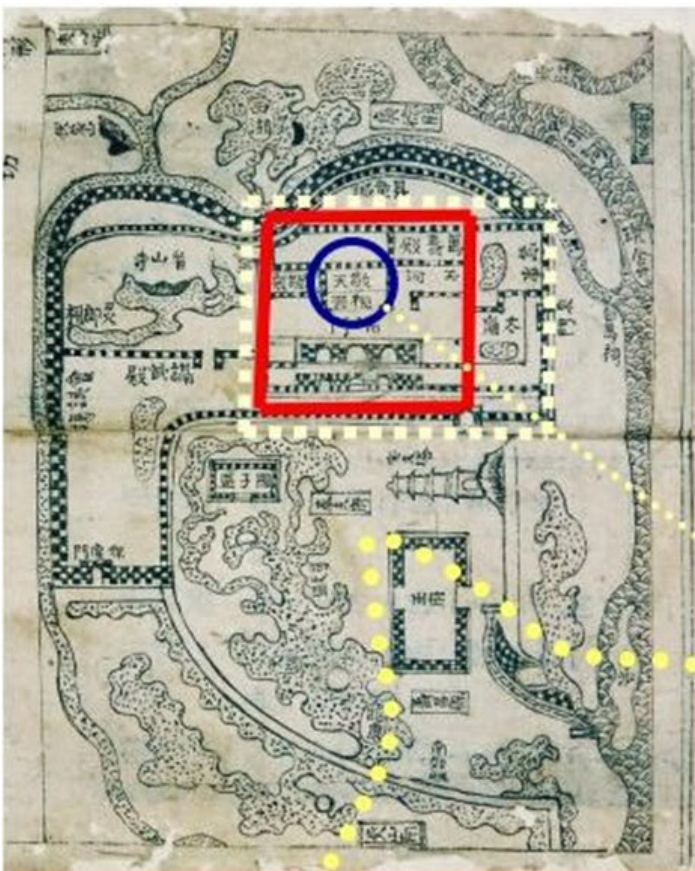
Kinh đô Đại Việt thời Lý —
Trần — Lê (thế kỷ 11-18)

Thành Vauban hay Thành Hà Nội



Bắc thành thời Nguyễn (thế kỷ 19-
đầu thế kỷ 20) và Thủ đô Hà Nội

2. LỊCH SỬ



La thành: vòng thành ngoài cùng, lớn nhất, có tên gọi là thành Đại La hay Đại La thành



Hoàng thành: là vòng thành quan trọng bao bọc các cung điện, lầu gác, chùa tháp, đền đài của Hoàng gia.

Cửu thành: là vòng thành quan trọng nhất, trong cùng, bao quanh nơi ở và làm việc của nhà vua và Hoàng gia, trong đó toà điện trung tâm là nơi thiết triều





Lớp văn hóa thời hiện đại

Dày trên 25cm - 85cm

Lớp văn hóa thời Nguyễn, thế kỷ XIX- XX

Dày 40cm - 76cm

Lớp văn hóa thời Lê thế kỷ XV - XVIII

Dày 55cm - 60cm

Lớp văn hóa thời Trần thế kỷ XIII - XIV

Dày 40cm - 50cm

Lớp văn hóa thời Lý thế kỷ XI - XII

Dày 1,3m - 1,5m

Lớp văn hóa Đại La thế kỷ VII - IX

Dày 56cm



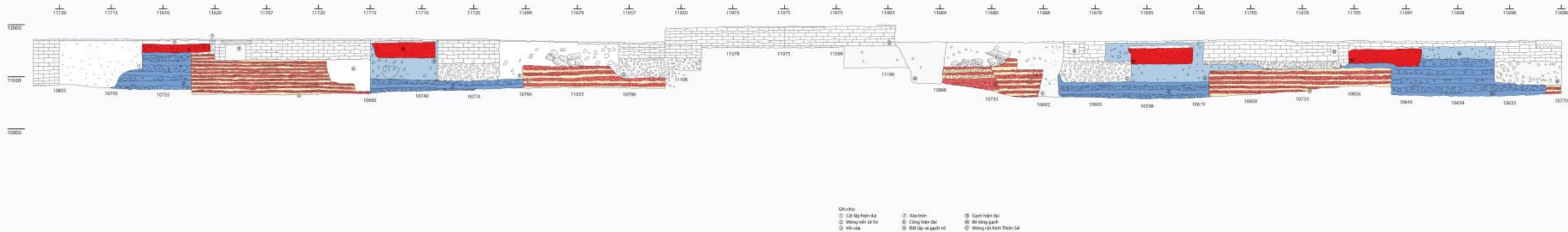
Lê (thế kỷ 15-18)

Trần (thế kỷ 13-14)

Lý (thế kỷ 11-12)

Đại La (thế kỷ 7-9)

26ĐKT. H1. MẶT CẮT LỚP ĐẤT VÁCH BẮC TL:1/20



Ghi chú:

- | | | |
|--------------------------|--------------------------|--------------------------|
| ① Cát lấp hiện đại | ⑦ Xáo trộn | ⑬ Gạch hiện đại |
| ② Móng nền Lê Sơ | ⑧ Cổng hiện đại | ⑭ Bê tông gạch |
| ③ Vôi vữa | ⑨ Đất lấp và gạch vỡ | ⑰ Móng cột Kính Thiên G4 |
| ④ Mặt cắt Long Thiên B7 | ⑩ Móng cột Long Thiên C7 | ⑱ Móng cột Long Thiên G7 |
| ⑤ Móng cột Kính Thiên D4 | ⑪ Móng cột Kính Thiên E4 | ⑮ Móng cột Kính Thiên F4 |
| ⑥ Đất lấp | ⑫ Bê tông | ⑯ Móng cột Long Thiên E7 |

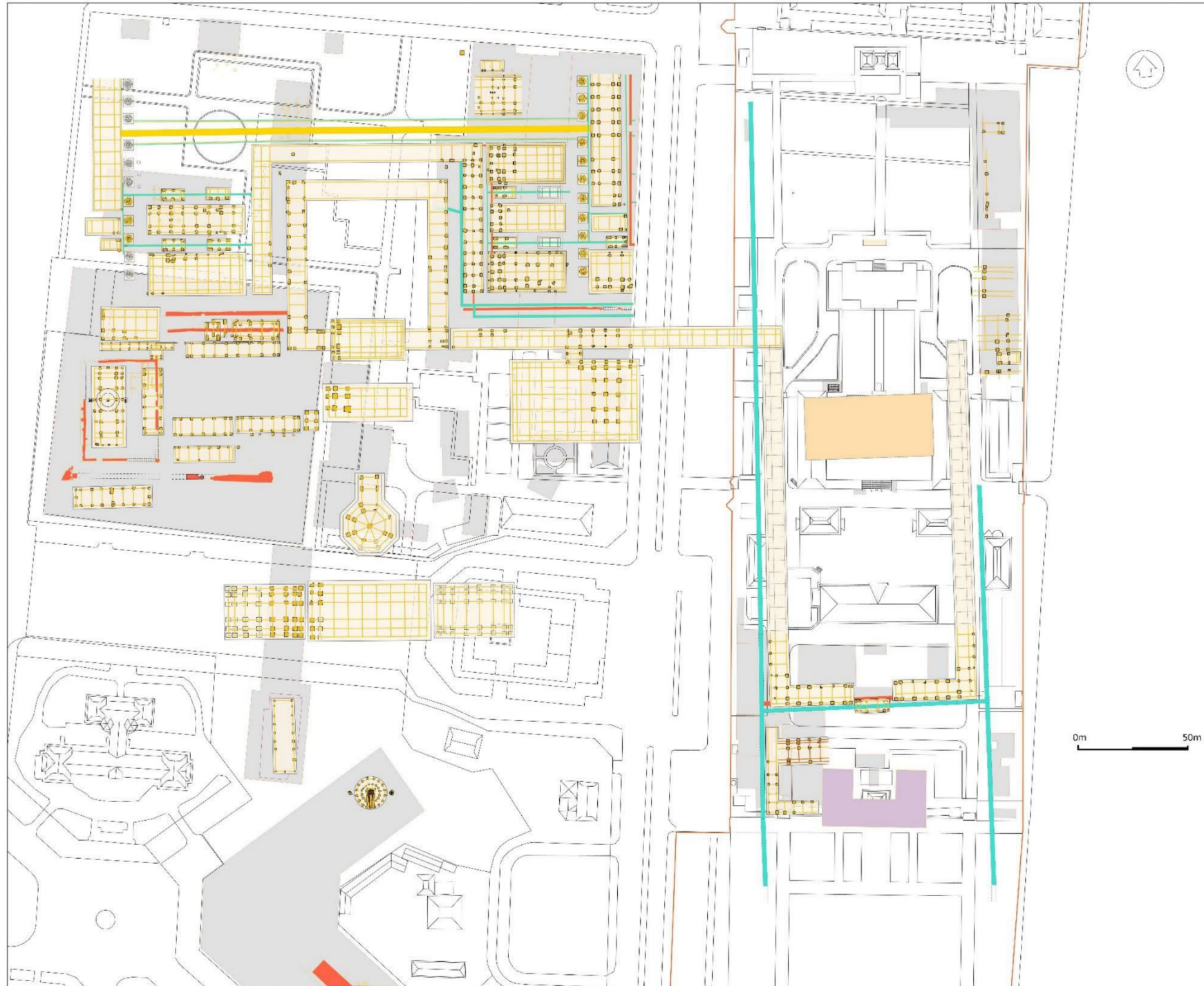




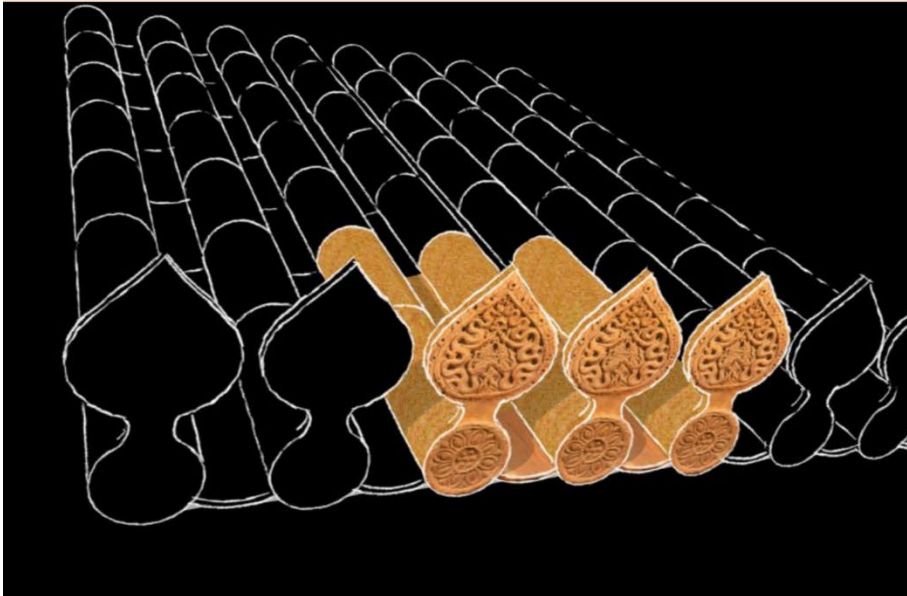
MÓNG CỘT KIẾN TRÚC



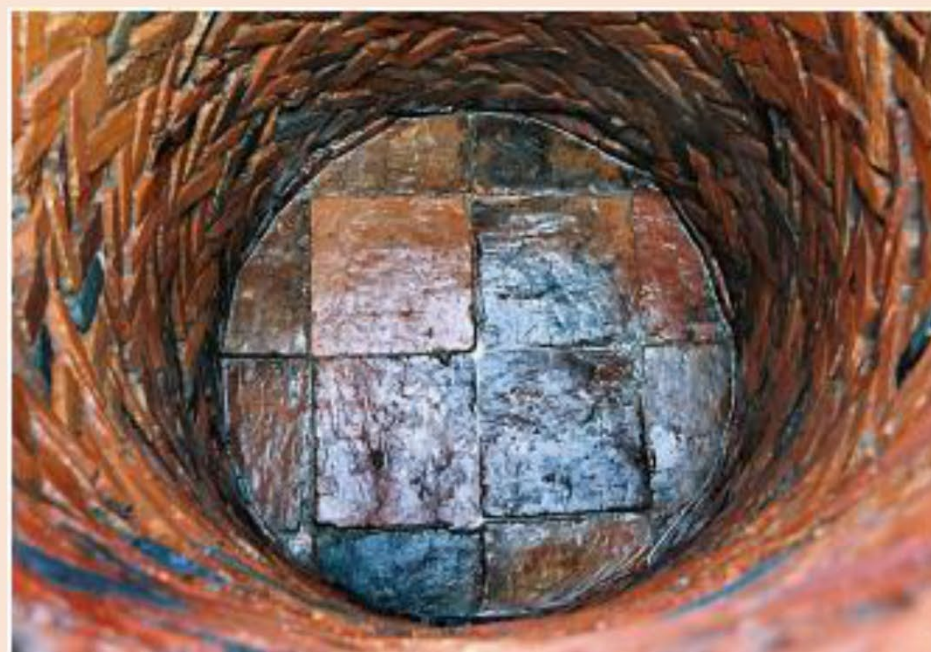






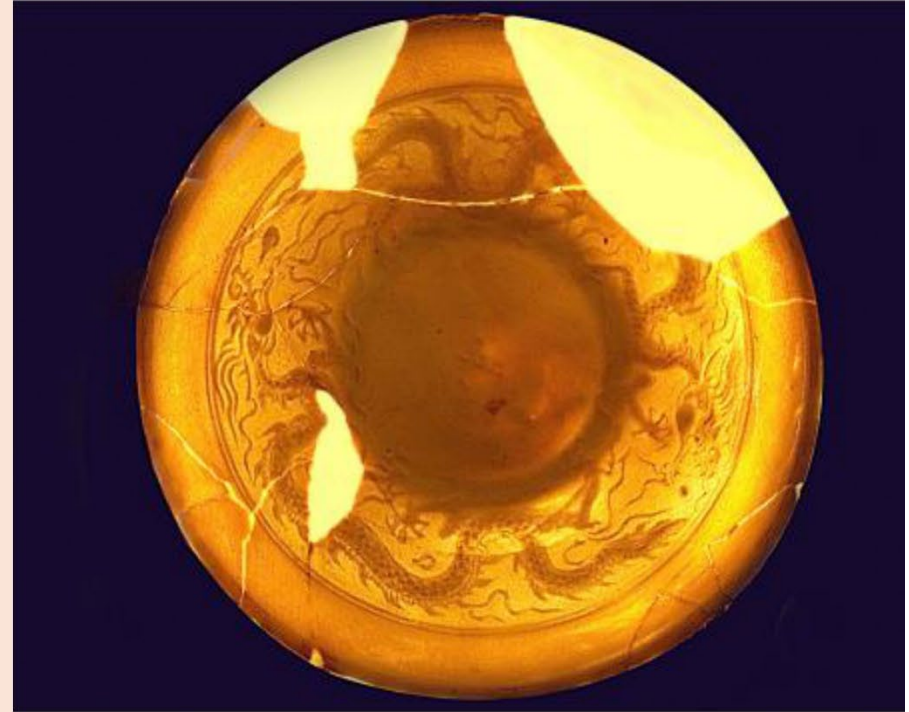






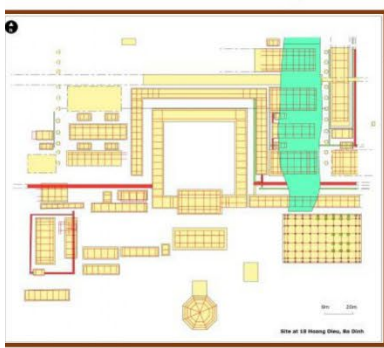
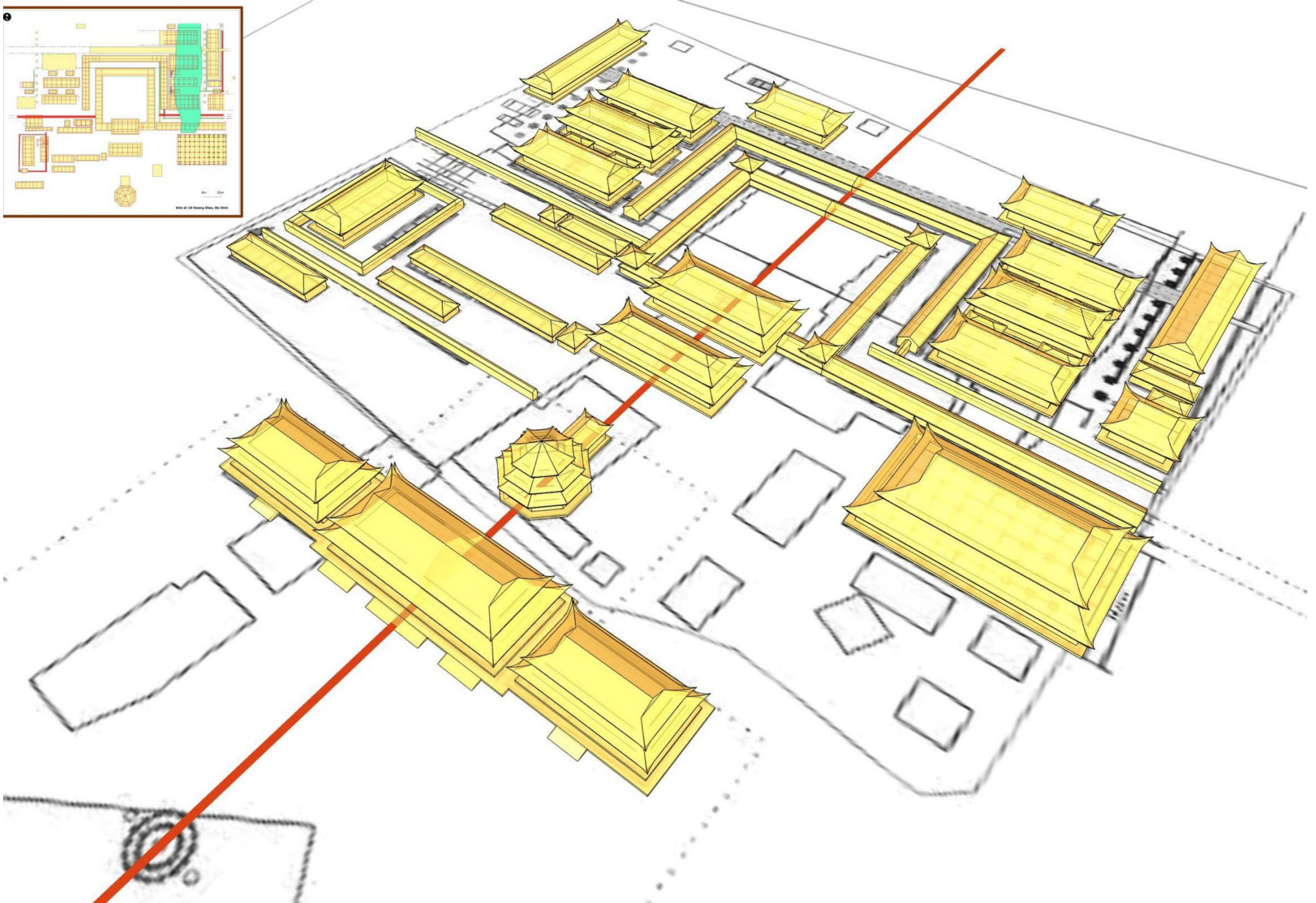










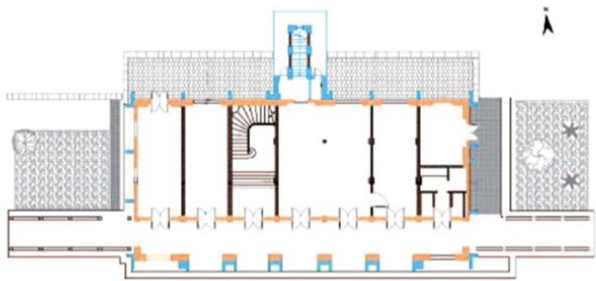
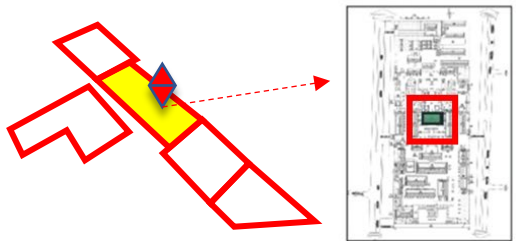


Ngày 1/8/2010, Khu Trung tâm Hoàng thành Thăng Long – Hà Nội được UNESCO ghi danh là di sản thế giới với 3 tiêu chí nổi bật (tiêu chí ii, iii, iv) theo Quyết định số 34COM 8B.22, năm 2010 của UNESCO.

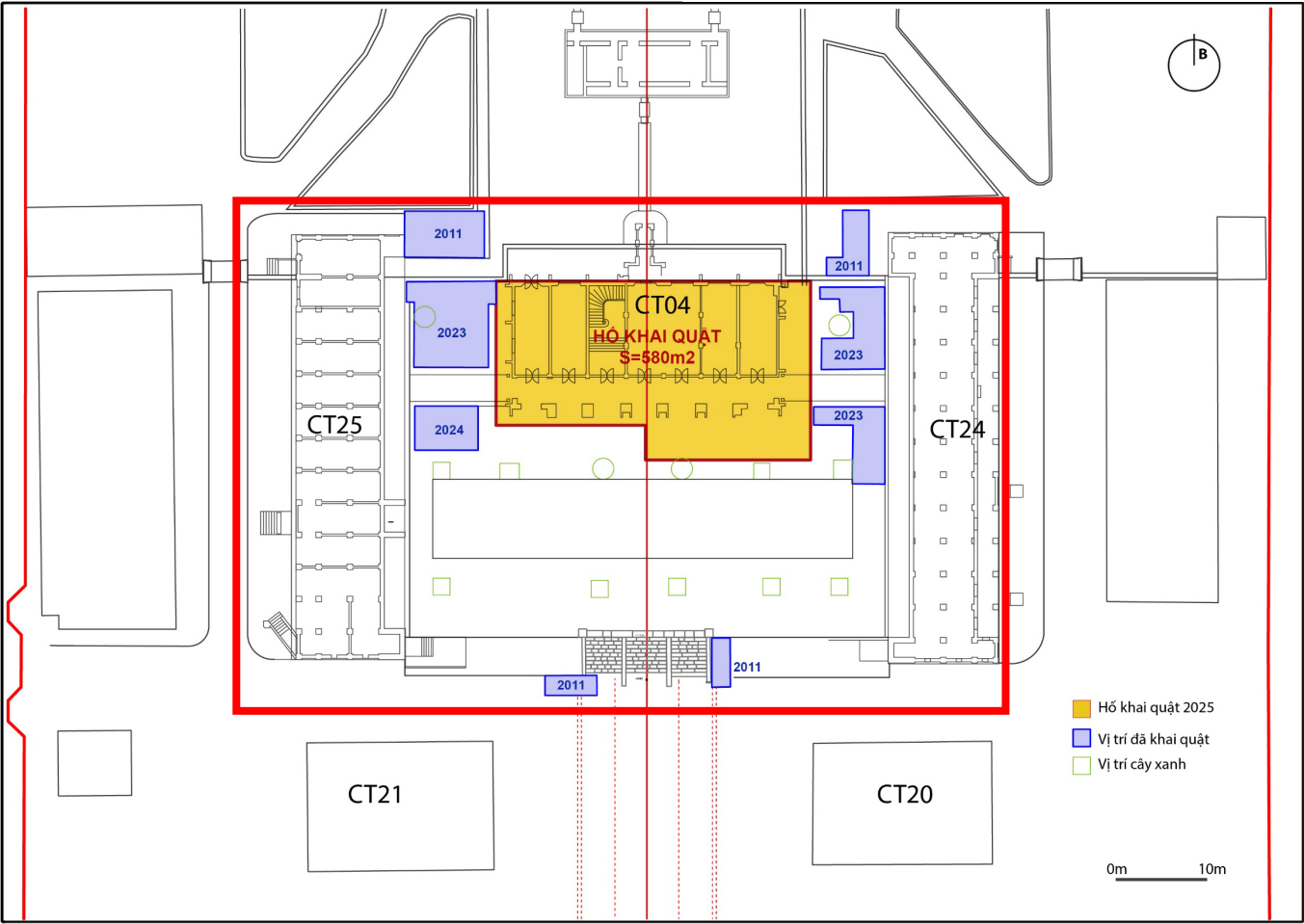




VỊ TRÍ KHAI QUẠT CHÍNH ĐIỆN KÍNH THIÊN: NĂM 2011, 2023 VÀ 2025



Vị trí nghiên cứu



Năm 2011: có 4 hố khai quật quanh nền điện Kíng Thiên.

Năm 2023: có 4 hố khai quật bên trong nền điện Kíng Thiên, bao quanh nhà Pháo Binh-CT04

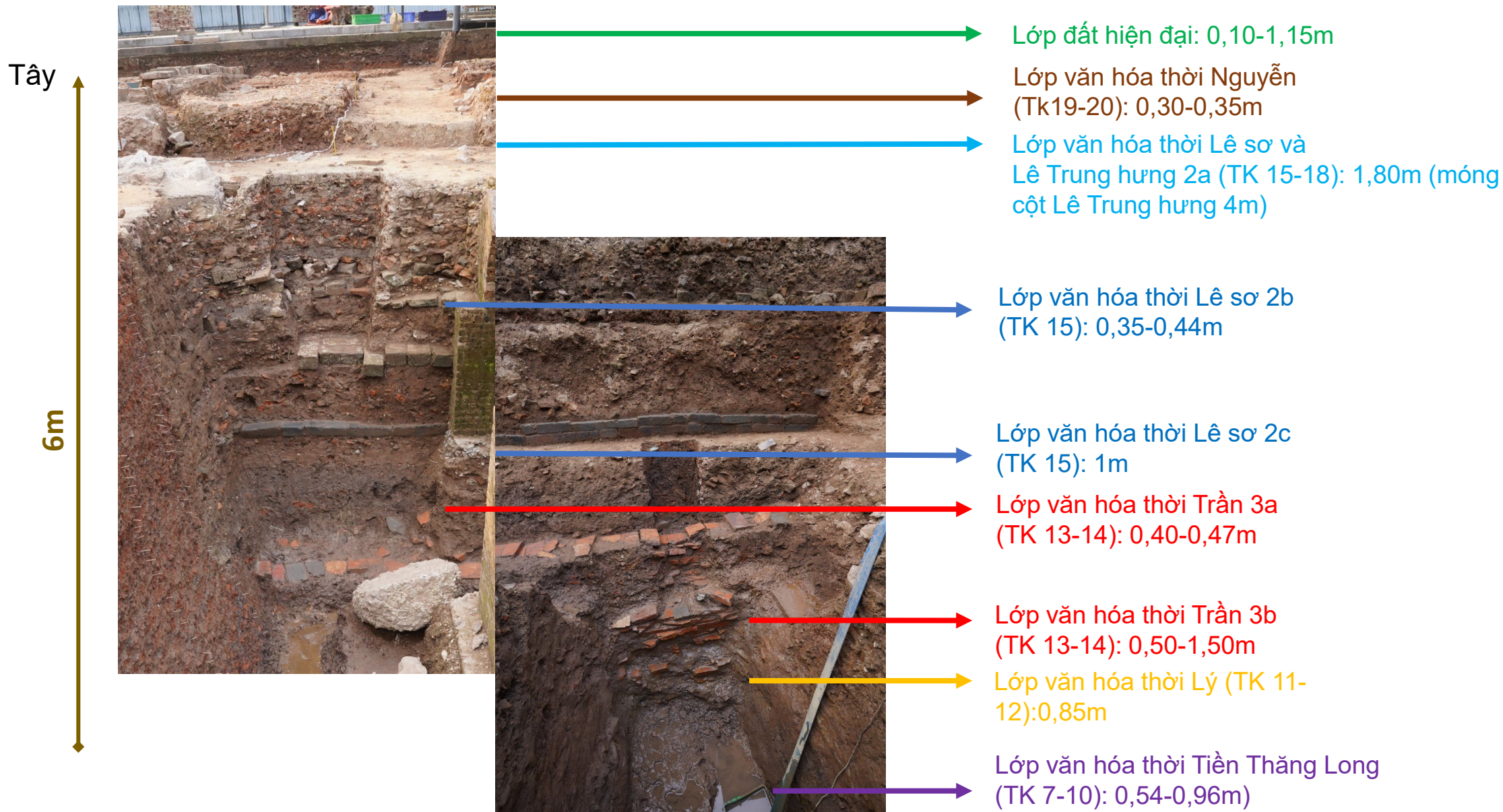


Năm 2025: khai quật nền nhà Pháo binh-CT04

VỊ TRÍ KHAI QUẠT TẠI NỀN NHÀ PHÁO BINH (CT04) TRÊN ĐIỆN KÍNH THIÊN, NĂM 2025



ĐỊA TẦNG HỒ KHAI QUẠT NĂM 2025 DÀY 6M VỚI 6 LỚP VĂN HÓA CHỒNG XẾP LÊN NHAU



DẤU TÍCH ĐIỆN KÍNH THIÊN, THỜI LÊ



Dấu tích móng cột kép điện Kính Thiên, thời Lê, kích thước 5,4 – 6,1 x 2,7 – 3m

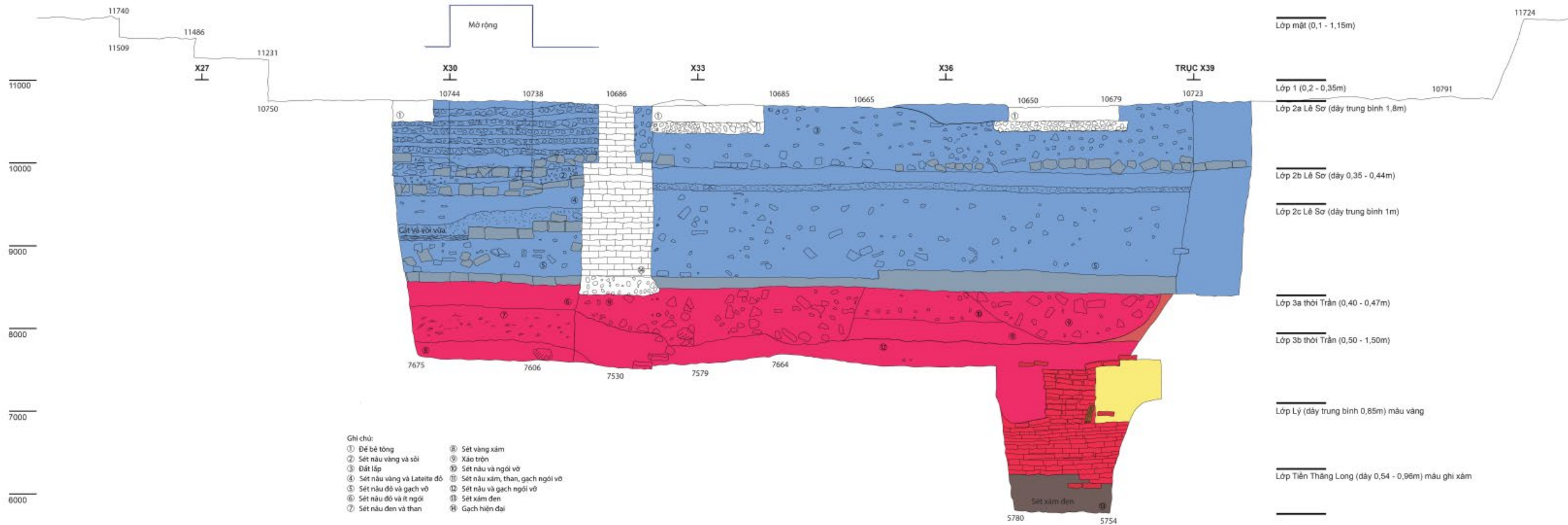


DẤU TÍCH NỀN ĐIỆN KÍNH THIÊN NHÌN TỪ PHÍA ĐÔNG

- Nghiên cứu chi tiết móng nền thời Lê sơ

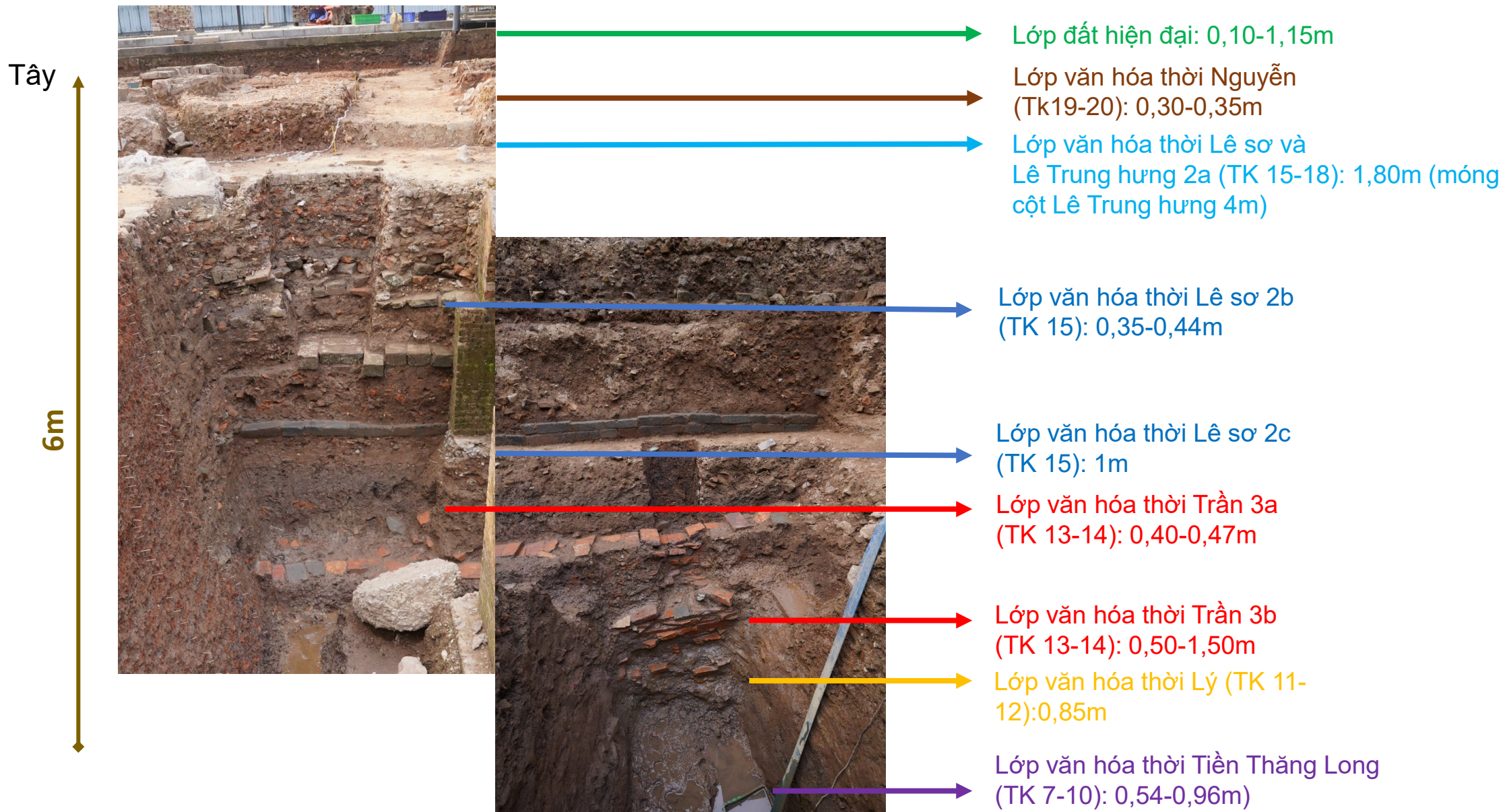
XÁC ĐỊNH MẶT CẮT ĐỊA TẦNG HỒ KHAI QUẬT DÀY KHOẢNG 6M

25ĐKT. H1. MẶT CẮT LỚP ĐẤT VÁCH TÂY (HTS) TL 1/20



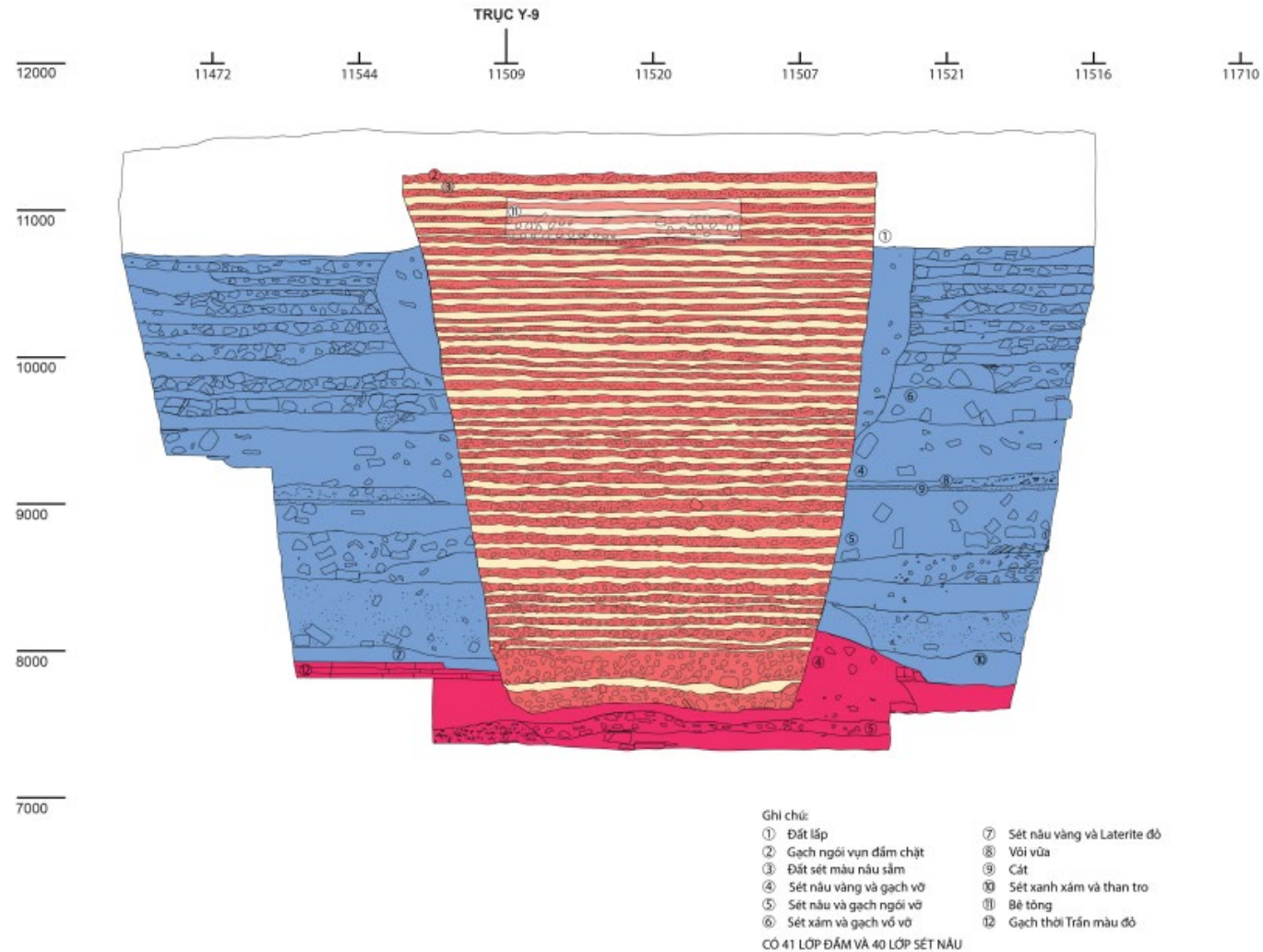


ĐỊA TẦNG HỒ KHAI QUẠT DÀY 6M VỚI 6 LỚP VĂN HÓA CHỒNG XẾP LÊN NHAU



BẢN VẼ MẶT CẮT MÓNG CỘT

25ĐKT. H1. MẶT CẮT LỚP ĐẤT HỒ THẨM SẮT VÁCH NAM





Cấu trúc móng cột D1-2 điện Kính Thiên, thời Lê 81 lớp đầm, cao 4m

- NGHIÊN CỨU CHÂN TẦNG ĐÁ KÊ CỘT GỖ



Dấu tích còn lại của chân tảng đá khu vực chính điện kính Thiên, gần móng cột E3. Mặt tròn đã bị vỡ. Mặt bên bị đục phá
Chiều cao toàn bộ còn lại 78cm



Dấu tích còn lại của chân tảng đá tại móng cột F3. Chiều dài còn lại 120cm

Ví dụ về kích thước móng cột điện Kính Thiên

Kích thước móng cột đơn to nhất: G3 (3,73 x 3,33m).

Kích thước móng cột kép to nhất E1-E2 (6,15 x 3,05m).

Kích thước hố móng lõi cột: cột cái: 1,85x1,89m

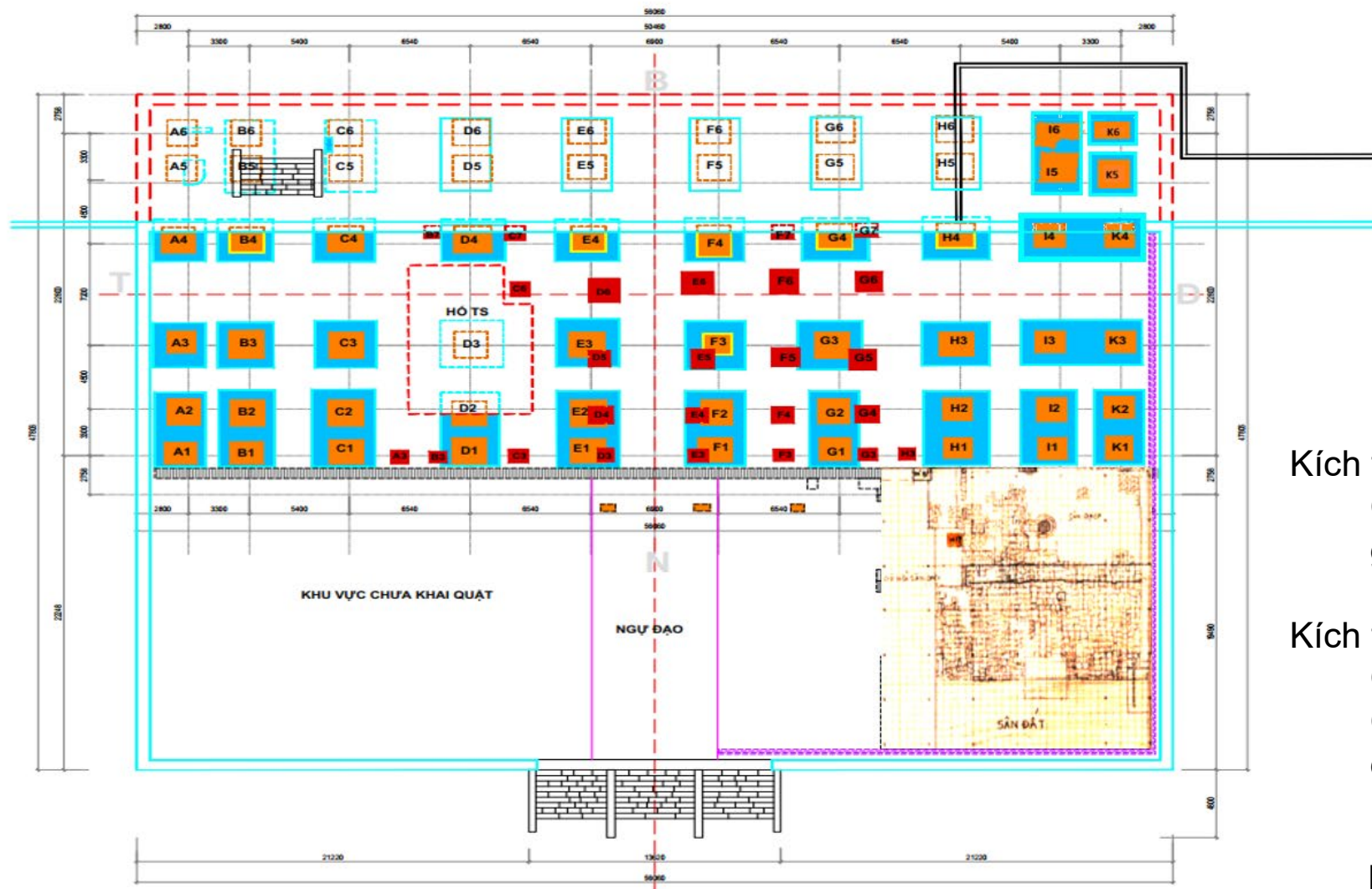
cột quân: 1,6x1,5m

cột hiên: 1,37x1,4m

- Các cuộc khai quật tại khu vực nền chính điện Kính Thiên vào các năm 2011, 2023, 2024, 2025 và 2026 đã xuất lộ tổng cộng 33 móng cột, trong đó có 18 móng cột đơn và 15 móng cột kép. Như vậy phần mặt bằng đã xuất lộ của điện Kính Thiên có hình chữ nhật, 7 gian 2 chái, với 10 vì kèo, mỗi vì có 6 chân cột



HIỆN TRẠNG DI TÍCH THỜI LÊ (L2-L3) SAU KHI BỐC MÓNG NHÀ CT04, TỔNG DIỆN TÍCH 1484M2



GHI CHÚ:
 MŨNG ĐIỆN LONG THIÊN
 MŨNG ĐIỆN KÍNH THIÊN

Kích thước nền điện Kính Thiên:
 Chiều Bắc-Nam (mép đá đến bó nền gạch vồ): 30m. Chiều Đông-Tây: 56,06m.
 Diện tích nền điện 1681,8m²

Kích thước sân điện:
 Chiều Bắc-Nam 12,6m.
 Chiều Đông-Tây: 56,06m. Diện tích sân điện 706,356m²

Diện tích hố thám sát tại gian C-D và D-E diện tích khoảng 90m²

HIỆN TRẠNG KHAI QUẬT NỀN CHÍNH ĐIỆN KÍNH THIÊN (Tỷ lệ 1:100)

Kích thước tổng thể của nền điện và sân điện Kính Thiên:
 Chiều Đông-Tây: 56,06m Tổng diện tích nền điện và sân điện Kính Thiên: 2388,156m²
 Chiều Bắc-Nam: 42,6m



Kỹ thuật xây xếp gạch bức tường phía Đông sân điện và điện Kính Thiên



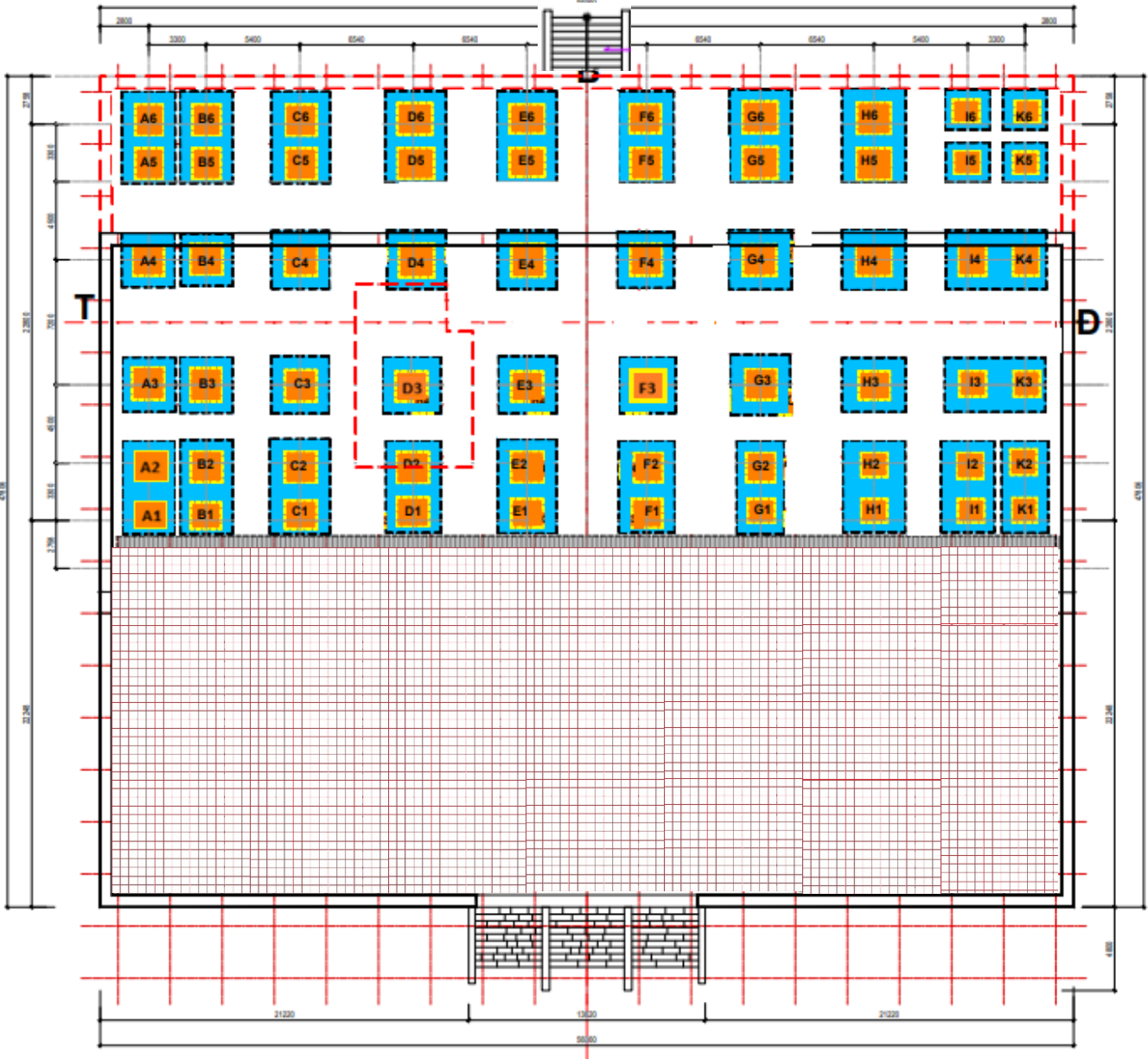
Sân điện Kính Thiên



Dấu vết sụt lún của sân điện Kính Thiên

BẢN VẼ PHỤC DỰNG NỀN CHÍNH ĐIỆN KÍNH THIÊN

TỈ LỆ: 1/ 100



THANK YOU!

ASIA-PACIFIC DIALOGUE ON HERITAGE AND AUTHENTICITY (APA 2026)

THEME 1: AUTHENTICITY IN A CHANGING WORLD

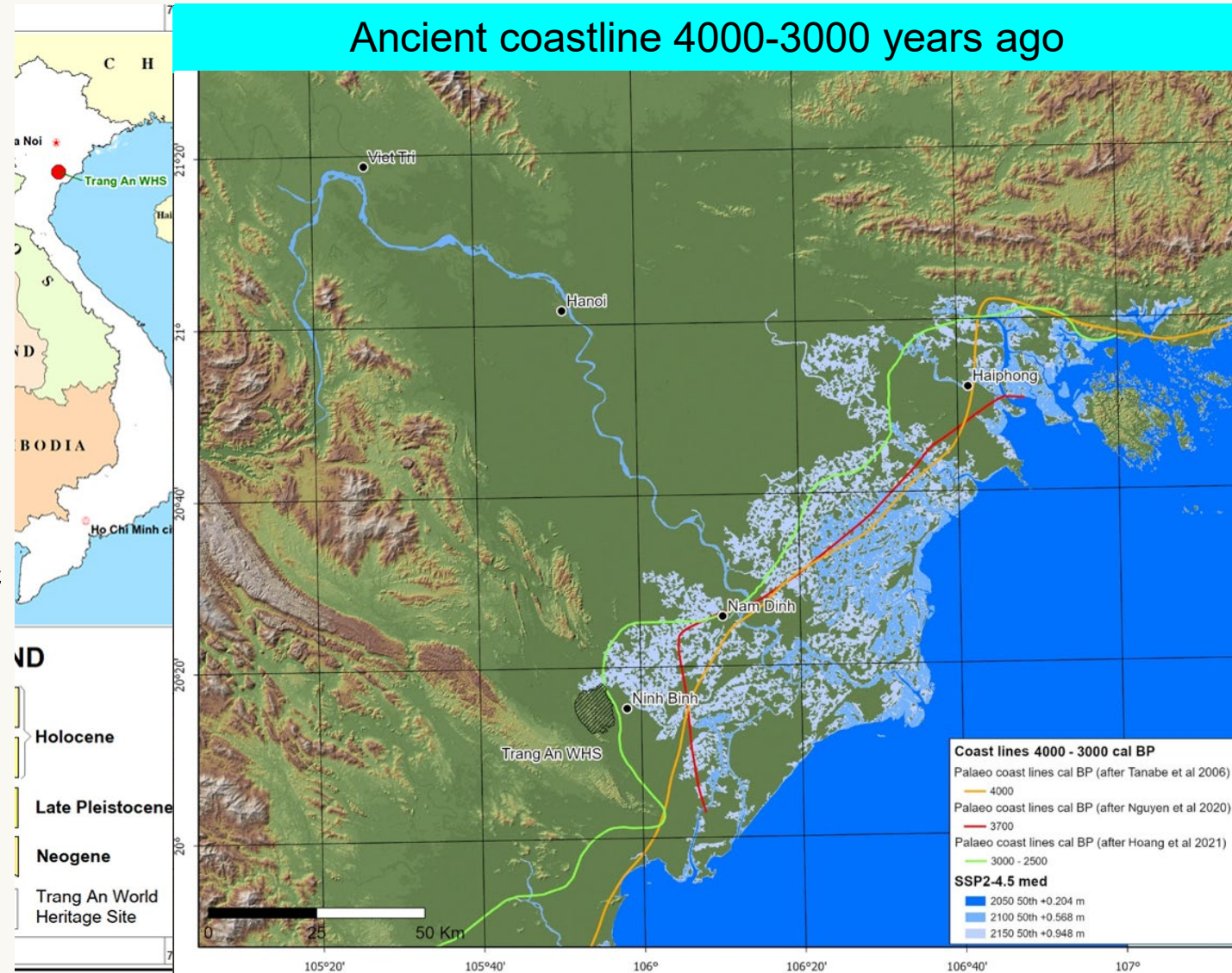
A Few Thoughts on Heritage and Authenticity Based on Non-Material Evidence and Living Heritage:

The Case of Trang An Landscape Complex

Tran Tan Van / Vietnam Institute of Geosciences and Mineral Resources (VIGMR), trantv@gmail.com
Hanoi - Ninh Binh, Viet Nam | September 2026

Trang An - From Changing Landscapes to a Human Adaptation Record

- **Quaternary Sea Level Changes:** Repeated marine transgressions-regressions transformed Trang An between inland terrestrial plains and a karst archipelago.
- **>30,000-Year Human Presence:** Archaeological evidence proves continuous human occupation enduring extreme climatic and environmental changes.
- **A Living Archive of Survival:** Prehistoric communities actively adapted their survival strategies rather than being displaced by environmental changes.
- **An Ancient Capital:** Within Trang An is Hoa Lu - the capital of the first three feudal dynasties of Vietnam during the 10th century.



Wave-Cut Marine Notches as Geological 'Stratigraphic Benchmarks'

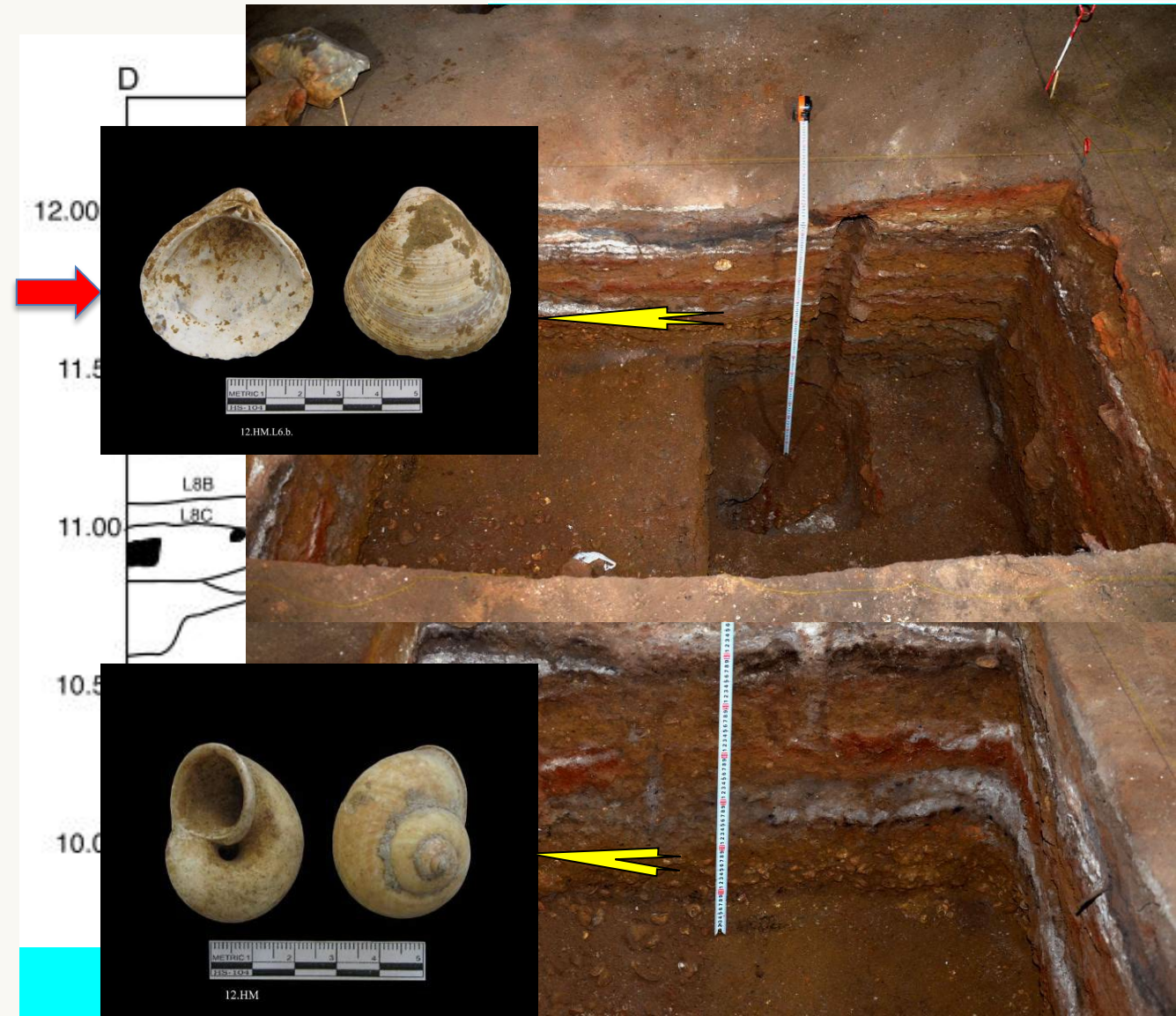
- **Flandrian Marine Transgression:**
Reached its peak ~6,000 years BP, carving prominent marine notches at 4-6m elevation (up to 8m in places) with bio-erosion marks.
- **Quang Xuong Marine Transgression:**
Occurred between 2,500-1,500 years BP, leaving distinct wave-cut notches at 1-2m elevation on limestone cliffs.
- **Irreversible Climate Records:** Physical benchmarks testifying to radical environmental transformations that human populations successfully navigated.

Ancient Trang An during Mid- and Late Holocene



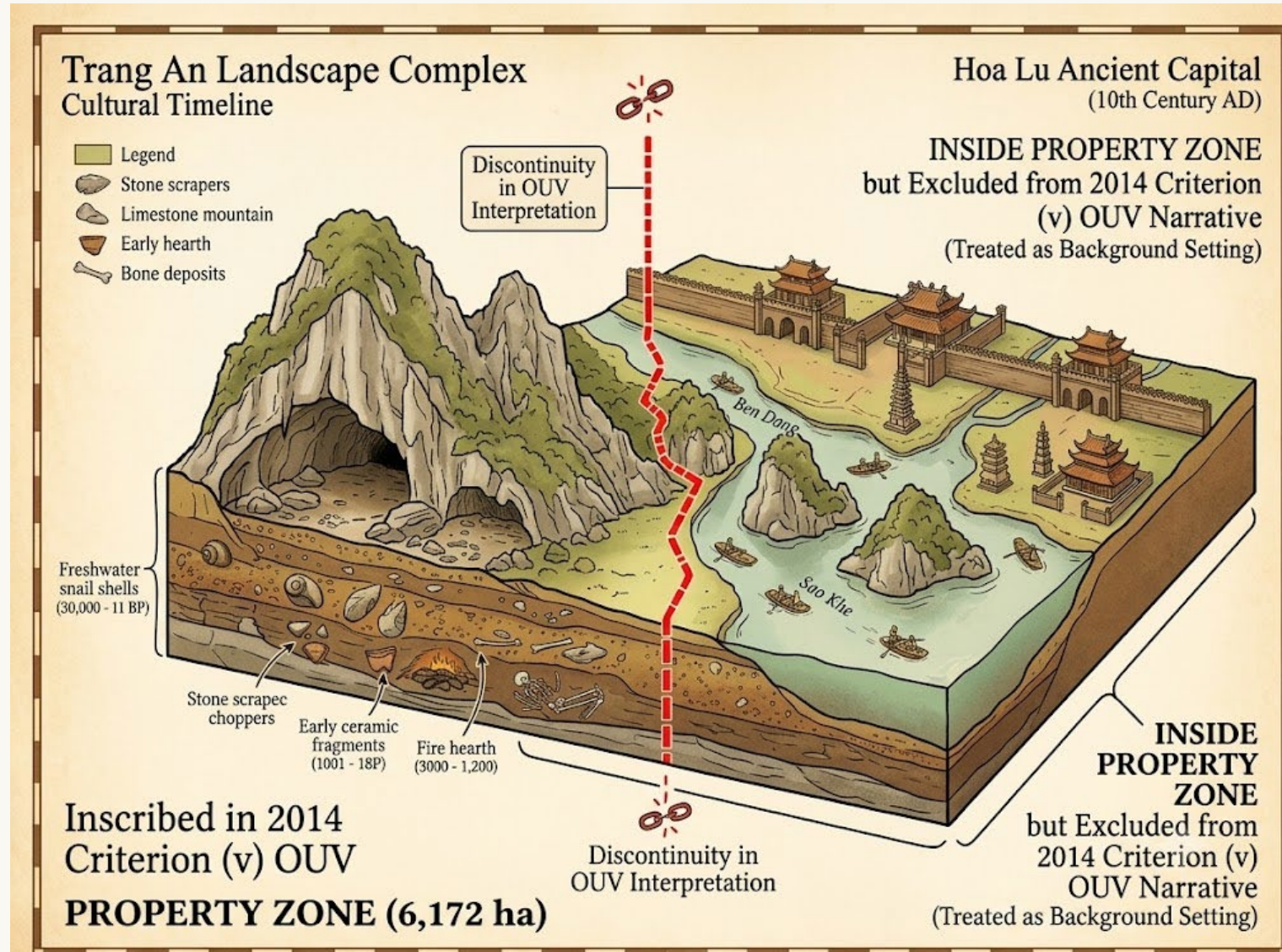
Cave Stratigraphy: Evidence of Shifting Livelihoods

- **Lower Cultural Layer (Hang Moi):** Dominated by freshwater stream snails, land snails, and forest mammal bones/teeth, reflecting dry valley hunting-gathering.
- **Upper Cultural Layer:** Yields abundant marine shells, sea snails, marine fish bones, and early pottery as rising sea levels inundated valleys.
- **Adaptive Survival Strategy:** Proves prehistoric humans flexibly pivoted from terrestrial foraging to marine exploitation during inundation periods.



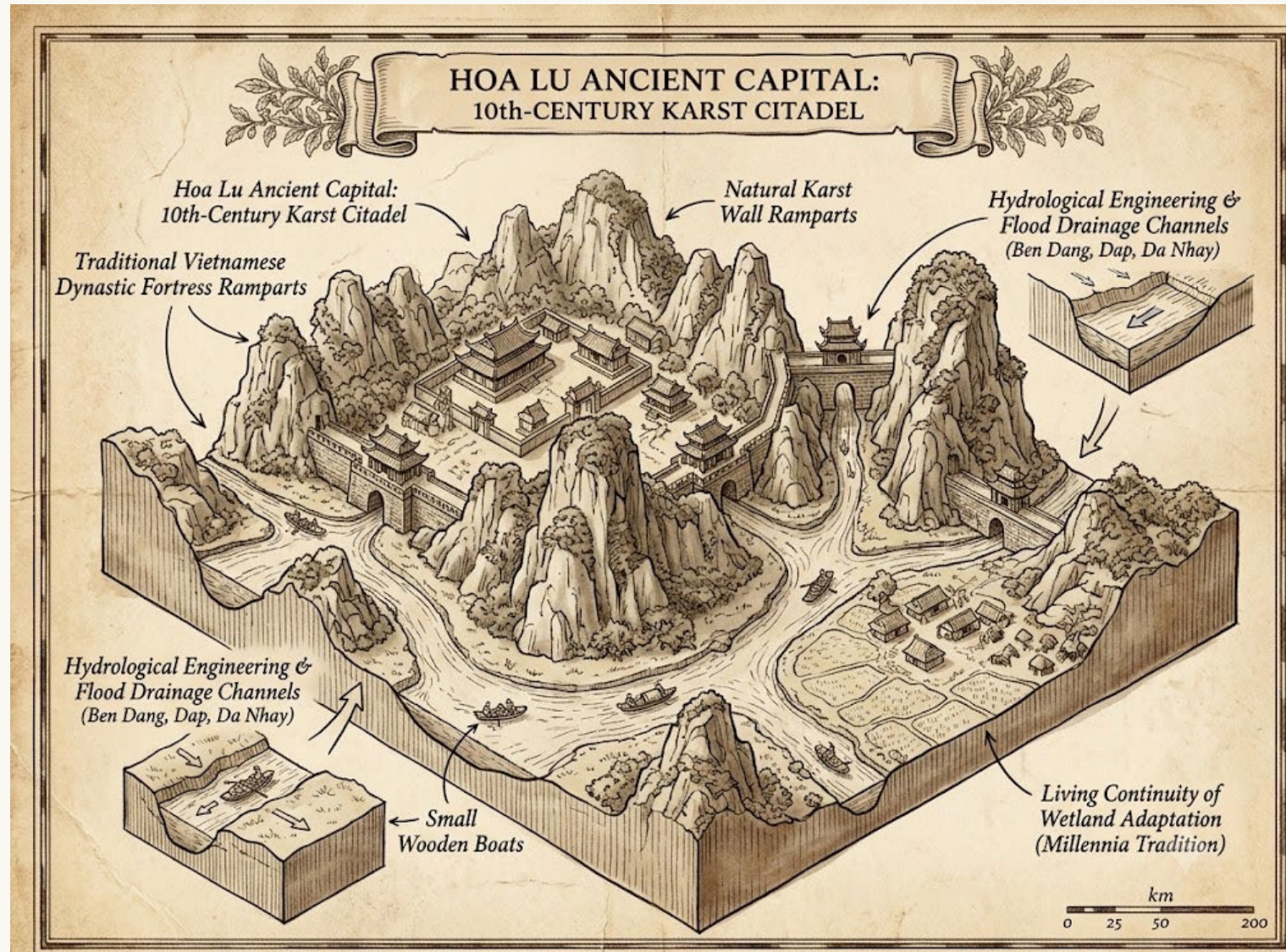
Lessons from the 2014 'Discontinuity' in Criterion (v) Nomination

- **Prehistoric Limitation:** The 2014 World Heritage Statement of OUV restricted Criterion (v) strictly to prehistory (c. 30,000 to 1,200 years BP).
- **Lack of Publications & Rigid Views:** Driven by a lack of peer-reviewed international publications on 10th-century Hoa Lu Capital and rigid 'material authenticity' standards.
- **A Fragmented Narrative:** Excluded the feudal historical era, relegating Hoa Lu Ancient Capital to a background setting and severing cultural continuity.



Landscape Adaptation: From Prehistoric Shelters to Hoa Lu Capital

- **10th-Century Karst Citadel:** Dinh and Early Le dynasties built the capital by incorporating natural karst walls into defensive ramparts without flattening mountains.
- **Hydrological Engineering:** Utilized underground karst water networks and dug channels (Dap / Da Nhay canal, Ben Dang river) for drainage and flood control.
- **Living Continuity:** Reflects an unbroken tradition of living with inundation and adapting to harsh wetland environments across millennia.



Traditional Festivals: Living Water Rituals in Karst Valleys

- **Co Lau / Hoa Lu Festival:** The Water Procession (Rước nước) along Hoang Long and Sao Khe rivers symbolizes the sacred life-link between people and water.
- **Den Tran & Thai Vi Festivals:** Honor Saint Quy Minh and Tran Dynasty kings, embodying indigenous knowledge and reverence for natural forces.
- **Living Cultural Memory:** Community-led rituals maintain intangible cultural practices rooted in environmental survival traditions.



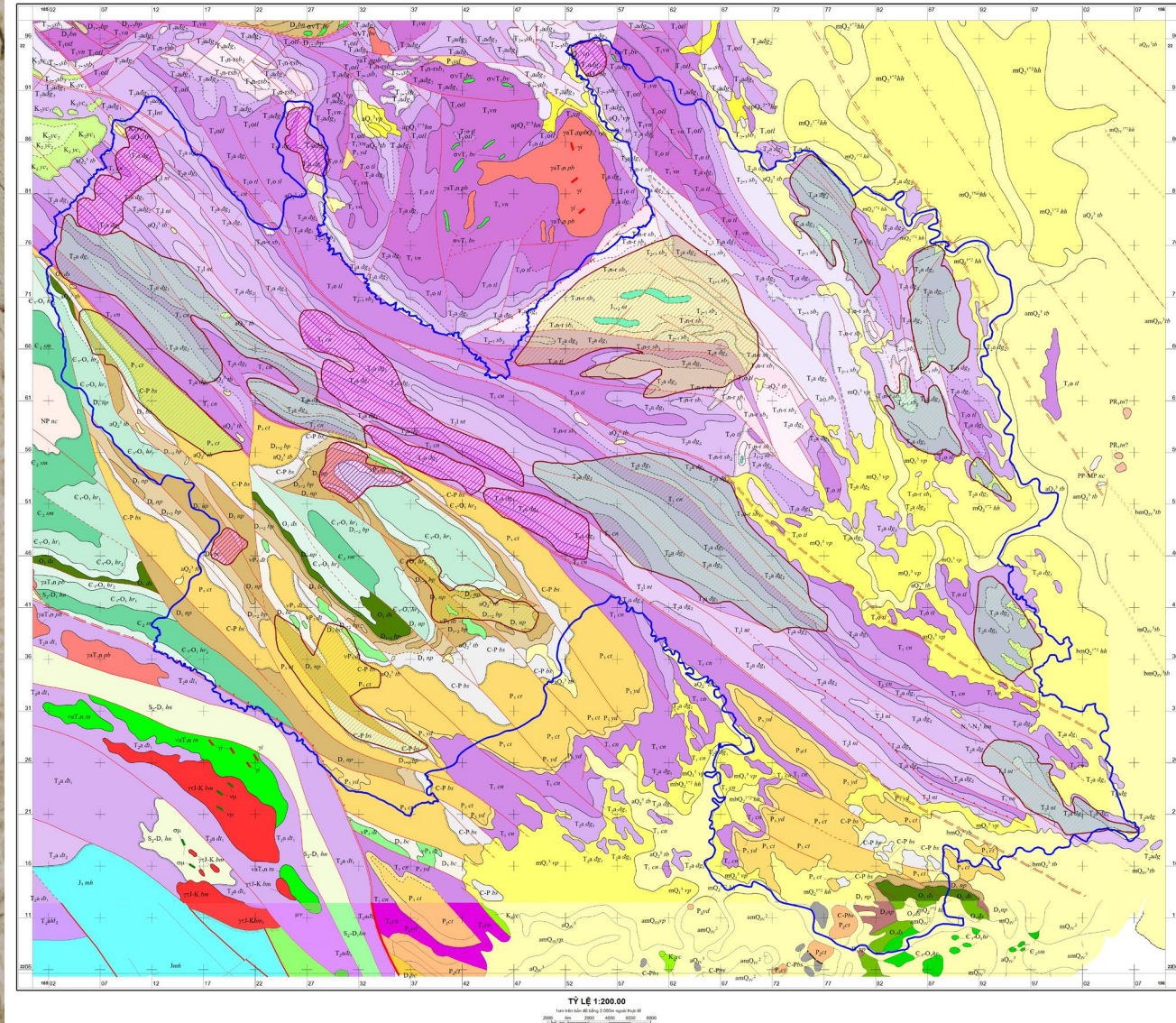
Indigenous Belief Systems: Spiritualizing the Karst Landscape

- **Mountain Deity Worship:** Veneration of Mountain Deities (Tu Tran Hoa Lu: Saint Cao Son, Saint Quy Minh) protecting valley entrances.
- **Saint Minh Khong & Caves:** Cult of Saint Minh Khong associated with herbal healing and sacred karst cave systems (Bai Dinh, Hoa Son).
- **Mother Goddess Worship & Tu Phap:** Light-and-shadow karst cave interiors serve as ideal spaces for Mother Goddess (Đạo Mẫu) and Four Dharmas spiritual practices.



In-Situ Cliff Inscriptions & Interconnected Regional Karst Belt

- **In-Situ Cliff Inscriptions:** Stone inscriptions at Cua Dong (Hoa Lu) and Thai Vi temple cliffs preserve immutable historical memory across centuries.
- **Northern Karst Heritage Belt:** Trang An forms a unified geo-cultural corridor with Van Long, Kim Bang, Tam Chuc, Lac Thuy, An Nghia, and Huong Son.
- **Landscape-Spiritual Integrity:** Authenticity resides in the holistic landscape-spiritual ecosystem sustained by local communities across generations.



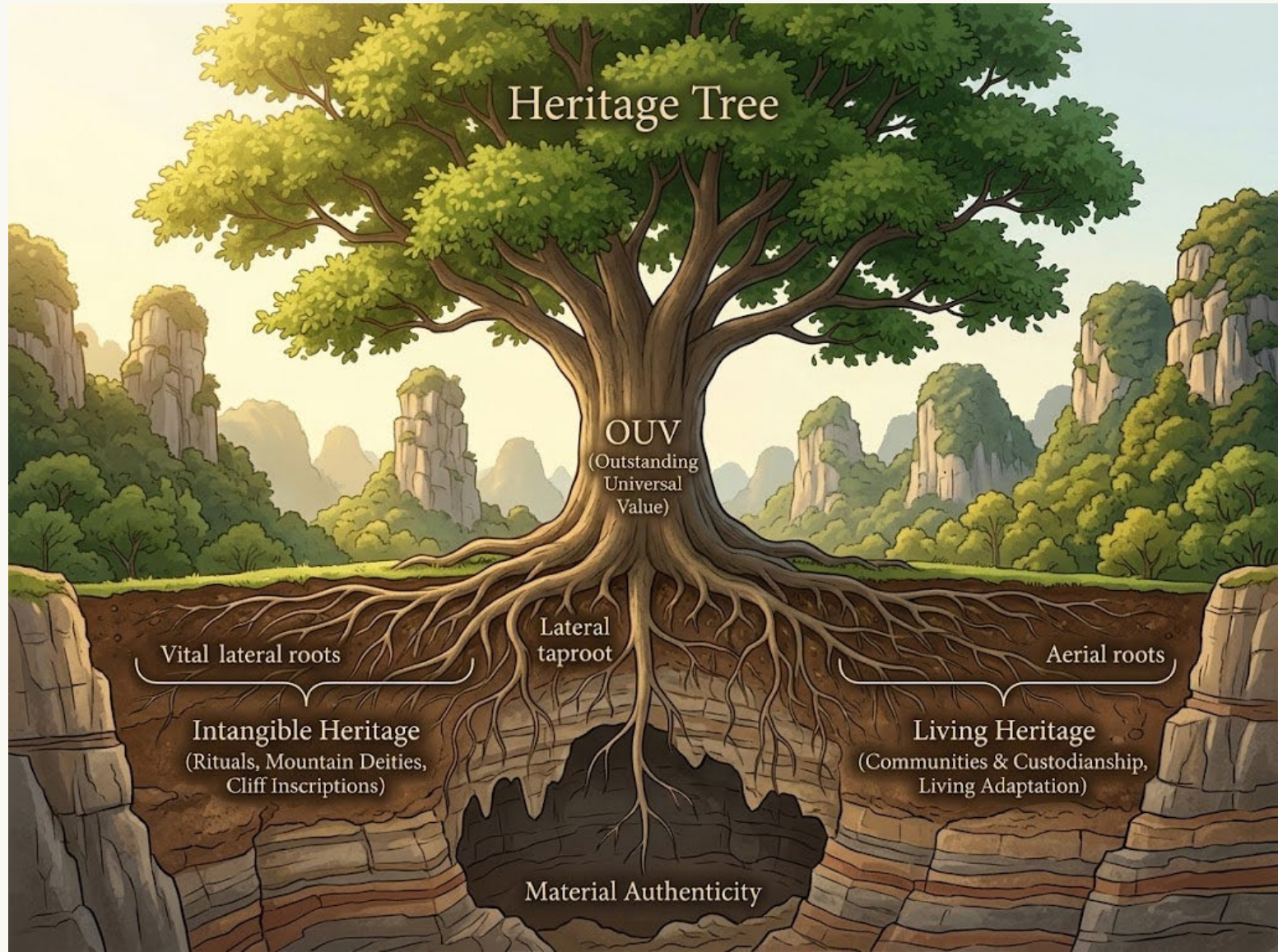
Expanding Authenticity: From 'Material Fabric' to 'Living Continuity'

- **Nairobi (2025) & APA (2026) Spirit:** Advocates a pluralistic, context-specific view of authenticity adaptable to non-Western heritage realities.
- **Equal Status for Non-Material Evidence:** Inscriptions, oral lore, rituals, and living practices possess equal evidentiary value to buried structures.
- **Continuity Over 'Frozen Stone':** For storm- and war-prone regions like Viet Nam, authenticity is preserved through living community practices, not stagnant ruins.



Policy Recommendations and Future Outlook (Conclusion)

- **Enhance Operational Guidelines:** Recommend UNESCO/ICOMOS formalize guidelines accepting 'non-material evidence and living heritage' under Criterion (v).
- **Pave Way for Regional Nominations:** Trang An's experience offers a theoretical foundation for future serial karst heritage nominations in Northern Viet Nam.
- **Core Message:** Human adaptation is not merely a 30,000-year prehistoric relic, but a vital living lesson for humanity's climate future.



AUTHENTICITY IN MARITIME TRADING TOWNS: COMPARATIVE LESSONS FROM HOI AN (VIETNAM) AND JAPANESE PORT HERITAGE FOR WORLD HERITAGE PRACTICE

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28 SEPTEMBER 2026

Trading ports are not static heritage

Trading hubs where commodity flows converge, while also functioning as 'touchpoints' for cross border cultural and intellectual currents

Its characteristic features include openness, dynamism, convergence, tolerance, and continuing processes of cultural acculturation



Hoi An – a port city with thousands of years of history

The authenticity of Hoi An heritage was shaped first and foremost by continuity and transmission across multiple historical periods and cultural traditions.

The characteristics of Hoi An heritage accumulated traces of successive communities and cultures.

SaHuỳnh

Early coastal culture and long distance exchange

Lâm Ấp / Champa

Cham maritime networks across the region

Global entrepôt

Peak trade with China, Japan, Europe and West Asia

Living heritage

Community stewardship sustains continuity



Alongside continuity and transmission, the accumulation, acculturation, exchange, and diffusion of culture form a second major frame of reference shaping the distinctive character of Hoi An Ancient Town.

Hoi An was an important international trading port and one of the principal centers for the production, concentration, and circulation of goods connecting Dai Viet with Asian, regional, and global markets.

Most importantly, the authenticity of Hoi An heritage is vividly demonstrated by the central role of the community of heritage bearers - the genuine owners of the cultural space. Building upon indigenous cultural values, generations of Hoi An residents have actively preserved, practiced, transmitted, created, and disseminated culture.



Acculturation



JAPANESE BRIDGE



CHINESE ASSEMBLY HALLS



SILK · AGARWOOD · CERAMICS

the authenticity of Hoi An heritage has never been, and can never be, a singular value. Any understanding of Hoi An's authenticity must incorporate cultural acculturation, temporal continuity, and spatial connectedness, and must situate the property within the broader whole of a heritage ensemble and complex.

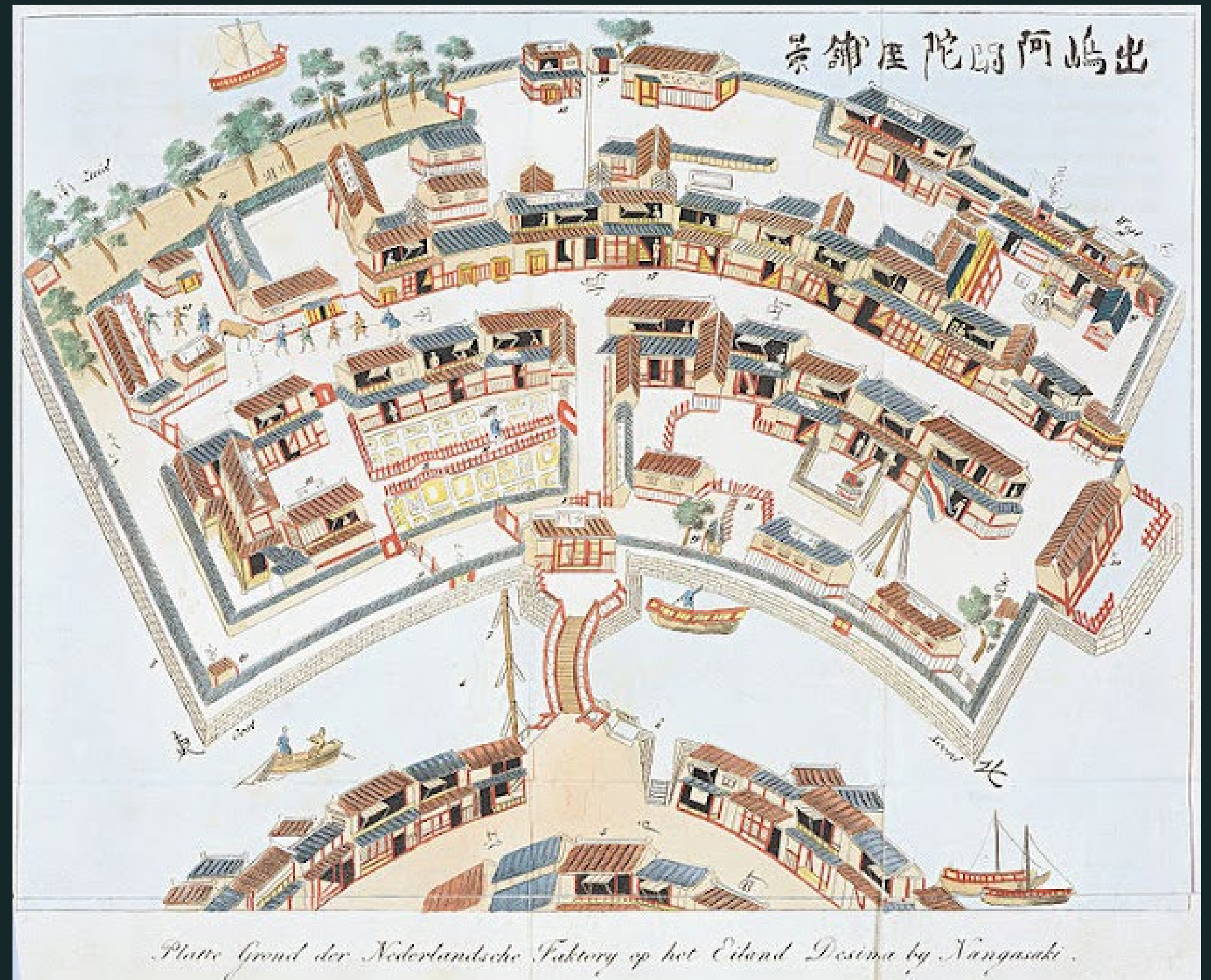
Nara Document on Authenticity

Authenticity is necessarily relative and must be understood in depth within the cultural context that produced the heritage



DEJIMA (NAGASAKI)

Dejima – a fan-shaped artificial island, was created in 1636. From 1641, it officially became the privileged trading post of the Dutch East India Company (VOC). During more than two centuries, Dejima was not merely an international commercial and transshipment point. It also functioned as a strategic laboratory or “filter,” and as Japan’s principal gateway for contact with the outside world.



Artificial fan -shaped island created in Nagasaki Bay

a hub for economic, cultural
and scholarly exchange

RANGAKU

Western knowledge of medicine,
astronomy, military affairs, and science
gradually entered Japan through

Edo





Dejima Restoration Project is officially launched in 1996

A long process of cultural acculturation through the presence of architecture ensembles representing different historical periods.

The coexistence of Edo- and Meiji-period architectural layers constitutes a core element in defining the spatial and temporal authenticity of Dejima.

It is the authenticity of a continuous historical trajectory encompassing the formation, rise, decline, and revival of the heritage site.

Such authenticity offers the most faithful expression of successive cultural layers, accumulated heritage memories, and the multidirectional capacity for cultural acculturation characteristic of an international trading port.





HOI AN

Living continuity

Multi-layered fabric · community authority · adaptive daily use



DEJIMA

Evidential reconstruction

Archaeology · archives · phased rebuilding · interpreted use

Shared principle: authenticity is dynamic cultural continuity, not a frozen original state.

Authenticity of port heritage a more practical and flexible approach

The authenticity of trading port heritages have been highly diverse, often distinctive and must be located within an integrated whole encompassing natural and human conditions





Thank you