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Considering the Authenticity of Cultural Landscapes

NORA J. MITCHELL

New directions in authenticity of cultural landscapes offer important opportunities to connect historic preservation with the sustainability movement and renew successive generations' commitments to stewardship of these places of heritage.



Fig. 1. The patchwork of Mount Tom's forest represents an evolution in land use. This hay field is one of the agricultural fields that date back to the early 1800s. The trees in the foreground are an alley of sugar maples, which line a former farm road that is part of the 20-mile carriage-road system developed by Frederick Billings. In the background a 1952 stand of red pines represents one of the youngest plantations on Mount Tom. Photograph by the author.

Introduction

The recognition of cultural landscapes as a form of heritage contributed to a shift within the historic-preservation field that broadened the definition of heritage to incorporate a wide range of tangible and intangible expressions of culture.¹ The heritage values of landscapes often include cultural traditions, intergenerational use and continuity, socioeconomic systems, and the natural environment; consequently, landscapes are characterized by both cultural and ecological change. Elements that characterize many landscapes, such as vegetation and ecosystems, as well as certain types of built features, are ephemeral and subject to change over time. Also, many cultural landscapes are places of living heritage with intangible values, and many are shaped by traditional land-use practices within a larger economic environment.

As landscapes, which are inherently dynamic, began to be evaluated and managed as cultural heritage, they posed challenges to traditional historic-preservation methodologies that had been developed to evaluate the built environment, including the assessment of authenticity that focused on original historic fabric as the primary determining factor.² In this paper, the term *authenticity* is used as being synonymous with *integrity*, acknowledging that the meaning of these two terms in relationship to each other is currently under discussion.³

The cultural-landscape guidelines developed in the U.S., as well as international statements, including the Nara Document on Authenticity and, subsequently, the San Antonio Declaration, acknowledge the inherent dynamism of cultural landscapes and provide guidance for new considerations and approaches to authenticity. These guidelines reflect fundamental changes in the

approach for assessing and sustaining the authenticity of cultural landscapes: such tactics are often dependent upon managing change over time and are shaped by a diversity of decisions and decision-makers within a broad social context. This paper introduces a basic framework for analysis of authenticity based on these guidelines and uses a case study of a historic forest to illustrate an innovative approach to evaluating and preserving authenticity. This example also demonstrates the importance of monitoring and evaluating landscape change over time.

An Evolving Concept of Authenticity in Relation to Cultural Landscapes

Discussion of the authenticity of cultural landscapes followed their formal recognition in the U.S. in the late 1980s and internationally in the early 1990s, when cultural landscapes were determined to be eligible for the World Heritage List.⁴ At that time there was limited guidance available for meeting the test of authenticity for nominations to the World Heritage List. Consequently, more attention began to be given to authenticity by the international community. In 1994 a meeting on authenticity was convened in Bergen, Norway, to prepare for an international conference in Nara, Japan, later that year.⁵ Following the Nara meeting, national discussions were encouraged by the International Council on Monuments and Sites (ICOMOS) and were conducted in several countries, including one for the Americas convened in 1996 in San Antonio, Texas, by the U.S. National Committee of the International Council on Monuments and Sites (US/ICOMOS) in cooperation with other national ICOMOS committees throughout Latin and South America and Canada.⁶

In the U.S. beginning in 1987 several new National Register Bulletins on cultural landscapes extended the definition of integrity (used here as being synonymous with authenticity) initially for designed landscapes (Bulletin 18) and subsequently for rural historic districts (30), battlefields (40), traditional cultural properties (38), and archeological resources (36).⁷ In each of these publications integrity was redefined or extended to address dynamic landscape characteristics and to incorporate them into the concept of integrity. In particular, *Bulletin 30: Guidelines for Evaluating and Documenting Rural Historic Landscapes* (1990) recognized the importance of change as a landscape characteristic.⁸ This work had its foundations in Robert Z. Melnick's *Cultural Landscapes: Rural Historic Districts in the National Park Service* (1984).⁹ These two documents stressed the need to consider both natural and cultural processes, as well as physical features, when evaluating landscapes.

In the international context a concurrent evolution in the approach to cultural landscapes was occurring through discussions on authenticity related to the World Heritage List. Based on the international and national conferences, the Nara Document on Authenticity and the Declaration of San Antonio began to address some of the authenticity dilemmas posed by dynamic cultural landscapes. In these international discussions it was recognized that the concept of authenticity has evolved over time and will continue to evolve. David Lowenthal, emeritus professor of geography and a widely known expert on heritage conservation, noted that "each culture and entity accords authenticity a different meaning — a meaning which more-over shifts over time."¹⁰ Reflecting on the recent evolution of this concept concurrent with a broader remit of cultural heritage, Herb Stovel, secretary general of ICOMOS in the early 1990s, observed:

The definition of cultural heritage is broadening.... A concern for the monumental had implicitly focused the attention of conservators on essentially static questions — on the ways in which the elements of existing fabric could meaningfully express or carry valuable messages. A concern for the vernacular, or for cultural landscapes, or for the spiritual, has moved the focus toward the dynamic, away from questioning how best to maintain the integrity of the

Table 1. Basic Framework for Assessing and Sustaining Authenticity of Cultural Landscapes

Definition	Evaluation	Management Strategy
Define the significance, meaning, and multiple values of the property.	Identify characteristics of the property — physical features and processes, the tangible and intangible — that relate to its significance.	Preserve, protect, and sustain those significant characteristics — physical features and processes, the tangible and intangible — into the future.
Monitor definition of significance, meaning, and value over time.	Evaluate the property's authenticity — or its ability of the characteristics to convey the property's significance, meaning, and value.	Continually review, re-evaluate, adapt and innovate in response to significance and authenticity assessment and changes in social context.
Continually adapt that definition of significance, meaning, and value in response to changing social context.	Monitor authenticity over time.	

fabric toward how best to maintain the integrity of the process (traditional, functional, technical, artisanal) which gave form and substance to the fabric.¹¹

This broadened definition of cultural heritage requires a wider definition of authenticity, according to Christina Cameron, director general of national historic sites with Parks Canada. In her remarks at the San Antonio conference, she observed that as "definitions of heritage have broadened from single architectural monuments to cultural groupings that are complex and multidimensional... This wider definition of heritage necessitates certain distancing from bricks and mortar into the less well-defined 'distinctive character and components' — a phrase added to the test of authenticity a few years ago when world experts worked on cultural landscapes criteria."¹² This point is important, since until the Nara conference, most aspects of authenticity were focused primarily on materials and physical form.¹³ The Nara Document expanded the definition of authenticity:

Article 13. Depending on the nature of the cultural heritage, its cultural context, and its evolution through time, authenticity judgments may be linked to the worth of a great variety of sources of information. Aspects of these sources may include form and design, materials and substance, use and function, traditions and techniques, location and setting, and spirit and feeling, and other internal and external factors. The use of these sources permits elaboration of the specific artistic, historic, social and scientific dimensions of the cultural heritage being examined.¹⁴

Significantly, this expanded list of attributes for authenticity was incorporated in 1995 directly into the Operational Guidelines for Implementation of the World Heritage Convention, which is used to evaluate nominations to the World Heritage List.¹⁵

Deliberations at the San Antonio meeting not only concurred with this expansion of the concept of authenticity but also expounded on the implications for cultural landscapes:

We recognize that in certain types of heritage sites, such as cultural landscapes, the conservation of the overall character and traditions, such as patterns, forms, and spiritual value, may be more important than the conservation of the site's physical features, and as such, may take precedence. Therefore authenticity is a concept much larger than material integrity...¹⁶

Speaking directly and more explicitly, the San Antonio Declaration states:

Dynamic cultural sites, such as historic cities and cultural landscapes, may be considered to be the product of many authors over a long period of time whose process of creation often continues today. This constant adaptation to human need can actively contribute to maintaining the continuum among the past, present and future life of our communities. Through them, our traditions are maintained as they evolve to respond to the needs of society. This evolution is normal and forms an intrinsic part of our heritage. Some physical changes associated with maintaining the traditional patterns of communal use of the heritage site do not necessarily diminish the site's significance and may actually enhance it. Therefore, such material changes may be welcome as part of on-going evolution.¹⁷

The Declaration of San Antonio also addresses sustainability, recognizing that "sustainable development may be a necessity of those who inhabit cultural landscapes, and that a process for mediation must be developed to address the dynamic nature of these sites so that all values may be properly taken into account."¹⁸ UNESCO's Operational Guidelines also recognize that management of "World Heritage properties may support a variety of ongoing and proposed uses that are ecologically and culturally sustainable," provided that "such sustainable use does not adversely impact the outstanding universal value,



Fig. 2. The wide-spreading character of the branches of this nearly two-century-old sugar maple legacy tree is a testament to the open, agricultural origins of this area, which is now a dense red-pine plantation dating from the 1950s. Photograph by Christina Marts.

integrity and/or authenticity of the property.”¹⁹

A Basic Framework for Authenticity and Adaptive Management

The document produced from discussions at the Nara conference also speaks to the importance of evaluating authenticity within a cultural context and in relation to the site’s significance. Thus, rather than developing fixed criteria for evaluating authenticity, the Nara conference confirmed the need to develop conceptual frameworks and reinforced the importance of making explicit the connection between heritage values and authenticity.²⁰

Constructing a framework for analysis that directly and explicitly links the articulation of a landscape’s values with its authenticity provides a rigorous process without relying on rigid criteria. Stovel has argued that “without clarification of this fundamental relationship — cultural values and authenticity/integrity — between values and the genuineness of the manifestation of those values (physical or otherwise), advance in the clarity of thinking and practice will be difficult.”²¹ In practice, therefore, it is critical to describe the values of the landscape — which can include processes such as traditions and land use and the resulting character and physical components, as well as intangible values — in order to lay the groundwork for an authenticity evaluation.

A basic framework for assessing and sustaining authenticity of cultural landscapes acknowledges the challenges for preserving a dynamic heritage, recognizes the authenticity of processes that serve to retain a continuity of landscape character and associated intangible values, and sets the stage for innovative approaches to sustaining the relationship of people to place today and into the future. A basic framework can guide an analysis of authenticity of cultural landscapes that is based on traditional methodology yet extends and clarifies it based on the national and international dialogue (Table 1). As suggested above by Stovel, the framework employs a deliberate emphasis on the role of a clear and comprehensive significance statement. This statement serves as the touchstone for identifying key landscape characteristics — physical features and processes, the tangible and intangible — that are the manifestations of significance. These are the landscape characteristics that must be protected and sustained into the future by the design — and creativity — of the management strategy. Also, as indicated, it is important to take an adaptive-management approach and periodically reassess the significance, authenticity, and management effectiveness over time.

Case studies serve to illustrate the application of this framework as a tool for clarifying the role of dynamic landscape characteristics in authenticity analyses.²² An examination of a historic forest at the Marsh-Billings-Rockefeller National Historical Park in Woodstock, Vermont, as a cultural landscape provides an illustration of linking the range of values related to the property’s significance with the design of a management strategy to protect those values over time.²³ This process, undertaken by the National Park Service as managers of the property over the last ten years, was conducted in partnership with other organizations and through intensive community engagement, which is ongoing.

This property is the only U.S. national park whose legislation specifies that the park’s mission is to interpret the evolving story of conservation history and land stewardship in America. The park’s 550-acre Mount Tom forest is one of the earliest surviving examples of

planned and managed reforestation in the United States. The national park, including its forest, is a designated National Historic Landmark due to its association with prominent American conservationists George Perkins Marsh, Frederick Billings, and Laurance S. Rockefeller and its legacy of more than 130 years of continuous forest stewardship. The historical significance of the forest is directly related to the continuity of forest management and the tradition of stewardship by each generation.

Definition of the forest’s significance.

To document the cultural significance of the Mount Tom forest, the park worked with a diverse set of partners to develop several resource inventories and historic-context studies.²⁴ This research provided the framework for understanding the park’s historical significance and relationships between the Mount Tom forest and the people who worked with it and learned from it. Concurrently, the park also conducted research on the natural processes that have influenced the creation and evolution of the forest.²⁵ This research provided the framework for understanding the park’s ecological significance and relationships between ecological change, human activity, and the resulting landscape character. The interplay between human intention and natural processes shaped and continues to shape the character of the forested landscape of Mount Tom.

Evaluation of significance and authenticity. The landscape’s physical character that conveys the site’s significance can be described as a patchwork of fields, even-aged conifer plantations, stands of mixed hardwoods of varying ages and levels of maturity, and scattered individual 300-year-old “legacy trees” (Figs. 1 and 2).²⁶ Since the forest is a dynamic system, the cycles of change are part of the historic character of the forest; consequently the physical character of the forest was defined as broad, distinctive patterns rather than location-specific features. In addition, there are a number of intangible characteristics of the forest that relate to its significance, including continuity of stewardship, the use of the forest for education, and the site’s social and economic connections with the community and the region.



Fig. 3. At Marsh-Billings-Rockefeller National Historical Park single-tree harvesting using horses illustrates one example of low-impact forestry methods that can be used successfully by landowners. Photograph by Jeff Roberts.

Management strategy. The authenticity of this property is conveyed by both tangible resources in the dynamic character of the forest and intangible values. Therefore, the park identified two key challenges that needed to be addressed in the management strategy in order to retain the property's authenticity over time:

- *Preserving historic character in a dynamic forest system through retaining traditional land uses.* Park managers need to work with the dynamics and the long-term nature of forest growth to retain physical characteristics that illustrate the rich history of forest management on Mount Tom. The diversity of forests and fields on Mount Tom is the result of more than 130 years of continuous forestry and agricultural practices, including thinning, pruning, and harvesting. These activities need to continue to be used as a tool to retain the historic character of the forest and to continue the processes that have shaped the landscape.
- *Continuing the legacy of sustainable forestry, public education, and com-*

munity connections. Beginning in the early 1870s Frederick Billings reforested Mount Tom as a model of sustainable, innovative forestry and public education. Recognizing that both forestry and best forest-management practices have evolved since the time Billings began his reforestation campaign, management activities today need to demonstrate contemporary sustainable-management practices while still retaining characteristics that represent the historical evolution of conservation thought. The park also needs to continue the legacy of education and community connections to engage the next generation in stewardship.

Through a public planning process, the National Park Service developed a general management plan and then a forest-management plan to address these challenges.²⁷ The management approach for the park is designed, first, to retain the historic character of the forest, including the associated intangible characteristics that contribute to the forest's significance by working with the dynamic nature of forest and applying best management practices and, second, to initiate a variety of community-based education and engagement programs.

In plan implementation the park provides continuity of use by actively managing the forest to convey a sense of the site's evolution through the occupancy of the Marsh, Billings, and Rockefeller families, as well as by continuing the tradition of professional forest management as an educational demonstration of conservation stewardship. This management approach includes appropriate harvesting to preserve the physical character of the forest while perpetuating its historic use as a model forest. Since the age of individual trees spans 200 to 300 years, the plan integrates a long-term time horizon. Because the ecological conditions of the forest have changed since the forest plantations were introduced, there are limited opportunities to replace the original plantations with the same species in the same location. Therefore, as the existing forest plantations age and decline over time, the management emphasis will shift more to renewing broad, distinctive patterns and characteristics of the forest

as a whole, thereby perpetuating the tradition of forward-thinking forest stewardship. Over time, new plantings will draw on a palette of species that were used historically — some that occurred naturally and others that were introduced — and the forest will continue to be managed for its characteristic large legacy trees. New generations of legacy trees will also be cultivated. Opportunities will be pursued either to retain and renew the edges of plantations or to seek out new locations where small-scale plantings of new softwoods can be established.

The forest is a place not only to interpret the early history of conservation but also to demonstrate principles of contemporary forest management and sustainability. Forest management of the park is conducted in a way that makes the intent and process of management practices transparent to the local community and the visiting public. Whenever possible, management operations are conducted as public activities, providing hands-on learning opportunities. Programs and interpretive displays are created in association with management activities to provide further explanation of what is being done and why. For example, working with local foresters and other forest-related professionals, the park demonstrates and interprets practical, low-impact techniques for harvesting and provides on-site milling and drying of lumber (Fig. 3). Each year the park is assessed by a third party under the Forest Stewardship Council certification system to demonstrate and interpret certification as a new chapter in the park's legacy of conservation innovation.²⁸ Third-party certification is one of the fastest-growing developments in sustainable forestry. The purpose of certification programs is to provide market recognition of good forest management through credible, independent verification of best practices.

Value is added to the park's forest products through their association with a special place; responsible, sustainable management; and craftsmanship (Fig. 4).²⁹ To provide community connections and retain continuity with regional woodworking traditions, the park works in partnership with Eastern National, a nongovernmental educational



Fig. 4. A local furniture maker demonstrates the art of his craft at the park while also discussing how local, sustainably managed forests inspire and support the tradition of regional wood-product craftsmanship and his own work. Photograph by Rolf Diamant.



Fig. 5. The Marsh-Billings-Rockefeller National Historical Park Visitor Center bookstore, operated by Eastern National, has products made by local artists from wood harvested in the park and books covering many aspects of conservation. Photograph by Rolf Diamant.

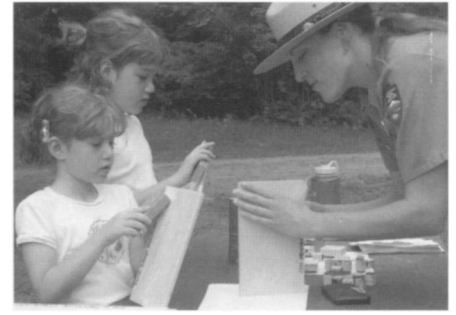


Fig. 6. Marsh-Billings-Rockefeller National Historical Park conducts programs that engage youth directly and also works with regional educators to incorporate the park as a learning environment through a professional development program. Photograph by John Gilbert Fox.

organization, to commission products made by artists from wood harvested in the park, including bowls and pens, which are offered for sale at the park's visitor center (Fig. 5). Wood from Mount Tom has also been used for furniture for the visitor center, rehabilitating historic buildings on the property, and other park-maintenance projects. The park is currently building a forest center from wood harvested in the forest and is pursuing Leadership in Energy and Environmental Design (LEED) certification for this project.³⁰

Educational and community-engagement activities also reach out to local schools and other community organizations. To engage students to learn from and care for public lands, the park joined with Shelburne Farms, a National Historic Landmark; the National Park Service Conservation Study Institute; the Green Mountain National Forest; and the Northeast Office of the National Wildlife Federation to create "A Forest for Every Classroom: Learning to Make Choices for the Future," a professional-development program for educators from throughout Vermont on place-based education (Fig. 6). The public and private partner organizations share a common vision that if today's students are to become environmentally responsible decision makers, they must understand the landscapes in which they live and must have educational opportunities based on real-life issues that encourage them to practice environmental citizenship in their own communities. Based on skills and knowledge gained from this professional-development experience,

participating educators develop new curricula for their teaching that integrates hands-on learning about concepts in cultural landscapes, forest ecology, sense of place, stewardship, and civic responsibility. Evaluation of the program demonstrates that students immersed in the interdisciplinary study of place are more eager to learn and be involved in the stewardship of their communities and public lands.³¹

Recognizing that the forest's ecological and historical connections extend beyond the park boundary, the park involves the local community, educators, interested professionals, and the broader public as active participants in the management of the forest to enhance public understanding of forest stewardship. The park continues to build a network of partners to enhance research, management, and educational efforts related to forest stewardship. The park is also working with local landowners and community organizations on collaborative projects, such as the protection of a regional wildlife corridor and the development of an integrated community-trails system.

A program of adaptive management is used to understand site-specific change, assess overall ecosystem health, and evaluate and refine forest-management activities. Over time this park will extend its approach to monitor cultural-landscape change and other aspects of the property's authenticity. This commitment ensures that management is continuously reviewed and modified to reflect insights gained from on-site monitoring, knowledge emerging from

new research, and community engagement.

Concluding Thoughts

Authenticity of cultural landscapes represents the interplay of tangible and intangible values and the dynamic relationship between nature and culture. Sustaining the authenticity of cultural landscapes requires finding a delicate balance between continuity and change. Recognizing these complexities and challenges requires new approaches and perspectives into uncharted territory in the field of historic preservation; this work also presents opportunities for forging connections between people and the places they value.

As the case study from Marsh-Billings-Rockefeller National Historical Park illustrates, preservation in a forested cultural landscape transcends the traditional focus on the perpetuation of individual features to consider broad forest patterns, the continuity of forestry, and associated intangible values. Acknowledging that the forest on Mount Tom is a dynamic resource with underlying ecological processes and a tradition of progressive forestry recognizes that change will occur: the challenge is to view managing change as integral to sustaining authenticity. The response to this challenge is not so much in the preservation of detail, such as in-situ replication of forest stands and species composition, but in the preservation of overall landscape character and an enduring legacy of responsible, sustainable forest management. Retaining

forestry also means retaining an associated value of continuity of land use and is closely tied to opportunities for community engagement, innovation in value-added products, and involvement of the next generation in stewardship.

This approach to cultural-landscape management reflects a new direction in philosophy and practice, and there are lessons learned here that can be applied in other places where natural and cultural systems are intertwined and where continuity is an aspect of authenticity. In these living cultural landscapes, it is critical to transcend both a traditional historic-preservation approach that views landscape solely as historic artifact and the traditional natural-resource perspective where human intervention is often considered undesirable or unnecessary. The dynamic character of these landscapes is, by definition, the product of a long history of very complex interactions. Planning therefore needs to take into account a longer time frame, where landscape change is viewed in terms of hundreds of years.

In many cases the significance and authenticity of landscapes is tied to ongoing cultural traditions and associated land uses, yet retaining these processes and resulting landscape character are dependent upon contemporary viability and sustainability. Many of these landscapes were shaped by nineteenth- and early twentieth-century land-use practices, which are in many places today no longer economically viable. Retaining these land uses will require innovation to retain economic vitality and enhance public awareness and support. Strategies such as the production of regional products associated with traditional cultural practices can forge connections with contemporary society and strengthen sustainable economies. Branding and third-party certification are powerful tools for providing consumers with critical information about the nature of the products they buy and the connection to the conservation of the places where these products are made. These entrepreneurial strategies also engage people and their communities, who have a critical role in the long-term stewardship of cultural landscapes.

The challenge for conservation of these landscapes lies not in recreating the past but in building on that past to

craft a future for these important places. As a consequence of this approach, the material culture of these places will change. Lowenthal has reminded us that "not all heritage is authentically dynamic, altering with the flux of events. ...Increasingly, though, authenticity inheres in processes of change, mutabilities of time and history, continuities enlivened by alteration as much as constancy. It is our task to help accredit these new ideals without ceasing to respect the old stabilities that inspired our precursors."³² Using a thoughtful, participatory approach to authenticity and management of cultural landscapes will steward these places and create a legacy embraced by the next generation, which has been engaged in their care.

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Notes

1. Bernd von Droste, Harold Plachter, and Mechtild Rössler, eds., *Cultural Landscapes of Universal Value, Components of a Global Strategy* (Jena, Germany: Gustav Fischer in cooperation with UNESCO, 1995). This book examines case studies from all over the world following the inclusion of cultural landscapes in 1992 in UNESCO's World Heritage Committee Operational Guidelines for the Implementation of the World Heritage Convention. Susan Buggiey and Nora J. Mitchell, "Cultural Landscape Management Challenges and Promising New Directions in the United States and Canada," in *Cultural Landscapes: The Challenges of Conservation*, World Heritage

Papers 7 (Paris: UNESCO World Heritage Centre, 2002), 92–100.

2. Gustavo Araoz, Margaret MacLean, and Lara Day Kozak, eds., *Proceedings of the Interamerican Symposium on Authenticity in the Conservation and Management of Cultural Heritage of the Americas* (Washington, D.C.: US/ICOMOS, 1999). Nora J. Mitchell, "Evaluating Authenticity of Cultural Landscapes: A Perspective from the U.S.," in *Nara Conference on Authenticity in Relation to the World Heritage Convention*, ed. Knut Einar Larsen (Paris: UNESCO, 1995), 375–381.

3. UNESCO World Heritage Centre, Report on an International Expert Workshop on Integrity and Authenticity of World Heritage Cultural Landscapes, 11–12 December 2007, Aranjuez, Spain, to be posted on <http://whc.unesco.org>.

4. Susan Buggiey, personal communication with the author, March 11, 2008. Parallel discussions and associated guideline development also occurred in Canada: see Historic Sites and Monuments Board of Canada's guidelines for parks and gardens (an aspect of designed landscapes), rural historic districts (an aspect of evolved continuing landscapes), and aboriginal cultural landscapes (an aspect of associative cultural landscapes) developed in the mid-1990s; see http://www.pc.gc.ca/clmhc-hsmbc/crit/crit3_e.asp. Also see *Standards and Guidelines for the Conservation of Historic Places in Canada*, http://www.pc.gc.ca/docs/pc/guide/nldlpc-sgchpc/sec3/page3e_e.asp.

5. Knut Einar Larsen and Nils Marstein, eds., *Preparatory Workshop, Conference on Authenticity in Relation to the World Heritage Convention* (Norway: Directorate for Cultural Heritage, 1994). Knut Einar Larsen, ed., *Nara Conference on Authenticity in Relation to the World Heritage Convention* (Paris: UNESCO, 1995).

6. Araoz, MacLean, and Kozak.

7. J. Timothy Keller and Genevieve P. Keller, *National Register Bulletin 18: How to Evaluate and Nominate Designed Historic Landscapes* (Washington, D.C.: U.S. Department of the Interior, National Park Service, 1987). Linda Flint McClelland, J. Timothy Keller, Genevieve P. Keller, and Robert Z. Melnick, *National Register Bulletin 30: Guidelines for Evaluating and Documenting Rural Historic Landscapes* (Washington, D.C.: U.S. Department of the Interior, National Park Service, 1990). Patricia L. Parker and Thomas F. King, *National Register Bulletin 38: Guidelines for Evaluating and Documenting Traditional Cultural Properties* (Washington, D.C.: U.S. Department of the Interior, National Park Service, 1990). Patrick W. Andrus, *National Register Bulletin 40: Guidelines for Identifying, Evaluating, and Registering America's Historic Battlefields* (Washington, D.C.: U.S. Department of the Interior, National Park Service, 1992). Jan Townsend, John H. Sprinkle Jr., and John Knoerl, *National Register Bulletin 36: Guidelines for Evaluating and Registering Historical Archeological Sites and Districts* (Washington, D.C.: U.S. Department of the Interior, National Park Service, 1993). *Bulletin 30* was the first to describe the important of processes in land-

- scape analysis: "Landscape characteristics are the tangible evidence of the activities and habits of the people who occupied, developed, used, and shaped the land to serve human needs; they may reflect the beliefs, attitudes, traditions, and values of these people. The first four characteristics are processes that have been instrumental in shaping the land, such as the response of farmers to fertile soils. The remaining seven are physical components that are evident on the land, such as barns or orchards" (pp. 3–4).
8. Robert Z. Melnick, with Daniel Spohn and Emma Jane Saxe, *Cultural Landscapes: Rural Historic Districts in the National Park System* (Washington, D.C.: U.S. Department of the Interior, National Park Service, 1984) identifies eleven landscape characteristics; seven of them are physical elements, and, importantly, four of them are processes that influence landscape change, including land uses and activities, patterns of spatial organization, response to the natural environment, and cultural traditions.
9. *Ibid.*
10. David Lowenthal, "Criteria of Authenticity," in Larsen and Marstein, 36.
11. Herb Stovel, "Foreword: Working Towards the Nara Document," in Larsen, xxxiv, 105–106.
12. Araoz, MacLean, and Kozak, 11.
13. Stovel describes the four areas of "design, material, workmanship, and setting" used to evaluate authenticity of World Heritage List property nominations in Larsen and Marstein, xxxiii. These initial four areas are similar to those used in the National Register Bulletins' guidance on evaluation of landscape integrity. The exception to this is *National Register Bulletin 30* on rural historic landscapes, which identifies eleven characteristics (four of which are "processes that have been instrumental in shaping the land... [including] land uses and activities, patterns of spatial organization, response to the natural environment, and cultural traditions") and relates these to historic contexts and presumably also to integrity (pp. 7–8). In reflecting later on the authenticity of landscapes, Robert Melnick, one of the co-authors of *National Register Bulletin 30*, noted that "standards for landscape integrity... must stem from an understanding of the landscape ... That understanding requires, first, that the landscape is understood as a process as much as a product; that landscape is a verb as well as a noun." Melnick, "Strangers in a Strange Land: Dilemmas of Landscape Integrity" (keynote address, conference entitled Multiple Views, Multiple Meanings, Goucher College, Baltimore, Md., March 11–13, 1999).
14. Nara Document on Authenticity.
15. Operational Guidelines for the Implementation of the World Heritage Convention (Paris: UNESCO, February 2005), <http://whc.unesco.org/en/guidelines>, accessed on 1 November 2007.
16. Araoz, MacLean and Kozak, "Section B. 3. Authenticity and Materials," xi.
17. Araoz, MacLean and Kozak, "Section B.5. Authenticity in Dynamic and Static Sites," xii.
18. Araoz, MacLean and Kozak, "Section B.4. Authenticity and Social Value," xi–xii.
19. Operational Guidelines for the Implementation of the World Heritage Convention, 28.
20. Herb Stovel, "Notes on Authenticity," in Larsen and Marstein, 121.
21. *Ibid.*, 105.
22. For several case studies of assessing and maintaining authenticity of cultural landscapes, see Mitchell, "Evaluating Authenticity of Cultural Landscapes," 377–378, and Nora J. Mitchell, Paul Weinbaum, Shaun Eyring, and Lauren Meier, "A Framework for Assessing and Sustaining the Integrity of Cultural Landscapes" (presentation, conference entitled Multiple Views, Multiple Meanings, Goucher College, Baltimore, Maryland, March 11–13, 1999).
23. For a more in-depth discussion of this case study, see Rolf Diamant, Christina Marts, and Nora Mitchell, "Rethinking Traditional Preservation Approaches for Managing a Forested Cultural Landscape: The Case of Marsh-Billings-Rockefeller National Historical Park's Mount Tom Forest," in *The Conservation of Cultural Landscapes*, ed. Mauro Agnoletti, (Cambridge, Mass.: CABI North American Office, 2006), 144–156.
24. Olmsted Center for Landscape Preservation, "Draft Cultural Landscape Report for the Forest at Marsh-Billings-Rockefeller National Historical Park, Woodstock, Vermont, Volume 2: Analysis" (Brookline, Mass.: National Park Service, June 2004, photocopy). John Auwaerter and George Curry, *Cultural Landscape Report for the Mansion Grounds: Marsh-Billings-Rockefeller National Historical Park, Volume 1: Site History* (Brookline, Mass.: National Park Service, March 2002). Jane Beck, "Report for the National Park Service based on Interviews Conducted about the Marsh-Billings National Historical Park" (Middlebury, Vt.: Vermont Folklife Center, 1994, photocopy). Eliot Foulds, Katharine Lacy, and Lauren G. Meier, *Land Use History for Marsh-Billings National Historical Park* (Brookline, Mass.: National Park Service, 1994). Mark Madison, "Landscapes of Stewardship: The History of the Marsh-Billings Site" (Marsh-Billings-Rockefeller NHP, 1999, photocopy). Dan Nadenicek, "Frederick Billings: The Intellectual and Practical Influences on Forest Planning, 1823–1890" (Marsh-Billings-Rockefeller NHP, 2003, photocopy). Sarah Wilcke, Leslie Morrissey, Jennifer Treadwell Morrissey, and James Morrissey, "Draft Cultural Landscape Report for the Forest at Marsh-Billings-Rockefeller National Historical Park" (Marsh-Billings-Rockefeller NHP, 2000, photocopy).
25. A variety of unpublished research reports are available: for example, Robert Cooke, Florence Peterson, Tom Luther, and Roger Monthly, "Silvicultural Inventory for the Marsh-Billings-Rockefeller National Historical Park" (Marsh-Billings-Rockefeller NHP, 2004, photocopy); William Keeton, "Forest Dynamics Monitoring Program for the Marsh-Billings-Rockefeller National Historical Park" (Marsh-Billings-Rockefeller NHP, 2004, photocopy); Tom Lautzenheiser, "Marsh-Billings-Rockefeller National Historical Park Natural Community Report" (Marsh-Billings-Rockefeller NHP, 2002, photocopy); Steven D. Faccio, "Post-breeding Emigration and Habitat Use of Radio-implanted Jefferson and Spotted Salamanders at the Marsh-Billings-Rockefeller National Historical Park" (Marsh-Billings-Rockefeller NHP, 2001, photocopy); Steven D. Faccio, "Vernal Pools of the Marsh-Billings-Rockefeller National Historical Park and Adjacent Lands" (Marsh-Billings-Rockefeller NHP, 2000, photocopy).
26. For the purposes of this paper, the terms *historic character* and *character* include all the characteristics of the property, both tangible and intangible, that convey its significance. When making reference to the physical character of the forest, this is indicated. The ecological and cultural processes that created and continue to shape that physical character are considered intangible characteristics, along with the property's educational value and the value associated with continuity of forestry. The author was involved in the assessment of significance and authenticity of the forest as a key contributing resource to the historic property and, for this paper, has given emphasis to the inclusion of intangible values.
27. *General Management Plan, Marsh-Billings-Rockefeller National Historical Park* (Woodstock, Vt.: National Park Service, 1999), 27. "Rehabilitation" was, through the planning process, selected as the overall cultural-landscape treatment strategy for the park. Rehabilitation is an approach to preservation defined by the National Park Service that allows for repairs, alterations, and additions necessary to make the property operational while preserving those portions or features that convey historical and cultural values. *Forest Management Plan and Environmental Assessment for Marsh-Billings-Rockefeller NHP* (Woodstock, Vt.: National Park Service, November 2006).
28. For additional information, see the Forest Stewardship Council's Web site at <http://www.fscus.org/>.
29. Rolf Diamant, Jeffrey Roberts, Jacquelyn Tuxill, Nora Mitchell, and Daniel Laven, *Stewardship Begins with People: An Atlas of Places, People and Hand-Made Products* (Woodstock, Vt.: National Park Service Conservation Study Institute, 2007). Rolf Diamant, Nora J. Mitchell, and Jeffrey Roberts, "Place-based Traditional Products and the Preservation of Working Landscapes," *CRM: The Journal of Heritage Stewardship 4* (2007): 6–18. Susan Bugey and Nora Mitchell, "Cultural Landscapes: Venues for Community-based Conservation," in *Cultural Landscapes: Balancing Nature and Heritage in Preservation Practice* (Minneapolis: University of Minnesota Press, in press).
30. For additional information see the U.S. Green Building Council's Web site at <http://www.usgbc.org/>.
31. For additional information see <http://www.nps.gov/mabi/forteachers/forest-for-every-classroom.htm> and <http://promiseofplace.org/>. For evaluation of this program, see <http://peecworks.org/>.
32. Lowenthal, "Criteria of Authenticity," 132.