

## Authenticity, Integrity and Management of World Heritage in the National Context – Natural and Cultural Heritage of the Ohrid Region

### ABSTRACT

The outstanding value of the Ohrid region lies in the harmonious interaction of nature and human creativity that has developed over time, which is why it was inscribed on the UNESCO World Heritage List in 1979 as a natural, and in 1980 as a mixed asset including cultural and historical values. However, the status of the natural and cultural heritage of the Ohrid region as a World Heritage is not only a privilege, but also a moral and civilizational obligation and an opportunity for current and future generations to contribute to its preservation, improvement and valorization.

In this paper, we discuss the difficulties of the concept of architectural heritage conservation focused on the concept of authenticity in the urban context, its integrity and the challenge of their management as a world heritage. How the main attributes of outstanding value – authenticity, integrity and management – are recognized in the national context. Sometimes we refer to authenticity as having an original place in the community that needs to be protected, however, authenticity is still a vague concept not only in urban studies but also in conservation practice.

The paper aims to provide an overview of the implementation of the UNESCO Convention Concerning the Protection of World Heritage (1972) and point out the key problems in the protection of cultural heritage, problems and challenges related to the preservation of the authenticity and integrity of cultural heritage as the main pillars of the construction of exceptional universal value. Using the example of the Ohrid region as a world heritage site, we will open the questions arising from conservation-restoration procedures and approaches to the protection of cultural, architectural and urban values of the property in the context of international conventions – whether we can recognize the attributes and how we treat them.

### KEYWORDS

Authenticity, World Heritage, Ohrid region,  
protection, heritage management

Cultural heritage are goods that, as an expression or testimony of human creativity in the past and present or as joint works of man and nature, have a cultural-historical meaning and specific value for people and should be preserved for future generations. Through cultural heritage, the historical process of the formation and life of a nation is expressed and presented, because it is a visible and tangible synthesis of the elements that characterize it. Cultural heritage is wealth that has value for people – which is the reason why heritage is valued, preserved and transmitted.

Although we are aware that the disappearance of cultural or natural heritage represents the impoverishment of the heritage of all nations of the world, we are faced with the state of the natural and cultural heritage of the Ohrid region, which is increasingly threatened with destruction, not only due to physical deterioration, but also due to changes in social and economic life as well as the protection system due to which new causes of damage and destruction appear. This is why we have to ask the question, what is our attitude towards heritage in the national context and above all in the context of international regulations and standards. The UNESCO Convention Concerning the Protection of the World Natural and Cultural Heritage, adopted in 1972,<sup>1</sup> states and determines the obligations of member states on the identification of potential assets as well as their role in their protection and preservation, and that the exceptional nature of natural and cultural assets and their special importance are reasons to be protected, that is, preserved as part of the world heritage of humanity as a whole.

In order to fully respond to the challenges, set forth by the Convention, we must first of all understand the concept of “value” in this case in relation to cultural heritage. In this direction, the Convention recognizes features of “outstanding universal value” that are part of the “world heritage of humanity as a whole” and deserve “protection and transmission to future generations” because all of humanity (in the intergenerational sense) would benefit from its preservation and enjoyment of these goods. Thus, we can understand value as a sum of qualities that are not limited only to the local level, but cover a wider spectrum in the international framework. This is recognized in the Convention on World Heritage whose task is to highlight the importance of the specificity of cultural heritage, as well as the subtlety of the values themselves.

Outstanding Universal Value (OUV) is defined and substantiated by applying the criteria specified in the Operational Guidelines for the Implementation of the World Heritage Convention.<sup>2</sup> Accordingly, the attributes of goods that express outstanding universal value must meet the conditions of integrity, authenticity, and the existence of an appropriate system of protection and management. OUV highlights the cultural and natural importance that is so exceptional that it transcends national borders and

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1 Convention Concerning the Protection of World Natural and Cultural Heritage, Paris, 16 November 1972, ratified by the parties to the former SFRY in 1974; By taking over the Conventions that are under the jurisdiction of UNESCO and ratified by the former SFRY (No. 23-17/26 of 15 June 1995), through succession, the Convention Concerning the Protection of World Natural and Cultural Heritage entered into force in the Republic of Macedonia on April 30, 1997.

2 *The Operational Guidelines for the Implementation of the World Heritage Convention*, UNESCO World Heritage Centre, WHC. 21/01, July 2021, para. 78, c. 30.



Fig. 1

Ohrid

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Fig. 2

Ancient theater,  
beginning of  
excavation(Institute for  
the Protection  
of Cultural  
Monuments and  
Museum Ohrid)

is of common importance for current and future generations of all humanity. As such, the permanent protection of this heritage is of utmost importance to the international community as a whole.

The understanding of OUV and criteria has evolved over time, but what is important to point out is that the World Heritage Committee as a justification for the concept of OUV of the property itself accepts the period from the time of inscription, i.e. criteria valid at the time of registration of goods on the World Heritage List. In practice, this seems quite confusing, bearing in mind that it is a relatively large area that is striving for its development. The exceptional natural rarities of the Galičica Mountain, Studenčiško Blato and Ohrid Lake – which is a treasure trove of living endemic and relict species of flora and fauna, features that contribute to this aquatic ecosystem being counted among the world-renowned aquatic ecosystems,<sup>3</sup> are only part of the rich natural resources that the Ohrid region possesses. On the other hand, the cities of Ohrid and Struga, as well as several coastal fishing settlements, represent a rich treasury of architectural, archaeological, material and spiritual wealth. As a special urban complex, the old city center of Ohrid represents a monumental whole whose architectural and urban formation completes the Outstanding Universal Value of the property. Formed in characteristic natural-geographical, historical and social living conditions, this core developed in the past into a unique architectural harmony of significant monuments and what is especially important without any tendency to usurp the space and view that make the city specific (fig. 1).

It was the wealth of natural and cultural values as a whole that contributed to the Ohrid region being included in the UNESCO World Heritage List in 1979, i.e. 1980, in the category of mixed assets under the name “*Ohrid region with its cultural and natural-historical aspects and natural environment*”.<sup>4</sup> According to the Operational Guidelines, the natural and cultural heritage of the Ohrid region possesses attributes contained in several criteria that define Outstanding Universal Value:

- criterion (iii) (now criterion (vii)) for natural heritage – for natural heritage – to contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;
- criterion (i) for cultural heritage – to represent a masterpiece of human creative genius;

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3 Until 1912, Ohrid Lake was protected by the legal regulations of the Ottoman Empire, and from 1912 to 1941 by the legal regulations of the Kingdom of Yugoslavia. The first Decision for the protection of Ohrid Lake was passed in 1944 at the first session of ASNOM.

4 The property is inscribed under the number MK - 99; At the proposal of the Ministry of Environment and Spatial Planning and the Ministry of Culture at the 30<sup>th</sup> Session of the World Heritage Committee, July 2006, in Vilnius, Lithuania (Decision 30 COM 8B.9) a new title was accepted - *Natural and cultural heritage of the Ohrid region*; At the 33<sup>rd</sup> session of the UNESCO World Heritage Committee (21-30 June 2009, Seville, Spain), based on the evaluation reports of ICOMOS and IUCN, the proposed modification of the boundaries of the Natural and Cultural Heritage of the Ohrid Region was accepted (Decision 33 COM 8B.40). The decision of the World Heritage Committee 43 SOM 8V.9 (Session held in Baku, Azerbaijan in 2019) accepted the extension of the borders of the property on the territory of the Republic of Albania, which gave the Natural and Cultural Heritage of the Ohrid region the status of cross-border mixed property.



Fig. 3

Buildings on  
Marshal Tito  
Quay, state 2015  
and 2023

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- criterion (iii) for cultural heritage – to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared, and
- criterion (iv) for cultural heritage – to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

Each attribute contained in the criteria should reflect the outstanding universal value of the goods and is essential for the perception of its authenticity and integrity. In other words, authenticity is the link between the attributes and the outstanding universal value of the goods, and it must be true and believably expressed. The understanding of authenticity must play a significant role in all processes of cultural heritage protection, especially in the planning of conservation and restoration activities. In that direction, the so-called “authenticity process” at the time of nomination is particularly significant.

As stated in the current Operational Guidelines, the conditions of authenticity depend on the type of cultural heritage. This means that heritage meets the conditions for authenticity if its cultural values are accurately expressed through attributes: *form and design, materials and substances, use and function, tradition, techniques and management systems, location and environment, language and other types of intangible heritage, spirituality and experience and other internal and external factors*. This certainly does not mean that all the mentioned attributes should be fulfilled in order to define the authenticity of the heritage. If we are faced with disrespecting the attribute of value and not understanding authenticity, then we have an insufficient expression of outstanding universal value, due to which objects are demolished, the authenticity of the heritage is threatened and the tradition is lost.

The protection of cultural heritage in the legislation of the Republic of Macedonia has its beginnings with the adoption of the first protection law in 1949,<sup>5</sup> when the Central Institute for the Protection of Cultural Monuments and Natural Rarities of the Republic of Macedonia was founded in Skopje. One of the main goals was to record cultural monuments and natural rarities, and significant attention was paid to cultural monuments in Ohrid.<sup>6</sup> The Law on Protection from 1960<sup>7</sup> establishes the objectives of the protection of cultural monuments, among which are the preservation of cultural monuments in an undamaged and original state, taking measures for their regular maintenance; prevention of any activities, the performance of which can directly or indirectly change the property, form, meaning or appearance of cultural monuments, and thus their value as such. In the Venice Charter from 1964, the shared responsibility for

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5 Decree for the establishment of the Central Institute for the Protection of Cultural Monuments and Natural Rarities of the NRM in Skopje no. 1372 of 12 February 1949 (Official Gazette of NRM No. 6/49).

6 In Ohrid, a zonal service was formed as the basis for the future independent Institute for the Protection of Cultural Monuments: B. Čipan *Rad Zavoda za zaštitu spomenika kulture NR Makedonije od osnivanja do danas*, Zbornik zaštite spomenika kulture I/1 (1951) 198–201; J. Ristov, *Spomeničko pravo vo Makedonija*, tom 1, Skopje 2003, 132.

7 Law on the Protection of Cultural Monuments (Official Gazette of NRM No. 41/60).



Fig. 4

Construction  
of new buildings  
in the old center  
of Ohrid

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Fig. 5

Ohrid –  
appearance  
of settlement  
in the past

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the Protection  
of Cultural  
Monuments and  
Museum Ohrid)

preserving monuments for future generations with all the richness of their authenticity was expressed. In doing so, special attention should be paid to preserving their integrity and presenting them in an appropriate manner.<sup>8</sup> Bearing this in mind, in the Law on the Protection of Cultural Monuments from 1965, the preservation of the authenticity and integrity of all data that the monument carries is stated as a special goal, which means that the main attributes of the exceptional universal value of heritage were recognized in national legislation even before the adoption of the Convention on the Protection of World Heritage. In the most recent Law on the Protection of Cultural Heritage from 2004, as one of the basic objectives of protection, the preservation of the integrity of all data that the cultural heritage contains as a kind of document or testimony of its existence is stated. The development of national legislation indicates that authenticity and integrity are recognized as essential elements of the protection system.

Bearing this in mind, when it comes to the cultural heritage of the Ohrid region, practice shows us something else. The principles of protection had their own development path, so in the period from 1950 to 1978 in the Ohrid region, a total of 191 properties received the status of a protected property. Based on that, recognizing the values of the region, in the nomination file from 1978/79 for inscription on the World Heritage List, a total of 97 buildings containing attributes and meeting the criteria of exceptional universal value were included. In the following period from 1981 to 2000, a total of 28 cultural properties received the status of protected property, which to some extent indicates that special attention was not paid to the valorization of heritage. The period from 1999 to 2005 is the period when, according to the legal regulations of the time, the protection services gave only an opinion that was not binding for other services and authorities that issue building permits. We rightly consider this period as a dark period of protection when the largest part of the cultural heritage was destroyed, therefore also in the Ohrid region.

The dark period continues in the period 2010–2020, when 49 new properties received the status of protected property, but out of the total number of protected properties, 88 cultural properties lost their cultural heritage status and were deleted from the Register of Protected Properties (these are buildings that acquired the status of a cultural monument in 1951 and 1954). These data open up several questions for us: Does the heritage protection system in the Ohrid region recognize the value of architectural heritage, that is, how is it protected in the global context of cultural heritage protection? Can we talk about an appropriate approach to the protection of cultural heritage? In this way, can we preserve the attributes of world-recognized heritage values in the Ohrid region...?

Bearing in mind the above, the transformation of values and the creation of the illusion of a more or less valuable heritage becomes, in a way, a “guide” in the protection system. The demolition of buildings from the 19<sup>th</sup> century with the aim of reconstruction and presentation of the remains of the Roman theater may have its

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8 Monuments and Sites I, International Charter for the Conservation and Restoration of Monuments and Sites, *The Venice Charter* (1964), ICOMOS 2004, 37.



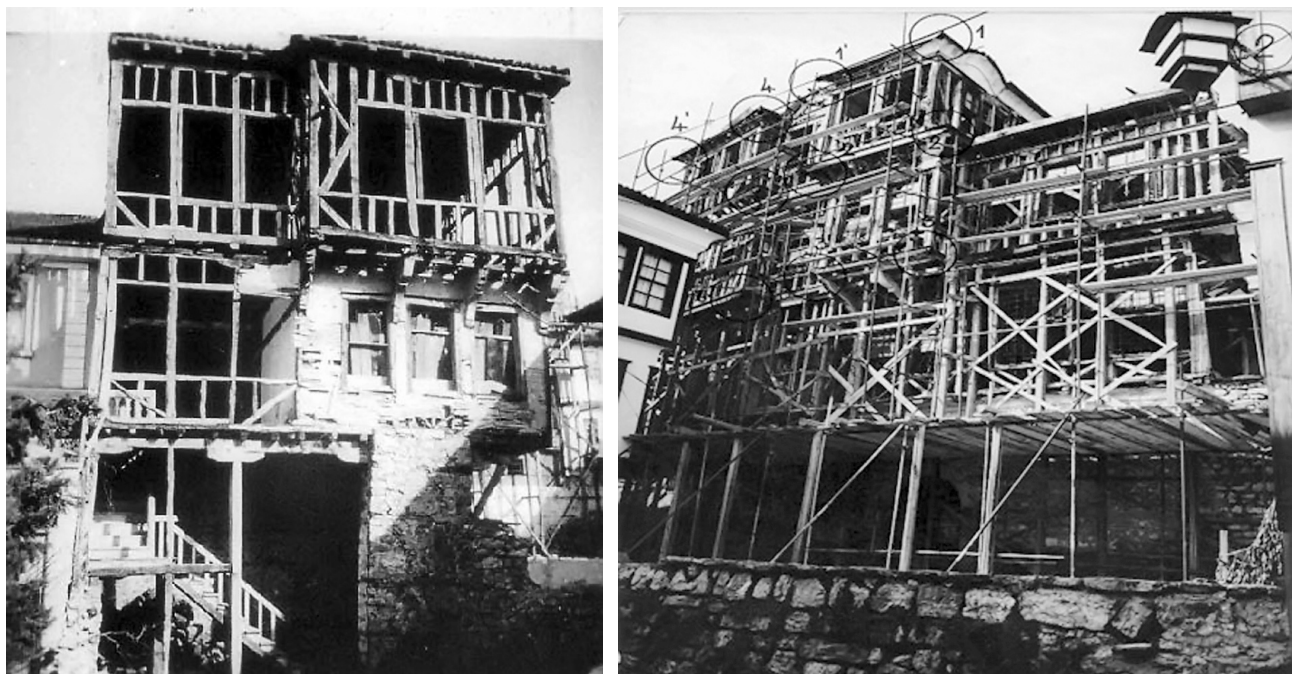


Fig. 6

Urania House and house Robevci,  
 bondruk construction

(Institute for the Protection  
 of Cultural Monuments  
 and Museum-Ohrid)



Fig. 7

Building in  
 street Samuilova

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own justification, but it also represents a direct threat to the integrity of the old city center and its authenticity (fig. 2).

Looking at the state of cultural heritage from today's point of view, we have the right to think that protection services work more and more as if they were construction companies and less and less do what they are established for – conservation and restoration of heritage. In practice, we are increasingly witnessing that the reflection of authenticity in the treatment of cultural heritage in the Ohrid region is linked to reconstruction, which is not always in accordance with international doctrinal texts on the concept of protection, according to which the historical creative process of construction differs from construction “produced as a copy”. The new understanding of the term “reconstruction” – in our case “facsimile reconstruction”, should be understood as preserving “authenticity”, and the need for facsimile reconstruction is most often “justified” by the words “due to the dilapidation/wear and tear of the building”, something that conservation practice must not allow. Such a situation confirms the non-functioning of the protection system, which is why the buildings are left to decay. The question arises: If for decades buildings have been deteriorating for decades, no investment is made in their maintenance, conservation, restoration and protection, then what is the need for their facsimile reconstruction today? Can a facsimile reconstruction preserve the values that the building and the architectural entity it belongs to possessed in the past? Authenticity is one of the main qualitative factors of heritage that gives it the status of exceptionality, and facsimile reconstruction is a factor that directly threatens the status of heritage and its exceptional universal value. This “transformation” of traditional values and the creation of an image of new values cannot carry the spirit of the traditions of the past (fig. 3).

The tendency of facsimile reconstruction of buildings as well as the filling of empty spaces and locations (interpolation) with new buildings is gradually destroying the recognizable image of the old core of Ohrid (fig. 4). Reinterpretation of heritage values, modernization and condensed historical core of Ohrid, driven by development pressures, as well as direct and indirect impact on visual integrity, are key factors that negatively affect the authenticity and visual quality of the city. They violate the urban concept of the development of the old core of the city, which was formed based on the strict principles of urban creation and human needs.

Speaking about the protection of heritage, we must not forget the conservation practice from the end of the 19<sup>th</sup> century – “*conserve and not restore*”, which is present as a basic point in all international conventions, charters, etc. That is why authenticity and integrity, as essential elements that make cultural heritage exceptional, are the subject of a large number of international documents, starting with the Venice Charter from 1964,<sup>9</sup> to the Nara Document on Authenticity (1994), which provides a practical basis for verifying authenticity,<sup>10</sup> the Charter on Authenticity

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9 Monuments and Sites I, International Charter for the Conservation and Restoration, *The Venice Charter* (1964), ICOMOS 2004, 37.

10 Monuments and Sites I, International Charter for the Conservation and Restoration, *The Nara Document on Authenticity* (1994), ICOMOS 2004, 118.



Fig. 8

Appearance  
of hotel “Vila  
Sofia” in past

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the Protection  
of Cultural  
Monuments and  
Museum Ohrid)



Fig. 9

Appearance  
of hotel “Vila  
Sofia” today

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and Reconstruction from Riga (2000), but also one of the recommendations of the Krakow Charter (2000), which states to avoid reconstruction in the style of the building itself,<sup>11</sup> etc. Only this approach will enable the preservation of the architectural heritage and its values in a way that will satisfy the needs of today's generations, but also transmit to future generations all its beauty, diversity and authenticity, which is the main goal of the UNESCO Convention from 1972.

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A special place in the architectural heritage of Ohrid is occupied by its old town architecture with a typical oriental town house from the end of the 18<sup>th</sup> and the beginning of the 19<sup>th</sup> century in the original, local variant (fig. 5). The skill of the old masters, who perfected the knowledge and traditions of their ancestors for centuries, reached its maximum especially in residential architecture in the 19<sup>th</sup> century, in the period when the city of Ohrid also reached its economic zenith. Due to the mild climate, the old houses in Ohrid are built of stone, with bondruk construction on the first floor, which allows for the expansion of the floors in height (fig. 6). The large number of floors, characteristic of traditional Ohrid houses, is the result of sufficient knowledge of statics and awareness of the potential of wooden bondruk construction. The system of wooden bondruk construction allows part or the entire length of the floor to hang over the regulation line of the ground floor. In this way, the usually irregular shape of the floor plan of the ground floor of Ohrid houses could be transformed into a regular shape in the upper floors, increasing the floor plan at the same time.

Over the past decades, several conservation-restoration interventions have been implemented with respect for good conservation practices, yet the trend of facsimile reconstruction destroys all postulates of protection and preservation of exceptional universal value. The value of heritage is evidence of human activity in the past, and any intervention affects its quality. This means that protection and conservation must comply with specific principles and standards, especially when it comes to world heritage (fig. 7).

The notion of value calls into question the very treatment of heritage. One of the significant buildings in the old center of Ohrid is a building<sup>12</sup> built in the 19<sup>th</sup> century (today the hotel "Vila Sofija") which, due to its architecture, the use of bondruk construction on stone walls and ambient characteristics, was protected by law in 1951 (fig. 8). Due to lack of maintenance, in the 1980s, the building was demolished and a new one was built, with the same spatial dimensions but with "new architecture". This was the reason that the building lost its status as a protected property in 2010 (fig. 9).

Not far from this building, there is another building<sup>13</sup> that was built in mid-18<sup>th</sup> century, protected by law in 1951, and was one of the better examples of architectural

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11 *Krakow Charter 2000, Principles for Conservation and Restoration of Architectural Heritage*, Modern Conservation 2 (2014) 270.

12 The house at 65 (new number 57) Samuilova Street in Ohrid.

13 The house at 38 Samuilova Street in Ohrid.



Fig. 10

Building in street Samuilova  
 no. 38, old building and  
 after reconstruction

( Institute for the Protection  
 of Cultural Monuments and  
 Museum Ohrid and Z. Pavlov)



Fig. 11

Building in street  
 Samuilova no. 38

heritage, as a maximally developed spatial unit that meets the needs of a family has grown on a minimal space. In 2009/10, a complete reconstruction was started, but, as stated in the documentation, with “small deviations” from the original! After the reconstruction, the building was revalued, on the basis of which it was declared a significant cultural heritage (fig. 10). It seems that when making decisions about reconstruction and restoration, we did not understand the values that contributed to the inscription on the World Heritage List and the associated attributes.

What particularly attracts attention is that the reconstruction/facsimile reconstruction activities are carried out by the protection services, with an explanation that destroys the postulates of protection and the recommendations of international institutions. The interpretation that these operations (facsimile reconstruction) will “*preserve authentic examples of Ohrid’s old town architecture, buildings that are a characteristic example of the construction and form of traditional buildings and urban planning concepts from the end of the 18<sup>th</sup> century (!)*” does not offer justification for the notion of authenticity when it comes to world heritage. The same principle, which is slowly becoming a practice, was also applied during interventions on several other buildings in the old part of Ohrid (fig. 11).

The preservation of traditional values and authenticity can still be seen in the small number of preserved “storehouses” built of stone and brick as witnesses of the development of the Ohrid bazaar in the middle of the 19<sup>th</sup> century (fig. 12). What is alarming is that they are surrounded by new stylistic forms and the redesign of old shops, which loses all sense of the existence of the traditional old bazaar. The need for economic and financial benefit is aggressively destroying the ambiance, views and spirit of not only the bazaar but also the old city core as a whole. It is understandable that sustainable development is what we should strive for, but not at the expense of destroying heritage, but with due respect for traditions and values that the international community recognized by inscribing the Natural and Cultural Heritage of the Ohrid region on the World Heritage List. The need to increase living space is inherent in humans and is completely understandable, but there is a different way to do it. The new life of existing buildings, however, is largely determined by the value of the past.

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Based on arguments arising from international regulations and doctrinal texts, especially when it comes to world heritage, reconstruction can be a procedure that is realized only in exceptional cases and must represent a true reproduction of the previous state. But, as stated in the Charter on Authenticity and Reconstruction from Riga (2000),<sup>14</sup> reconstruction (facsimile) as a method of restoring cultural assets can only be acceptable after war destruction or catastrophic natural disasters, as a physical restoration of an important building and the need of the social community to express its emotional connection with the monument-object by renovating the building which has exceptional national value and significance for the community. In this regard, the

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14 Riga Charter on authenticity and historical reconstruction in relation to cultural heritage, (translated by B. Šekarić), *Modern Conservation* 5 (2017) 273–274.



Fig. 12

Building in street  
Kosta Abraš no. 26,  
after reconstruction

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Fig. 13

Ohrid bazaar

(© Z. Pavlov)

Warsaw Recommendations<sup>15</sup> define the term “reconstruction”, in the context of World Heritage, that is, that reconstruction is understood as a technical process for the restitution of destroyed or seriously damaged physical property and infrastructure after an armed conflict or disaster. It is important to emphasize that such a reconstruction of physical assets must take into account their related intangible practices, beliefs and traditional knowledge that are essential for the maintenance of cultural values among local communities. This means that authenticity implies that any necessary intervention is carried out with maximum respect and preservation of the original condition of the property. In no case should speculative reconstruction be allowed, nor should anything be taken away from the building, regardless of its existing condition, which carries its cultural and historical value. Certainly, decisions on reconstruction should take into account the conservation doctrine, which aims to protect the exceptional universal value of goods and the protection of the authentic urban fabric in which the buildings express cultural values, for which the whole is protected.

Witnessing what is happening on the field, we ask the question how is authenticity understood in the national context? Given the above, the application of the facsimile restoration/reconstruction method in the old city center of Ohrid cannot have its own fundamental explanation or justification, that is, the creation of apparent authenticity should be avoided. New buildings will not convey the spirit of authenticity of the past, but will develop in the will and planning of the current society. This situation is noted as worrisome when it comes to reconstructions and authenticity for another 2000 years in the aforementioned Riga Charter (2000), especially in countries that have recently gained their independence.

An even greater threat to the value exists when the owners themselves carry out major interventions or expansions that lose the attributes of value that this monumental entity possesses, paying attention only to their own needs and not to the broader goals of protecting traditional value (fig. 13). In this way, investors construct their own authentic values, but where are the protection services? The necessity of renovating the old parts of the city due to their poor condition is visible, but only with full respect for the existing context, form and use of traditional materials (fig. 14). The new life of existing buildings, however, will largely be determined by the value of the past.

As natural and cultural phenomena do not know national borders, the Ohrid region is now inscribed on the World Heritage List as a cross-border mixed asset, and the goal is joint management and integrated protection of the region.<sup>16</sup>

This is where we come to integrity as another condition that guarantees the inviolability of the natural and cultural heritage and its attributes. This means that when carrying out interventions on the heritage of any kind, integrity implies the

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15 Warsaw Recommendation on the Recovery and Reconstruction of Cultural Heritage, International Conference on Reconstruction, Warsaw, Poland 6–8 May 2018.

16 43 cross-border properties are inscribed on the World Heritage List, of which 24 are in the category of cultural heritage, 16 in the category of natural heritage and 3 are mixed properties: <https://whc.unesco.org/en/list/?&transboundary=1> (accessed April 2023).



preservation of its wholeness and completeness as well as the natural and/or cultural climate to which it belongs. In this sense, not only the functional and architectural character of the space should be preserved, but also its visual integrity. We can talk about integrity when the good contains all the attributes that make up OUV: Integrity, when the good has all the necessary attributes; intactness, when all the necessary attributes are still present - none are disturbed, that is, there are no parts that have lost those properties; absence of threats = none of the attributes are threatened by development or neglect.

Most often, individual assets are viewed as an isolated asset that should exist independently of the environment in which it is located, and not as an asset that contributes to the cultural and natural environment as a whole. We should note that the idea of integrated protection was promoted in the Declaration of Amsterdam on European Architectural Heritage (1975), that is, heritage protection has evolved from a limited activity focused on the protection of individual monuments to the protection of a broader context.<sup>17</sup> Thus, the integrated approach to protection was emphasized in the Granada Convention (1985),<sup>18</sup> the Valletta Convention (1992) and the Florence Convention (2000), which provided various other international documents, i.e. instruments related to the principles and development of guidelines for heritage planning and management with urban values.

The issue of integrity brings us back to the very beginning: in 1979, the IUCN stated in its report (submitted to the Bureau of the World Heritage Committee at the meeting in Cairo) that the property could not be recommended for inscription on the UNESCO World Heritage List because the property did not possess the necessary integrity, i.e. only half of the lake and a smaller part of the lake basin are on the territory of former Yugoslavia. However, at the 3<sup>rd</sup> session of the World Heritage Committee in Luxor in the same year, it was decided that it should be inscribed on the World Heritage List in view of the assurances received regarding the integrity of the lake as a whole. That was back in 1979, and the given guarantees were fulfilled 40 years later when, at the 43<sup>rd</sup> session of the World Heritage Committee in Baku, it was accepted to change the boundaries of the natural and cultural heritage of the Ohrid region by including a part of the lake located on the territory of the Republic of Albania, and it was given the status of a cross-border mixed asset.

Uncoordinated urban development represents a great threat to the integrity and authenticity of the old city cores, but the correct definition of the conditions of integrity will provide a basis for monitoring the state of the property as part of the process of management and its protection. Management in the Ohrid region with the shared responsibility of the three municipalities (Ohrid, Struga and Debarc) according to

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17 *The Declaration of Amsterdam 1975*, CoE at EU Congress on the European Architectural Heritage, <http://www.icomos.org/en/charters-and-texts/179-articles-en-francais/ressources/charters-and-standards/169-the-declaration-of-amsterdam> (accessed April 2023).

18 *Convention for the Protection of the Architectural Heritage of Europe, Granada, 1985*, <https://www.coe.int/en/web/culture-and-heritage/granada-convention> (accessed April 2023).

their competences, the Ministry of Culture and the Ministry of Environment and Spatial Planning as well as a larger number of institutions, must have its own goal where people's desire to live and experience "authentically" must be taken into consideration and influence the future development of cities, because authenticity is what makes a city through its layered past. The symbolism of the built environment and the way users interpret the concept of authenticity affect the relationship of individuals in the inherited space.

To conclude: It is evident that investment urbanism, which causes excessive and uncontrolled urbanization, as well as the loss of attributes of exceptional universal value of the Ohrid region, are the main factors that threaten the status of world heritage. Whether this attack on the heritage of the Ohrid region will withstand the pressure and burden of the world heritage status or whether we will give in to the petty interests of aggressive investor urbanization is our responsibility and depends on all of us. Will we allow ourselves to lose what we need to pass on to future generations?

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## АУТЕНТИЧНОСТ, ИНТЕГРИТЕТ И УПРАВЉАЊЕ СВЕТСКИМ НАСЛЕЂЕМ У НАЦИОНАЛНОМ КОНТЕКСТУ – ПРИРОДНО И КУЛТУРНО НАСЛЕЂЕ ОХРИДСКОГ РЕГИОНА

Културно и природно наслеђе једног подручја је симбол постојања у времену и простору, а његово нестајање представља губитак наслеђа свих народа света. Сучени смо са чињеницом да је стање природног и културног наслеђа Охридског региона забрињавајуће, да све више прети уништење, не само због физичког пропадања, већ и због промена у друштвеном и економском животу као и због система заштите које такође доприноси појави нових узрока оштећења и уништавања.

Разумевање вредности и аутентичности значајно је у свим процесима заштите културног наслеђа, посебно у планирању конзерваторско-рестаураторских активности. Уколико је на снази непоштовање атрибута вредности и неразумевanje аутентичности, непосредно се одражава на недовољан израз изузетне универзалне вредности, услед чега се објекти руше, а аутентичност наслеђа је угрожена и губи се традиција.

Принципи заштите културног наслеђа Охридског региона имали су свој развојни пут. У периоду од 1950. до 1978. године у Охридском региону укупно 191 добро је утврђено као заштићени споменици. На основу тога, препознајући вредности предела, у номинацијском досијеу из 1978/79 за упис на Листу светске баштине уведено је укупно 97 компоненти које су имале очуване атрибуте и испуњавале критеријуме изузетне универзалне вредности. Уследила је трансформација вредности и стварања илузије о томе које је наслеђе мање или више вредно, што је постала „водиља“ у систему заштите. Повезивање очувања аутентичних вредности у случају обављања реконструкције, није се увек обављало у складу са међународним доктринарним текстовима о концепту заштите, према којима се историјски креативни процес изградње разликује од изградње „произведено као копија“. „Реконструкција“ се тумачила као очување „аутентичности“ и најчешће је „оправдана“ речима „због дотрајалости/ истрошености објекта“. Конзерваторска пракса не би смела да дозволи опакво тумачене које потврђује нефункционирање система заштите, због чега су у крајњем исходу објекти препуштени пропадању. Ова „трансформација“ традиционалних вредности и стварање слике нових вредности није носилац духа традиције прошлости.

Реинтерпретација вредности наслеђа, модернизација и згуснуто историјско језгро Охрида, вођени развојним притисцима, као и директним и индиректним утицајем на визуелни интегритет, кључни су фактори који негативно утичу на аутентичност и визуелни квалитет града. Све ово нарушава урбани концепт развоја старог језгра града које је формирано према традиционалним принципима и потребама човека.

Велики притисак инвестиционог урбанизма проузрокује прекомерну и неконтролисану урбанизацију што доприноси губитку атрибута изузетне универзалне вредности Охридског региона. Један од услова који гарантује целовитост и неповредивост природног и културног наслеђа Охридског региона и његових атрибута је интегритет. У том смислу главни задатак је очување функционалног и архитектонског карактера простора као и визуелног интегритета. Да ли ће овај атак на наслеђе Охридског региона издржати притисак и терет статуса светског наслеђа или ћемо попустити ситним интересима агресивне инвеститорске урбанизације, одговорност је грађана Охридског региона и зависи од стручних служби и одговорног планирања и управљања. Основни циљ је да не изгубимо оно што би требало да пренесемо будућим генерацијама.