

# INTERNATIONAL CONGRESS OF THE ICOMOS CIIC (PAMPLONA, NAVARRA, SPAIN. JUNE, 2001)

## C O N C L U S I O N S ACKNOWLEDGEMENTS

The CIIC would like to express its sincere thanks to the Government of Navarra for its institutional and financial assistance, especially that provided by its General Directorate of Culture, as well as for its splendid hospitality and kind attention. It is also grateful for the generous assistance provided by the Spanish Agency for International Cooperation (AECI), and notes that without the support of both institutions this congress would not have been possible. It also wishes to express its gratitude to the Spanish Committee of ICOMOS, whose cooperation was as essential as it was efficient in the organization of this international meeting. The CIIC also wishes to extend its acknowledgement to all persons who have contributed to its success by offering their best intentions, dedication, knowledge and effort.

### I. PRELIMINARY CONSIDERATIONS

#### a) General considerations:

According to the definitions and conclusions of previous congresses of the ICOMOS CIIC, cultural routes represent a qualitative change in the concept of heritage conservation. The concept of a monument as a work isolated from its context has gradually been expanded to include the notion of centers, neighborhoods, historic towns and cultural landscapes. The new concept encompassed by cultural routes may provide conservation policy with a territorial breadth, cultural integrity and harmonization of actions and contents that has seldom been accomplished up to now.

The first consequence of this greater scale is a cultural linking between peoples, cities, regions and continents. This breadth of scale is important from the point of view of the territory and comprehensive management of the diverse heritage items included in it, but also constitutes an alternative to a process of cultural homogenization. From this perspective, cultural routes become a potential means for reencountering a history and geography whose content has been weakened, a way to recover the time and spaces characteristic to each culture. They also provide the opportunity of sharing a common cultural space and linking the territory with an intangible heritage dear to the traditional life of the communities along its route.

Globalization, whose full effects we have hardly begun to feel, is accompanied by the introduction of a series of standard concepts by and for the interests of the false economy that governs its dynamics and which actually offers no real economies. On the contrary, it aims to make us dependent and turn us into consumers of goods and services, many of which are superfluous and largely the product of the mass media and advertising.

It thus becomes clear that it is in the way we treat cultural identity where hope for safeguarding cultural wealth lies, which is a task for humankind as a whole by reaffirming and respecting what is particular to each culture. And it is precisely in this area and the meaning of what is particular or unique where a cultural dialogue with other peoples should be ensured, rather than imposition or intolerance. The development of humankind as we know it today is to a large degree the result of cultural routes that built bridges of communication, exchange and understanding between different peoples. Cultural routes allowed human beings to intermingle and gave rise to cultural diversity with shared identities distinguished by slight differences as well as to a built and intangible heritage

with its own local personality. Each and every people has contributed knowledge and culture which, owing to the multiplying effect of exchanges, have gradually been introduced to the rest of humankind, adopting its own forms and characteristics in each case. Analysis and interpretation of these cross-fertilizations allows our particular traits and characteristics to be affirmed, while simultaneously providing us with a more comprehensive image of ourselves.

Throughout history these processes of exchange and mutual enrichment, unlike the unifying and annihilating threat posed by the current globalizing process, have generally produced, on some occasions at the start and on others with the passing of time, a coexistence which has ultimately resulted in common connotations and an essence, a flavor and nuances peculiar to each region and country.

In a universal context, the idea of individualistic beings and countries immersed in their own merely internal dynamics is no longer valid. Particularly in view of the negative aspect of the current globalization trend, it is important to recognize that we are part of cultural groups united by common factors linking our respective identities as well as by shared interests. Cultural routes provide us with the opportunity to reassess our own identity and our principles as individuals and as a cultural group.

#### **b) Considerations on the intangible heritage of cultural routes:**

To avoid confusion between the study of the intangible heritage of cultural routes (which are the specific field of study of the CIIC) and isolated consideration of immaterial heritage outside of this context, it is recalled that the ICOMOS CIIC should approach the consideration and management of intangible elements as a value incorporated into other material elements or remains (basically immovable properties as these are the field assigned to ICOMOS by its Statutes), all of which reveal the existence of a route and lend it an overall meaning. In other words, intangible values are of interest to the CIIC insofar as they are related to the palpable survival of a number of physical elements of a material and immovable nature by which the historic verisimilitude, meaning and path of a route may be demonstrated. Regarding this, it should be recalled that among the definitions derived from the meeting of experts on "Routes as a Part of our Cultural Heritage" (Madrid 1994), which were adopted by the CIIC at its meeting in Tenerife (September 1998), the following are included:

*"The concept of cultural route or itinerary refers to a set of values whose whole is greater than the sum of its parts and through which it gains its MEANING;*

*Identification of the cultural itinerary is based on an array of important points and tangible elements that attest to the significance of the itinerary itself"*

At the same meeting cited above, which took place in San Cristóbal de La Laguna (Tenerife, The Canary Islands, Spain) from the 5th to the 8th of September 1998, the CIIC adopted the following conclusion:

*"5. To recognize that a cultural itinerary or route as such necessarily includes a number of material elements and objects linked to other values of an intangible nature by the connecting thread of a civilizing process of decisive importance at a given time in history for a particular society or group."*

#### **c) Considerations on practical aspects and the creation of a Preinventory of Cultural Routes:**

The Preinventory of Cultural Routes of the CIIC must follow an approach based on the scientific concept for this type of heritage items, which has been developed by the CIIC over recent years and which is reflected in the definitions and conclusions of previous CIIC congresses. From a scientific point of view, among other aspects, a cultural route is required to be an actual route (i.e. physical and concrete) for travelling between two points, which has been in use over a long historic period. The route must also have led to cross fertilization of cultures, resulting from its own dynamics and functionality, and have produced clearly evident heritage outcomes, both tangible and intangible, that testify to exchange and movements along the route and the time it has been used. Such routes may be land, sea, river, lake, mixed or other types of routes.

It is also necessary to avoid the very widespread misconception whereby other routes not fulfilling these characteristics are regarded as cultural routes, confusing them with other types of trips or itineraries. (For example, merely tourist or geographic routes or routes relating to military advances, explorations, expeditions or migratory movements that have not generated a heritage item resulting from cultural exchanges maintained over a considerably long period.) Cultural routes should also not be confused with a mere intellectual collection of similar and even contemporary heritage items, but which are not linked historically nor directly derived from a route that has been the common thread for these items and which has implied a continual back-and-forth cultural exchange along it, etc. On the contrary, the cultural routes defined by the CIIC must meet the criterion of being of irrefutable historic authenticity. To avoid making these errors, it is recommended to consult the definitions and conclusions of the CIIC in the ICOMOS webpage ([www.icomos.org](http://www.icomos.org)).

The formulation and consequent promotion of other types of cultural routes falling outside the CIIC's scientific definitions may be accepted by other institutions, both in Europe and elsewhere, whose conceptual approaches for identifying such routes do not always coincide with ours. For example, numerous European institutions currently promote the creation of various routes that do not fit our definitions and requirements. Within ICOMOS itself, there is an International Committee for Cultural Tourism where tourist routes that are not authentic cultural routes from our point of view would probably find a place, and so on.

On our part, and in line with the conclusions and recommendations of the CIIC, our goals are to identify, describe, analyze, preserve and promote authentic cultural routes. This promotion is aimed at their cultural, economic and social aspects and also seeks to foster interest and solidarity regarding the heritage shared by different peoples and cultural communities.

The way to accomplish these goals in practice has been the subject of study and debate in previous meetings of the CIIC, whose results have been widely disseminated. In the present meeting, a series of general considerations and methodological rules were drawn up for the making of an inventory. Some presentations at this meeting also showed the progress made in the implementation of specific projects.

Based on the above, the following conclusions were adopted:

## **II. CONCLUSIONS**

### **1. "Intangible Heritage and Cultural Routes in a universal context"**

**1.1.** The immaterial dimension of heritage is the joint result of the authenticity and historical integrity of the messages of the physical heritage, i.e., the monuments and sites, and the interdependence of the significant elements of cultural routes. The study of intangible values reinforces understanding of tangible values directly associated with traditional heritage conservation. This reality is particularly important for the CIIC, whose ultimate goal is to protect a

value greater than the sum of the elements making up a cultural route and through which it gains its meaning.

**1.2.** In addition to a material reality, cultural routes entail a dynamic element that acts as a thread or channel through which the communicating vessels of the civilizing process have flowed. Multiple back and forth flows issuing from different points along its path have taken place over the course of history, which have provided enriching contributions for the whole. This vital fluid of culture is manifested in the spirit and traditions making up the intangible heritage of cultural routes. Hence, together with material or tangible heritage items, these routes make up a melting pot of immaterial items that explain the soul of peoples. If through the study and promotion of a cultural route we can make that deep essence serve as a space for reenounters, we will have made a fundamental contribution to overcoming some of the great scourges that continue to plague humanity: racism, segregation, discrimination, isolationism, lack of solidarity, barriers to information and knowledge, etc. Through cultural routes understood as dynamizing elements of society, historic heritage may be considered in its living dimension, as a pillar of comprehensive and sustainable development.

**1.3.** Cultural routes and cultural landscapes are different scientific concepts. Cultural routes are characterized by their mobility and involve intangible and spatial dynamics not possessed by a cultural landscape, which is more static and restricted in nature, although it also possesses characteristics that develop over time. A cultural route usually encompasses many different cultural landscapes. A cultural landscape is not dynamic in a geographical context as vast as that which may potentially be covered by a cultural route. A cultural route may have generated and continue to generate cultural landscapes, but the opposite does not occur.

**1.4.** Historical cultural routes have not only meant movements of men, but also of their ideas, their politics, wars and peace, good and evil. Religious missions, pilgrim caravans, travelers, invaders and trade caravans have traveled along cultural routes. These movements have played a very important role in the enrichment of civilization and its dissemination throughout the world. Civilization, in a broad sense, has been a universal encounter between peoples and a mutual creation.

**1.5.** As has already been expressed by the CIIC on several occasions, cultural routes can enable us to know, understand and experience very different aspects of the human experience in a more reflexive, broader, deeper and ultimately more enriching dimension. This also implies that cultural routes can serve as a means to attract the general public towards a better understanding of a common history and heritage which is the result of fruitful cooperation between different peoples. In this way, tourist development can progress through the promotion of cultural routes. This also means that they can be used to establish sustainable development routes that benefit from cultural tourism, which may help to alleviate the numerous economic, neglect and poverty-related problems of many communities.

**1.6.** As a result of globalization of the mass media we are now able to represent virtually anyplace in the world. But there are fundamental elements of what is referred to as intangible heritage, such as the beliefs, rituals and festivities, flavors, smells, and highly personal sensations from contact with the people, the physical environment, landscape and atmosphere of each place, that require our direct presence. Cultural routes are ideal vehicles for enabling us to appreciate and enjoy this intangible heritage which cannot be captured through a mere conceptual exercise.

**1.7.** It is common to see that a large part of tangible heritage, such as architectural structures, monuments and other remains of constructions and diverse objects, have been destroyed or lost for multiple causes, either man-made or natural, including natural disasters. But intangible heritage such as for example the peculiarities offered by the structural conception of cities and their methods

and modes of construction or the different architectural styles, customs, political systems and traditions, religions, traditional skills, certain typical crafts, arts and industries, distinctive elements such as music and languages or other intangible cultural items such as the way of dressing, eating or farming methods, etc. have left distinctive marks up to the present day. Consequently, even if certain sections of a physical road do not appear clearly preserved their existence and value within the cultural route as a whole can be shown when their presence can be traced through their intangible legacy.

**1.8.** Tangible assets are limited, but man can inherit permanently the values that are concealed behind the creation of these properties. Material properties created by man may continue to be produced as long as the cultural traits of the respective groups are protected and maintained. From this point of view, it is precisely these traits that may be considered as intangible heritage. It is thus clear that cultural influences are transmitted by being passed on from one generation to the next as cultural items of an intangible nature, and that the decisive factor for keeping this heritage alive is the continued existence of the groups who created it and the persistence of their cultural traits. For this reason, even when certain parts of the route's physical road have disappeared, its continuity and existence as inherited intangible heritage may take on high significance for the route as a whole.

**1.9.** It is usually difficult to decipher the communication routes used during prehistory to the point of being able to prove and precisely date the existence of a cultural route by archeological methods. But mythology, tradition and the religious manifestations underlying different inherited cultures may help in this task. Furthermore, the traces of a cultural route are not found solely in the physical structures of archeological remains. Ways of life reflected in pictorially decorated clay and other objects may help to reveal the spread of a culture and the generation of other new cultures. This may help to discover the existence of ancient cultural routes and their area of influence.

**1.10.** Protection and sensible use of popular intangible heritage can have a positive influence on regional prosperity. It is thus considered that intangible values should be the subject of appropriate management and that further research and a more in-depth understanding of their appreciation is needed, both as cultural and tourism resources.

**1.11.** The value of pilgrim routes goes beyond the value of the monuments themselves in that they represent a collective intangible cultural heritage which is of an immaterial or spiritual nature: the religious beliefs which each pilgrim carries with him/her. Also, they embody the cultural identity of the pilgrims, which is reinforced by participation in these traditional events.

**1.12.** The trade caravan is a symbol of the trading relations that have molded a mixed civilization in which the influences of other civilizations and cultures can be noted, without causing it to lose its own identity.

## **2. "Practical aspects. Towards the creation of a Preinventory of Cultural Routes. Strategies and teams"**

**2.1.** Cultural routes give us the possibility of moving back and forth along the scale from international to national and from general to particular, viewed not in antagonistic but in complementary terms. In a time where the possibilities of connection and communication increase daily, it is advisable to use contemporary technology to include the information on cultural routes collected by the CIIC in our web site, as well as a database to allow collaboration between the different specialists working on the various CIIC projects and teams. It is a matter of knowing how to take advantage of the potential offered by this new world of communications, while counteracting the limitations and threats that globalization can pose for cultural identity.

**2.2.** Taking into account that the CIIC has already established the basic concepts defining a cultural route (as well as records based on the meeting of experts from the UNESCO and ICOMOS held in Madrid in 1994), the process of creating the inventory of cultural routes proposed by the CIIC requires that different steps be established:

**a) The Preinventory should consist of preparing a basic list of cultural routes:** This consists of starting a primary process of identification of the routes meeting the criteria defined in the above concepts, which specifies their: 1) basic content; 2) territorial scale (global, continental, regional, national, etc.) and geographic location; 3) nature (religious, commerce, political-administrative, mixed, etc.), and 4) physical medium (overland, sea, river, lake, mixed, etc.) The data specified in the "Identification and Promotion Records" of the CIIC should be included for each route. When it is not feasible to include all the data listed in the records from the start, at least the basic sections should be filled out and the remaining information added later.

**b) Determination of the different components of each route.** Based on the information specified in the previous step, the components of the proposed route will be determined by a list in which the specific heritage elements involved in the route are classified by fields or subjects. For example: historic towns or cities, fortifications, religious architecture, public works, industrial heritage, cultural landscapes, etc.

**c) Route adjustment.** The route will be reviewed and adjusted to include any possible changes to define more precisely the route and the list containing the classification of potential heritage components of the route.

**d) Work distribution by geographic areas.** Once the route and list of potential components have been established, the work to be done can be planned according to the different territorial scales.

**e) Inventory of route components by work teams:** Based on the classification of route components and work planning by geographic areas, suitable teams can be assigned to prepare the inventory of the elements making up the cultural route using records specifically designed for this purpose.

**f) Inventory of Cultural Routes:** As the final step, the CIIC will register in its inventory those routes that have been appropriately defined, studied and inventoried. All routes must meet the definitions and use the methodological basis established by the CIIC in previous congresses, which have been widely disseminated through the corresponding web page of ICOMOS.

**2.2.1.** So that the above process can be implemented according to the previously agreed methodology, cultural routes referred to in the papers presented at this and previous meetings should be included in the records designed by the CIIC for their study. Based on the content, state of development and methodology used in each case, the suitability of including these routes in the preinventory of the CIIC will be assessed and determined.

**2.3.** CIIC Committee Officers are recommended to select carefully only certain number of projects to concentrate efforts on them and avoid dispersing and excessively fragmenting available resources.

**2.4.** The status of the cultural heritage of many cultural routes today is worrying. Their cultural integrity has been destroyed, their common heritage has been fragmented into closed national systems, and most are little known in the world. No coordinated policies for protection and promotion of heritage exist. Economic crises, obsolete legislation in countries in transition, military and ethnic conflicts, and natural catastrophes do not only affect negatively but also pose a serious

hazard for cultural heritage, which is highly vulnerable. Identification, study and promotion of cultural routes should help to put an end to this state of affairs by disseminating this new role for cultural heritage and defining for the first time ever the macrostructure of heritage within regional and international cultural routes. Heritage should be identified as a system, a united community having its own infrastructures, networks of cells, zones and centers, and not only as a mere sum of isolated national systems.

**2.5.** In general terms, the network of historical roads in different lands has not been examined and mapped in detail, except for general information about main routes and major trade centers lying on them. This grave debt of the historiography and historic topography must be settled in most regions and countries.

**2.6.** To make an itinerary a well-known attraction takes a very long time and keeping it up to date is an ongoing task that never ends. There are no short cuts to marketing or managing our common cultural heritage.

**2.7.** To highlight the tourism development of a cultural route a selection of the most interesting places to visit may be carried out by groups of experts under the direction of a coordinator. For a site to be selected different criteria must be put up. First, the site or what the site represents should be important in the history of the route and be well suited to illustrate its meaning. The selection may be divided in different groups of places. The first group may include the most outstanding places and places that can be visited in their surroundings may form a second group. Sometimes a group may comprise a small region where traces of the cultural route are evident all around. It is necessary to revise the selection of sites with some intervals as it can be extended through time when more is known of the practical possibilities to visit the places, to keep up the high standard of the places.

**2.8.** To give a wide information about cultural routes it is recommended the creation of an Internet Database, the publication of specific magazines, the distribution of CD ROM, the organization of national, regional and international festivals and exhibitions, etc. Marketing and infrastructure for tourism are also important, as well as a wide spreading of information through different mass media. Other interesting instruments are summer field school programs, the creation of specific Atlas and guides available through the Internet that can be used for any person as well as for tourist organizations and travel organizations worldwide.

**2.9.** Traditionally, many historical routes have been filled with much negative emotion. Notwithstanding, cultural routes may showcase the positive results of the coming together and mixture of the people groups of the world who have establish a way of life and evolve a "specific culture". Also, the common histories and living cultures of different people, which are linked by cultural routes offers a favorable factor of cooperation between the countries concerned. Projects concerning cultural routes are both intercultural and interdisciplinary, and try to emphasize an objective and multi- disciplinary study of the positive aspects of the routes. It comprises scientific research, educational and intellectual concerns, as well as the promotion of artistic and cultural activities. It is also intended to give rise to activities such as scientific debates, historical, literary or musical research, cultural events, exhibitions, and so on, and sets out to bring people together.

**2.10.** After a series of international congresses that have generated a fertile debate on cultural routes in general and on certain subjects in particular, and with work for the inventory, analysis and promotion of cultural routes ongoing, the CIIC should continue forming transdisciplinary working groups to:

- a) Study, preserve and manage cultural routes, taking into account both tangible and intangible elements.
- b) Propose a tentative list of cultural routes to the UNESCO and encourage their submission for possible inclusion on the World Heritage List.
- c) Prepare a charter on cultural routes to be submitted for approval at the ICOMOS General Assembly in 2005.

### **3. "Projects and contents"**

#### **a) Regarding Europe:**

**3.1.** There are a very large number of cultural routes that may be studied within the European continent and its different regions. Many of these routes have been referred to in this congress (such as those created by the Phoenicians, Greeks, Carthaginians, Romans, Scandinavians and many others, those derived from certain fortified defense systems, or the ones belonging to certain areas such as the Via Egnatia in Southeastern Europe, sheep transhumance in the Iberian Peninsula which gave rise to a council (1273-1836) called the "Mesta", etc.) Many others, such as those opened by the Portuguese, Spaniards, British, Dutch, etc. in connection with other continents, should also be considered. This requires undertaking a systematic classification and study of these routes based on to the identification criteria and methods outlined in sections 2.2, 2.2.1 and 2.3 of these conclusions. Aware of the importance of obtaining assistance from international European institutions for promotion of cultural routes located within this region, the CIIC recommends its members to work in this regard so that they can submit well defined projects for consideration by these institutions.

#### **b) Regarding the Asian-Pacific region:**

**3.2.** The Asian continent contains cultural routes of great importance that have had a notable influence on its development and cultural makeup since time immemorial. Many of them have also comprised continuous communication routes with other continents, which have led to mutual influences of enormous significance for humankind as a whole. Among many others, the Salt Route and the Silk Route, as well as the route initiated by San Francisco Javier between the West and the East, have been referred to in this congress and an initial list of national and international Japanese routes has been presented. In addition, other possible cultural routes in India and Indonesia have been mentioned. Regarding the Near East, "Abraham's Route" has been submitted for consideration, stressing the positive historic aspects that could have a beneficial influence on the current conflict between the Israeli and Palestinian peoples. For proper identification, study and promotion of all these routes, it is also recommended to follow the criteria established in sections 2.2, 2.2.1 and 2.3 of these conclusions. The same recommendation is applicable to Australian cultural routes, which have also been referred to in this congress and which were the subject of a meeting held by the Australian ICOMOS Committee in Alice Springs in May of this year. (The purpose of this meeting was to achieve a greater understanding of the tangible and intangible heritage of cultural routes in Australia and the Asian-Pacific region and to thus help to expand research and exchange of knowledge on a global scale.)

#### **c) Regarding America:**

**3.3.** Both in Latin American and North American countries there are numerous cultural routes whose study is regarded to be of great importance. In this congress several of these routes were presented (some accompanied by their "identification record", such as certain Argentinean routes and some crossing Nicaragua, and others containing significant and advanced references, such as



certain routes in Canada or the Inca Route in the Andes). It would be of interest for these routes, as was also pointed out for cultural routes from other continents and regions, to be subjected to systematic study based on the criteria established in sections 2.2, 2.2.1 and 2.3 of the conclusions of this congress.

**3.3.1.** Regarding cultural routes between America and Europe, the large changes in the European economy and ways of life caused by the material or immaterial products introduced after the Columbus' arrival in American lands are notable. Similarly, the innovations and contributions of other cultures, as well as the cross-fertilizations and exchanges that took place from that moment onwards, also gave rise throughout Latin America to an immense and rich syncretism, both material and spiritual, and to the most varied manifestations of a mixed-race culture with its own personality. Cultural routes were one of the means by which these changes were generating and numerous physical and intangible heritage elements may be seen along their path that bear witness to their existence and their function as means for reciprocal cultural transfer. Taking into account this reality, the CIIC should continue to encourage the study and promotion of projects such as the "Royal Intercontinental Highway" which comprises a cultural route of great historic coherence and outstanding heritage wealth between Europe, America and the Philippines as well.

#### **d) Regarding Africa:**

**3.4.** The significance of cultural routes in the African continent has not been adequately studied or assessed. It is worthwhile to point out that the latest discoveries and scientific theories indicate that the origin of the human species appears to be rooted in this continent. It is thus deemed appropriate to recognize the work of the specialists in this branch of knowledge and to encourage them to carry on with their investigations concerning prehistoric migratory movements within Africa and towards other continents and their cultural evolution. Regarding cultural routes in historic times, it would be advisable to conduct more in-depth studies on cultural transfers taking place through North Africa and their influence on European and Western culture, as well as those through the East which brought the Asian and African continents into contact with each other. Trade caravans, most of which continue to exist today and which include many that cross the desert regularly, also merit special consideration. The routes generated by later European presence in Africa and the consequent exchange of products and cultural elements between the two regions should also be taken into account. Likewise, it would be advisable to conduct further investigations on African influences in America, particularly those originating in the slave trade. With respect to the "Slave Route", this is being studied with special attention by the UNESCO and has the support of the CIIC, as stated in its meeting in Guanajuato (October 1999); several members of the CIIC have referred to the progress and strategy used for its identification and promotion in this congress. For all the above routes it is also recommended to follow the steps indicated in sections 2.2, 2.2.1 and 2.3 of the conclusions of this meeting.

**3.4.1.** The identification of autochthonous cultural routes in southern Africa has not been attempted before. Indeed cultural routes and cultural landscapes are young concepts that have been born into the field of cultural heritage management during the past decade. The history of intercourse between various peoples in southern Africa and material evidence of it has only been documented in the last 500 years, which leaves the rest of the history of human inter-relationships in this area to be obtained by archaeology methods. Admittedly, archaeologists have unraveled considerable data in the last century, but no attempt has been made to organically present these data from the perspective of interconnected sites events, which in their totality can be inscribed as monuments of events/sites that have shaped our society. Isolation of cultural routes in southern Africa is an exciting challenge for the lack of corroborating written documents illuminating the period up to about 1500 AD. International expertise is, therefore, necessarily required and a transdisciplinary approach adopted.

### III. RECOGNITION AND SPECIFIC RECOMMENDATION

Having had the opportunity to become personally acquainted with the "Javier" site and other places in its surrounding, as well as the work being carried out by the Government of Navarra to identify, study, disseminate and promote the route opened by San Francisco Javier between the West and the East;

And having also had the opportunity to become acquainted with the work of Professor Akira Ishii of ICOMOS Japan, as well the interest that this route may generate for promoting cultural cooperation ties between Europe and the Far East and other Asian countries, some of which are represented in this congress, such as India, Sri Lanka and Indonesia:

The Government of Navarra is encouraged to continue with its commendable effort, aware of the importance of this route to promote understanding, peace and fruitful cooperation between East and West regarding both the tangible and intangible values entails, which are the result of reciprocal influences that have given rise to a common and shared heritage.

It is recommended that the Government of Navarra, to provide a more in-depth perspective and further the progress of its work, in addition to fostering interest by other countries in its objective, be guided by the conceptual guidelines and methodological criteria prepared by the CIIC. Also, in accordance with the conclusions of this congress, the Government of Navarra is invited to prepare the necessary documentation so that "San Francisco Javier's Route to the East" may soon be registered in the Preinventory of the CIIC, without ruling out its possible later promotion to World Heritage status.

### IV. UPCOMING MEETINGS OF THE CIIC

In reply to the kind invitation offered by the mayoress of La Laguna who traveled expressly to Pamplona to attend the closing of this meeting, it was agreed that the next congress of the CIIC will be held next year in this city. The CIIC is grateful for both the invitation of the mayoress and the positive cooperation of the councilor of culture and historic heritage of this town council, who has accompanied us with his active participation throughout the event.

Also in 2002, coinciding with celebration of the ICOMOS General Assembly in Zimbabwe, a scientific meeting of ICOMOS will be held, which, according to the news received from the organizers, should take place a few days earlier in South Africa.

The CIIC will take advantage of both meetings to hold other meetings on statute-related matters and other internal and functional issues.