

ICOMOS-CIVVIH Scientific Symposium 2016



Urban Heritage and Sustainability

도시유산과 지속가능성

ICOMOS CIVVIH
ICOMOS-Korea

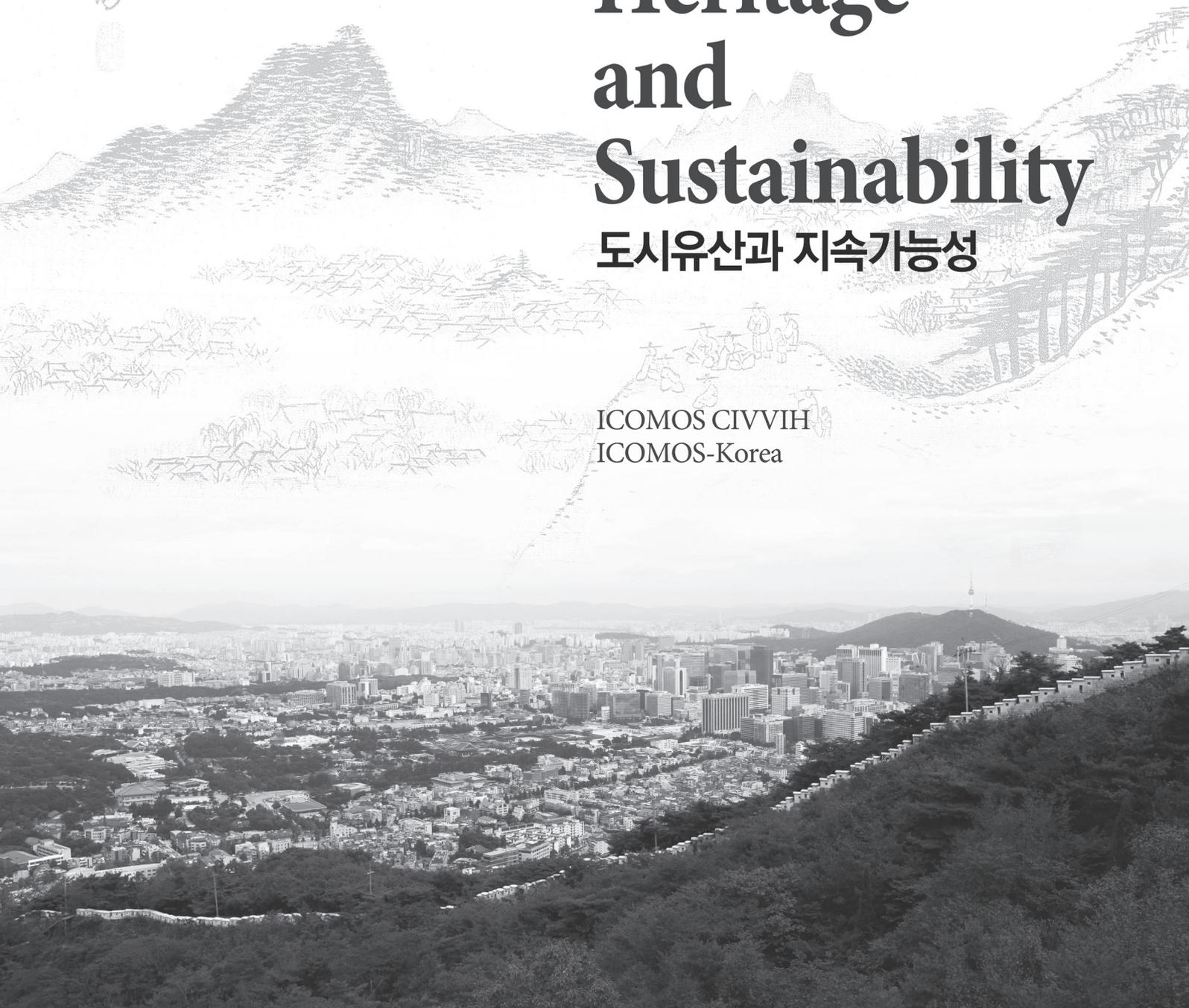




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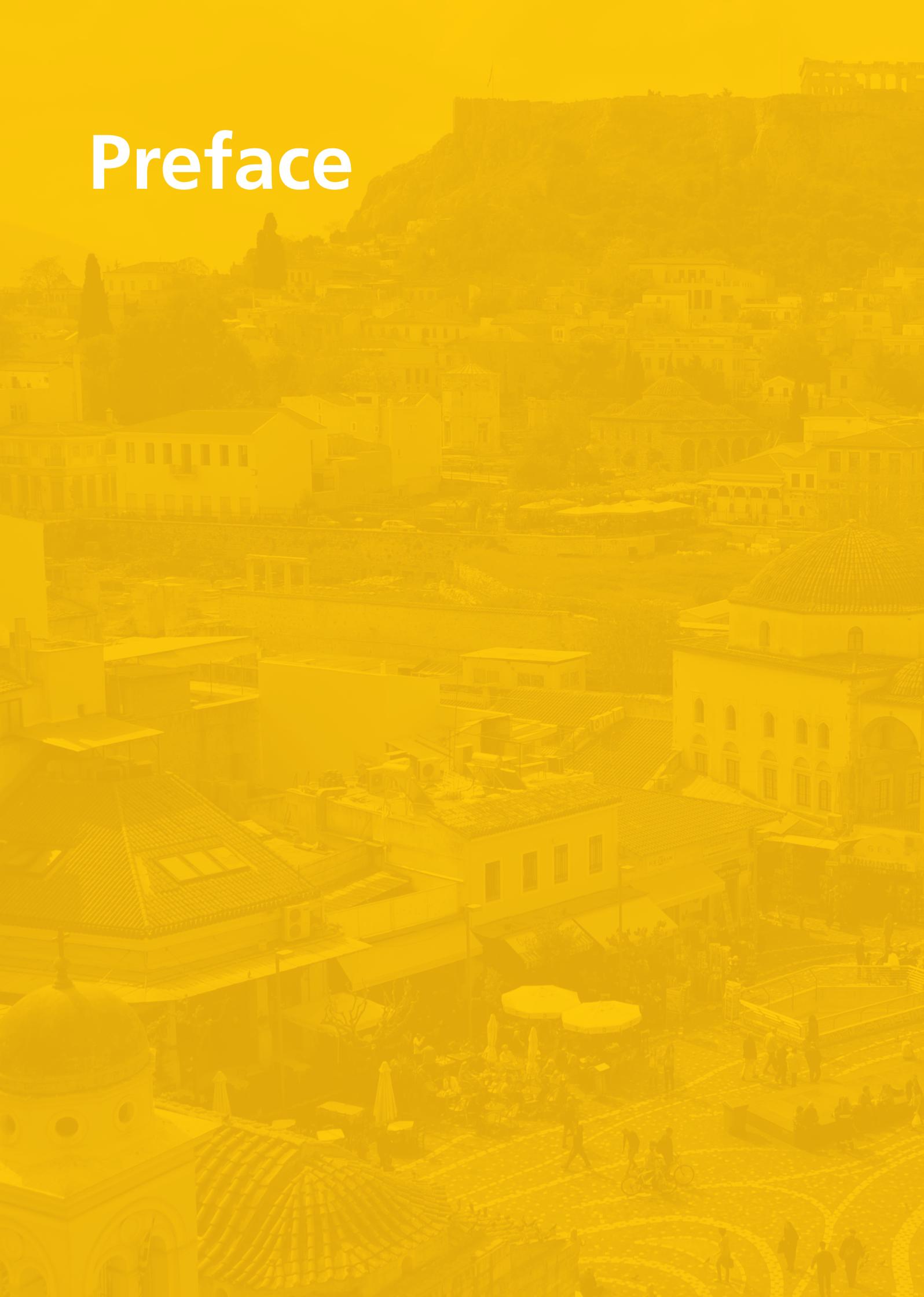
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Preface





PARK Won-soon

Mayor of Seoul Metropolitan Government

The ICOMOS CIVVIH Seoul Meeting held in November 2016 was a truly auspicious occasion that was the first of its kind ever hosted in Asia as the dignified assembly of experts on historic cities which is also an advisory group to the UNESCO. I wholeheartedly congratulate you on this publication of the academic results of Seoul Meeting under the theme of “Urban Heritage and Sustainability.”

Seoul Metropolitan Government has recently announced to make Seoul “a city of two-thousand-year history.” Seoul has cherished the time-honored history and culture spanning over two millennia from the capital city Hanseong of ancient Baekje Kingdom to the capital Seoul of the Republic of Korea today. With an aim to “embrace, enjoy and make Seoul (representing respectively past, present and future),” Seoul City will identify and protect historic and cultural resources, reinforce its infrastructure to allow citizens to enjoy such resources in their daily lives, and strengthen cooperation with other historic cities across the world.

Experts say that urban heritage can help form the community identity, contribute to stronger social cohesion and connectivity, and also be a driving force in sustainable development which is one of the top priority agenda of all humanity in the future.

Now we should think about what genuine values lie in the urban heritage in our community and share the heritage values with citizens and experts alike. And we need to ponder on how we are going to conserve and protect them and how we can use them in a creative manner in our daily routines. It would also be important to wisely apply information and technology of modern society to the management and utilization of our historic and cultural heritage. Maintaining sustainability puts bigger challenges to the metropolitan cities like Seoul—a city which is home to a population of over ten million and has witnessed rapid urbanization and changes over the past century.

The Seoul Meeting in 2016 was a valuable opportunity to exchange experiences and lessons of many other historic cities around the world with regard to the aforementioned tasks and challenges. I hope the meeting can be the first step to lay the foundation in shaping our path toward a sustainable historic city and to build solid partnership with the ICOMOS CIVVIH down the road.

March 2017



Sofia Avgerinou-Kolonias

CIVVIH President
ICOMOS Board member

I consider it is a great honor and joy for me to preface in the capacity of the President this publication of the CIVVIH members' scientific communications regarding the Scientific Symposium on Urban Heritage and Sustainability held in Seoul Korea in 14-16 November 2016.

Our Committee, which is one of the oldest of ICOMOS, as it was founded in 1982, is getting increasingly new members of all ages. More and more countries of the world are represented in our committee, including the countries of the East, such as China, Korea and Japan. It was therefore a great honor for our committee to receive the invitation from ICOMOS Korea to host the 2016 CIVVIH Annual Meeting in the historic city of Seoul and to co-organize the Urban Heritage and Sustainability Symposium. It was also very important that for the first time CIVVIH made such a great scientific event in a country that does not belong to Europe and also with such a large and representative participation from all the continents.

At this point, I ought to note that this dynamic recorded by CIVVIH is due to the quality of its scientific work and topical themes. CIVVIH monitors and records the rapid changes in historic cities and urban areas within the multidimensional modern environment and produces recommendations considering the circumstances of major developments and challenges.

CIVVIH's core position is to link safeguarding and preservation to economic and social development in the context of sustainability and to adapt historic cities and urban areas to modern lifestyles and to assure inhabitants' welfare. In this context, it is fundamental to recognize urban heritage as a key resource, part of the urban ecosystem. Accepting this position is another prerequisite for prudent management and harmonious sustainable development of historic cities and urban areas.

The Scientific Symposium Urban Heritage and Sustainability has renewed CIVVIH's scientific discussion on previous issues. It has even given the opportunity to enrich this reflection in the light of the global developments linked to the Sustainable Development Goals (SDGs 2015) within the framework of the Agenda 2030 and the New Urban Agenda (Habitat III). Penetrating in the study of Goal 11: Sustainable cities and communities and more specifically to target 11.4 Strengthen efforts to protect and safeguard the world's cultural and natural heritage concerns and will be further addressed by the scientific work of CIVVIH.

The management and promotion of urban heritage as well as sustainable development issues that have been discussed in our Symposium on representative cities not only from Asia but also from all over the world are an important contribution to the relevant scientific dialogue. They also demonstrated the importance of intangible values for the understanding, emergence and management of the urban heritage, the socio-economic and environmental factors, as well as the consideration of historical cities and urban areas in their broader territorial setting.



RII Hae Un

President, ICOMOS-Korea
Professor, Dongguk University

Dear ICOMOS-CIVVIH members, participants, ladies and Gentlemen:

Good Morning.

I am RII Hae Un, the president of ICOMOS-Korea.

On behalf of ICOMOS-Korea, it is my honor to be here to give you a welcome remarks.

As Prof. Sofia Kolonias, the President of CIVVIH mentioned, it is the first time the ICOMOS-CIVVIH meeting is held outside of European countries. This means most of you took the longest time to take a plane to attend the CIVVIH meeting so far. I hope you are not tired much.

I welcome all of you. You visit the perfect timing in Korea. We are already in the Winter according to the 24 climate perspectives of Korean way. There is a possibility you might have a first snow at any time as well as you could see the late Autumn landscape.

This picture I took yesterday. I did not expect such a scenery, but it shows still the beautiful Autumn view. And if you have time, please visit Cheonggye-cheon after the dark, you will enjoy the lantern festival.

We all are here to discuss about “Urban Heritage and Sustainability” at 2016 Annual Meeting and Scientific Symposium of CIVVIH. Heritage is the sustainable matter. It is really.

We are enjoying the heritage which our ancestors made. It is really very important and valuable heritage and also we have a duty to preserve and hand over to our next generation.

In this meeting, we will learn from each other through the valuable paper presentations.

I am pretty sure this scientific symposium will have fruitfull results at the end.

Through this meeting, we will have scientific symposium, annual meeting of CIVVIH, and site visits in Seoul. And as a post conference excursion, many participants will visit Gyeongju city, which was the capital of Shilla Kingdom for 1000 years. There are three World Heritage sites.

I hope you have a good time and memory from Seoul and Korea while you are here. Please enjoy every single time.

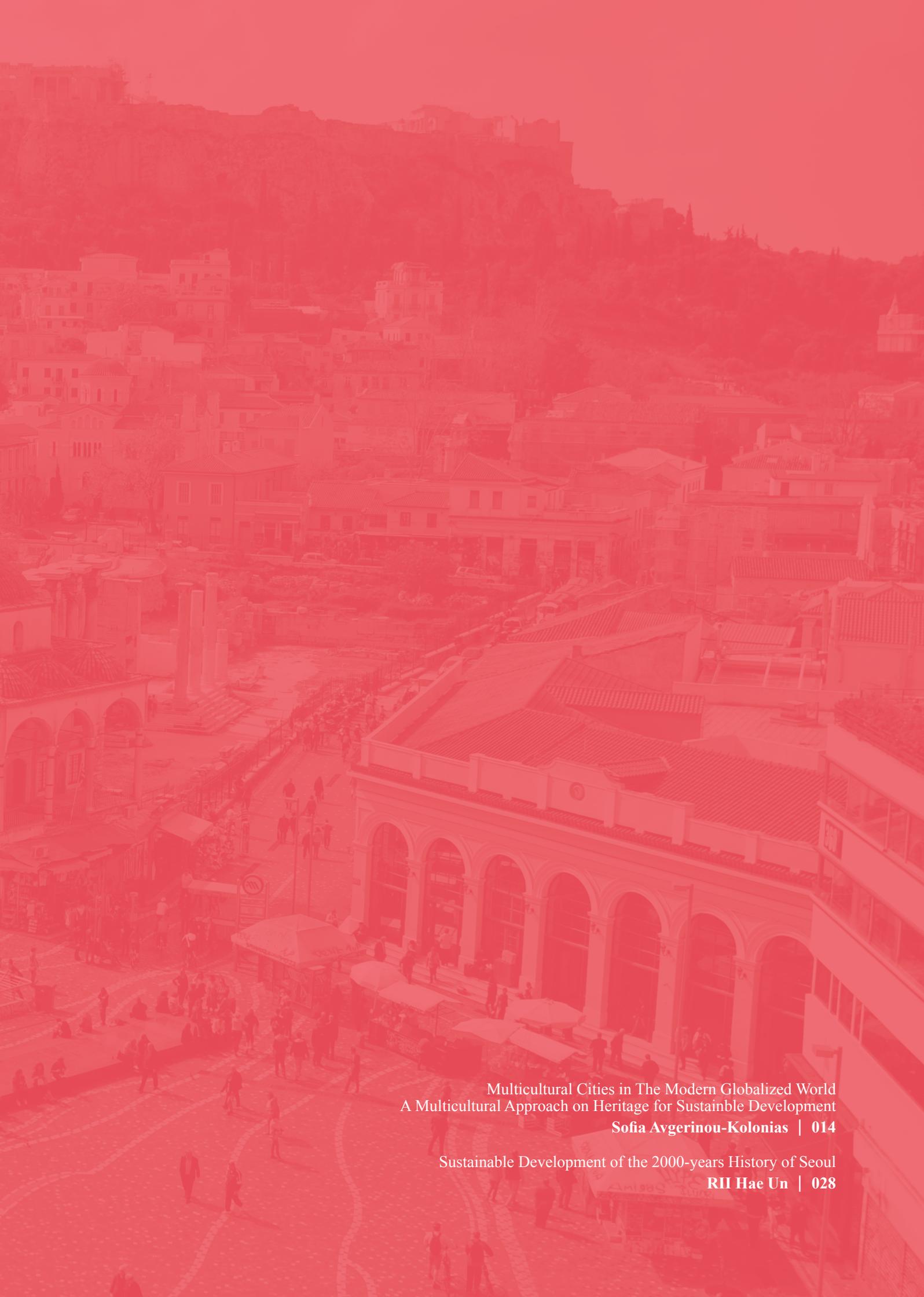
My special thanks to Seoul Metropolitan Government, Dr. Hee Seong Park, and Mr. Eddy Lee and his staff members who made this meeting possible.

Welcome all of you again.

Thank you very much.

Urban Heritage and Sustainability





Multicultural Cities in The Modern Globalized World
A Multicultural Approach on Heritage for Sustainable Development
Sofia Avgerinou-Kolonias | 014

Sustainable Development of the 2000-years History of Seoul
Rii Hae Un | 028

Multicultural Cities in The Modern Globalized World A Multicultural Approach on Heritage for Sustainable Development



Sofia Avgerinou Kolonias

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Preface

While we are going through the century of cities, rapidly changing historic urban areas are seeking strategies in order to regulate their problems, while their main goals remain the sustainable protection as well as the preservation of their unique cultural and spatial identity. The realization and participation on behalf of citizens, of all interested social partners, the modern tools and the diagnostic methods in order to trace cultural identity and to evaluate the authenticity of heritage constitute basic conditions for the sustainable protection and development of historic cities and urban landscapes (ICOMOS –CIVVIH, 2011, UNESCO 2011). Today, the discussion is also open on the mechanisms of sustainable, smart and creative urban development. These mechanisms highlight and utilize intangible heritage elements, such as historic know-how, and they create new possibilities, where sustainability benefits from creativity and innovation (Avgerinou–Kolonias S., 2013,NTUA 2015).

Sensing cities and urban landscapes

Cities, like dreams, are made of desires and fears, even if the thread of their discourse is secret, their rules are absurd, their perspectives deceitful, and everything conceals something else.

Italo Calvino, Invisible Cities 1972.

Pictures are not enough (Fig. 1). Besides, we are aware of the fact that what we see through them are not the actual cities, but every kind of representation, such as drawings, pictures, cinema, videos. These realize a creative two-dimensional reformulation of the messages transmitted by the city when directly observed. Our gaze spontaneously restructures the city elements according to our ideology and internal questioning: the streets, buildings, monuments, public spaces, parks, people and their activities. Consequently, what we observe is an image filled with meaning, symbolism and messages.



Fig. 1. Athens A Multilayered city

As special scientists, we attempt to decode the secrets of cities and urban areas through the established academic and research practices, based on observation, recording and on the relevant measurements which might be possible and which concern the cities' materials and visible elements. The changes in their material elements manifested through time become an element for thinking, given that in many cases they also entail issues in the quality of living (ICOMOS –CIVVIH 1987, 2011).

Today, we are certain that each city constitutes a developing mechanism with its own identity, which includes and disseminates a unique culture, changing in time. It includes the heritage of history and it constitutes an expression of the financial and social formations, as these are quantitatively developing and qualitatively changing throughout their duration. Moreover, through our years observing and studying cities, we realize that in the intangible social and productive relationships formed through the passage of time, include the key to the cities' secrets and evolution (ICOMOS –CIVVIH 1987, 2011) (Fig. 2).



Fig. 2. Panorama of Athens historical commercial center

We therefore need the depiction and the measurements concerning the city's built space. However, in order to understand, interpret and design it, we ask for knowledge and information on what is invisible but hiding inside its shell, the built and the urban fabric. That is, we consider that the economic, social relationships and the city functions constitute the mechanisms of their historic evolution and contemporary reality. They are actually creating their spatial imprint.

Consequently, the city area constitutes a multidimensional financial and social construction and within the milieu of modern-day complex and rapidly changing reality, we need a multi-thematic and multidisciplinary approach in order to interpret it: philosophy, politics, ideology, finance, society, governance, urban planning, and architecture.

The historic city as the stake of sustainable development and the reasoning of international organizations.

Mankind has traversed a long route of theoretical quests and of implementing various practices in order to include the protection of cultural heritage among the goals of spatial planning and in order to acknowledge culture as a factor for development, despite the fact that the notion of sustainability appears early on in the theoretical discussion through the *Venice Charter* (1964) regarding heritage protection. This perception has inspired all important initiatives that ensued. *The Convention concerning the Protection of the World Cultural and Natural Heritage* adopted in Paris in 1972 by UNESCO constitutes the next, deeply pioneering step which was taken.

Today, mankind is especially troubled in order to deal with contemporary problems in cities and in their design, mainly the role of culture and of urban heritage management, within the framework of sustainable development. The content of sustainable urban development has been enriched over the past few years, not only by research and theory, but also by implemented policies. International organizations, governmental and non-governmental, have been inspired by science, as well as by experience.

Early on, UNESCO has included in its activities the issue of cities and already since 1976 it adopted at Nairobi the *Recommendation concerning the Safeguarding and Contemporary Role of Historic Areas* and in 2011 the *Recommendation on the Historic Urban Landscape*. At the same time UNESCO has been active concerning the content of the developmental procedure within the context of the *World Decade for Cultural Development* (1988-1997) and in 2001 it suggested through article 3 of the UNESCO *Universal Declaration on Cultural Diversity* its own approach on the notion of development: « development is not only considered to be financial development, but also a means to achieve a more satisfactory mental, emotional, moral and spiritual existence ». Later on, in the 65/166 Decree for Culture and Development, approved by the United Nations General Assembly in February 2011, as proposed by UNESCO, the role played by culture in development is further enhanced, noting «that culture [whose part is culture] is a basic component of human developmentoffered for financial development and the possession of developmental procedures ».

In September 2015, the General Assembly of the UN adopted the *2030 Agenda for Sustainable Development*, which included 17 Goals (Fig. 3). The SDGs contributed the definite acknowledgement of the fundamental role of heritage and culture in the notion of sustainable development, through goal 11.4. This viewpoint is specialized and clarified through the *New Urban Agenda* and the discussions within the context of HABITAT III which took place at Quito (October 2016). The fact that a policy text of global acceptance links urban development with ecological protection and with the natural environment actually constitutes a very important step.



Fig. 3. UN 17 Sustainable Development Goals (SDGs)

Participating in this world campaign, the UNESCO has formulated the Recommendation on Historic Urban Landscapes, the Hangzhou Declaration *Placing Culture at the Heart of Sustainable Development Policies*, and the Declaration of the 3rd UNESCO World Forum on Culture and the Culture Industries, UNDP-UNESCO Creative Economy Report, UN System Task Force Thematic Think Piece on Culture. In December of 2015 it undertook the Initiative on Culture and Sustainable Urban Development, aiming to acknowledge the strategic role played by cultural heritage in sustainable urban development. Finally, UNESCO released in October 2016 *The Global Report on Culture for Sustainable Urban Development*, which presented in Quito-Ecuador during the works of HABITAT III (Fig. 4).

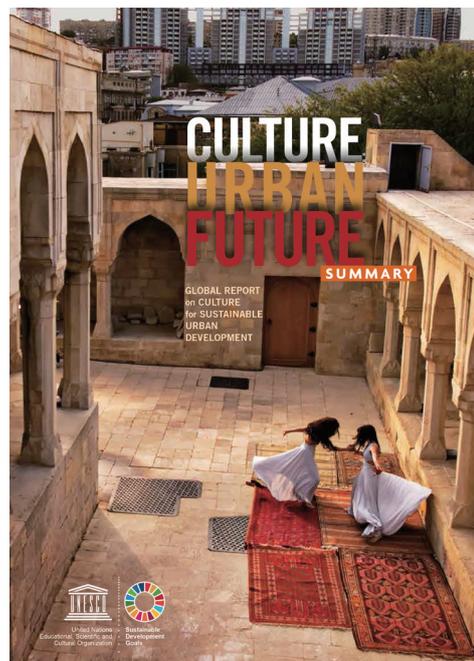


Fig. 4. The Global Report on Culture for Sustainable Urban Development, UNESCO

The vision of ICOMOS and the task of CIVVIH.

As the advisor to UNESCO for World Cultural Heritage, ICOMOS works towards these directions, consistently aiming to connect and coordinate with other non-governmental and governmental organizations, serving similar purposes. A series of decisions taken during 7 the ICOMOS scientific meetings and conferences share these ideas. The 17th General Assembly Scientific Symposium ICOMOS took place in Paris, on November 2011 under the theme *Heritage, a driver of development* concluded in a Statement of Principles and Recommendations. This document declared that the relationship between cultural heritage and development should be considered as an advantage, not only for its protection and preservation and for the propagation of its values, but mostly for societies' cultural, social and financial development. Therefore, the reinforcement of the cultural field is currently clearly recorded on an international level, in the sense that culture must be placed in the center of the developmental procedure and be specifically linked to economic development strategies. It is also necessary to understand cultural heritage as a principal resource, as a part of the urban ecosystem and to preserve the values of historic cities for their social, cultural and economic life.

In November 2014 CIVVIH supported the ICOMOS General Assembly Resolution 18GA 2014/37 entitled *Ensuring that culture and cultural heritage are acknowledged in the proposed Goals and Targets on Sustainable Development for the Post-2015 United Nations Development Agenda*. Through this Resolution ICOMOS supports the integration of heritage in the Post-2015 Urban Development Agenda, also acknowledging that secure, resilient and sustainable cities dispose a unique identity and *genus loci*, and that they protect cultural heritage, as the key to releasing creativity.

CIVVIH is working and will continue working constantly towards these directions. Starting from the ICOMOS principles introduced by the Venice Charter on the sustainable protection of heritage, the *Charter of Historical Towns* (1987) and the Nairobi recommendations, it proposed the Position Paper in 2010 (Fig. 5) during the Valetta meeting. Through this paper, it is supported that historic cities could become a source of inspiration and define policies for sustainable urban development. It then suggested the *Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas* (Fig. 6) adopted by the 17th General Assembly of ICOMOS. This document aimed primarily at expressing principles and strategies applicable in each timely intervention within historic cities and ensembles within the direction of sustainable urban development.

Observing international thinking, the CIVVIH decided during its meeting at Syros in September of 2015 to endorse the Concept note on Cultural Heritage and Sustainable Development. To this end, it cooperated with the ICOMOS Task Force in order to formulate a working text on the subject: Concept Note on Cultural Heritage and Sustainable Development

The CIVVIH believes that the goals, methods and tools to protect urban heritage must correspond to the more recent approaches of the notions of protection and of sustainable development. A main condition for any intervention is to maintain tangible and intangible values of historic cities and of their settings, not only on an urban, but also on a regional level. The integration of historic cities in the social, cultural and economic life of our era, social justice and the residents' quality of living must also be guaranteed.

The draft of the position paper on Historic Cities and Sustainable Urban Development Policies was written jointly by Dennis Rodwell and Michel Bonnette. It was discussed, amended and finally approved by the CIVVIH during its 2010 Annual Meeting in Malta. The document is an attempt to refocus CIVVIH's discourse on urban conservation issues by introducing new contemporary concepts in the debate such as sustainable development. The authors believe that the CIVVIH membership should pay attention to such matters which are now raising great concern all over the world. They need to question how their experience in dealing with the conservation of historic towns and villages could contribute in suggesting new ways to insure the sustainable development of urban communities and the preservation of their assets.

Translation in chinese by Lijun Wang.



CIVVIH

The International Committee on Historic Towns and Villages (CIVVIH) was established in 1982. The Committee deals with questions relevant to the planning and management of historic towns and villages. Its membership is made of experts who have different professional backgrounds related to historic town preservation. We come from ICOMOS member countries all over the world to share their knowledge and experience with colleagues practicing in the field.

BUREAU

CIVVIH Officers elected during the 2009 GA in Narni, Italy

President:
Ray BONDIN, Malta (until April 2010)

Acting President:
Sofia AVGERINO KOLONIAS, Greece

Vice Presidents:
Nils AHLBERG, Sweden / Michel BONNETTE, Canada

Secretary General:
Michal FIRESTONE, Israel

CIVVIH - Position paper
CIVVIH - Document de positionnement
CIVVIH








Le brouillon du document de positionnement sur Les villes historiques et les politiques de développement urbain durable a été rédigé conjointement par Dennis Rodwell et Michel Bonnette. Il a été discuté, amendé puis approuvé par les membres du CIVVIH réunis en assemblée annuelle en 2010 à Malte. Ce document vise à repositionner le discours du CIVVIH sur les enjeux de la conservation urbaine en le faisant porter sur des thématiques nouvelles, contemporaines, comme celle concernant le développement durable. Les auteurs croient en effet que les membres du CIVVIH doivent s'intéresser à ces questions qui interpellent aujourd'hui l'humanité toute entière. Ils doivent voir comment leur expérience de la conservation des villes et villages historiques peut contribuer à dégager des pistes de solutions qui pourront assurer le développement durable des collectivités urbaines et la pérennité de leurs acquis.

Traduction en chinois par Lijun Wang.

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Fig. 5. CIVVIH Position Paper

The Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas

Adopted by the 17th ICOMOS General Assembly on 28 November 2011



Principes de la Valette pour la sauvegarde et la gestion des villes et ensembles urbains historiques

Adoptées par la 17e Assemblée générale de l'ICOMOS le 28 novembre 2011



Principios de La Valeta para la salvaguardia y gestión de las poblaciones y áreas urbanas históricas

Adoptado por la XVII Asamblea General de ICOMOS el 28 de noviembre de 2011



Принципы Валлетты по сохранению и управлению историческими городами и урбанизированными территориями

Приняты 17-й Генеральной Ассамблеей ИКОМОС 28 ноября 2011 г.



ΟΙ ΑΡΧΕΣ ΤΗΣ ΒΑΛΕΤΑΣ ΓΙΑ ΤΗΝ ΠΡΟΣΤΑΣΙΑ ΚΑΙ ΔΙΑΧΕΙΡΙΣΗ ΤΩΝ ΙΣΤΟΡΙΚΩΝ ΠΟΛΕΩΝ ΟΙΚΙΣΜΩΝ ΚΑΙ ΑΣΤΙΚΩΝ ΠΕΡΙΟΧΩΝ

Υιοθετήθηκαν από τη Γενική Συνέλευση του ΙΚΟΜΟΣ της 28ης Νοεμβρίου 2011






Fig. 6. 1st edition of Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas in 5 languages. The document is translated already in 13 languages.

Historic cities and urban landscapes in the modern globalized world

The new conditions formed internationally during the past decades and more specifically, the globalization of the market and of production methods, the financial and political uncertainty, military conflict, are transforming cities and the world urban landscapes and they are creating new conditions (Avgerinou–Kolonias S., 2012.) A serious consequence observed are the mass population movements between different areas and mostly directed towards larger cities (UNESCO 2011, 2016).

Humanity is nowadays experiencing warfare, the violation of human rights, persecutions and all kinds of threat. Large numbers of people are forced to abandon definitely their homes and the idea for world peace has become the hope to find a solution for refugees around the globe, combined with freedom for cultural expression, cohabitation and the coexistence of languages, traditions, tendencies and movements through cultural dialogue. The demand to respect the unique character of every country and of every special region is now mature and global. The demand for cultural completion through our differences is now a ripe request.

I am drawing from my personal experience from Hellenic society, which, due to its history, has always included population groups with different traditions, religious beliefs and values. However, in Greece today the wave of refugees is without precedent (EUROSTAT 2016).

Greece and the Europe of the South are not the only case in this phenomenon. The coexistence of different population groups, especially immigrants and refugees, acquires a different meaning and different dimensions within the context of the globalized reality, where developments are defined by geopolitical data and world economy conditions (UN, 2015, 2016, UNESCO 2016).

The acquaintance and the decoding of the stories and the cultural traits of immigrants and refugees is a difficult undertaking, not only for the Hellenic society, but also for other societies of the modern world. These societies are not well acquainted with these peoples' way of existence and living, with their future plans away from their homes and in the aftermath of their tragic routes. We do not know enough of these peoples' music, language, song, tradition and culture.

History and international experience have shown that the condition for each culture to survive is to be open, that is, to communicate fairly with every other culture. Accepting novelty is progress and we can largely benefit from the experience of others (Fig. 7).

Today, our vocabulary has acquired the notions of multiculturalism, multicultural society (Fig. 8) and multicultural cities. These terms define the coexistence of more than one culture in one area.

The immigrant and even more so, the refugee reaching his destination country seeks asylum, respect for his social and financial rights, so that he can continue his life with decency and safety. It is hard to adapt in his destination country. He needs support, as he is in a different social environment and he is having difficulty handling the language. The country, the place of destination must offer supplies, buildings and areas whose function corresponds to those enjoyed by its own citizens (Fig. 9). It is the only way to reach a cultural completion respecting each area's unique character.



Fig. 7. Florence historical center, crowded



Fig. 8. Florence historical center, crowded



Fig. 9. Multilingualism in Athens

Modern multicultural societies demand a different attitude in managing the cultural heritage of different social groups and minorities that they incorporate. These societies become the societies of difference.

Historic cities must guarantee the quality of life; they must ensure the cohesion of society with respect to traditions, values and particularities for all their population groups. However, it is not simple for all cities to function in this manner (Fig. 10).

Cultural diversity is nowadays expanded, however serious social issues are being observed, mainly social conflicts between different groups of residents, which finally lead to social exclusion. Social segregation is then expressed into space, creating spatial segregation, with cities breaking up into pieces and losing their cohesion.



Fig. 10. Multiculturalism in Athens

The demand is now mature to adopt a policy for the acknowledgment, the respect and the preservation of cultural diversity and of the traditions of all social groups living in modern cities. Moreover, the need is now identified for the restoration of cohesion in historic multicultural cities, through modern terms.

Local administration can undertake an important role in dealing with these issues (UCLG's 2004, 2012). Their competences enable them to undertake as a priority the promotion of intercultural dialogue, enabling the creation of new forms of urban culture.

Local administration also has the opportunity to promote forms of spatial planning and design which will be accompanying and reinforcing social cohesion; they can create spaces contributing to social inclusion and promoting spatial cohesion, such as:

- residences
- intercultural education installations
- cultural installations and infrastructure

Our contemporary globalized and multicultural urban environment also presents other defining phenomena (Avgerinou–Kolonas S., 2012). Change in political power and the practices of big corporations demand new constructions and new working conditions in urban areas. In fact, in the cases of rapidly developing cities; the large-scale urban interventions are capable of destroying the traditional scale defining their historic urban fabric (ICOMOS –CIVVIH, 2011). Within this context, intangible values such as *genus loci*, the uses of traditional urban spaces, and the role of public space in urban living, social characters and identities as well as different socioeconomic as well as environmental factors are rendered vulnerable. They must therefore be preserved, promoted and taken into consideration in every future attempt to redesign space. At the same time, new approaches and methods emerge, like that of the Historical Urban Land-

scape approach (Van Oers R. 2010, UNESCO 2011), which corresponds appropriately to reading complex modern, urban realities.

Historic multicultural cities as factors for sustainable development

Now more than ever, cities and urban areas concentrate all factors which can contribute to the progress of mankind (UN 2016). However, the multi-faceted crisis of the past few years creates new circumstances and brings about phenomena of urban crisis, such as social problems, combined with cases of exclusion and misery for large groups of residents, and cases of delinquency and violence (Fig. 11a&b). Within this context, the contradictions and the devaluation of cities and urban areas bring back the discussion on the need to reorganize the urban productive base, on the quality of public space, on the cultural and social identity of local societies, on their culture and heritage, on the need for large-scale cultural works, on the return of creativity (Avgerinou–Kolonias S., 2013 ,NTUA 2105)



Fig. 11a. Suffering in Athens



Fig. 11b. Suffering in Athens

Each city is a living and breathing financial, social and spatial organism – so, all of its different problems cannot be addressed outside this perspective. Today we need, more than ever, a long-term design, tending in a combined and multiple manner to issues of quality of living, social housing and services, the protection of the natural and cultural environment, the recomposition of the productive base and the revival of traditional creative activities, which can still have their place in the modern market, in order to regain this urban space and to ensure its quality, in order to acquire sustainable mobility and circulatory function, along with the necessary infrastructure, in order to finally guarantee the cities' resilience.

The conditions created in the past few years bring us before the responsibility to fully review the urban and the broader spatial design from a financial, urban and environmental point of view, in order to make culture and heritage take center stage. Governance must address organizational and mainly functional issues. The goals of aesthetics and of the embellishment of the urban landscape must be met; public utility works must be constructed, respecting the historical urban landscape.

Cities and urban areas must regain the symbolisms represented by their diachronic spiritual and cultural heritage. Our cities need to regain their financial basis, their social cohesion, the joint responsibility and participation of their population in the management of their space. Mobilizing the society of citizens, to which the scientific community has contributed, brings us optimism and expectations that cities will become the driving force of a clever and exclusion-free form of sustainable development.

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Sustainable Development of the 2000-years History of Seoul

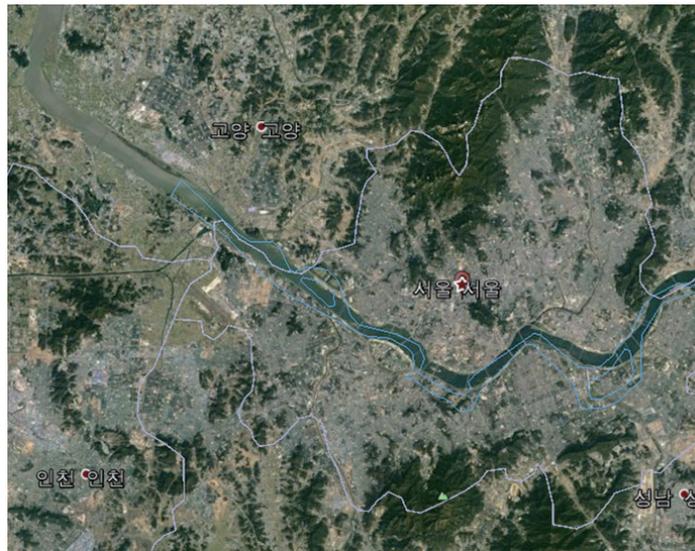
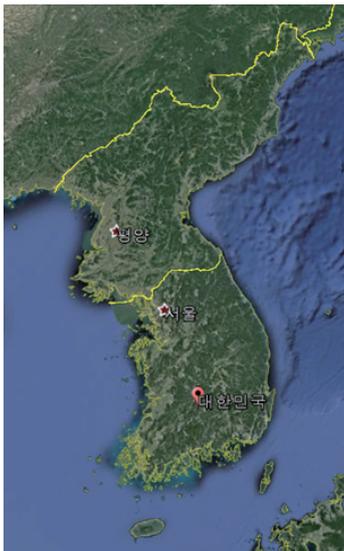


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Introduction

1. Location of Seoul



2. Settlement

People started to live in the present boundary of Seoul from the Neolithic period, because of the beneficial and outstanding location of the area connecting the river and sea.



Fig. 1. Amsa Pre-history Settlement

Seoul has about 2000 years history

If we count the settlement from the Neolithic period, the settlement history is recorded more than thousands years. Such evidences of the settlement during Neolithic period have been found many places including Amsa-dong area.

The history of the city of Seoul was considered as 600 years till 1994 when we celebrated the 600 years history from 1394 as the capital of Joseon Dynasty was set here in Seoul. But we discussed to change from 600 years to 2000 years, regarding the foundation of Baekje Kingdom(BC18-660) near the Han river in the southeastern part of present Seoul.

The selection of the capital site of Baekje was natural because of the benefit from the surrounding natural environment. The capital city of Baekje was continued till 475 when it was moved to Woongjin (present Gongju city). From the starting of Baekje Kingdom, we consider the history of Seoul should be counted as 2,000 years.

Table 1. Cultural Heritage in the city of Seoul

	National Treasure	Treasure	Historic Sites	Scenic Sites	Natural Monument	Total
Seoul	164	672	67	3	11	917(100.00%)
Jongno-gu	12	138	25	2	96	188(20.5%)
Jung-gu	8	42	8	-	-	58(6.3%)
Youngsan-gu	97	252	3	-	-	352(38.4%)
Seongbuk-gu	16	31	5	1	-	52(5.7%)
Seodaemun-gu	4	52	6	-	-	62(6.8%)
Kwanak-gu	17	84	2	-	1	104(11.4%)

* Jongno-gu and Jung-gu were inside the Hanyangdoseong, the city wall.

** National Museum of Korea and Leeum, Samsung Museum of Art are located in Youngsan-gu.

*** Private or University Museums are located in Seongbuk-gu, Seodaemun-gu, and Kwanak-gu.

**** Most Cultural Heritage in Seoul are remains from Joseon Dynasty

Changes of Spatial Structure

1. Before the Joseon Dynasty

During three Kingdoms period, this area was the battle field to occupy among three kingdoms, because it is the strategic place to get the Korean peninsula.

When Goguryeo invaded Baekje in 475, Baekje moved the capital city to Woongjin (present Gongju city).

Goguryeo occupied this area, and still was the battle field among three kingdoms.

Soon after Shilla Kingdom unified three Kingdoms, the importance of this area was declined and finally abandoned in a certain way.

Evidences from Baekje Kingdom

It is called as Hanseong Baekje period (BC18 – 475).

This area was occupied by residents in 20th century, and made excavation to find the evidence and remains from Baekje Kingdom.

Mongchon-toseong, Pungnap-toseong, Tomb sites are the physical evidence from Baekje Kingdom period.

Excavations are still going on for both Mongchon-toseong and Pungnapdong-toseong to find the spatial structure of Baekje.

Continuing during Goryeo Dynasty, this area was somewhat abandoned till Joseon Dynasty.

The 2,000 years history of Seoul is recorded from Baekje.



Fig. 2. Pungnapdong-toseong, Historic Site No. 11



Fig. 3. Mongchon-toseong, Historic Site No. 297



Fig. 4. Excavation in Mongchon-toseong



Fig. 5. Excavation in Pungnapdong-toseong



Fig. 6. Stone Mound Tomb, Historic Site No. 243



Fig. 7. Baekje Ancient Tombs, Historic Site No. 270

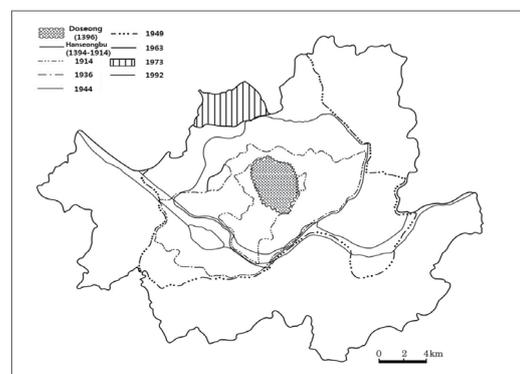
2. During Joseon Dynasty

Joseon Dynasty (1392-1910) was founded in Gaeseong (present in North Korea), the capital of Goryeo Dynasty.

But the capital was moved into the present Seoul site in 1394.

Hanseong-bu was the capital of Joseon Dynasty and Hanyangdoseong, the Seoul city wall was built in 1396 to divide the urban sector and rural area.

The boundary of Hanseong-bu is reached outward 4km from Hanyangdoseong.





The city wall was played the role of the political, social, economic, cultural boundary between the urban sector of the capital, and the rural area of the capital and the rest of the country.

The spatial structure inside Hanyangdoseong was planned as a city with mixed with royal palaces, administration sectors, and high, mid and low status residential areas, and such an arrangement did not changed over 500 years.

Inside the Hanyangdoseong area has been played as an important area, and is still major CBD area of Seoul.

Settlements and commercial places, and clan villages were formed outside the city wall during the Joseon Dynasty.

At the end of 19th Century, the public transportation was introduced and made change the urban structure, and became an international city with adopting the foreign cultures and allowing foreigners to live inside the wall.



Fig. 8. After 1898

3. Japanese Occupation Period

After Joseon Dynasty

Japanese occupied Korea for 1910-1945.

During this period, spatial structure of old Seoul was changed in many ways.

The city boundary was changed by Japanese and the area of Seoul was the smallest in the city history since 14th century. Street names and the administration unit names were also changed into Japanese way. Demolished and destroyed the old urban fabrics and constructed newly designed Western and Japanese style buildings were made during the Japanese period.

● Changing boundaries of Seoul

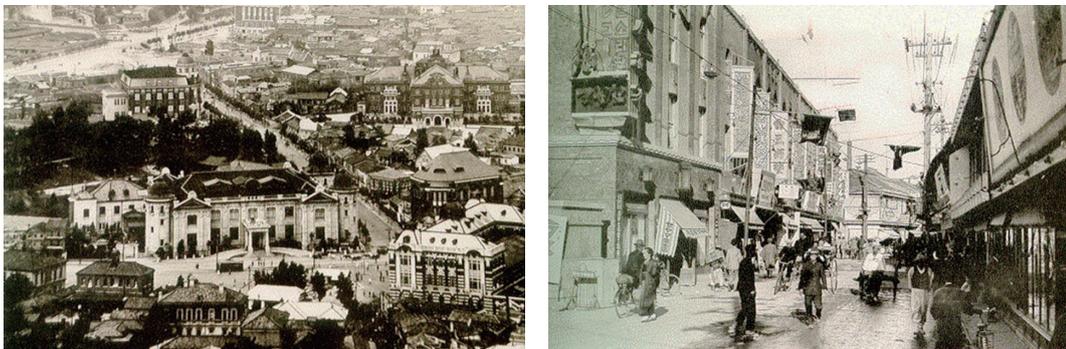


Fig. 9. Korean Bank and Street Scenes of Seoul during 1920s



Fig. 10. Seoul from the NamSan : Myeongdong Cathedral broke the skyscraper of Seoul

4. Seoul Period : transformation of the city

Rapid changes and transformation

The Korean War (1950-1953) destroyed most infrastructure of the city - chance to change the whole city.

Large area was included in the city in 1963.

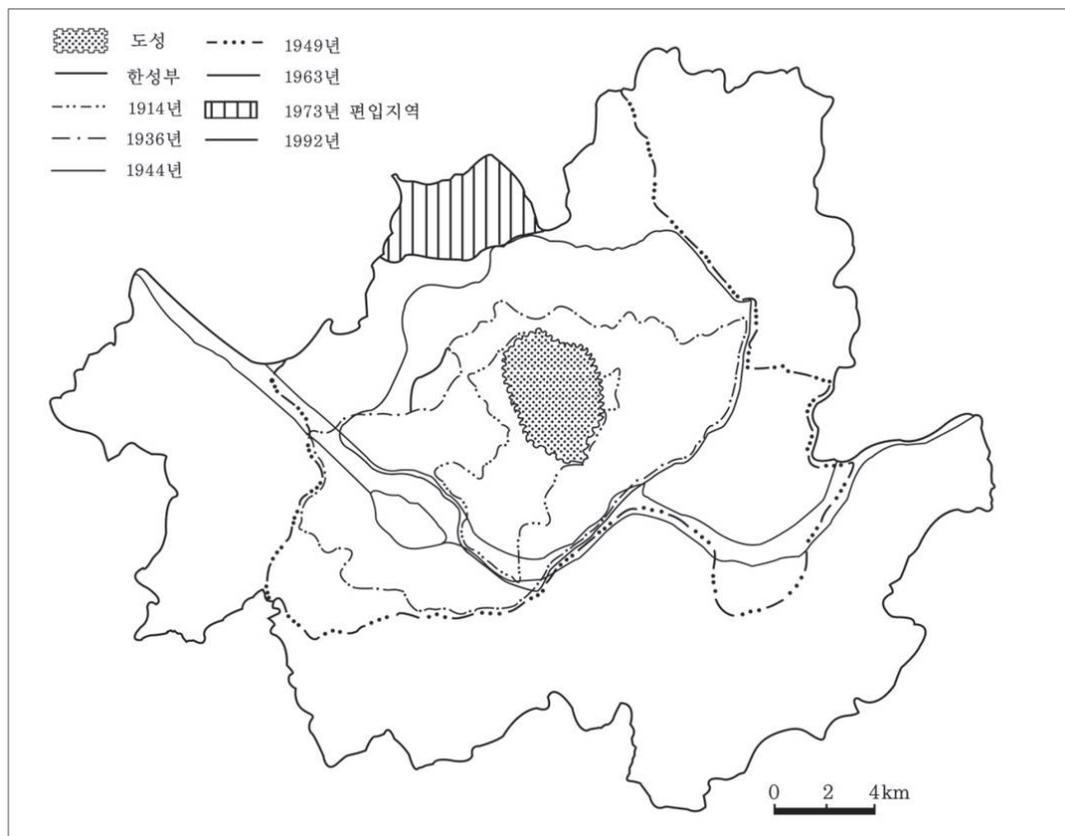
Five year economic development plans were accomplished.

- Rapid increase of population, especially later 1960s and early 1970s
- Need to be install the infrastructure and housing shortage: new development of southeast part of the city

Horizontal expansion was continued until 1990s, while vertical changes were followed with high-rised buildings.

Coexistence of past and present landscape in Seoul.

Changing Boundaries



Land Use Pattern in Seoul

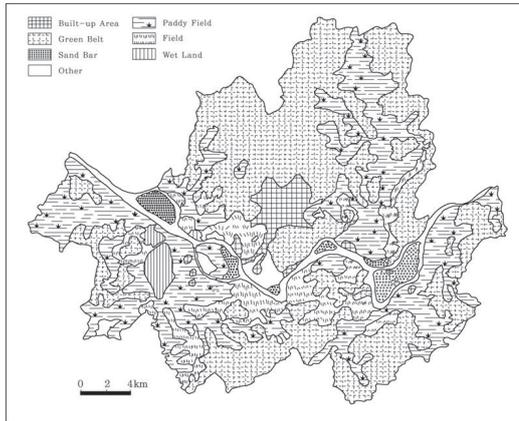


Fig. 11. 1914

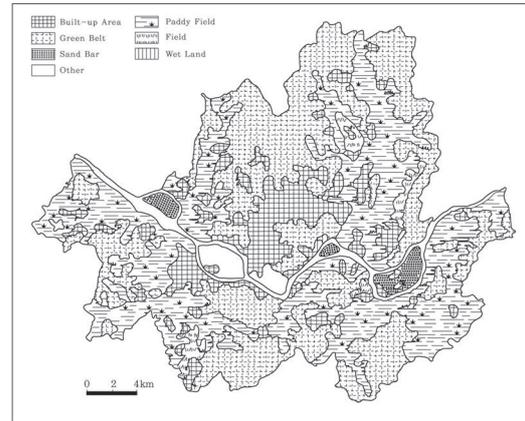


Fig. 12. 1963

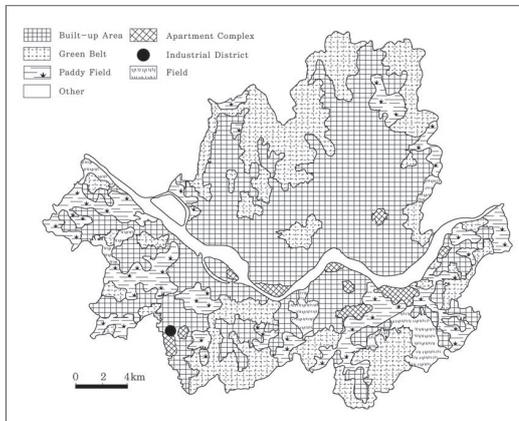


Fig. 13. 1979

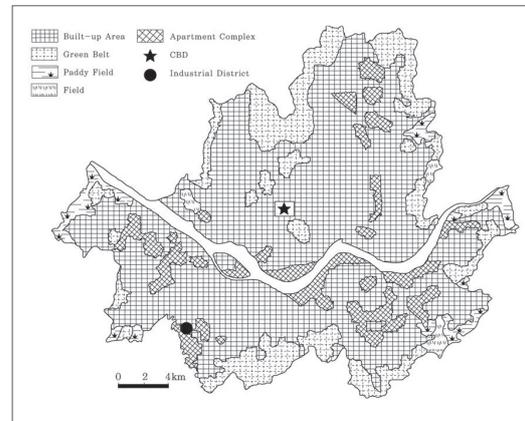
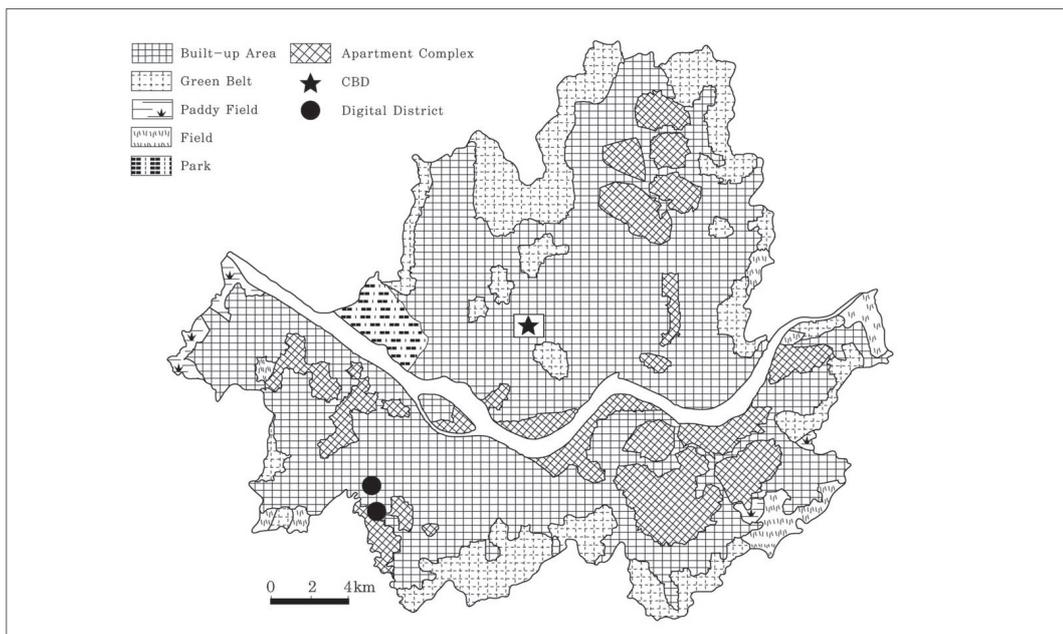
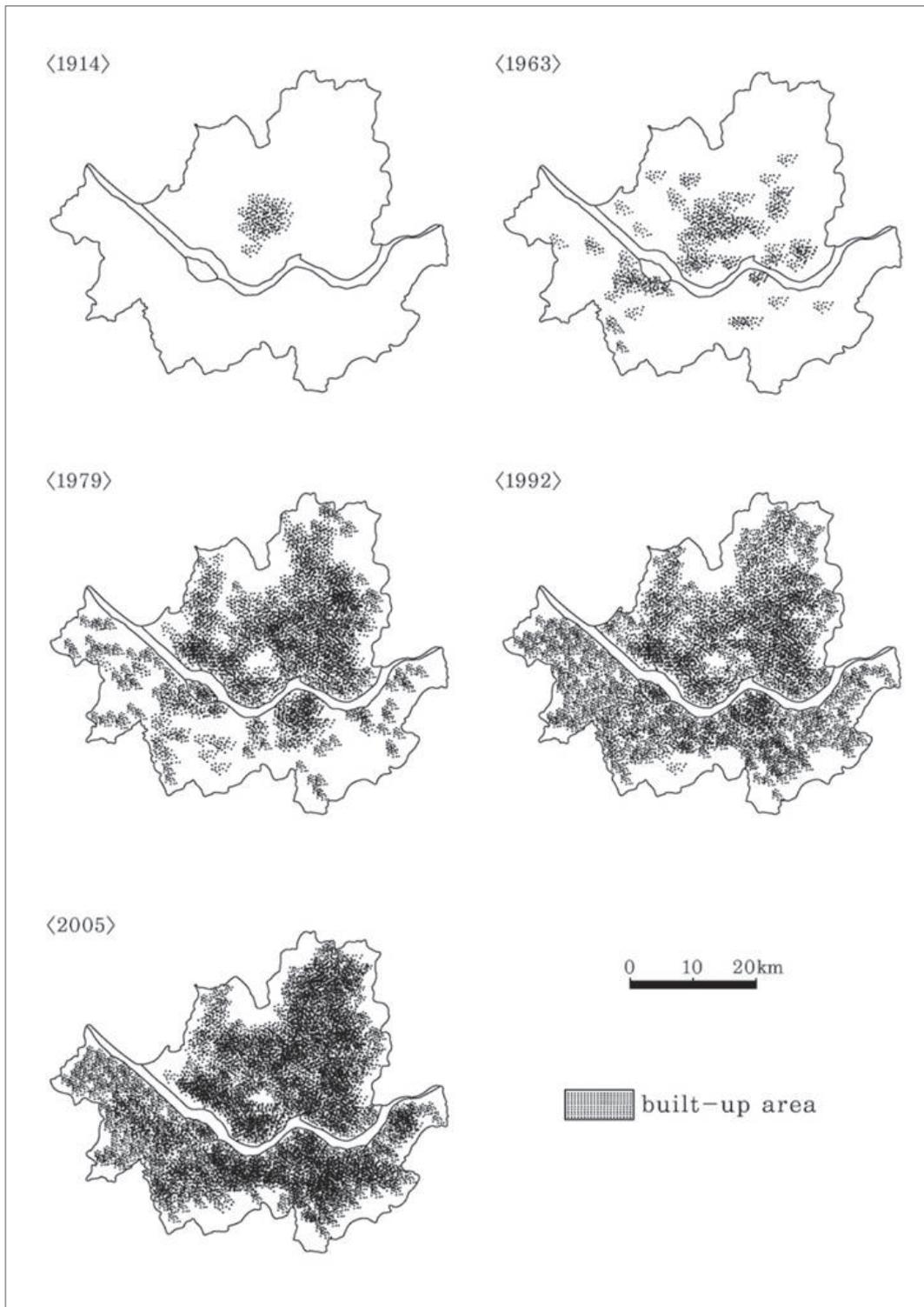


Fig. 14. 1992

Land Use Pattern in 2005



Horizontal Expansion of Built-up Areas in Seoul



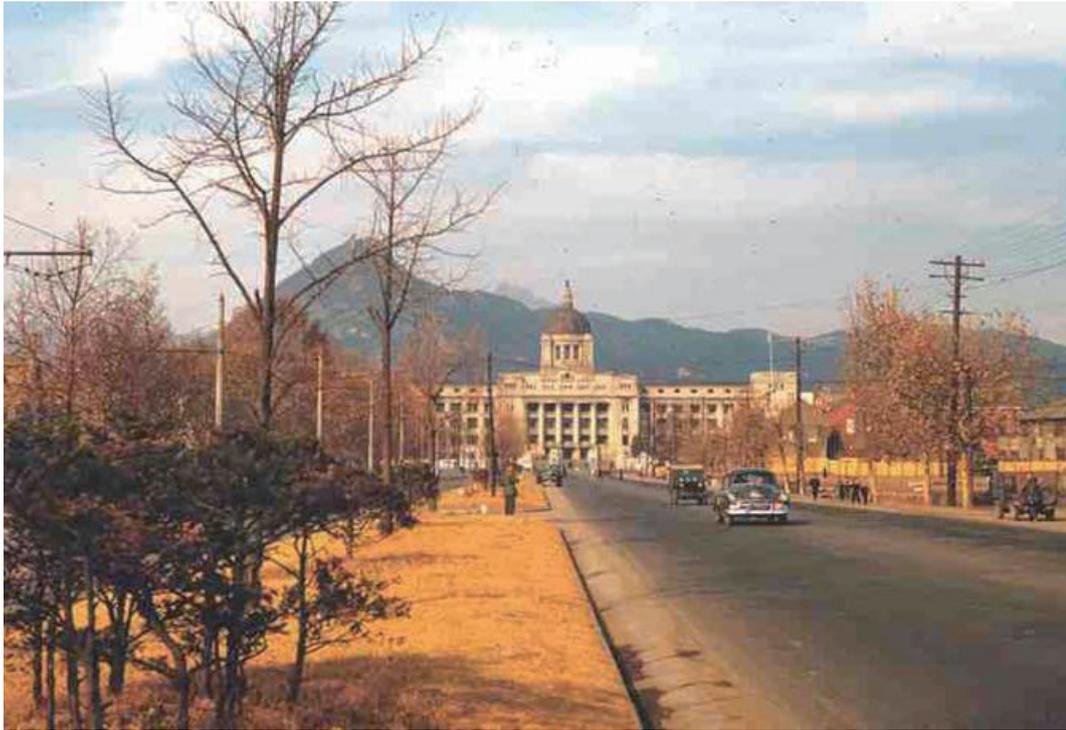


Fig. 15. Administration building in Sejong-ro during Jananese period @1954.01 by Joe Savitzky



Fig. 16. The Sejong-ro area in Nov. 2005

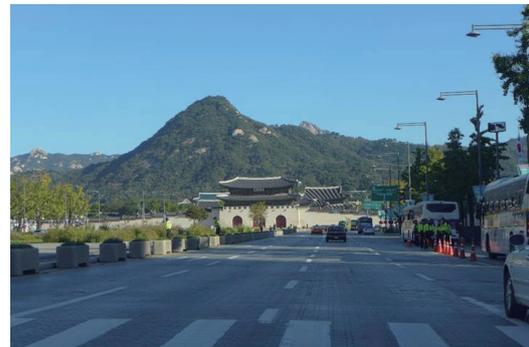


Fig. 17. Sejong-ro after demolished the building in Sept. 2015

Cheonggyecheon (1920s, 1960s, 2000s)



Fig. 18. 1920s



Fig. 19. 1960s



Fig. 20. 2000s

Cheonggyecheon in today





CBD in Seoul



Residential area in the southern part of Seoul



Ecological city – Nature friendly park



Neighborhood parks

- 2,811 Parks

- 27.7% of the total area of Seoul



Fig. 21. Jongno-gu

Baekje Tomb sites



Fig. 22. Recent landscape from the Namsan

Coexistence of the Past and Present



Historic City

Seoul City Government surveyed the future heritage which we should preserve for our next generation.

Category	Number
Political History	45 (12.1%)
Industry and Labor	62 (16.7%)
Citizens Life	123 (33.1%)
Urban Management	95 (25.5%)
Culture and Art	47 (12.6%)
Total	372 (100.0%)

Heritage



Conclusion

Seoul is the largest city in Korea with about 10million residents and has been the central city of the nation over 600 years. People started to live in the present city boundary of Seoul from the Neolithic period. The location of the site was important for politically, socio-economically, and culturally. Such an importance was the reason to be decided as the capital of early Baekje Kingdom and Joseon Dynasty.

Since 1394, Seoul has been the central city of political, social, economic and cultural aspects. In the later 19th century, the city became an international city and started to be changed in the spatial structure. During Japanese period, spatial structures and socio-economic orders are destroyed. Moreover, the Korean war destroyed most of the infrastructure in the city.

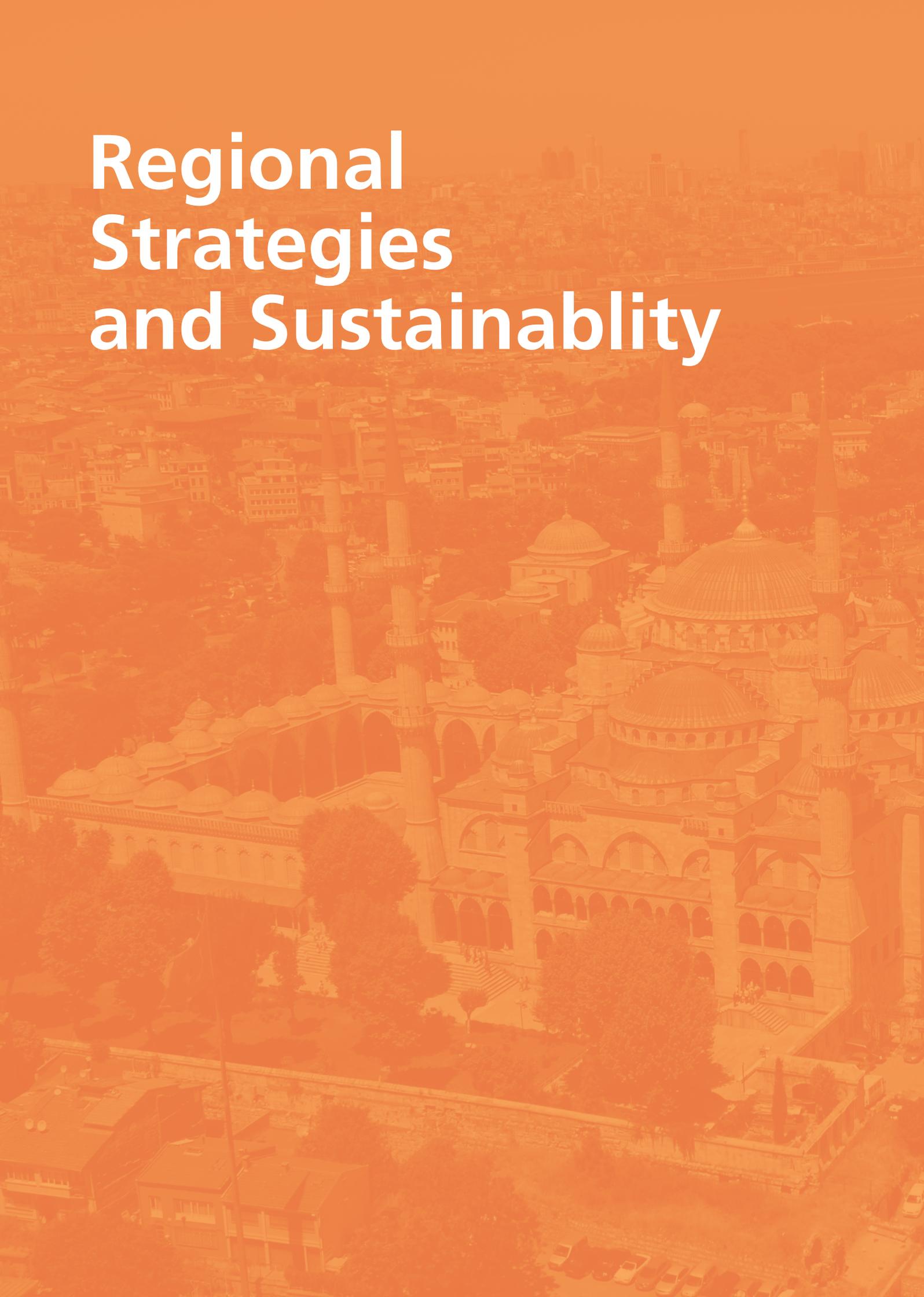
With the economic developed, population of the city increased rapidly and the built-up area was rapidly expanded in the horizontal way. Then, it turned to vertical development with high-rise buildings. In fact, low density to high density land use patterns became popular after 1970s. This trends made a great changes of the city in many ways and left coexistence of the past and modern landscape in present time.

Excavations are the basic thing to do before the construction activities in Seoul under the Cultural Heritage Protection Act and Buried Heritage Act at the national level, and City by law

in the late 20th century. Now you may find many small underground museums in the old center of the city.

Seoul Metropolitan Government declared in 2016 to make Seoul as a 'World Historic City' with coexisting the people's life and the history of the city for the future.

Regional Strategies and Sustainability



Urban Heritage and Sustainability in Historic Peninsula of Istanbul



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Fig. 1. Historic Peninsula of Istanbul

Istanbul, founded on the historic peninsula is surrounded by the Golden Horn, the Sea of Marmara and the Bosphorus. It was the capital of East Roman, Byzantine and Ottoman empires (Fig. 1), Due to the richness of its cultural properties, its four areas, which are Sultanahmet Archaeological Park; Süleymaniye and Zeyrek Conservation Areas; and City Land Walls, were registered in 1985 on UNESCO World Heritage List (Fig. 2): They reveal the different qualities of the urban history of the peninsula.



Fig. 2. World Heritage Sites of Istanbul

“The Historic Peninsula Site Management Plan” and the Law on the “Conservation of Historic Buildings by their Renovation and Revitalization” of 2005

According to the Operational Guidelines for the Implementation of the World Heritage Convention, “The Historic Peninsula Site Management Plan” was prepared by Istanbul Metropolitan Municipality in 2011 for the efficient and sustainable conservation, maintenance and utilization of the Historic Peninsula in its integrity. It was recently revised in 2015. The boundaries of this management plan include all the areas of the historic peninsula, as well as the four World Heritage Sites mentioned above. A special sustainable preservation of the four World Heritage Sites is aimed by means of the sanctions of the management plan defined in detail for each.

Apart from this Historic Peninsula Site Management Plan, in order to regenerate the historic areas, a law called “the Conservation of Historic Buildings by their Renovation and Revitalization” entered into force since 2005. In the context of this law -whose probable results were considered risky for the preservation of these special areas and so, highly discussed by the public opinion - some regions of the historic peninsula like Suleymaniye World Heritage Site, Sulukule situated close to the Land Walls and Balat on the Golden Horn were defined as “renovation and revitalization areas”. Among them Balat occupies a special place. It was subject to a sustainable exemplary rehabilitation project before this law of 2005 but after ten years its nowadays case changed a lot the authentic characteristics of the district.

This paper will discuss: A. The Urban Heritage and Sustainability of the Four World Heritage; and B. A Sustainable Exemplary Rehabilitation Project for the District of Balat.



Fig. 3. Archaeological Park of Sultanahmet

A. The Urban Heritage and Sustainability of the Four World Heritage Sites of Istanbul

1. The Archaeological Park of Sultanahmet (Fig. 3)

The most important area of the historic peninsula is the big archeological park, which includes the architectural remains and monuments of the Roman, Byzantine and Ottoman periods. It includes “Hippodrome”, dating from the end of the 2nd and the beginning of the 3rd century AD. It was the most important place of Constantinople, the prosperous and glorious capital of the Eastern Roman and Byzantine Empire. Hippodrome was used for chariot races, animal fights, sport competitions, etc. It was surrounded by magnificent monuments and buildings of the period. The Great Palace of the Emperors was located next to it. Baths, temples, religious, cultural, administrative and social centers were all placed in this environment. The main street nearby was the beginning of the road connecting Constantinople to Rome. During this period, important monuments were erected in the middle of the Hippodrome. Three of them have remained to our day: Egyptian Obelisk, the Serpent Column and the Walled Obelisk (Fig. 4).



Fig. 4. Hippodrome

At the northeastern part of the Hippodrome, the most important monument of the Byzantine period, Hagia Sophia, is constructed in 532 AD, which continues to dominate the place and the silhouette of the town (Fig. 5). The area was also important during the Ottoman period. Topkapi Palace, constructed after the Ottoman conquest of the town, is close to the square. Two monumental buildings, Ibrahim Pasha Palace (16th century) and Sultanahmet Mosque / Blue Mosque (17th century) were constructed on two sides of the Hippodrome.

a) Problems

As the site is always visited by local and international tourists, it is full of small hotels, shops, restaurants and cafes. It is mostly pedestrianized, but not enough due to the traffic of taxis and buses serving the hotels situated around the monuments. New buildings or restorations without quality constructed for touristic purposes are threatening the environment. In 2012, the last recent intervention carried out on the square was under the name of “Floor Covering and Rehabilitation of Sultan Ahmet Square”. By means of this application, the old pavement was removed and replaced by a new granite stone pavement and the area was converted into a huge pedestrian zone. So, the square lost much of its identity (Fig. 6).



Fig. 5. Hagia Sofia

b) Problems whose sustainable solutions are sought

These can be listed as the insufficient evaluation of the archaeological heritage of the site; lack of development of monuments and building environment on the site with suitable functions; insufficient perception of the outstanding universal value of the site; decrease of residential areas in the site; insufficient recognition of the site.¹

c) Projects determined for sustainable preservation of the site

Five projects were determined, such as the project for conservation of the monuments (Long-term projects / 2-3 years); project to develop “a Museum Area” and “Archaeopark” on the site (Mid-term projects / 2 years); project for ensuring residential- tourism on the site (Short-term projects / 2 years); project for promotion of the site (Short-term & ongoing projects / 1 year); project to develop resources for the site (Mid-term & ongoing projects / 3 years + 1 year).²

1. Istanbul Historic Peninsula Management Plan, October 2011, p.187

2. *ibid*, p.313



Fig. 6. Sultanahmet Mosque and the New Stone Pavement of the Square

2. Suleymaniye Mosque and its associated area (Fig. 7)

Suleymaniye neighborhood was developed around the famous Suleymaniye Mosque of 16th century that acted as a religious center from past to nowadays. Furthermore, the neighborhood comprised of a lot of wooden structures of 19th century as important examples of Ottoman civil architecture (Fig. 8). Later, it turned into a neighborhood that housed mainly business, manufacturing, warehouse structures (Fig. 9), as well as residences (Fig. 10), and parking lots. Apart from the Suleymaniye Mosque, the site includes a lot of important monuments like Bozdogan Aqueduct of Roman time as well as traditional street patterns.

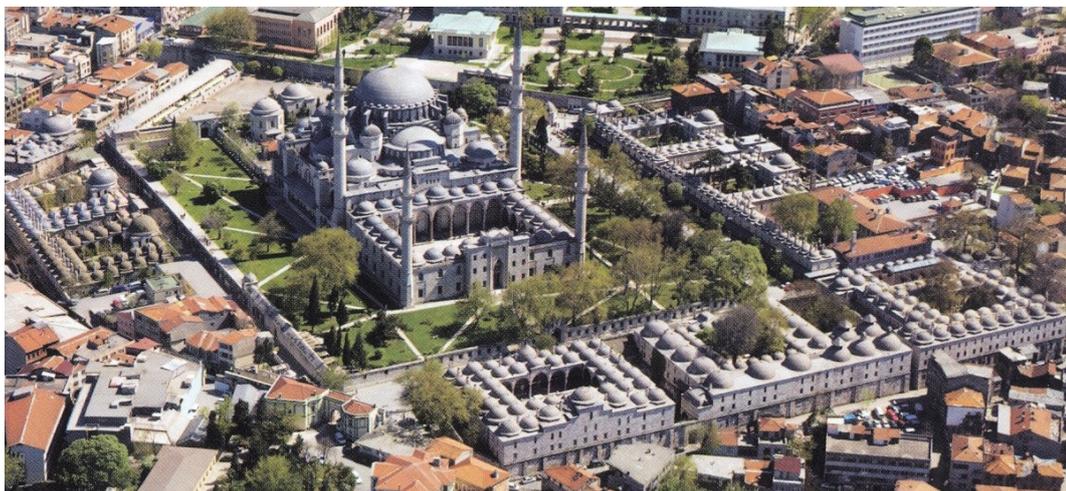


Fig. 7. Suleymaniye Mosque and its Associated Area



Fig. 8. Wooden Houses of Suleymaniye



Fig. 9. New View of the Neighborhood of Suleymaniye



Fig. 10. Restoration of a Wooden House in Suleymaniye

a) Problems whose sustainable solutions are sought

These can be listed as the inadequate conservation and decay of monuments; failure to protect the civil architectural structures which are in decay or in state of collapse; scientific and technical errors in conservation and restoration implementations, inability to achieve required quality with respect to materials and workmanship; widespread approach of demolishing and rebuilding listed structures; financial resources allocated for conservation not being used efficiently in the effective conservation of cultural properties in the site; some parts of the social complexes such as Suleymaniye and civil architectural buildings being used for inappropriate functions.³

b) Projects determined for sustainable preservation of the site

Five projects were determined, such as the project for conservation of the monuments (Long-term projects / 4years); project for conserving traditional civil architecture (Short-term & ongoing projects / 2 years); project for conserving traditional street pattern (Mid-term projects / 3 years); project for promotion of the site (Short-term & ongoing projects / 1 year); project to develop resources for the site (Mid-term & ongoing projects / 3 years + 1 year).⁴

3. *ibid*, p.193.

4. *ibid*, p.329.

3. Zeyrek Mosque and its associated area (Fig. 11)



Fig. 11. Zeyrek Mosque and Its Associated Area

Important buildings of the area can be listed as Pantocrator Church (Zeyrek Mosque), Gul Mosque and its associated area, dense areas of timber civil architectural buildings (Fig. 12), existence of many historical monuments such as madrasa, mosque and bath houses, dense archaeological remains in the area like Bozdogan Aqueduct mentioned above, which is important for the silhouette of the Historic Peninsula facing the Golden Horn.

a) Problems whose sustainable solutions are sought

The main problems of the neighborhood are the lack of an approach for sustainable social and economic conservation and improvement integrated with the conservation of cultural properties; poverty; lack of socio-cultural opportunities for uneducated-unqualified labor; women, youth and children; the inability to meet the quality in restoration projects of civil architectural buildings in terms of materials and skills; reconstruction of unregistered and damaged monuments and the danger of the traditional street pattern getting damaged.⁵

b) Projects determined for sustainable preservation of the site

Six projects were determined, such as the project for conservation of the monuments (Long-term projects / 3 years); project for conserving traditional civil architecture (Short-term & ongoing projects / 2 years); project for conserving traditional street pattern (Mid-term projects / 3 years); project for identification and conservation of archaeological assets; project for promotion of the site (Short-term & ongoing projects / 2 years-1 year); project to develop resources for the site (Mid-term & ongoing projects / 2 years).⁶

5. *ibid*, p.130.

6. *ibid*, p.344.



Fig. 12. Wooden Houses of Zeyrek

For Suleymaniye and Zeyrek World Heritage Sites, the strategy determined to achieve the objective is “promoting the Sites through communication tools at both national and international levels”. Four actions are developed in connection with the strategy, which are as follows: to ensure that an activity network is established which will provide national and international cooperation and sharing in order to develop cultural tourism; to establish tools such as informative notice boards, scale models, etc. for promoting the site; to prepare publications, maps and brochures promoting the sites, as well as arrange informative trips.⁷

4. City Land Walls (Fig. 13)

The present Land Walls dating back to 447, which were constructed by Emperor Theodosius II (408-450) for the defense of the city, limit the western part of the historic peninsula. As the historic peninsula was strategically very important, besides the western land walls, the shores of the Golden Horn and those of Marmara Sea had also sea walls connected with the land walls. The total length of the walls was 22 km. The land walls are 7.5 km long, while the sea walls on the Golden Horn were 5.5 km and those of the Marmara Sea were 9 km long. The sea walls lost their continuity towards the end of the 19th century, while the land walls still survive today, in spite of the several damages like earthquakes, lack of maintenance and repairs of inferior quality, etc. throughout the centuries.

7. *ibid*, p.202.



Fig. 13. City Land Walls of Istanbul

As it is mentioned above, the Land Walls of Istanbul World Heritage Site constitute the west boundary of the historic peninsula. They consist of three basic parts, such as the main wall structure; the outer walls which were lower than the first ones and the ditches. There are 96 dungeons of different forms like square, rectangle or round, and 11 gates. Eight gates are still in use. These defensive stone walls maintained largely intact even during most of the Ottoman period until the 19th century⁸ with numerous additions and modifications throughout the history, protecting and saving the city during different sieges.



Fig. 14. Reconstruction of Some Parts of the City Walls of Istanbul

8. W. Müller-Wiener, *Bildlexicon zur Topographie Istanbul*, Tübingen, 1977, pp.286-295.

a) Problems whose sustainable solutions are sought

These can be listed as not ensuring the expected level and quality in the conservation and restoration practices; widespread approach of reconstructing structures without any documents which are lost over time as cultural properties (Fig. 14); not giving sufficient importance to documenting, evaluating and protecting the archaeological assets in the site⁹ (Fig. 15); the existence of non-functional areas and structures, or areas and structures not in compliance with the identity of the site.¹⁰

b) Projects determined for sustainable preservation of the site

Three projects were determined, such as the project for the conservation and implementation of the site (Long-term projects / 2-3-4 years); project for the promotion of the site (Short-term ongoing projects / 1 year); project to develop resources for the site (Mid-term ongoing projects / 2 years.¹¹

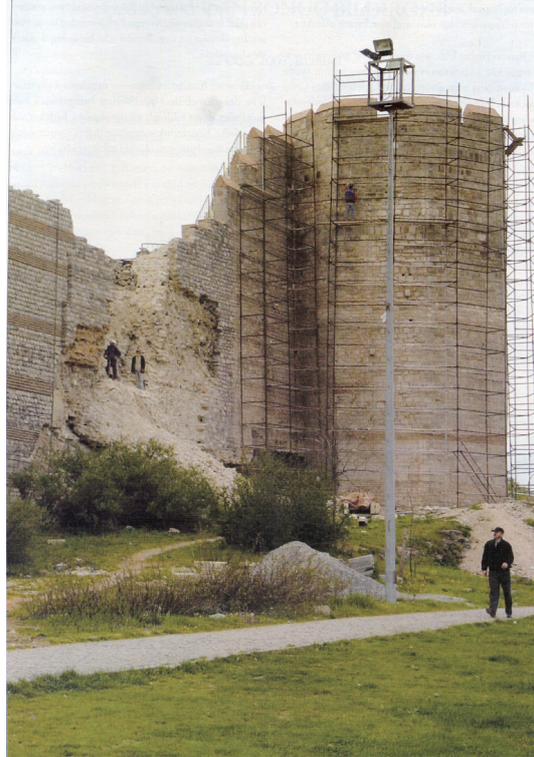


Fig. 15. An Exemplary Restoration of City Walls of Istanbul

The same strategy determined for Suleymaniye and Zeyrek, to promote the site through use of communication tools at national and international level, is also adopted for this site.

We hope that the sustainable preservation of these four World Heritage Sites of Istanbul will be successful by means of the systematic implementation of these decisions.

B. A Sustainable Exemplary Rehabilitation Project for the District of Balat

Balat, located on the shore of the Golden Horn (Fig. 16), is one of the “rehabilitation and revitalization areas” determined in the context of the law of 2005 mentioned above. It is an important historic district where Jews and Greeks lived for many centuries. The monuments and the urban texture of the area reflecting this long social togetherness were conspicuous (Fig. 17).

9. Few exemplary restorations are fortunately done at some parts of the walls. Thanks to Professors Metin and Zeynep Ahunbay from Istanbul Technical University for this attentive restoration.

10. Istanbul Historic Peninsula Management Plan, op. cit., p.205.

11. *ibid*, p.344.

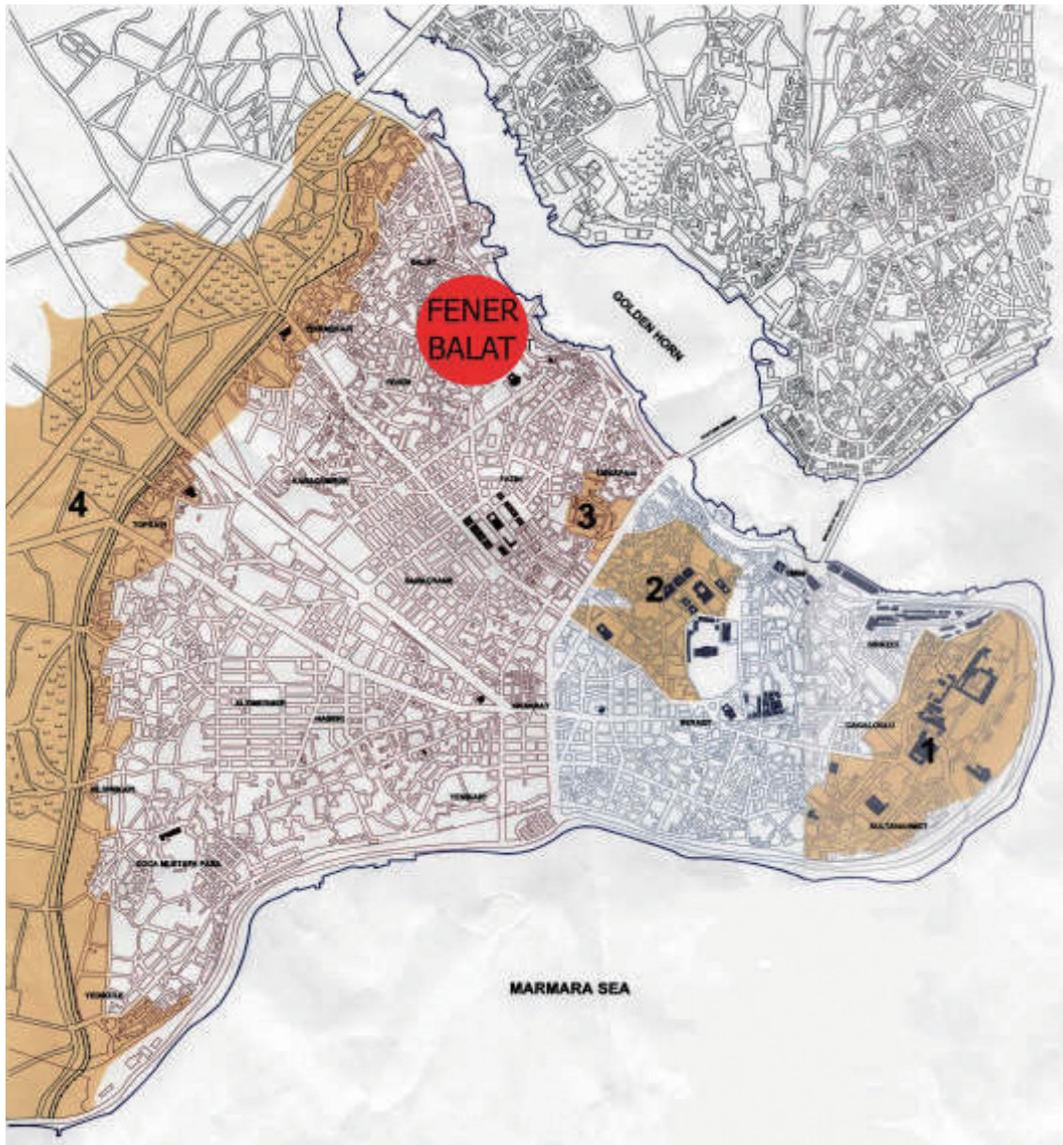


Fig. 16. Location of Balat in the Historic Peninsula of Istanbul

After the Habitat II Conference organized in Istanbul (1996), the first detailed project for the rehabilitation of Balat began in 1998. An international and national multidisciplinary group composed of architects, city planners, sociologists, economists, lawyers, etc. worked a year on the area and analyzed its characteristics in different ways.¹² These analyses and proposals related to the rehabilitation of the area ended by a report published the same year (Fig. 18).

12. See for a detailed publication of this work: *Réhabilitation des Quartiers de Balat et de Fener (péninsule historique d'Istanbul): diagnostic et propositions d'aménagement*, Municipalité de Fatih, Communauté Européenne, UNESCO Centre du Patrimoine Mondial, 1998.



Fig. 17. Row Houses of Balat

Between 2002-2008 this first work is followed by a detailed international exemplary rehabilitation project for Balat financed by the European Community. Its main goal was the preservation of the urban heritage, the maintenance of the middle-class inhabitants in place and so, to ensure the physical and social sustainability of the area. It was planned to be an exemplary project for the other historic sites of Istanbul. An area of 16 ha was determined for the implementation of this project (Fig. 19). Detailed physical and social inquiries were applied to the area. As the Jews and Greeks -the original inhabitants- abandoned the district due to different reasons, more than 50-60 years ago, newcomers from other regions of the country -especially from the North- were settled down in Balat. They were considered as the local people of the area for this project (Fig. 20).

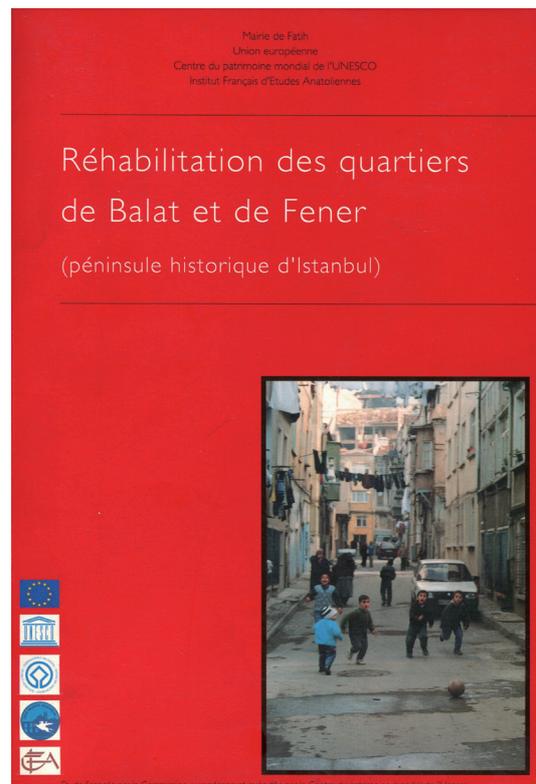


Fig. 18. Report on the Rehabilitation of Balat, 1998

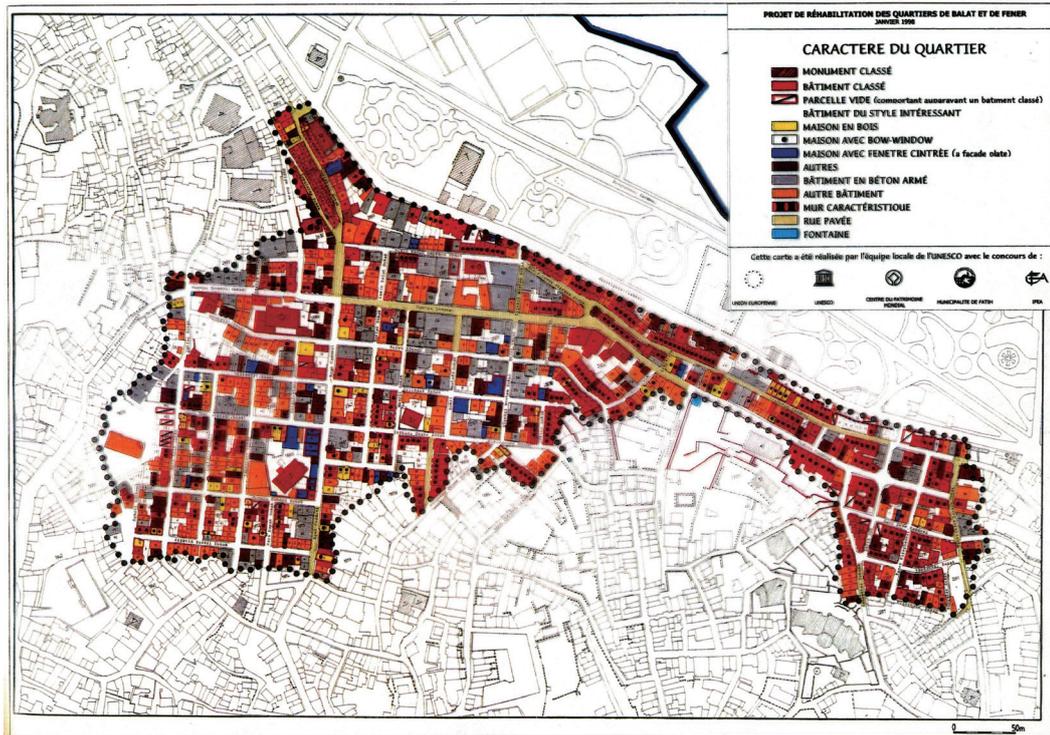


Fig. 19. European Community Project Working Area in Balat



Fig. 20. Local people of Balat, 1998

The number of buildings determined for restoration was 225 at the beginning but due to certain problems, 121 of them could be restored during 6 years (Fig. 21). The participation of the local inhabitants was provided by means of social meetings. The financial contribution to the restoration of their properties were obtained according to different types of agreements.

However, by means of the law of 2005 on “the Conservation of Historic Buildings by their Renovation and Revitalization” mentioned above and Balat being a “renovation area” since 2007 in this context, the decisions related to the European Community Project were neglected and especially it turned into a gentrification project. Therefore, currently, the sustainable program at the beginning is no more viable. New luxurious residences, office buildings, boutique hotels and underground parking places are planned in the area. For historic buildings in general, the main aim is the destruction of the original and its reconstruction. In the envisaged new projects, some façades are conserved with some selected elements like bay windows (Fig. 22), and new blocks of buildings are projected beside or behind them. As a result, few historic buildings will be kept like a “décor” among these new ones.



Fig. 21. Restoration in Balat, 2006

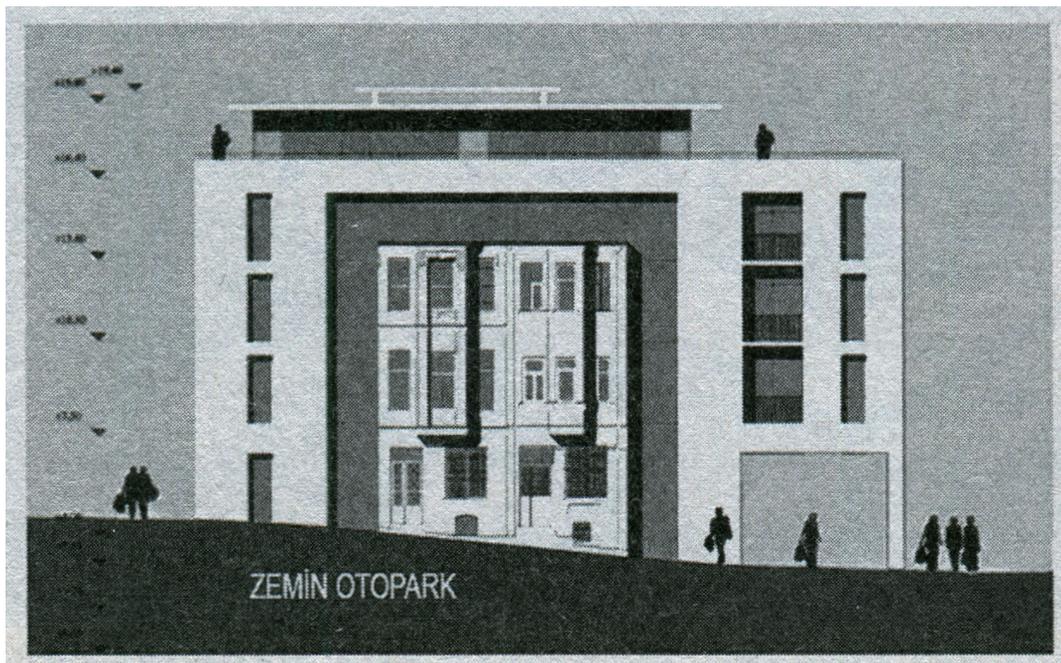


Fig. 22. Proposal for a New Building for the Renovation of Balat

So, the proposed new projects change the historic urban texture as well as the traditional view of historic Balat in an irreversible manner.¹³ In addition, as mentioned above, due to the

13. For a detailed article on Balat projects see: N.Akın, “Haliç’te Bir Rehabilitasyon Alanı: Balat” (A Rehabilitation Area in Golden Horn: Balat), *Neoliberal Kent Politikaları ve Fener-Balat-Ayvansaray* (ed.Z.Ahunbay, İ.Dinçer, Ç.Şahin), Istanbul, 2016, pp.17-42.

high prices of the renovated or newly constructed buildings, a new upper-class prefers to live there instead of the local inhabitants who had to leave the area. This way, the initial aim of the project, which was integrated and sustainable preservation, is completely lost. This kind of proposed projects are cancelled for now due to the big legal efforts of the local people. But this time, for accelerating the gentrification process, the façades of a lot of historic buildings are quickly restored, white washed and painted in different colors in order to be more attractive for the investors.

Spain, Urban Heritage: development and identity



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I have chosen to divide my intervention in three different but complementary aspects of the real and legal situation of planning processes today. I will begin with an overview on the World Heritage List of Spanish cities. Then I will present in a more detailed way three representative Spanish cities, Barcelona, Bilbao, and Valencia that have found a compromise between development and identity. And finally I will introduce two recent political European documents and a third one that comes from the European Council of Town Planners that have in their background the economic crisis, the reality of increasing migration, the climate change and the differences among the European regions, trying to propose some guidelines for action.

Overview on W.H.L. Spanish cities

Spain is one of the European countries who has more cities in the World Heritage List. We can find 13 in Italy, 11 in Spain, 9 in France and 7 in Germany. This election has been made taken into account only the strict criteria of what we can understand as a historic city, and not just those examples of urban ensembles or group of monuments.

First at all, I will make a presentation of several cities that are paradigmatic examples of urban conservation and of the development problems that affect most of the historic centers of the Spanish cities. These problems are stronger in those cities included on the World Heritage List by the inherent conflict between conservation and development. That development comprises urban operations sometimes difficult to respect the strict criteria that must be applied in order to safeguard architectural, urban, cultural, and historical values that led to these cities be included in the World Heritage List.

In 1991, as president of the Spanish National Committee of ICOMOS, I drafted the final text of a paper, which was presented at the International Symposium of World Heritage Cities held in Quebec, the first day of July of that year. That Quebec symposium, resulted in a declaratory document on the protection of historic urban areas and the establishment of a network of World Heritage cities.

The Spanish cities who participated in the above meeting were those that constituted in 1991 the largest set of declared among all signatories to the Convention on World Heritage cities. Avila, Segovia and Santiago were registered in 1985, Caceres and Toledo in 1986 and Salamanca in 1988.

Later in 1996 was registered Cuenca, in 1998 Alcala in 1999 La Laguna and finally in 2003 Ubeda and Baeza. I present in this Symposium an Overview on W.H.L. Spanish cities trying to show all of you the main features of these cities.

Ávila (1985)

The city of Ávila is known and appreciated worldwide for the beauty of its walls enclosing a harmonious historical set. In its inclusion in the World Heritage List, it was expressly recognized its completely intact city walls that are considered one of the best example of a fortified city. That's the reason why the areas out of the perimeter wall should be carefully treated. It has always been stressed the importance of the visual relationships both from the city to its environment and from this to the walled perimeter.



Fig. 1. Avila, Aerial view

Segovia (1985)

Segovia has a cultural recognition in the world for its Roman aqueduct one of the greatest works of Roman engineering and it is in very good condition. However, the historical city of Segovia was also included in the list, due to the presence of a great number of exceptional monuments both religious and military. In addition, the city is the result of the coexistence of different cultures in the medieval city, until the triumph of the manufacturing industry in the sixteenth century.



Fig. 2. Segovia, Roman Aqueduct

Santiago de Compostela (1985)

The historic city of Santiago is one of the most beautiful urban ensembles of Spain. It is universally known as the end point of the Camino de Santiago, first cultural itinerary included in the World Heritage List, an itinerary with a marked spiritual character. It is a city like others already described, where several styles from Romanesque to early twentieth century coexist in harmony. It fits perfectly into the surrounding landscape and the access roads get along the paths, through the valleys of the rivers that surround it.



Fig. 3. Santiago de Compostela, Old city and cathedral

Caceres (1986)

This walled city was also included in the World Heritage List due to the three civilizations that shaped its character; Roman, Arab whose trace remains in its narrow streets and the small courtyards of civil buildings, and Christian who left a strong imprint because it houses convents, churches and noble palaces of great size.



Fig. 4. Cáceres, Old town

Toledo (1986)

Toledo was one of the first Spanish cities included in the World Heritage List in 1986, precisely the year when in that city a CIVVIH meeting concluded the Charter for the Protection of Historic Cities, a document that the following year was ratified at the General Assembly of ICOMOS held in Washington.



Fig. 5. Toledo, Aerial view

Perhaps more than in other Spanish cities, Toledo is different in both urban and architectural elements that are the result of the active and interactive presence very well identified of different cultures such as the Visigoth, Muslim, Jewish and Christian. That makes the city an extraordinary ensemble, combined with its exceptional location, surrounded by the Tajo river in much of its perimeter, located on a hill, with a very pronounced topography profile, with access to it by bridges and gates, beautifully completed by a meadow where the first stable populations settled.

Salamanca (1988)

The city of Salamanca, like many other cities, was first a Roman settlement and later a Visigoth one, was occupied by the Arab invasion. It regained later in the twelfth century an acquired importance in the Renaissance. It is a city that has perfectly combined its medieval urban structure, its image abroad, with the Roman Bridge, and the great monuments covering a variety of styles, from Romanesque to Baroque with the great contribution of genuinely Spanish Plateresque. The Plaza Mayor, a jewel of Baroque architecture and urbanism is a universal reference value and the badge of the city, despite the wonderful artistic quality of many of other of its monuments.



Fig. 6. Salamanca, Roman bridge and cathedral

Cuenca (1996)

It is a historic city based on its scenic values as a fortified medieval town. In fact, the image of Cuenca lies in its “hanging houses “over the Huécar River. Rather than monuments, some of them unique as the cathedral is the urban set, mainly the urban fabric and its outline, what is recognized as an exceptional perfectly integrated city into its surrounding landscape.



Fig. 7. Cuenca, Aerial view

Alcala de Henares (1998)

Long history since Roman times, this city is a model of urban planning with the intention of structuring the various areas of university life based on religious institutions and university colleges. It was inspiring for many other universities in Europe and especially in America, both for its philosophy and its system.



Fig. 8. Alcalá de Henares, Old main street

San Cristóbal de La Laguna (1999)

Situated on the island of Tenerife the city of La Laguna founded a few years after the conquest of Granada by the Catholic Monarchs , was an example of a city designed according to the new era that looked to America, without the constraints of the cities founded or reoccupied on the peninsula over the centuries of the Reconquista . It was an exemplary model for other foundations in America from the point of view of planning and philosophy.



Fig. 9. San Cristobal de La Laguna, General view

Úbeda y Baeza (2003)

These two small cities very close to each other, are located in the southern Spain. Their origin dates back to the Arab domination in the 9th century and were reconquered in the 13th century. When the cities were subject to a Renaissance renovation, an important development took place. The Renaissance planning based in the humanistic ideas coming from Italy, and readapted to the Spanish particularity, was made under the civil power in one of the cities and under the religious power in the other one.



Fig. 10. Úbeda, Renaissance square

The cities I have presented above and in particular their historic center, were declared “Historic Urban Ensembles” according to the Spanish law for heritage. They have a characteristic in common: their urban structure, their historical and cultural specificity and their architectural configuration show a significant degree of heterogeneity. However, two large groups can be set: Cáceres, Ávila and Toledo are walled cities with little chance of expanding their historical sites. However, there are extensions of the city out of the walls that have respected them.

Segovia, Salamanca, Alcalá, and Santiago de Compostela with a different urban development have problems of disconnection between historic centers and the most recent expansions. Finally, La Laguna, Cuenca, Úbeda and Baeza are small cities without big problems in their development.

We can summarize the situation and problems of Spanish World Heritage cities classing them in several key areas:

- a) since the eighties, the conservation policy was supported and framed in specific protection plans well integrated into the General Plans for the whole city.
- b) practical application was based on the philosophy of integrated conservation defined in the European Charter for Heritage- Amsterdam 1975- and reaffirmed in the Convention of Granada ten years later. Especially through practical protection measures, rehabilitation and functional recovery.
- c) a positive assessment of urban culture took care in particular in the historic centers, where citizens increasingly claimed their worthy right to demand that protection criteria should be applied.
- d) new architecture inside the protected perimeter is having great difficulties to be accepted.
- e) the sustainability criteria for the historic city is submitted to rehabilitation processes giving the opportunity to reuse ancient buildings for new functions.
- f) all the historic cities are undertaking great efforts to preserve and reinforce their identity trying to make more explicit their particular values.
- g) there is an increasingly importance given to the relationship between the city and its surroundings, the architecture and the public spaces; the built areas and the green areas, the conservation of the landscape and the skyline.

We are witnessing a revival of urban culture that values more than in past decades the elements, tangible or intangible, that identify the cultural, artistic and historical discourse of the city. What citizens want is specific solutions to heritage conservation, urban revitalization, the development of the city and to respect and integration with its surrounding territory solutions.

The historic cities have to make an even greater effort so far to address new challenges in relation to sustainability, landscape integration, the balance of the territory, definitively, intelligent and possible solutions to this duality: development and urban conservation.

Overview on three Spanish large cities

The main objective of this part of my presentation is to show and discuss the planning process in some of the large cities of Spain, and the procedure followed in order to emphasize the historic, cultural and architectonic lay out. This process is going on in some of the most dynamic cities of my country. I have chosen three of them: Barcelona, Bilbao and Valencia.

The whole process is being developed through two opposed actions. The planning process cares about the conservation of the Historical Centers, and the revitalization of abandoned and outdated areas through highlight architectural structures. In the first action, the conservation plan includes the transformation of old architectonic structures giving to the ancient buildings the possibility to contain new functions without altering their substantial shape. In the second one these actions are acting as motor change of the skyline, building green areas and spaces for leisure, and incorporating to the city high quality urban areas.

When the democracy arrived in Spain (1975), all the historic regions had a new autonomic status that transformed the centralized political system in a decentralized one. In the capital city of each of the 17 Autonomic Region, a lot of palaces and historic buildings were renewed to host regional ministries and other administrative buildings giving them new functions. At the same time, the cultural and economic activity increased, and new universities, museums, libraries, etc. were inserted in old rehabilitated buildings.

This decentralization gave to all Autonomic Regions the responsibility in the field of urbanism and heritage control, by creating their own laws, and procedures to implement the transformation of their territory. The National Government of Spain has conserved the control of the high infrastructures, and the laws related with heritage and economic sustainability made by the different ministries that constitute the frame for the regional laws.

In June 20013, a law for Regeneration, Rehabilitation and Urban Renovation has been approved by the National Government. The purpose of this Act is to enhance the rehabilitation and regeneration and urban renewal, removing obstacles and creating appropriate mechanisms. It is therefore not only a law related to the historical centers, where the need for rehabilitation has been required in recent years, but affects the entire consolidated soil, and especially the first urban crowns, whose quality and obsolescence derived from a very critical construction time in the postwar era, and later at the time of the first Spanish speculative economic development.

In fact only in some cases the first urban crowns created a model of development of a certain size, quality, and insertion in the city that can be considered not as undifferentiated break, but as a valid proposition in time. We could cite among them the first Spanish widenings derived from the model "Cerde" in Barcelona.

At the present time the cities need not an extension but a regeneration planning, based on sustainability criteria where the planning processes are bounded and limited by the economic urban crisis. The priorities should be based on the capacity of both public and private investment and are always focused on optimizing resources. Some proposals of this type should be addressed through sectoral issues such as: habitat, mobility and accessibility, regeneration of services and facilities, renewal of brown areas, etc.

The case of Barcelona

Barcelona is the second city of Spain, capital of the Catalanian Region, and head of a large agglomeration that in fact constitutes one of the most populated European metropolis, more than five million inhabitants. Today, Barcelona is recognized as a global city for its cultural, financial, commercial, and touristic importance. It has one of the largest ports in the Mediterranean and it is also an important communications point between Spain and France, due to motorway connections and high-speed rail.

As many of the Spanish cities, Barcelona could tear down its walls mid-19th century, and annexed at the end of the century six neighboring municipalities, which allowed it to grow. A plan for urban and industrial development led by the innovative plan of the Eixample of Ildelfonso Cerdà, who charted the streets in grid. This plan acted as model for other Spanish cities like Valencia.

The high quality of the urban development and design of new areas in recent years, and the commitment to improve design and innovation, as well as linking urban planning with ecological values and the real concept of sustainability, have led Barcelona to become one of the leading European cities in the urban field. The urban planning model of Barcelona is supported basically on the Grill Plan, which has served as a guide for the new developments, resulting in a sort of continuity for the city, and also serving other cities to follow the way opened by Cerdà at the end of the 19th century and updated by the Catalan town planners.

The town planning history of Barcelona shows many projects that are indicators of the continued concern about the city and its development. One of the most famous was the Macià Plan (1932-1935), designed by the rationalist group of architects named Gatepac conducted by the architect Josep Lluís Sert who had strong relationship with Le Corbusier. This plan like the Voisin Plan for Paris tried to transform Barcelona in a functional layout with a new geometric order. A new seafront defined by Cartesian skyscrapers, was designed. The plan was completed by improving facilities and services, the promotion of public housing and news parks. But this plan wasn't implemented.

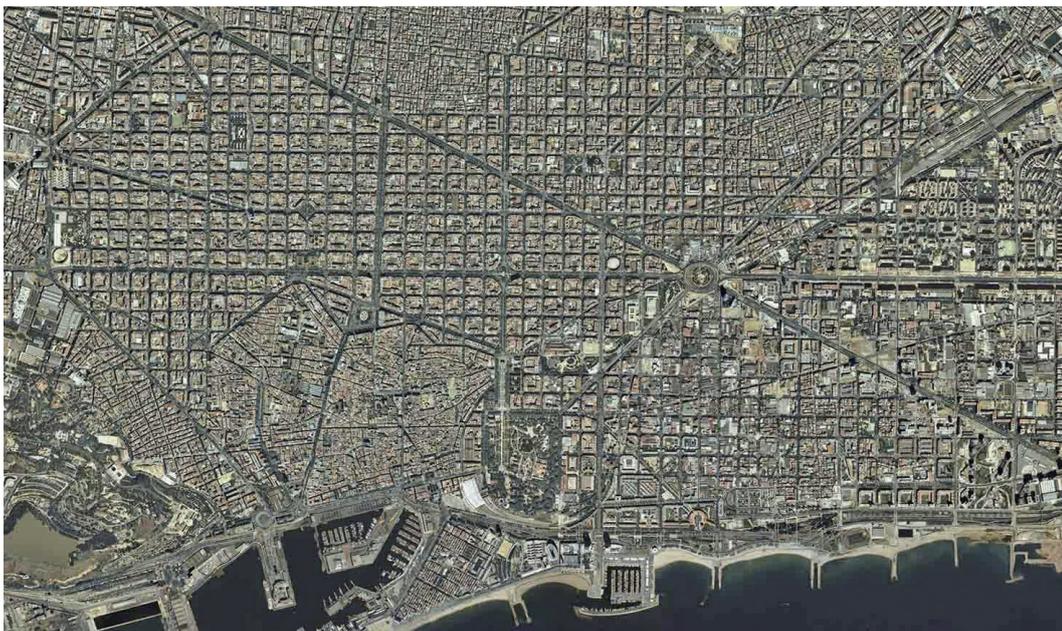


Fig. 11. Barcelona, Aerial view (Grill plan)

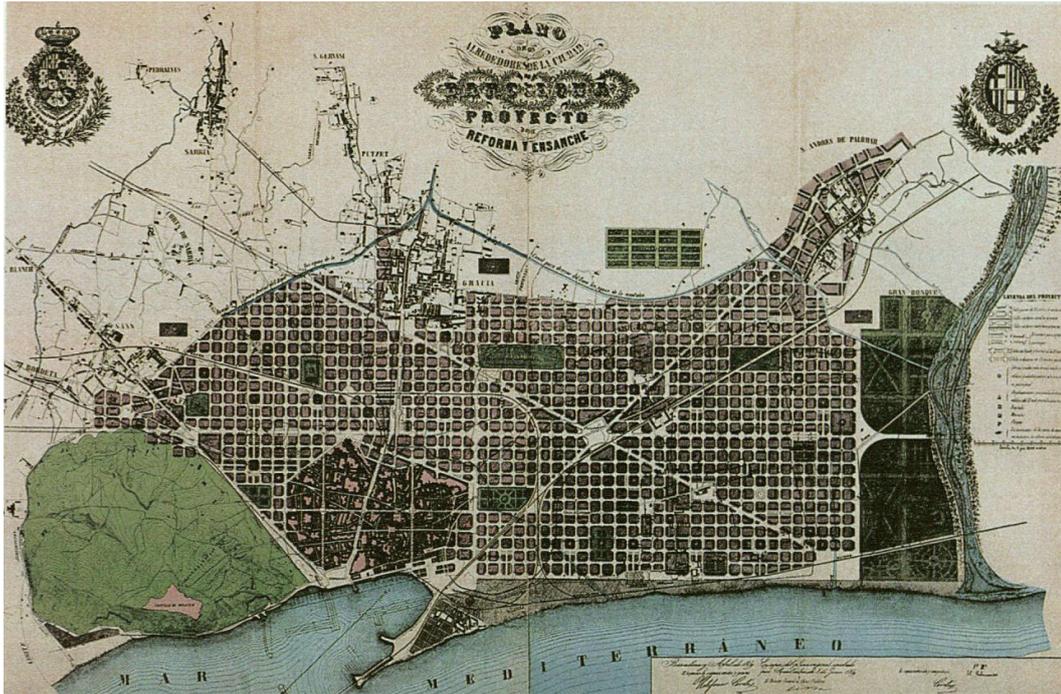


Fig. 12. Barcelona, Plan Cerdà

Barcelona took profit of two great special events. The first one was the Olympic Games in 1992. The city transformed the system of urban highways building a functional ring with two main avenues one near the sea and the other one on the base of the mountains that surround the city.

Some aspects of the Macià Plan were included in the city planning process for the preparation of the city for the Olympic Games, especially as regards to the recovery of the waterfront as a space for leisure, with the transformation of the ancient docks of the harbor. Other important urban actions were the implementation of some Olympics sport places in the hill of Montjuic, or the creation of the Olympic Village in the northern part of the city on the seashore.



Fig. 13. Barcelona, Olympic sport places



Fig. 14. Barcelona, Ancient docks

The second event was the celebration on 2004 of the Universal Forum of Cultures. An ambitious cultural project which allowed new urban changes in the north end of the city: this area was occupied by old disused factories, and it was regenerated creating a new neighborhood and with the rehabilitation of the old industries in a new technological quarter including new parks and spaces for leisure. These transformation and urban renovation was made according to the Cerda Plan prolonging the axis of the Diagonal Avenue to the sea.



Fig. 15. Barcelona, Universal Cultures Forum

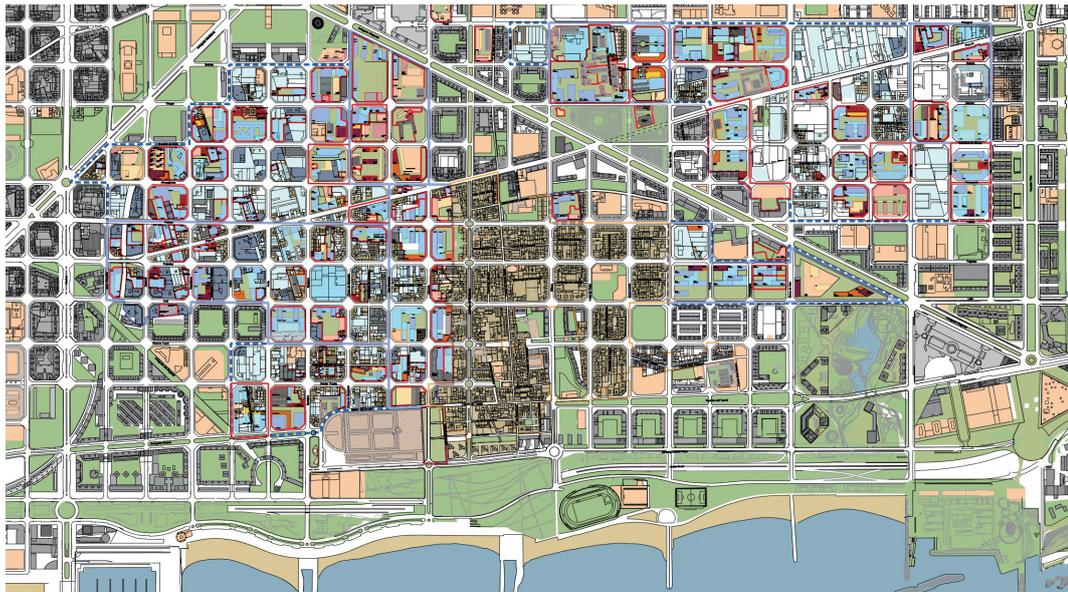


Fig. 16. Barcelona, Technological Quarter

Complementary to this process Barcelona has put in high value its historic center, with the renovation of the quartier El Raval opening spaces and creating the Museum of Modern Art, with its characteristic and particular Eixample, and its monuments like the Gaudi Buildings some of them included in the WHL:



Fig. 17. Barcelona, Museum of modern art



Fig. 18. Barcelona, Sagrada Familia Church



Fig. 19. Barcelona, Batlló House

The case of Bilbao

Bilbao is a particular case because it is not the capital of the Basque Autonomous Region but it is the most populated city, with 350,000 inhabitants and the head of the metropolitan area of Bilbao, a conurbation of more than 900,000 extending along the estuary of Bilbao or Nervion and surrounded by two mountain ranges.

Like other cities of Spain, Bilbao was a medieval city, very compact, and in the middle of the nineteenth century, an extension of the city was made according to the model of the grill.

The historic center of Bilbao was declared in 1972 as Historic-artistic ensemble including the medieval settlement, and some suburbs. With the autonomic legislation, it was declared a Good of Cultural Interest with the category of Monumental Ensemble.



Fig. 20. Bilbao, Historic Centre



Fig. 21. Bilbao, Aerial View

The Bilbao area experienced, in the nineteenth century and early twentieth century, a strong industrialization that transformed the city and the region into a very industrialized region, with all kind of problems. The air pollution, the fog, the contamination of the river etc. made the city unhealthy.

When the industrial model of development was ended, the city took the decision to change that obsolete model for a city specialized in the sector services. The municipality, the regional government, the economic and social forces decided to create focal points like the Guggenheim Museum, renew the infrastructures: metro, tramway, new airport terminal, bridges over a cleaned river. Famous international architects always made libraries, museums and other service buildings, giving to Bilbao an extraordinary character.



Fig. 22. Bilbao, Guggenheim Museum



Fig. 23. Bilbao, River and Calatrava bridge



Fig. 24. Bilbao, Pelli tower

This kind of successful result has given to that action the name of “Bilbao effect”. But this experience can’t be easily exported because the particular success is not based only in the construction of the Guggenheim Museum, but it has taken profit from other particularities and opportunities like all the effort of urban transformation through the project Bilbao Ria 2000, and also by improving a marketing strategy for the city. This strategy relies not only in the Guggenheim effect but also in the reinforcing of the cultural, artistic and historic values of the city and particularly in the conservation plan of the historic center, and in new green areas, pedestrian paths that have led to a change in the mobility system etc.

Today it is a thriving city, which is in a process of aesthetic, social and economic revitalization represented by the symbolic Guggenheim Museum Bilbao.

The case of Valencia

The city of Valencia is part of the Functional Area of Valencia for the Territorial Strategy of the Valencian Community. The functional area of Valencia comprises 90 municipalities with a population of 1,781,772 inhabitants (35% of total regional) and an area of 3764.7 km² (16.2% of the regional total), representing a population density of 473 inhabitants per square kilometer, more than twice the average regional.

The metropolitan area of Valencia and its head, the city of Valencia, has got significant territorial assets to be one of the most dynamic in the European Union, at a time in which the retention and attraction of talent and creative professionals has become a benchmark of global competitiveness.

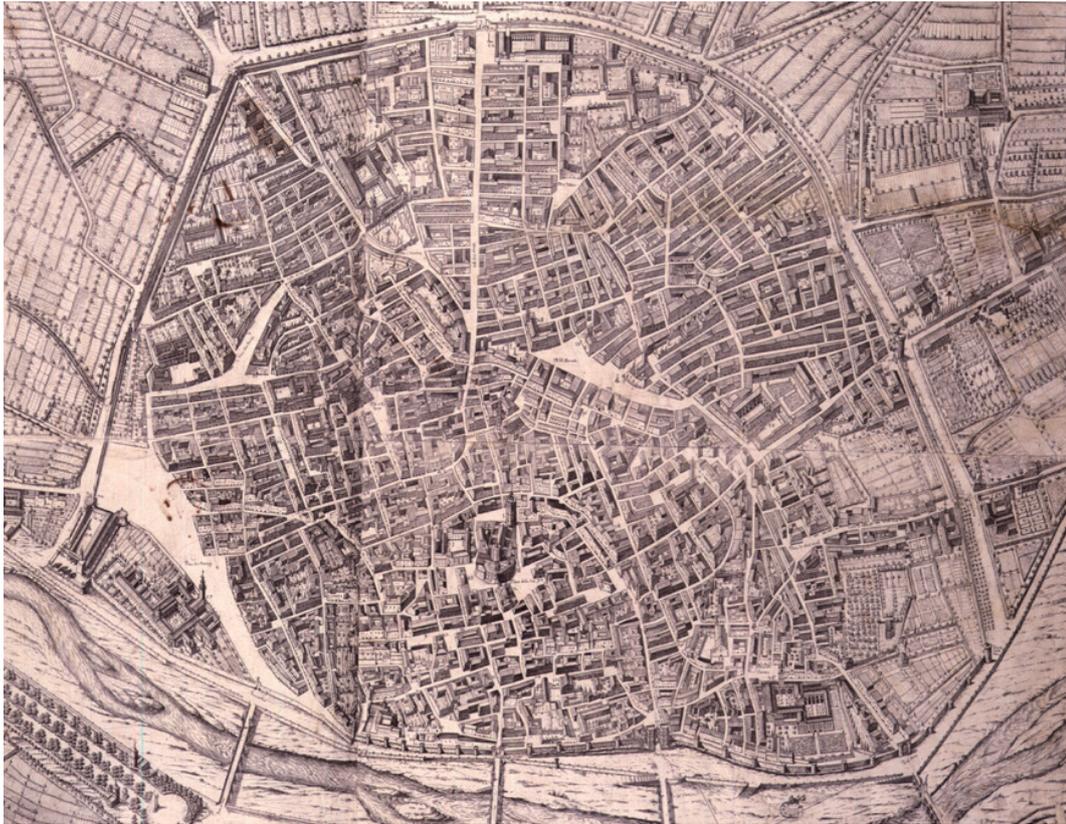


Fig. 25. Valencia, Tosca Plan

Valencia has been recently known for its new spectacular architecture containing important works of Calatrava, famous Valencian architect. Also for the transformation of the old river in a linear park along the historic city reaching the seashore. Besides there is also a historic center plenty of superb monuments coming from the Renaissance age to the modernist period.

In 1976, the Ministry of Culture declared the Valencia Historic Center as Urban Historic Ensemble. This territory is divided into 5 urban districts or neighborhoods. Very quickly, each of them had a protection plan in order to control the conservation and development of those delicate urban tissues.

The Valencia Master Plan approved in 1988 ratified those protection plans making some changes in order to facilitate the integration of new architectures and opening public spaces in an extremely densified area. Recently it has been launched a concourse with the purpose to unify the diverse policies of each plan and to give all districts a common and reasoned criteria for the classification of the buildings in the different protection levels.

To emphasize the cultural values, the regional government of the Autonomous Community of Valencia, implemented a plan to restore the religious heritage very damaged in the civil war.



Fig. 26. Valencia, City centre aerial view



Fig. 27. Valencia, Grill plan



Fig. 28. Valencia, Old river garden



Fig. 29. Valencia, Arts and Sciences Complex



Fig. 30. Valencia, Calatrava Work

As a model of transformation of the civic activity and implementation of new patterns of urban policy, we can present as a symbolic example; the “Central Market and Saint John church” which surround the monument of civil architecture “Silk Exchange” magnificent gothic example included in the World Heritage List, in 1996. A new management plan for these monuments and their surroundings has been prepared, and it is now in process, affecting tourism, traffic, commercial activities, renovation of the urban lay out etc. In a very old building recently restored where the silk guild was and is still located, it has been created the silk museum related with the “Silk Exchange” monument. All these processes show the background of the rehabilitation policy, trying to find and protect the cultural values of our urban heritage.



Fig. 31. Valencia, Civil gothic monument_Silk Exchange Market



Fig. 32. Valencia, City centre square



Fig. 33. Valencia, Colon market

At this moment, the municipality is drawing a new Master Plan for the city.

The main features are:

- To promote economic growth, encouraging productivity and efficiency of economic sectors.

- To raise the level of social welfare and opportunities for citizens, improving mobility and communication.
- To strengthen and add value to the historic centre of the city.
- Integrate tourism flows in the urban city structure
- Promoting the rational use of resources, enabling sustainable development of the territory.
- Provide Valencia with an infrastructure at the level of the most advanced regions of the European Union.
- Adopt and implement a new planning concept, where the environmental and landscape criteria are predominant.
- Suture the waterfront and communicate with the central city.
- Strengthen the municipal territory south of the new river channel.
- Direct creation of public areas and urban infrastructure and services.
- Implementation of actions in urban land, regulating the conditions to make possible its programming and economic viability

Institutions and organizations like the Crafts Center of the Valencian Community, or the Commercial Association of the Historic Centre, regularly conduct studies evaluating their sectors, and propose special plans for revitalization and for improving their competitiveness, training and monitoring.

These plans and proposals should be coordinated with each other, and especially with municipal plans and strategies contained in the Master Plan.

It is very important to develop new tourism products that link resources of the territory, by routes or high differentiation thematic products: the City of Arts and Science, Oceanographic, Bioparc, Valencia landscape, in particular the Albufera, Fallas fest, cultural tourism, agricultural parks and urban beaches, etc. In addition, to add value to the city centre, it should be created tourist routes linking the different values of the historic centre: architectural and historical heritage, crafts and quality trade, cultural and artistic offer, artisan gastronomy, etc.



Fig. 34. Valencia, Modernist Architecture_ Ferrer House

It is therefore essential to reconcile the promotion of innovation in traditional sectors, with a commitment to future clusters of greatest potential such as logistics, chemical industry, culture, health and renewable energy, etc.

Valencia must seize the opportunities offered by, among other strengths and opportunities, its advantageous environmental and cultural position, quality of life, its leadership in logistics and transportation, its leading universities, tolerance of its people and its adaptation to modernity. But there are also aspects that Valencia has to improve which include increasing the innovative component of the production system, the size of the financial sector, or the complexity of its economic structure.

Overview on European Documents

I want to finish this presentation with three citations that I consider to be actually the frame of our professional actions in the European territories but that can be also offered to the consideration of anyone working in the field of conservation and development of the cities. I have not chosen the documents that all of us have in mind, related to the conservation, especially the last one “Valleta Principles,” a CIVVIH document that is well known by those among us who have been working on it.

These documents are;

- 1) The European Spatial Development Perspective
- 2) Europe 2020: reinforcing priorities in the growth of economy and as a consequence in the growth and sustainability of the cities
- 3) The European Charter of Participatory Democracy in Spatial Planning Processes

1) **“The European Spatial Development Perspective”** is a document published in 1999 as the culmination of a long process of discussion about the EU territory which has begun in the period 1989-1993. The aspects of quality, efficiency and identity define and create what can be called Territorial Cohesion.

I would take some ideas coming from the different seminars that the European Council of Town Planners (ECTP) has held to analyze the implementation of the Territorial Cohesion.

For the ECTP Territorial Cohesion is “The Reinforcing Power of a Territory’s Spatial Qualities and Synergies”.

Although some tend to define Territorial Cohesion as territorial aspects of social and economic cohesion, the environment is determined by physical infrastructure, functional systems, cultural and historic characteristics. Besides the landscape and nature, provide distinct spatial qualities that influence quality of life, use of resources, accessibility and opportunities for economic growth, economic specialization and innovation in a region.

Roberto Camagni identified three components of Territorial Cohesion:

- Territorial Quality: for economic innovation, natural values and quality of life
- Territorial Efficiency: for economic growth, minimal use of (land) resources and accessibility
- Territorial Identity: for economic specialization, landscape, culture, historic assets.

In this field of Identity, we must be aware not to destroy the local identity through spatial processes, which would lead to economic decline and desertification, to the gentrification methods, the destruction or not enough protection of the heritage, and the lack of care of the natural landscape permitting expansive settlements.

2) Now we are going to focus in the document “**Europe 2020**”.

This document puts forward three mutually reinforcing priorities:

- Smart growth: developing an economy based on knowledge and innovation.
- Sustainable growth: promoting a more resource efficient, greener and more competitive economy.
- Inclusive growth: fostering a high-employment economy delivering social and territorial cohesion.

This essential document is the concretion of the European Spatial Development Perspective, and all these priorities can be translated to the actions for the development of the cities. In fact all the spatial process are involved in the application of the territorial cohesion.

3) The third one is a document adopted by the ECTP that shows how delicate and challenging is all planning process.

The European Charter of Participatory Democracy in Spatial Planning Processes was approved at the ECTP-CEU General Assembly, Dublin, October 17th 2015.

This primary vocation of this text is to invite all the actors of the planning processes – including politicians and citizens – to share the values stated in this call for action.

Keeping in mind that:

- All political decisions have direct or indirect impact on spatial planning
- Every planning action is basically a cultural action.
- Every Planning action has an impact on quality of life.
- Spatial planning is relevant to insure access to essential services and exercise of rights.

More than ever, in a changing world and even in the heart of Europe, we have to be aware of the need of a stronger local Democracy because the lack of it could create strong sentiments of frustration. It is crucial for the future of our European societies based on freedom, human rights and respect for cultural diversity, to make sure that planning processes are fair and respectful of the diversity of opinions and needs, and at the same time are feasible and realistic.

Many years ago, I was very implicated in the ECTP structure and decisions. Having deeply integrated the wide point of view of CIVVIH in the field of urban conservation, and considering the validity of these three documents which amplify the horizon, I would underline, that it would be compulsory for the agents involved in decisions and actions on the conservation of historic cities, to have more insight, lucidity and engagement when it regards the historic centers, because there is a plus of history, sensibility and memories in all of them.

Post-Trauma Urban Heritage Reconstruction and Recovery: The Challenge of Sustainability The case of War Torn Historic Towns in the Middle East



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Paper

Any project concerning the future of a historical town, district or village should aim at ensuring its social, economic, environmental and cultural development. Urban sites damaged by war are no exception. The present paper aims at presenting summarily a set of urban historic sites in the Middle East in war torn countries, as in Syria mainly, but also elsewhere in Yemen, Turkey and Lebanon. A diversity of situations, problems and experiences will emerge. This comparison may begin to lead us identify challenges to urban reconstruction and recovery in the Middle East and particularly some specific ones related to sustainability.

Case Studies

Aleppo

In Syria, Aleppo has been the most populous city in the country and its World Heritage old city, listed in 1986, enjoyed an outstanding character with its high rise citadel, all its historic monuments, its traditional residential areas and its busy souks. Thanks to German cooperation, a successful and exemplary rehabilitation had been put in place since the 1990s. A system of individual loans was very successful within a general rehabilitation strategy.

The WH old city of 364 ha unfortunately remained a front line between the government and the rebels from July 2012 to December 2016. It has suffered terribly from past fighting. Pending more accurate assessments, early estimates from the DGAM are that it is 30% totally destroyed and damaged and 40% with no damage. The reconstruction of a large historic city like Aleppo is probably the biggest challenge of this nature since the end of World War II for the heritage community.

A concerted and adequate comprehensive strategy should be rapidly developed to rehabilitate and revive it. Some German institutions have kept precious archives and records. The announced intervention of the Aga Khan Foundation would concern the central and most iconic

part, representing about 20% of the old city, from Bab Antakia to the citadel and its surroundings, including the Umayyad mosque and the souks. Residents and shopkeepers are beginning to return, as some of them never went far, and just remained on the other side of the line. The municipality already calls on the local committees to coordinate with the Directorate General of Antiquities and Museums (DGAM). Local professionals are eager to rebuild the city, funds from abroad are being signalled, but unfortunately, the DGAM suffers from a shortage of staff locally. Its website has published a large-scale up-to date collection of views of present destructions. The WH site has no buffer zone yet to check some eventual interventions. A much more consistent, but older, presentation of Aleppo ancient city was provided at Syros CIVVIH Symposium in September 2015.



Fig. 1. Aleppo, Umayyad mosque in April 2015 @DGAM

Maaloula

Maaloula is a picturesque colourful village north of Damascus, present on the World Heritage Tentative List since 1999. Many of its 5.000 inhabitants population spoke Aramaic, the language of Christ. Islamist rebels invaded the village in 2012. They were not dislodged until 2013. Religious buildings and houses have suffered from intentional destruction and fighting.

Streets and pedestrian passages were cleared from accumulated rubble by the UNDP in coordination with the DGAM. An assessment of built properties was carried out by the DGAM and the Baroudi (formerly Chaillot) restoration course of the University of Damascus. The evaluation took into consideration three scales: demolished, damaged and good condition and was indicated on a general map. Traditional building materials to be used were identified. A monastery dome was quickly restored and pilot operations were carried out on demolished or simply damaged houses in order to extrapolate the costs of construction to the whole village. Inhabitants would receive a 30-40% compensation from the Governorate and works would be undertaken under the supervision of the DGAM. However, most of the Christian population fled to Damascus and still seems to fear a return of jihadists.

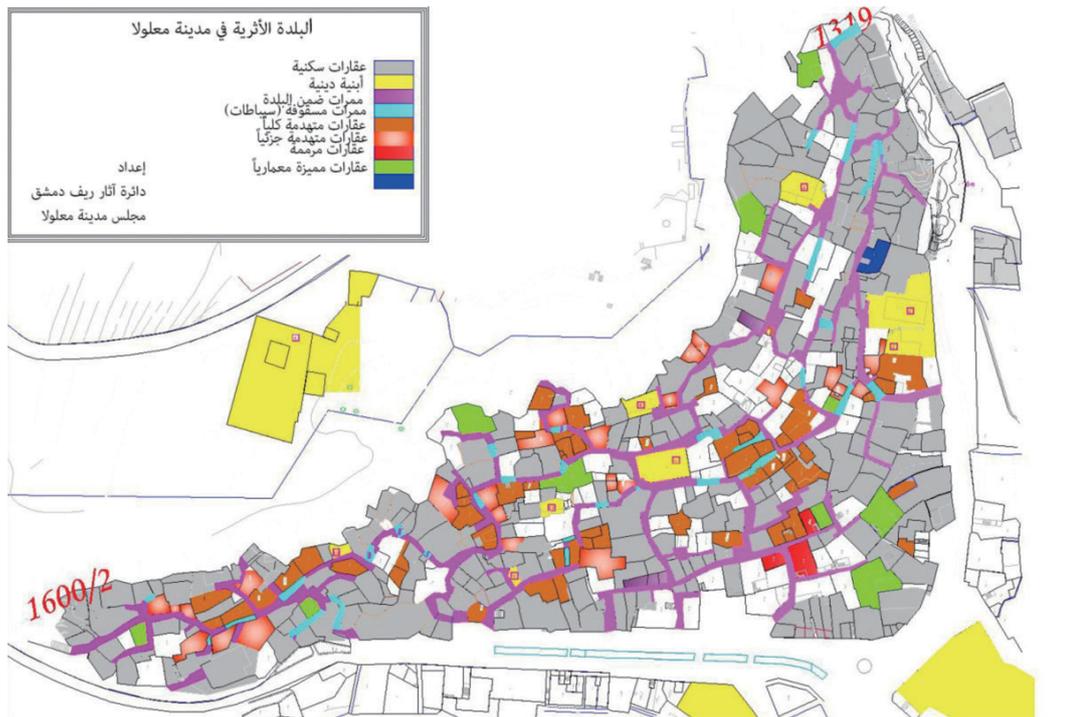


Fig. 2. Maaloula, Map of property damage @DGAM



Fig. 3. Maaloula, UNDP Preliminary works @UNDP



Fig. 4. Maaloula, Restored house form inside @DGAM



Fig. 5. Maaloula, Restored house from outside @DGAM

Homs

Homs, a large city in central Syria, experienced significant fighting and destruction between 2012 and 2014. Even if Waer peripheral district is still rebel held, restoration under the aegis of the DGAM has already started, and includes a mosque (*Khaled ibn al Walid*) and a historic palace (*al-Zahraoui*). Restoration of churches and other mosques should follow as precious places to different communities. The central district kept the original character of streets, but its architectural quality was already lost before the war.

The United Nations Development Program (UNDP) has carried out a substantial program to restore the souks with a subtle economic mechanism: this work generates employment and the return of shopkeepers and commerce would follow. Finally the rebirth of the souk as an essential facility should facilitate the return of inhabitants.

Civil society, in particular the union of architects, is active and the founding of Prince Claus already provided vocational training.



Fig. 6. Homes Souks, UNDP Survey @UNDP

Damascus

In Damascus, the Syrian capital, the traditional residential neighbourhood of Sidi Amoud was destroyed in 1925 with 250 burned houses during a national revolt against the French mandate. A modern district of shops and offices with a gridiron pattern of streets was built to replace it and was afterward called *al Hariqa* (the fire). Its scale, style and functions and illustrates what is to be avoided in terms of reconstruction. The Azem Palace (18th c.), also burned during the same events, but was later so carefully restored (during thirty years) that this operation was one of the first Aga Khan Architecture Awards. This contrast illustrates unfortunately the little importance usually given to urban vernacular architecture.

The 86 ha old walled town, listed in 1979, is today included on the list of world heritage in danger. It has received during the present conflict some mortar shelling, as on the Umayyad mosque, the Citadel, Al madrasa al Adiliyeh and in the eastern neighbourhood of Bab Touma. The façade mosaics of the mosque were quickly restored by the DGAM.

In 2012, a fighting due to a rebel incursion in the historical suburb of Midan resulted in the destruction of a handful of houses. A census and assessment of resulting damage are lacking.

The population seems to have increased with the arrival of displaced persons. Some additions and repairs were not well advised. The old city of Damascus used to be subject to frequent fires because of the wooden structure of most of its houses. Those fires resumed recently in a

couple of souks (Asruniyeh and Hamidiyeh) and in a historical suburb (Sarouja). Reconstructions undertaken in the souks are on the right scale, but the conception, the details and the use of contemporary materials (steel and hollow bricks) is not appropriate.

Some recommendations for risk prevention were developed, three years ago, at the request of the municipality of Damascus by UNESCO, ICOMOS and ICCROM. More detailed recommendations and awareness rising are necessary for main monuments, for souks and for residential neighbourhoods.

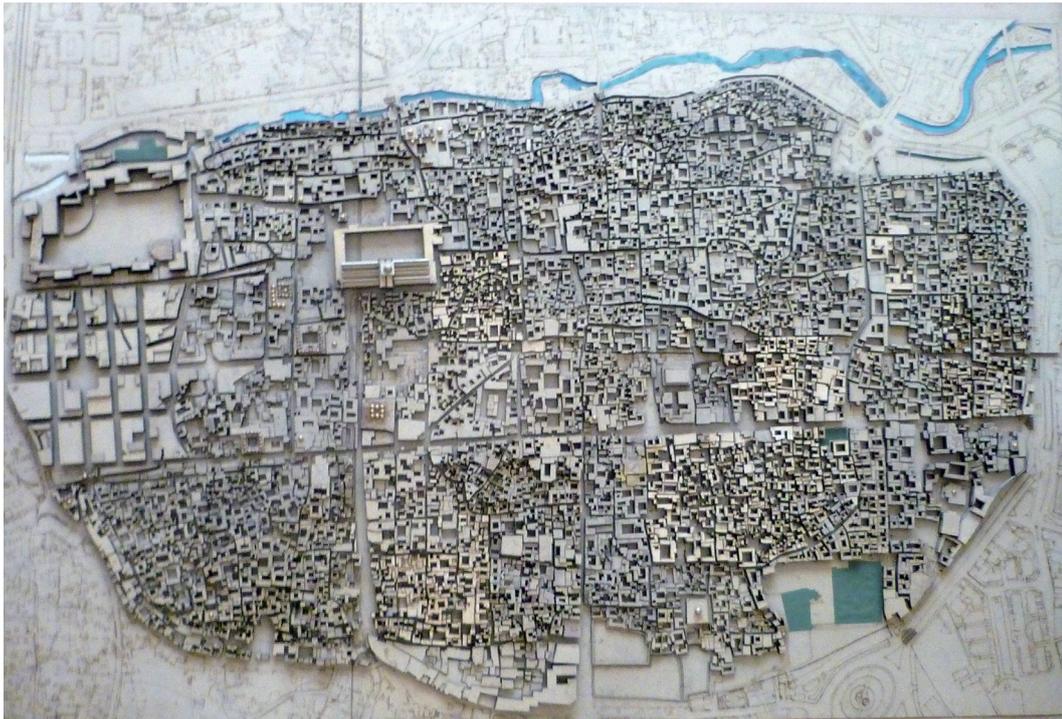


Fig. 7. Damascus, A model of the old city-Hariqa district is on the left ©S. Abdulac

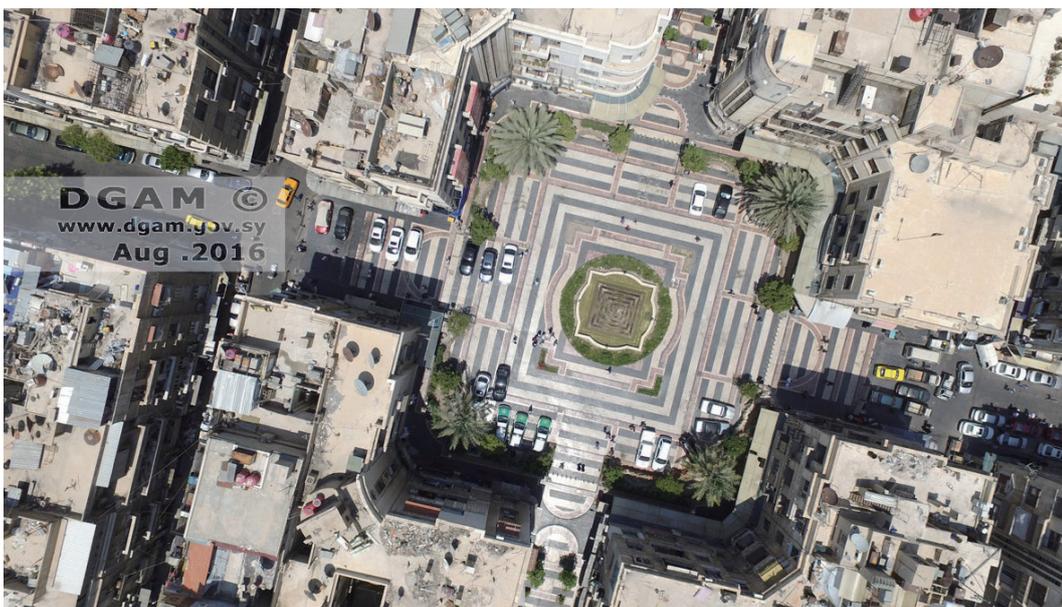


Fig. 8. Damascus, Hariqa district central square (drone view) @DGAM



Fig. 9. Damascus, A recent fire in Sarouja district @DGAM



Fig. 10. Damascus, The Ottoman Bank after fire in Souk Assruniyeh district ©S. Abdulac



Fig. 11. Damascus, 3D Survey in al Jaqmaqia School @DGAM



Fig. 12. Damascus, An Icomos-Yale visit to the Dgam 3D team ©S. Abdulac

Sanaa

In Yemen, the old city of Sanaa, a World Heritage site since 1986, was famous for its 6.500 tower houses. It has recently been hit by several air raids. In the neighbourhood of al Qasim the damage was limited (4 houses destroyed and two damaged). A consolidation, restoration and reconstruction program was set up since 2015 by the General Organization for the Preservation of Yemeni Cities (GOPHCY), with the support of UNESCO and was approved by concerned families. Unfortunately works have not yet started because of a lack of funding due to prevailing sanctions and political context. In other districts, dozens of houses were damaged in 2015, but possible consolidations and repairs are not documented. In other cities like Zabid, Taz, Saada or Shibam, the result of fighting on vernacular housing could not be assessed. Information and data transmission are much more difficult than in Syria.



Fig. 13. Sanaa, Page of a report on al Qasimi district damage @GOPHCY

Diyarbakir

This new World Heritage site, just listed in July 2015, includes the Diyarbakir medieval city wall and its external landscape. The Suriçi district inside the old town is located in its buffer zone. It had a population of about 50.000 people. Its streets kept their traditional pattern and many monuments, including mosques and churches, were recently restored there. This area suffered from significant damage when it was retaken from insurgents at the beginning of 2016 and hundreds of buildings were destroyed or damaged (about 1,500 according to former municipality members), including listed buildings. A curfew was ordered and the population of 6 neighbourhoods (about 20.000 persons) were prevented from returning home. Some works of demolition and evacuation of rubble were undertaken without scientific supervision according

to militants. The authorities' intentions for the future are apparently not clear yet. Other cities in South Eastern Anatolia, like Mardin and Cizre were also submitted to a curfew.



Fig. 14. Diyarbakir, Model before inscription on the World Heritage list ©S. Abdulac

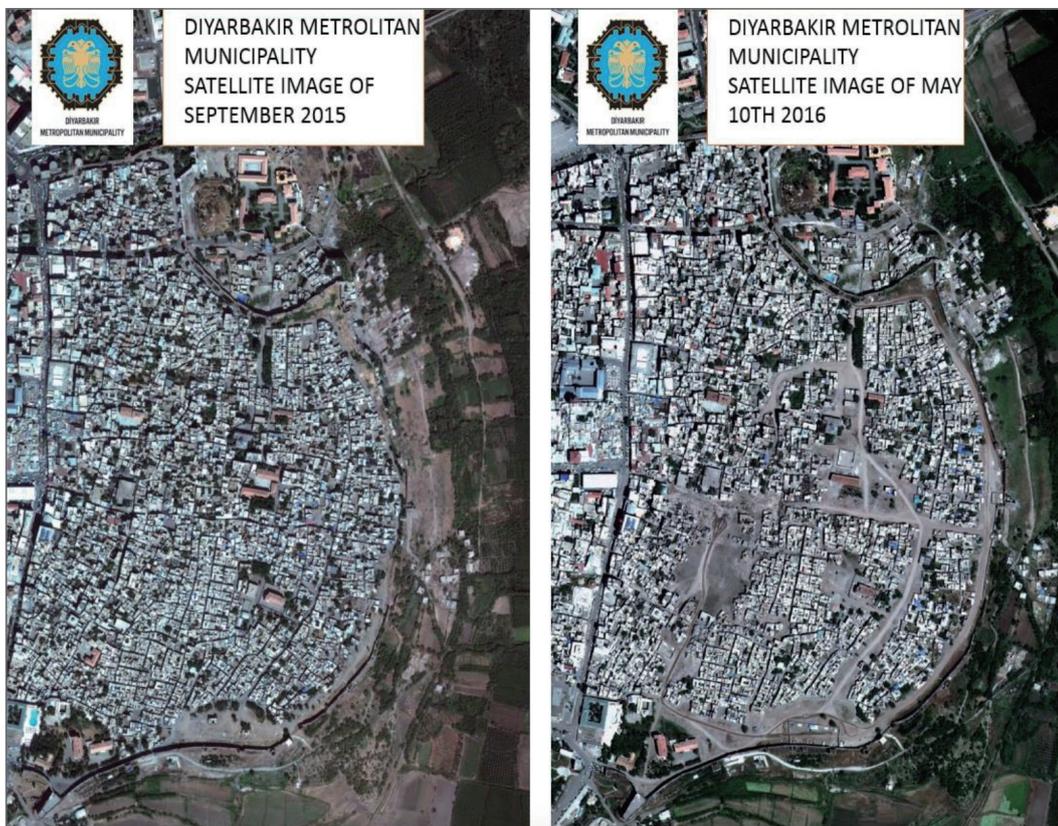


Fig. 15. Diyarbakir, Satellite views of destructions @Diyarbakir Municipality

Beirut

Beirut suffered between 1975 and 1990 from an intense fighting during the Lebanese civil war. The 19th and early 20th century city centre was heavily damaged and a long “green line” separated antagonistic sectors. The objective of linking two opposite urban districts in order to heal the city wounds was interesting. The reconstruction of the town centre, also using land reclaimed from the sea was entrusted to *Solidere*, a private company combining private capital with a portfolio of real estate ownership and occupancy rights. The area was huge, archaeological excavations often botched and construction slow. Large sections of the project are achieved now, but some technical options, like land fill, were unrealistic. The aim was not to reproduce the earlier diversity, but to provide upper class flats and prestige offices. The city centre has therefore not regained its soul in spite of the imitation of a few early 20th century buildings. The project was weakened by a lack of social objectives.

A short comparison

The present collection of available case studies is quite diverse. It was however not possible to assemble a more homogeneous set. We may however try to identify what are the features they have or do not have in common:

- The largest ones in terms of area and population are certainly Beirut, Aleppo and Damascus, The smallest is Maaloula. We however kept it because of its interesting experience in reconstruction.
- Aleppo, Damascus and Diyarbakir shared a similar traditional urban fabric including patio houses. The situation was originally more degraded in Homs. Maaloula is adapted to a mountain slope, while previous Beirut centre combined the features of European 19th and 20th century towns. Its experience is nonetheless useful to assess.
- Aleppo, Damascus and Sanaa are on the World Heritage list, the old city of Diyarbakir inside the walls is in fact in the WH buffer zone, while Maaloula is on the WH tentative list.
- An ancient important archaeological past is suspected and partly evidenced below present ground in Aleppo, Damascus and Beirut.
- In traditional oriental cities like Damascus, public authorities own or control nearly half of total properties, through Islamic, Christian or Jewish religious properties (*waqf*), which may even include madrasas, hammams, housing, caravanserais or shops. The state has ever since added listed buildings, museums, schools, social facilities or shelters.
- Many housing private owners live in newer areas of the city and rent their traditional houses. Tenants are however protected by the law. Many private houses were turned into restaurants or hotels lately in Aleppo and Damascus.

- Some religious or ethnic communities used to gather in some areas where they would keep some symbolic places like churches and mosques, like in Aleppo, Damascus, Homs and even Beirut. Cultural diversity was long ago gone from Diyarbakir.
- All sort of weapons were used during fighting, with destructions from the air, from the ground or from tunnels, particularly in Aleppo. The scale of destruction is still to be assessed in many places, but Aleppo, Beirut and Diyarbakir seems to have suffered most.
- Lack of security, water, sewage, electricity and other services is an obstacle to large-scale return of displaced persons.
- Reconstruction seems to have already started in some places like Homs and Maaloula, not yet in Aleppo, while it is almost completed in Beirut. It is as if those geographically close cities were living in different time frames. The famous “zero hour” (“*null uhr*”) doesn’t seem to be the same everywhere.

This short comparison anyway shows how much each case is specific, but also how useful lessons could be drawn from it, whether good or bad.

The challenge of Sustainability

One has to take into account that the reconstruction of destroyed historical towns and villages is a long process that takes a long span of time, dozen years, sometime two or three generations. It usually depends on available financial and human resources. It usually implies the healing of deep wounds and a patient recovery because of all its human dimensions. Mistakes may sometimes be more destructive than the war itself. This is why it is so important to aim at sustainable projects, right from the beginning.

As we know, sustainable development has four pillars, as it is based on social, economic, environmental and cultural development.

- Social development includes housing for residents, return of refugees, inclusion of minorities, provision of facilities, etc.
- Economic development implies providing job opportunities for men and women, activating an economy at local and city level, support to craftsmanship, etc.
- Environmental development, implies providing a safe healthy milieu, avoiding pollution, providing greenery, using alternative source of energy, using traditional climate control experiences, etc.
- Cultural development, means giving a special attention to tangible and intangible heritage, raising awareness, adapted teaching programs, capacity building, etc.

Sustainable development aims are to be included in all successive phases of a general strategy, including different projects and programs and beginning with assessment, debris storage, consolidation and early guidance.

The participation of all stakeholders should of course be encouraged, including landowners, tenants, local businesses, professionals and the civil society at large, together with municipal authorities and heritage agencies.

A balance in social and community components as well as in functions and activities should be preserved.

Large-scale reconstruction may at first sight seem accelerated by expropriation. However whether led by a public, a private or a foreign corporation, such a reconstruction entails a definite gap between community and decision makers and prevents actual participation. As long as property records are safeguarded, keeping individual ownership and facilitating individual projects seems a sounder base of action.

Brutal large-scale reconstruction in the intricate fabric of an oriental city, may additionally threatens a precious and delicate individual pieces of urban and architectural heritage.

Public and private action may be combined in reconstruction and rehabilitation project, as authorities have anyway to take in charge infrastructures, facilities, religious properties and monuments. In Aleppo for example, the population of the old city has already a previous and successful experience of using municipal funds to improve their housing.

A main objective should finally, through the process of a sensitive reconstruction of their heritage, to encourage communities to work, live and dream together in the future.

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The Pedestrianization of Manhattan and Its Impact on Sustainability



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1. Introduction

Pedestrianization of existing streets appears to have started in Essen, Germany around 1929. By the 1930s, two other German cities had followed suit. European cities began to implement pedestrianization post World War II, and by 1955, 21 German cities had pedestrian streets. Since the 1950s, there have been multiple attempts to make American cities more pedestrian friendly and less dependent on the automobile.¹ Many of these attempts have failed, like the pedestrianization of the Old Town Mall, Baltimore's answer to attracting shoppers away from suburban shopping malls and back to historic downtowns. The plan as implemented initially seemed successful, as part of the stipulations were that store owners had to rehabilitate the façades of their buildings using partial public funding through low interest loans, complimented by private investment.² However, downtown Baltimore gradually stagnated, as the revival of the Inner Harbor area became a more popular destination. Presumably, Baltimore could not sustain two centers, and with the loss of interest in office space in the area, Old Town Mall suffered as a result despite its pedestrianization.

According to a recent study, 89% of American pedestrian malls have failed, and of the 11% that have succeeded, 80% of these have been in cities with populations greater than 100,000. A total of 170 US cities have removed their failed pedestrian malls. In addition to the size of the city, this study found that key factors to the success of pedestrian malls seem to be proximity to a major anchor (like a university), closeness to a beach, shortness of length, and location at a major tourist attraction.³

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2. The Case of Manhattan

2.1 Background

In the 1950s, middle-class and affluent families started moving out of the center city and into the suburbs. This tendency increased exponentially during the 1960s with racial tensions and rioting in the inner city – the phenomenon became known as “white flight.” The result was ghettoization and poverty in the inner city. In New York, this was compounded by the city’s bankruptcy in 1975, commemorated by the infamous NY *Daily News* headlines, “Ford to City: Drop Dead.”⁴

Under this backdrop, early attempts at pedestrianization in New York City resisted success. These included the partial pedestrianization of the Financial District in the 1970s.⁵ With the exception of the superblock created for the World Trade Center development, downtown Manhattan below Wall Street still maintains its original street grid from the time when it was New Amsterdam. The streets are very narrow and do not readily accommodate both pedestrians and vehicular traffic. The pedestrianized area of the Financial District failed as a pedestrian mall by the early 1980s.

Next came the South Street Seaport area. This was a little more successful, but mainly as a tourist destination. The inner city continued to be undesirable with high crime rates through the 1980s and a surge of homeless population that took over parks and sidewalks as ad-hoc living spaces. With the advent of Mayor Rudolph Guiliani (1995-2001), a noticeable change began to occur.⁶ Aggressive tactics were used to clean up the city’s parks of homeless populations, welfare recipients were put to work by the city sweeping streets for Business Improvement Districts (BIDs), and the subway system was rid of graffiti and policed on a more regular basis. Gradually, living conditions in the inner city improved, rents rose, and the middle class and affluent, tired of the bumper-to-bumper traffic of the car commute from the suburbs into the city, began to return in droves, following the footsteps of artists who were the first to re-colonize Manhattan. Gentrification began to take hold in earnest, the demographics of the city changed, and parks were restored and reoccupied by city dwellers enjoying recreation.

With the sidewalks cleaned up, criminal activity greatly reduced, and homeless populations now housed in shelters, the streets of New York began to feel safe again. Pedestrians emerged from their apartment buildings and offices to spend more time enjoying good weather on the streets and in public spaces. Sidewalk cafés started to proliferate. Unlike Europe, the northeast US had never developed an outdoor café society. But New York in the 1990s provided a fertile ground for this type of activity, and the city found new revenue as restaurants and coffee shops sought to expand to the sidewalks in front of their storefronts as part of their real estate. This meant less room for pedestrians, but was positive for the city’s income. However, the streets were still noisy and congested with cars, resulting in poor air quality and sound pollution for those braving early sidewalk cafés.

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6. Ibid.

2.2 Improving the quality of life in Manhattan

With the city becoming a desirable place to live again and a popular tourist destination, the number of people on the sidewalks, as well as cars on the streets, proliferated exponentially, making for an overly crowded streetscape. Something had to give if both were to coexist harmoniously. Mayor Michael Bloomberg's administration began in January of 2002, shortly after 9/11 occurred. At first, there was an exodus from New York City again, particularly from the Tribeca neighborhood closest to Ground Zero. Real estate prices fell by 30%. But as the city gradually began to recover, a more cosmopolitan mayor, a billionaire in his own right, sought to remake New York in the image of other international cities, mainly European ones.

One of Mayor Bloomberg's first steps to improving the quality of life for New Yorkers was to ban cigarette smoking altogether from restaurants and bars in 2003⁷ (smoking had already been banned in the late 1980s from common office spaces; this later expanded to all commercial and office interiors). Up until then, dedicated areas for smokers had been legal in restaurants and bars as long as proper mechanical-ventilation equipment was installed. Many businesses felt that the ban would be a second blow to their income so soon after 9/11. But the new mayor prevailed, and non-smokers started repopulating bars and restaurants, negating the financial impact of the ban on businesses.

Mayor Bloomberg also took on other public-health issues. The City Council passed an ordinance banning the use of trans-fats in restaurants in 2006.⁸ The primary source of trans fats is partially hydrogenated oils. According to the American Heart Association, consumption of trans fats increases the risk for heart disease, stroke by elevating bad cholesterol (LDL) and lowering good cholesterol (HDL), and can also lead to Type 2 diabetes.⁹ In 2008, chain restaurants were given two months to comply with the identification of the number of calories for each food item on their menu.¹⁰ The mayor also tried to introduce a ban on super-sized sodas.¹¹ Here he was unsuccessful,¹² but the press leading up to it highlighted the issue and potentially discouraged many New Yorkers from indulging. The price of a packet of cigarettes skyrocketed to an average of \$15 as a result of a 190% tax increase over 2006.¹³ All of these initiatives, plus the fact that New Yorkers tend to walk a lot and get passive exercise by using the over 102-year-old subway system, which is mainly accessed by multiple staircases (very few stations are equipped with escalators or elevators), have made for a healthier population. New Yorkers are

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now the healthiest-per-capita Americans.¹⁴

The conversion of the High Line into a park was initiated during Mayor Bloomberg's administration. A 1934 elevated industrial rail track in the Meatpacking District on Manhattan's West Side that was abandoned in 1980, it was repeatedly threatened with demolition. Accomplished in three phases from 2009 through 2014,¹⁵ the High Line stretches from Gansevoort Street in the West Village to West 34th Street in Midtown. In the process of its conversion from dilapidated relic to park, it has become one of the great success stories of private-public partnerships with over 4 million visitors per year.¹⁶ It also became the impetus for luxury development in the neighborhood, as well as for the relocation of the Whitney Museum. Its success has spurred other concepts, such as the proposed Lowline, involving the conversion of a historic 1908 trolley depot in the Lower East Side, unused since 1948, into an underground park sustained by solar technology.¹⁷ The Lowline has already won local community board support.¹⁸ The influence of the High Line is also reflected in some of the recent concept designs for the new Port Authority Bus Terminal, which include elevated pedestrian boulevards.¹⁹

Enormous amounts of money are currently being invested in New York's mass-transit infrastructure. The #7 subway line was recently extended from its terminus in Times Square (West 42nd Street and Seventh Avenue) to the newly developed Hudson Yards neighborhood (West 34th Street and Eleventh Avenue), which also happens to be the northern terminus of the High Line. This is the first new subway station in New York in 26 years. It cost \$2.4 billion.²⁰ Hudson Yards, constructed over the West Side rail yards, is also going to be the location of the \$150 million Vessel, a 15-story sculpture referred to as the "stairway to nowhere". The designer, Thomas Heatherwick, when discussing the 2,500 climbable steps that the Vessel will contain stated "New Yorkers have a fitness thing" – it has also been compared to a drawing by M.C. Escher.²¹

The first of three segments of the new Second Avenue subway line is on target for opening in January 2017; a line that was planned almost 100 years ago is finally about to become reality.²² The East Side Access project is going to provide the Long Island Railroad with a new 8-track terminal below Grand Central Terminal (East 42nd Street), in addition to where

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14. Sanger-Katz, Margot. (2016). Poor New Yorkers Tend to Live Longer than Other Poor Americans. *The New York Times*. 11 April 2016. <http://www.nytimes.com/2016/04/11/upshot/poor-new-yorkers-tend-to-live-longer-than-other-poor-americans.html> (accessed on 31 October 2016).
15. <http://www.thehighline.org/about> (accessed on 31 October 2016).
16. Rainey, John. (2014). New York's High Line Park: An Example of Successful Economic Development. *The Leading Edge Newsletter*. Fall/Winter 2014. <http://greenplayllc.com/wp-content/uploads/2014/11/Highline.pdf> (accessed on 31 October 2016).
17. <http://thelowline.org/about/project/> (accessed on 31 October 2016).
18. Hu, Winnie. (2016). Move over Rats. New York is Planning an Underground Park. *The New York Times*. 7 October 2016. http://www.nytimes.com/2016/10/08/nyregion/move-over-rats-new-york-is-planning-an-underground-park.html?_r=0 (accessed on 31 October 2016).
19. Wachs, Audrey. 2016. Breaking: Designs for the New Port Authority Bus Terminal Revealed. *The Architect's Newsletter*. 22 September 2016. <http://archpaper.com/2016/09/new-port-authority-bus-terminal-revealed/#gallery-0-slide-0> (accessed on 31 October 2016).
20. Metropolitan Transit Authority. (2015). MTA's 469th Station Is the First Addition to the Subway System in 26 Years. [mta.info](http://www.mta.info). 13 September 2015. <http://www.mta.info/news-hudson-yards-7-subway/2015/09/13/mta-s-469th-station-first-addition-subway-system-26-years> (accessed on 6 November 2016).
21. Loos, Ted. (2016). A \$150 Million Stairway to Nowhere on the Far West Side. *The New York Times*. 14 September 2016. http://www.nytimes.com/2016/09/15/arts/design/hudson-yards-own-social-climbing-stairway.html?emc=edit_th_20160915&nl=todaysheadlines&nid=58289824&_r=4 (accessed on 6 November 2016).
22. Fitzsimmons, Emma G. (2016). After Almost a Century, the 2nd Avenue Subway Is Oh-So-Close to Arriving. *The New York Times*. 24 October 2016. http://www.nytimes.com/2016/10/25/nyregion/after-almost-a-century-second-avenue-subway-is-oh-so-close-to-arriving.html?_r=0 (accessed on 6 November 2016).

it currently terminates in Manhattan at Penn Station (West 32nd Street). At \$10.2 billion, it is considered “one of the largest transportation infrastructure projects underway in the United States,” an idea that dates back to the 1950s and will service 162,000 commuters per day.²³ A new \$4 billion Santiago Calatrava-designed PATH station, the Oculus, recently opened at the rebuilt World Trade Center site.²⁴ The PATH (Port Authority Trans Hudson) subway connects New Jersey commuters from Newark, Jersey City and Hoboken to Manhattan. The nearby Fulton Center station was completed in 2014. Partially destroyed by the 9/11 attacks, over 300,000 commuters now pass through daily with improved connections to the #2, 3, 4, 5, A, C, J, Z and R subway lines.²⁵ Two new rail tunnels between New York and New Jersey are in the early approval stages. Dubbed the Gateway Project, the \$20 billion tunnels between Newark and Manhattan will add four new tracks, allowing for the two existing 106-year-old tunnels to be repaired from Superstorm Sandy-caused damage of 2012.²⁶ The Moynihan Station, a \$1 billion expansion of Penn Station into the General Post Office Building across the street under discussion for 25 years, is finally making progress. Named after Senator Daniel Patrick Moynihan, the proposed station was his response to the demolition of the original Beaux Arts-style Penn Station in 1963²⁷ that spurred the creation of the federal National Historic Preservation Act enacted in 1966²⁸ and the New York City Landmarks Preservation Commission of 1965.²⁹ With each improvement to mass transit, New York becomes more sustainable while accommodating population growth and the tourism boom.

Another one of Mayor Bloomberg’s initiatives was to try and reduce the number of cars entering Manhattan. Vehicular traffic accesses the island by tunnels and bridges, almost all of which charge steep tolls. Street-side parking is metered or free, but difficult to come by. Parking garages are expensive; New York City has the most expensive parking in the US.³⁰ Bloomberg introduced a proposal to charge congestion pricing, an \$8.00 fee for cars traveling south of 60th Street similar to the fees charged in London for vehicles entering the City. This initiative, although passed by the New York City Council in 2008,³¹ ultimately did not survive the state legislature.

23. http://web.mta.info/capital/esa_alt.html (accessed on 6 November 2016).

24. Rivoli, Dan. (2016). \$4B World Trade Center Transportation Hub Nearly Set to Open for 250,000 Daily PATH Commuters. *NY Daily News*. 13 February 2016. <http://www.nydailynews.com/new-york/manhattan/new-4b-wtc-path-station-set-open-article-1.2530867> (accessed on 6 November 2016).

25. Yee, Vivian. (2014). Out of the Dust and Debris, a New Jewel Rises. Fulton Center, a Subway Complex, Reopens in Lower Manhattan. *The New York Times*. 9 November 2014. http://www.nytimes.com/2014/11/10/nyregion/fulton-center-a-subway-complex-reopens-in-lower-manhattan.html?_r=0 (accessed on 6 November 2016).

26. Higgs, Larry. (2016). New Hudson River Rail Tunnels Take Big Step Forward. *NJ.com*. 23 March 2016. http://www.nj.com/traffic/index.ssf/2016/03/new_hudson_river_rail_tunnels_take_big_step_forward.html (accessed on 6 November 2016).

27. Bagli, Charles V. (2014). Progress Is Made in Plan to Convert Post Office into Penn Station Annex. *The New York Times*. 26 August 2014. <http://www.nytimes.com/2014/08/27/nyregion/progress-is-made-in-plan-to-convert-post-office-into-penn-station-annex.html> (accessed on 6 November 2016).

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31. Caldwell, Diane. (2008). City Council Approves Fee to Drive below 60th Street. *The New York Times*. 1 April 2008. <http://www.nytimes.com/2008/04/01/nyregion/01congestion.html> (accessed on 31 October 2016).

Instead, the mayor decided to reintroduce dedicated bicycle lanes. Bicycles are the main form of transportation for messengers and restaurant delivery services in the city. A dedicated bicycle lane was first introduced on Sixth Avenue in the 1990s, but this quickly failed and was removed.³² Prior to this, temporary bike lanes had been introduced during the transit strike of 1980.³³ Bloomberg went to Amsterdam and Copenhagen to understand cities with successful bicycle cultures. The new dedicated lanes were physically different from the previous attempt. This time, instead of being located in between cars parked at the curbs and moving traffic, the bicycle lanes along the avenues were installed next to the curbs, with a wide no-drive space between the bike lanes and the parked cars, now moved out from the curb and adjacent to moving traffic. This new pattern provided protection for cyclists from the opening of parked-car doors, and was wide enough to still permit street-cleaning equipment to function along curbs. It also effectively reduced the number of metered parking spaces for cars on the avenues, as well as reduced the amount of space for moving traffic. Basically, one whole lane of each avenue was removed from vehicular circulation.

In 2009, the City Council introduced a local law forcing commercial buildings with freight elevators to permit tenants to bring their bicycles to the floors on which they worked. In addition, some parking spaces on side streets were converted into bicycle racks. Bridges already had dedicated bicycle lanes. By 2013, a bicycle-sharing system was in place, taking away further parking spaces from the streetscape (Fig. 1).³⁴ Manhattan was becoming a less friendly destination for cars.



Fig. 1. The bike-sharing system in Manhattan; Broadway near the Times Square area

32. https://en.wikipedia.org/wiki/Cycling_in_New_York_City (accessed on 24 October 2016).

33. Renn. (2016).

34. Ibid.

2.3 The pedestrianization of Manhattan



Fig. 2. Times Square is always full of people

To further reduce the number of cars in Manhattan, the radical concept of the pedestrianization of Broadway was implemented. Broadway, originally a Native American path, is the one diagonal avenue in Manhattan that breaks the relentless street grid. Pedestrianization began with Times Square, which had experienced a rebirth from the 1990s onwards with its makeover as a family-friendly destination. New York State had expropriated a block of theaters on West 42nd Street. Disney took over the New Amsterdam Theatre across the street and began the transformation process. Over a decade, new skyscrapers appeared as historic theaters were renovated into legitimate theaters from triple-xxx-rated venues. New regulations in the Midtown Special Zoning District with its Theatre Subdistrict required a certain percentage of neon and lighted screens on every façade in the district.³⁵ Over the course of a decade, sleaziness was banished from Times Square. As a result, the number of tourists visiting the Theater District exploded, with 50 million visitors annually, and close to a half million pedestrians on the busiest days.³⁶



Fig. 3. The people-watching amphitheater in Times Square early in the day before the tourists arrive

35. <https://www1.nyc.gov/site/planning/zoning/districts-tools/special-purpose-districts-manhattan.page> (accessed on 30 October 2016).

36. Owen, David. (2013). The Psychology of Space – Can a Norwegian Firm Solve the Problems of Times Square? *The New Yorker*. 21 January 2013.

How then to accommodate the increased number of pedestrians? From West 42nd to 47th Streets, cars were completely removed along Broadway in 2009 as an experiment. A design of an amphitheater/viewing platform by Snøhetta made the Times Square Plaza change permanent (Fig. 2, 3, 4). Just to the south of Times Square, the partial pedestrianization of Broadway continued from West 35th to West 41st Streets (Garment District Plaza – refer to Fig. 1). Another piece of Broadway was eliminated to car traffic between West 33rd to 34th Streets (Herald Square Plaza). And further south along Broadway, a triangular portion of the road at the intersection of Broadway and Fifth Avenue across from Madison Square Park, became the Madison Square Plaza. Partial pedestrianization of Broadway was also implemented from East 22nd to 24th Streets and from East 17th to 18th Streets just to the north of Union Square (Fig. 5).

There are now over two dozen pedestrian plazas in Manhattan, Brooklyn, Queens, and the Bronx.³⁷ The majority of these have been implemented relatively inexpensively as hardscape. The area to be pedestrianized is sometimes designated by painting the asphalt green. The public is protected from vehicular traffic by large concrete flowerpots that define the borders. Movable chairs and tables complete the pedestrian area. An added benefit is that with enlarged areas for pedestrians, better views are afforded of the distinctive tops of New York's early skyscrapers.



Fig. 4. Times Square looking south towards West 42nd Street



Fig. 5. Broadway to the north of Union Square in the Flatiron District

37) Bindleglass, Evan. (2015). Mapping Every Single New York Pedestrian Plaza. *Curbed New York*. 28 August 2015. <http://ny.curbed.com/maps/mapping-every-single-new-york-city-pedestrian-plaza> (accessed on 31 October 2016).

The latest addition to pedestrian space in Manhattan is substantially completed at Cooper Square. This area is located at the intersection of two universities, Cooper Union and New York University. It is also the location of the nearest north-south subway line to the East Village, a popular destination. Thousands of pedestrians transverse this space daily. For this intervention, one of the two remaining blocks of Astor Place between Fourth Avenue and Lafayette Street was removed from vehicular access and connected to a traffic island between it and East 8th Street, creating a plaza where previously there had been none (Fig. 6, 7). In addition, the sidewalks were enlarged surrounding the new plaza to the north, where a reconstructed historic kiosk gave access to the uptown #6 subway line; to the east between the Cooper Union foundation building and the building across the block from it on East 8th Street, which already had a pedestrian plaza stretching diagonally in front of it from an earlier decommissioned portion of Astor Place; to the west where Lafayette intersects with the last remaining block of Astor Place open to vehicular traffic and meets Fourth Avenue – this location is also the access to the downtown #6 subway line; and to the south where the sidewalk along Cooper Union and across the street from it were both widened all of the way to East 4th Street creating a plaza on the south side of Cooper Union where it connected to an existing small triangular park, and another plaza on the opposite side of the block at East 4th Street.³⁸



Fig. 6. The new plaza at Cooper Square is substantially completed

38) Millard, Bill. (2016). Revamping Astor Place-Cooper Square for Pedestrians and Public Space. *The Architect's Newspaper*. (26 April 2016).



Fig. 7. The plan implemented at Cooper Square³⁹

3. Conclusion

One of the advantages of living in density is not only access to mass transportation, but also the energy and materialization of ideas that cities provide. Although New Yorkers always seem to be in a hurry, they still appreciate the ambience of public plazas and parks. With the number of city residents and tourists on the increase, the need for more pedestrian space is clear to anyone who struggles to walk the sidewalks during rush hour or lunchtime on a workday. Manhattan, and New York City as a whole, has greatly benefitted from increased pedestrianization and restrictions to vehicular access.

Part of the sustainability of cities is also their livability. While New York has perhaps become a victim of its own success, considering that the rising costs of rents have made living in Manhattan out of reach for many incoming middle-class residents and totally so for low-income residents, the desirability of living in New York has not lessened. Less-affluent newcomers now move to the outer boroughs, which has made certain neighborhoods of Brooklyn extremely “hip”, driving rents up there as well, and is starting to do the same for Queens. Yet the city still has rent-protection laws in place for those lucky enough to have held onto their apartments over a long period of time.

39. http://wxyarchitecture.com/images/Astor%20Place_PLAN_Labeled.jpg (accessed on 6 November 2016).

However, despite the increase in rents, the quality of life in New York has moved forward leaps and bounds from the dark moments of its 1975 bankruptcy. New York has been made a healthier place to live through a variety of initiatives, including those that have reduced dependency on the car while providing better air quality and less noise pollution. Ultimately, this makes the city more sustainable. Now considered the “greenest” city in the US,⁴⁰ New Yorkers have also become the healthiest Americans.⁴¹

40. Breyer, Melissa. (2015). The (Surprising) Greenest City in the US Is? *Treehugger*. 14 October 2015. <http://www.treehugger.com/environmental-policy/greenest-cities-united-states.html> (accessed on 31 October 2016).

41. Gregoire, Carolyn. (2013). What New Yorkers Can Teach the Rest of America about Living Well. *The Huffington Post*. 6 November 2013. http://www.huffingtonpost.com/2013/08/16/13-things-new-yorkers-can_n_3756081.html (accessed on 31 October 2016).

The role of Heritage in Sustainable Development



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The context

This text will apply rather to a reflection on the birth of the concept of heritage as an important issue of the theory of the protection of monuments, since its beginnings in the late XIXth and early XXth century

As we know, individual historic monuments were always in a privileged situation in relation to the historic structure of the city, rightly perceived as a much more complex whole. The monuments were protected by law – the registry of monuments, which has been kept ever since the idea of preserving historical mementoes of the past achieved social meaning and a national dimension. Also, monuments required specialized conservation methods and technical ability effectively limiting access by non-professionals.

On the other hand, there are no legal protection for the enormous part of architectural heritage which decides about the local identity of the city space, its specific character and qualities, and which was always exposed to random transformations.

For this reason, from the moment when, both in theory and practice, a coherent system began to be build in Poland, the protection of historic town and heritage of cities was coupled with town planning, and viewed as also a legal instrument for protecting the cultural heritage.

This approach came together with the awareness that preservation of historic cities as an urban planning problem, while reaching back into the past, should be considered as a thoroughly contemporary issue, deeply rooted in the present day reality of the place and its social needs.

Today, as we know, in many cities around the world, it is social needs and grassroots movements that determine the final shape of spatial solutions and the fate of heritage in order to create for themselves an alternative urban life, one that is not alienated but happy and open to the needs of others. In response to the crisis in urban administration, they also seek knowledge about “their place on Earth”, wishing to better understand it and be more active and responsible.

In this context, we can acquire an ever better understanding of the dilemmas of the European theory and philosophy of conservation in the early 20th century which concerned the concept of heritage.

The dilemmas of the European theory and philosophy of conservation in the early 20th

The process of protecting the historic spatial structure of cities requires simultaneous observation of two time-dependent elements: the urban structure and the social structure. Definitions of “the city” from the antiquity all through the long Middle Ages emphasised that: “*urbs*” is the name of the actual buildings, while “*civitas*” is not the stones, but the inhabitants.

These words by Saint Isidore of Seville (approx. 560-636) make a clear distinction between the topographic and structural aspect of the city—the “stones”, and the administrative, political and cultural world of ideas, human interactions and social relationships created by city dwellers.

Heritage protection is a vital aspect of guiding the development of modern cities, though this is a truth decision-makers not always seem to realise. The spatial quality of European cities has long been co-created by new structures of high aesthetic standards and by cultural heritage with its unique “magic of the past.”

Therefore, the urban environment, while forming a frame for the life of its community, requires scientific recognition and interpretation of its historical value before it can be remodelled to suit the unstable reality, variable expectations and needs and also the current narration in a versatile culture. This is because the space of the city is an archive of different values, both tangible and intangible, which make up the city’s spatial identity, *genius loci*.

The perception of an object, the personal emotions, the symbolism and meaning that make the object a monument, which is valuable not only to the few experts and researchers, but most of all to the many observers and recipients. And it is them, Alois Riegl, one of the greatest European researchers and viennese conservators writes, the sensitive “*observers*,” who will demand the preservation of these “*unintentional monuments*” in which we recognise a part of our own selves. In his theory, Riegl ascribed much importance to the values expressed by common observers. He created therefore an immensely modern basis for the study of heritage, though, as practice showed, neither then nor now has it been fully understood.

Alois Riegl showed that monuments are on the one hand objects of scholarly investigation, but on the other they are always subject to individual evaluations and judgements, which proves that they have no one absolute and objective value. Thus he showed that the value of a monument is never immanent and fixed once and for all, but it differs depending on the recipient, and, what is more important, it keeps changing as time passes. It is produced in the process of subjective assessment depending on the “artistic will” (*Kunstwollen*), which as a sign of the times of a kind, undergoes constant evolution throughout history.

The essential problem for him was also the question whether monument conservation should be effected by governmental agencies, administration or by citizens themselves. In Riegl’s view, the distinction between altruistic institutional operations and a personal sense of duty raises a question about the role of the government in heritage preservation: is it to invest in state institutions and administration bodies or in the “*sense of humanity*” – education and awareness of its citizens. Riegl aims to prove that investing in people can be much more beneficial in the long term, since the notion of “*sense of humanity*” is broad enough to encompass the aspect of national identity, tried to strip the concept of heritage protection from the burden of

nationalistic connotations, monument preservation must be kept motivated by other values of social importance, possibly broadly understood and accepted in a given point in history: Alois Riegl and Max Dvorak (like Caillo Sitte before them), observed that the concept of a monument restricted to its artistic aspect, is not sufficient when thinking about cities, since there is another type of old objects, art history object, the “*unintentional monument*,” which also requires attention due to its value as perceived by observers. Thus became key to creating a theory of heritage preservation – right at the beginning.

He lay theoretical foundations for modern monument conservation, in line with his own system of values that defined a monument. Arguing for universality and the social aspect of monument’s value, he also showed the direction conservation should follow in order to be effective, which undoubtedly proved him to be a true visionary.

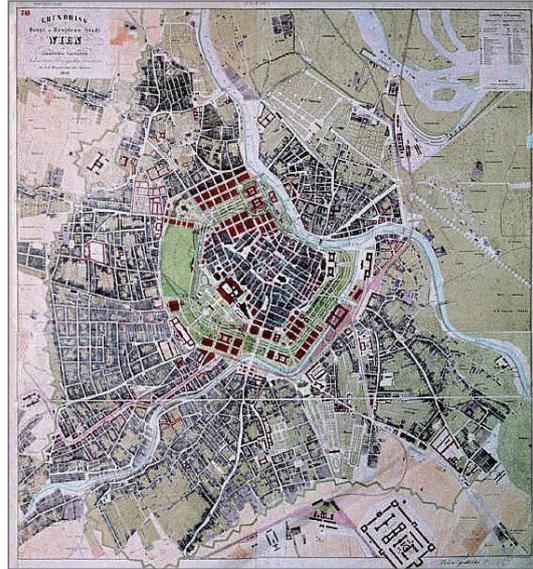


Fig. 1. Project design of The Ringstrasse Vienna, about 1860.

Cultural context and the urban creativity

Today we know, that the preservation of historic cities remains a valid problem of the present, closely interrelated with the current reality of the place and the relevant social needs. As an investigated phenomenon, it happens both on the global and local scales, where the key to solving conflicts lies in the democratic structures of civil society, shaped by the cultural context of the area, country, and region of Europe.

The city of today is shaped as much by creative imagination as by historical research and the participation of citizens aware of their needs and responsibility for decisions. Urban development history teaches us that it is a phenomenon specifically created, characterizing the time and generation to which it belongs.

Looking into the future of the city and protecting its heritage requires researchers to equally consider the past and the present – to constantly reinterpret the past through the prism of contemporary evaluations and experiences. It requires them to search for past but still relevant urban planning ideas and meanings that are still considered as values worthy of protection and worthy to use. The modern city is equally shaped by creative urban imagination, and by historical investigation perceived as creative inspiration and also by cooperation with the citizens aware of their own needs and taking responsibility for their decisions. It is a unique phenomenon that characterizes the time and the generation living in it.

Professor Waclaw Ostrowski, an architect, urbanist, also my professor, wrote in his book, published many years before the “Leipzig Charter on Sustainable European Cities,” Leipzig

2007, that also when protecting the heritage of cities “...we are concerned not only with the framework of life created by old buildings, streets and squares, but also with the life which fills that framework.”

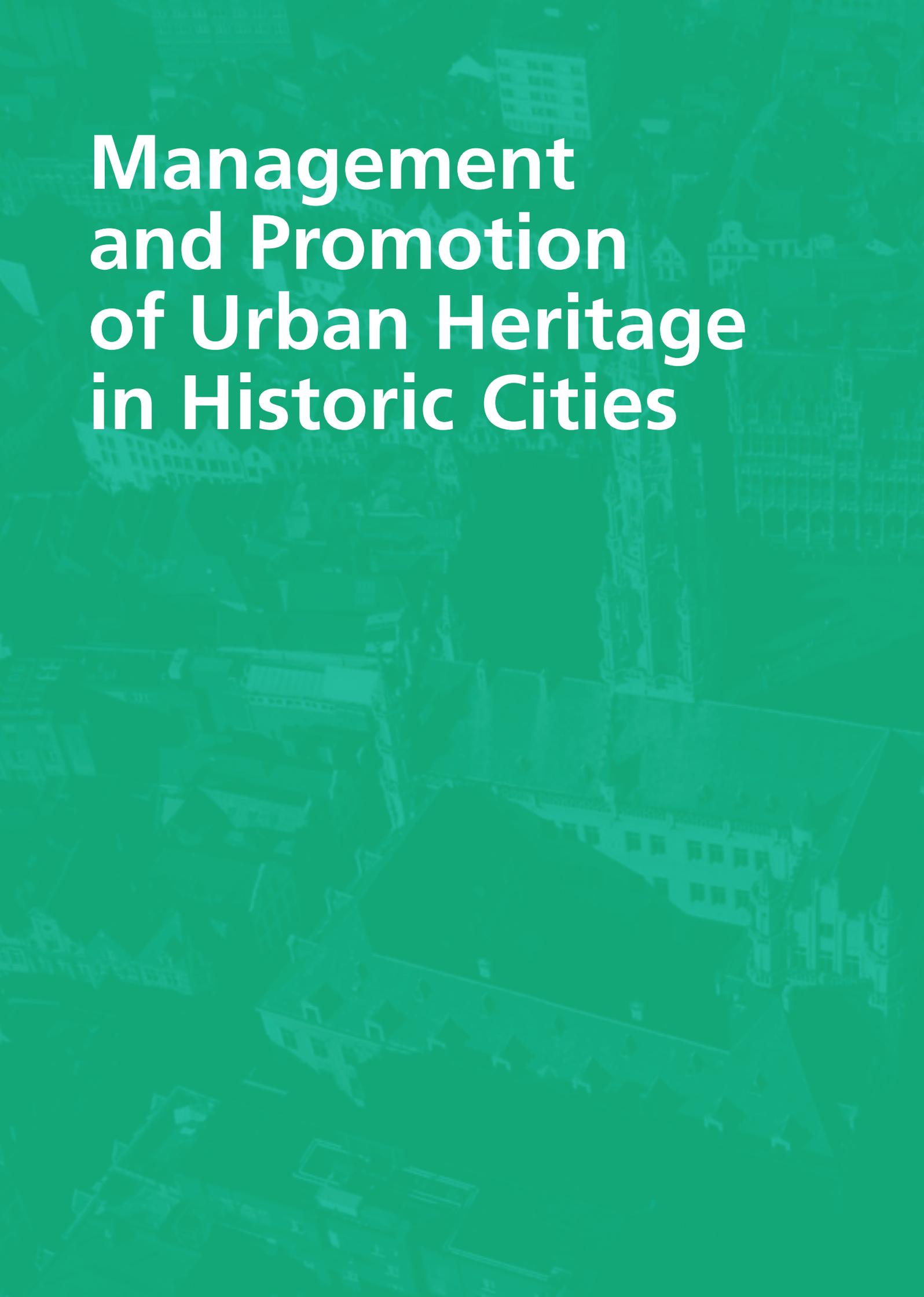
Looking at the future, concerned for its heritage, researchers must refer as much to the past as to the present – to constantly interpret the past through contemporary assessment and experience. They need to search for old but still current urban themes and meanings that are still perceived as a value to be safeguarded, to be preserved for future generations.



Fig. 2. Vienna, Ringstrasse, city map google

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An aerial photograph of a historic city, showing a dense urban layout with various buildings, streets, and a prominent church spire. The image is overlaid with a semi-transparent teal color. The title text is positioned in the upper left quadrant.

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Efforts for the Conservation of Cultural Landscape of Tomo-no-Ura*, Hiroshima Pref., Japan - Towards coexistence of the cultural value and the disaster mitigation in a historic port town



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Preface

There have been long disputes concerning the construction of new bridge across Tomo Bay and the reclamation along the coast, which is located at Fukuyama city, Hiroshima Pref., Japan. In 1983, The Hiroshima Prefectural government and Fukuyama Municipal government reportedly planned these projects to reduce traffic jams in the historic urban area and to get more land for port facilities.

But, many local resident have been against these projects from the beginning. They thought these projects would destroy the beautiful, natural landscape and the historic townscape.

In April 2007, they brought a lawsuit against the Governor of Hiroshima Pref. not to permit allowing rec-lamation of Tomo port. February 2016, lastly, Hiroshima Prefecture agreed to scrap the controversial rec-lamation project in the scenic port of Tomo, bringing an end to a court battle with local resident who have called for conserving landscape of the port.



Fig. 1. The view of Tomo port from Iohji Temple, surrounding sea water and islands in Seto Inland Sea. These are included in Seto Inland Sea National Park.

* “Tomo” is a name of town. “Ura” means bay or inlet, “no” means ‘of’.

1. Tomo : the location and the history

Tomo is one of the most famous historic port towns in Japan. The town, in Fukuyama City, Hiroshima Pref., located in the south-east end of Numakuma Peninsula of the Seto Inland Sea. Tomo port has flourished with many trade ships from the time of Manyosyu, or the oldest existing collection of Japanese poetry since the middle of 8th century. At the beginning of Edo era, the first half of 17th century, a feudal lord rebuilt a castle on a hill near sea coast, and constructed the castle town around the castle. He and his successors renovated the old Tomo port so that they could deal with more ships from Kyusyu Island and from many other ports. It grew to be one of the most important port in the Seto Inland Sea not only for merchant's ships but also for mission ships from Holland and Korea at that time. The landscape of Tomo was highly evaluated by envoys from Joseon Dynasty. There is a record that an envoy admired the place as the most beautiful view in Japan in 1711.

An area in and around Tomo including six islets was designated as Place of Scenic Beauty in 1925, and it was also designated as a part of the Seto Inland Sea National Park in 1934.



Fig. 2. Location of TOMO Historic Port Town

2. Historic port facilities and old buildings

It remains beautiful landscape of seaport with historic port facilities such as ‘gangi’, or stone steps for an-choring, ‘joya-to’ or lantern tower, ‘tadeba’ or old repairing site of ships, ‘hato’ or old stone wharfs, ‘fu-na-bansyo’ or a guard house around the Tomo bay. There is no old port other than Tomo which remains such five port facilities used from Edo period.

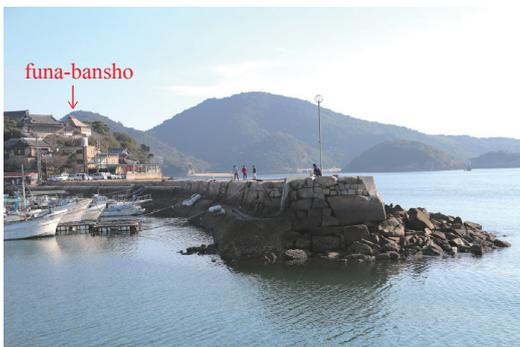
From the central area of Tomo town to the coast of the harbour, there are still many old and excellent wooden houses such as Ohta residence, Chosou-tei residence. Both are designated as National Important Cultural Property. At the western part of Tomo town, there are also many shrines and temples such as Numakuma Shrine, Ankokuji Temple, Fukuzenji Temple, Iouji Temple, and from the center to southern part of the town, there are Tomo old castle sites, the historic guest house site for the diplomatic mission from Korean Joseon Dynasty during Edo period. Most of them are designated as National or municipal cultural properties.



joya-to



gangi



hato



hato

Fig. 3. Historic port facilities- ‘gangi’ (stone stair-landing area), ‘joya-to’(all-night street lamp), ‘hato’(wharf), ‘funa-bansyo’(old coast guard station)

According to the historic survey of architectures, which was carried out during 1997-2007, there were over 300 historic buildings including old buildings built over 150 years ago in the survey area.



Fig. 4. Historic Buildings. Left-Ohta residence, right-Chosou-tei residence



Fig. 5. A historic street at the central part of Tomo town

The western part of the coast is a beautiful sandy shore where fishermen have started fishing, and the shore has been a stage of many traditional festivals and events. There is also a row of houses along the old tide embankments each of which has been built privately and separately at around the end of the shore. While most of these embankments are estimated being built after the Meiji Restoration, the scenery is already acknowledged as one of core elements of the cultural landscape of Tomo. Even though some embankments may not be so sound structurally, appropriate repairs and enforcement works for them will be enough for protecting houses from the sea water of the highest tide, which is rarely expected. There are also two old stone structures just like tortoise shells which are estimated to be parts of old repair sites of wooden ships or slopes to pull up ships from the sea. These stone structures may be said as the sixth old port facilities. A thorough archeological investigations are necessary for these structures as soon as possible.

Including these historic buildings, monuments and a seashore, the cultural landscape of Tomo is still very beautiful and precious beyond compare.

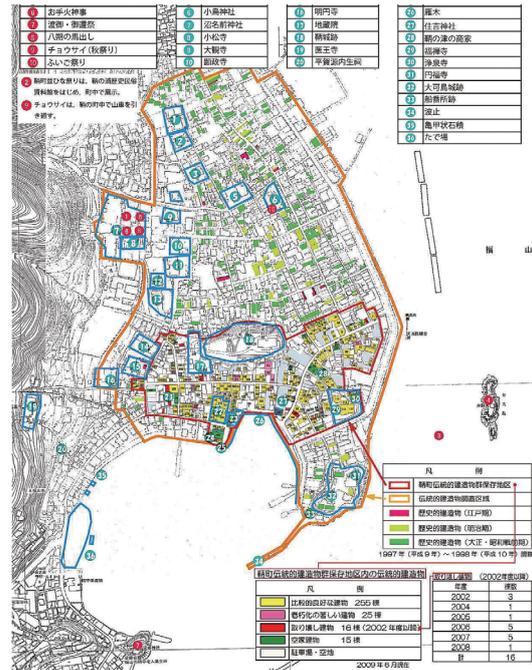


Fig. 6. Distribution of historic buildings and traditional event in Tomo town, 2009. Orange line-survey area, Red Line-Tomo Preservation District for groups of Traditional Buildings, Red-historic building (Edo period), Light green-historic building (Meiji period), Green-historic building (Taisho and after), Blue-Temple and Shrine, Red circle-place of traditional event. cf. <http://www.city.fukuyama.hiroshima.jp/uploaded/attachment/1833.pdf>



Fig. 7. Panoramic view of the coast from Tomo Bay



Fig. 8. Scenery of a sandy shore at the western part of the Tomo coast



Fig. 9. Old stone structures which are estimated to be parts of old repair sites of wooden ships

3. Reclamation and Bridge Construction Plan in Tomo bay

Hiroshima prefectural government and Fukuyama municipal government announced the project of waterfront reclamation and a bridge construction to cross Tomo bay in 1983. It caused severe objections among local resident concerned and experts who want to protect the cultural landscape of Tomo. Then, local governments have reduced the reclamation area several times during the long disputes between local resident and the local governments. In 2007, local resi-

dent filed a lawsuit to seek that the governor of Hiroshima Pref. would not allow the reclamation to preserve the historic scenery of the port. In the lawsuit, local resident claimed that “the whole environment of Tomo measuring 1,779 ha (4,396 acres) should be carefully taken into consideration in town planning, and special attention should be paid to the landscape of the historic center, including the historic port (43 ha or 106.3 acres) and the combined district of historic streets and buildings, temples and shrines (35 ha or 86.5 acres)”¹. In 2009, Hiroshima District Court decided the governor not to permit the reclamation saying because the scenery of Tomo bay is in the public interest. This is the first court ruling in Japan to block a public work to preserve local scenery. Hiroshima Prefectural government appealed the case right after the ruling of Hiroshima District Court to Hiroshima High Court. However, in July 2012, the governor of Hiroshima Pref. announced the withdrawal of the plan of reclamation and construction of a bridge. He also proposed a tunnel in the western mountains to solve the traffic congestion of the town. At last, in February 2016, during a meeting at the Hiroshima High Court, the prefectural government agreed to withdraw the reclamation plan, while the local resident expressed to call off the case. The governor said that as the long lawsuit was over, he wanted to proceed the urgent projects to prevent disasters and to reduce traffic jams from Tomo town.

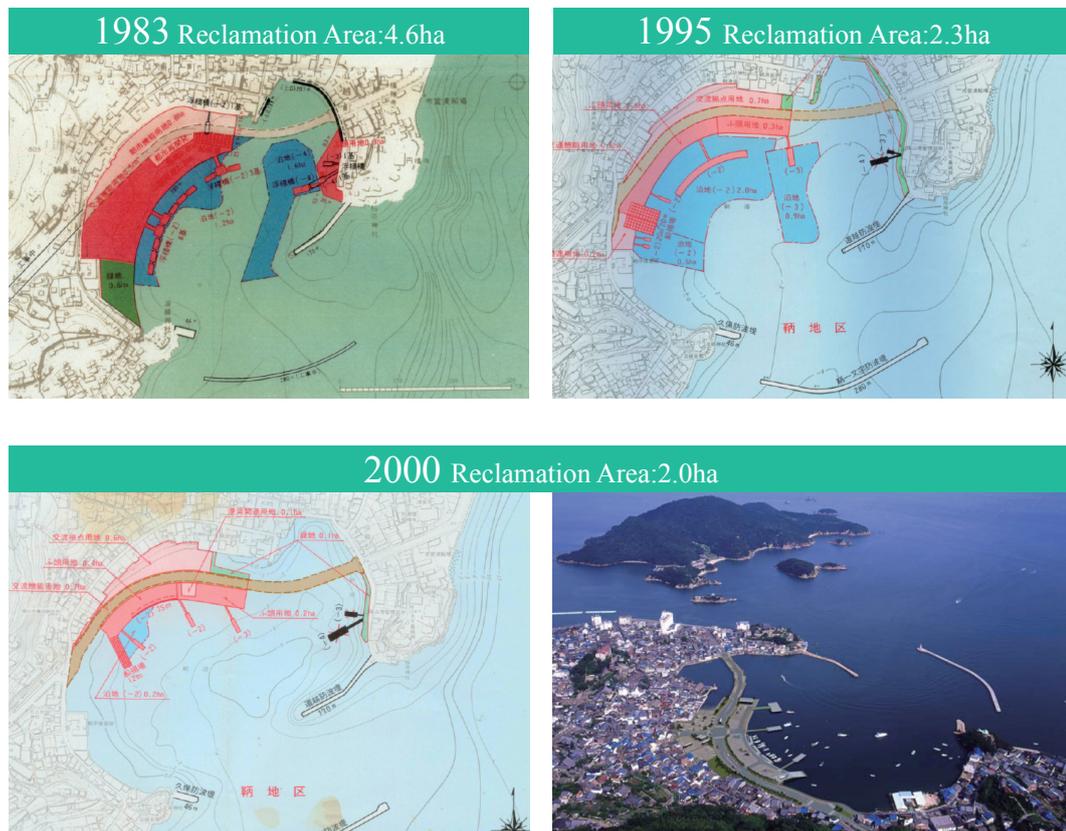


Fig. 10. Changes of plans for Tomo Bay reclamation and bridge construction
 cf. <https://www.city.fukuyama.hiroshima.jp/uploaded/attachment/15929.pdf>

1. Mouri, K. 2016, The concept of ‘cultural landscapes’ in relation to the historic port town of Tomo. In: Matsuda, A and Mengoni, L E (eds.) *Reconsidering Cultural Heritage in East Asia*, pp. 121–138.

4. Preservation of historic buildings

Aside from the disputes and the lawsuit, Fukuyama City Government had recognized the importance of cultural heritage in Tomo town. But, during the long disputes between local resident and the local governments, many historic buildings had been deteriorated heavily. The city included the policy of the preservation and utilization of the historic heritage of Tomo town in the Master Plan of Town Planning 1996, and has begun to support the repair works of historic buildings in 1998. However, in 2003, the mayor of Fukuyama City decided to stop the support. Although he had thought that the reclamation project and the preservation project of historic buildings in Tomo town should have been proceeded concurrently, there have been many local residents who were in opposition to the reclamation project in the preservation area. Then, he said, under such circumstances, he could not continue the preservation project of historic landscape.

But, in 2008, Fukuyama municipal government designated the southern part of Tomo town, the area of 8.6 ha, as “Tomo Preservation District of Groups of Traditional Buildings”. Then, they restarted the financial support to the owners’ repair works. Using public funds given by Hiroshima prefectural government from 2015, Fukuyama city has accelerated its support for the repair works of traditional buildings. As of today, Fukuyama municipal government is preparing the preservation district to be selected as “Important Preservation District for Groups of Traditional Buildings” by Japanese Government.

But, even now, the city government does not have General Conservation Plan for Cultural Properties of Tomo town. Furthermore, there are very few experts and craftsmen who have the knowledge and skills for the repair works of historic buildings. So, a lot of mistakes on traditional designs for historic buildings are found in the repair works. There is a great concern that they may accelerate to lose the value of those historic buildings in the preservation district.

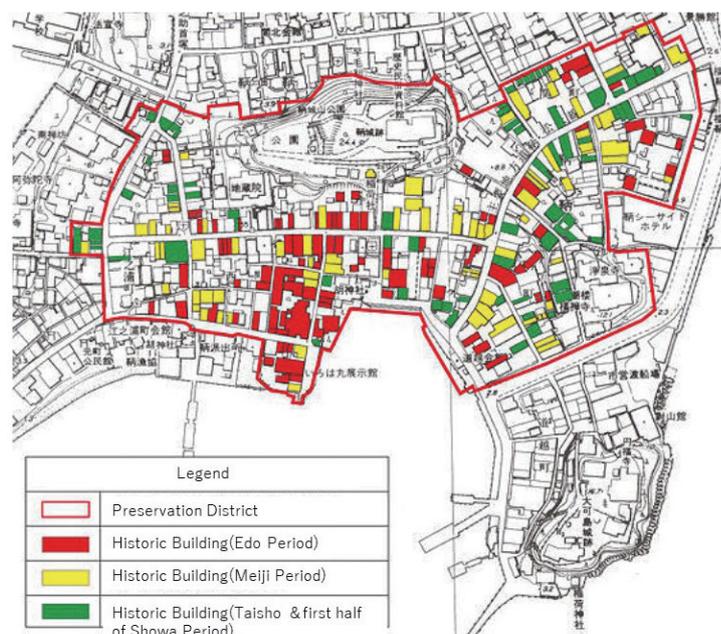


Fig. 11. Area designated as Tomo Preservation district for Traditional Buildings
cf. <http://www.city.fukuyama.hiroshima.jp/soshiki/toshikeikaku/4830.html>

By the way, “Groups of Traditional Buildings” is one of six categories of cultural properties which are defined in the current law for the Protection of Cultural Properties in Japan. This law was enacted on 1950 for the systematic protection of cultural properties in each official classification. The category of ‘Preservation Districts for Groups of Traditional Buildings’ was added to the law in 1975.

As villages and towns in Japan have changed drastically in the rapid development after the Second World War, most of historic buildings and traditional neighborhoods have been torn down all over the country. It was why many residents and citizen groups started their preservation movement through the country in the middle of 1960's. Being encouraged by those public movement, some local governments established their own legal preservation measures. At last, Japanese government established the preservation system of the historic landscape of old villages and towns in the Law for Protection of Cultural Properties. At that time, the Category of “Groups of Traditional Buildings” was added by the revision of the law. According to the system of the preservation districts, a local government can designate its own preservation district with the consent of most of the residents in the corresponding area. Furthermore, the local government can apply its preservation district to be selected as an Important Preservation District for Groups of Traditional Buildings to the Minister of Education, Culture, Sports, Science and Technology.

After the first Important Preservation Districts were selected in 1976, the number of them have successfully increased to be 112 districts by the end of 2016. In those districts, there are over 22,000 traditional buildings and other structures to be preserved, and over 45,000 residents live there.

There are many types of Important Preservation Districts, such as Post-station Town, Samurai Town, Industrial Town, Temple Town, Port Town, Merchant Town and Villages according to the history, character and process of development of each town or village.

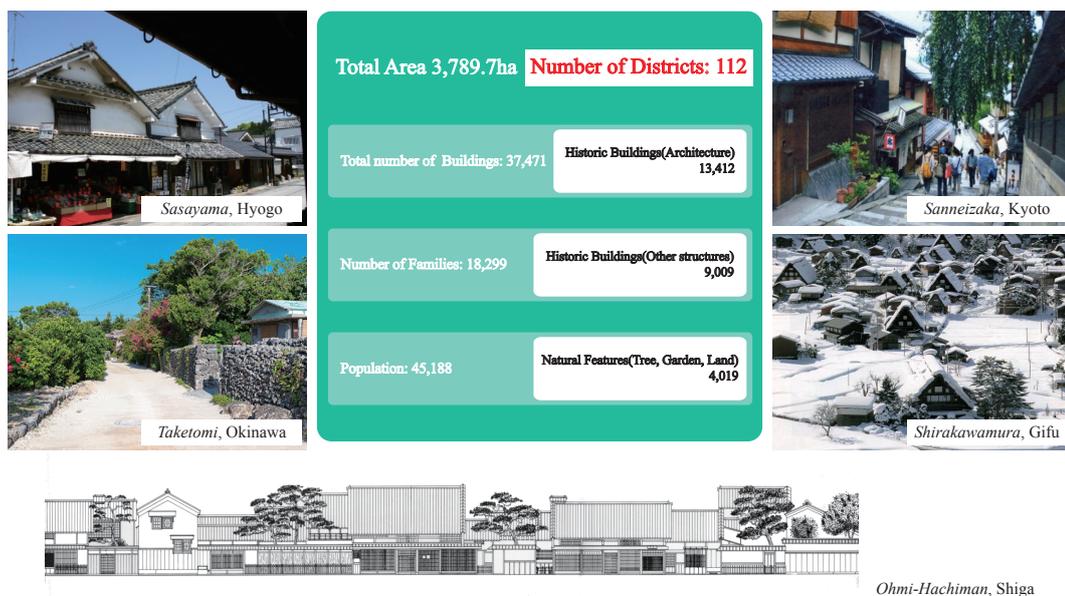


Fig. 12. Basic Data of Important Preservation Districts for Groups of Traditional Buildings

5. Tide embankment construction plan proposed by Hiroshima Prefectural Government

Just before Hiroshima Prefecture agreed to scrap the controversial reclamation project in the scenic port of Tomo at February 2016, both of the prefectural and the municipal governments began to announce to the local resident their new projects of construction of the high tide embankment at the western half of the shore. They say that the embankment has maintenance road of three meters wide, and the road will also be used as a pedestrian road for school children and elderly people of Tomo town.

However, this new project will also surely harm the existing landscape and environment of the sea shore area. That's why most of local resident near the coast declared themselves to be against the plan.

Red line in this planning drawing(Fig. 13) shows the plan of new tide embankment. New tide embankment will be constructed on the sea side of the historic private embankments at the western half of the shore (Lower left: The section plan of the embankment). At the same time, they explained a plan to widen the existing narrow road behind the houses along the shore to at least five meters wide. By this widening work, some traditional houses along the existing road will be destroyed or forced to move.

And movable breakwaters will be constructed at the eastern half of the shore, close to gangi, or stone steps for anchoring which is one of historic port facilities (Upper right: The section plan of the movable breakwaters). There is great concern that these construction works, which they say for preventing damages from high tides, may lose the value of the cultural landscape of Tomo bay.

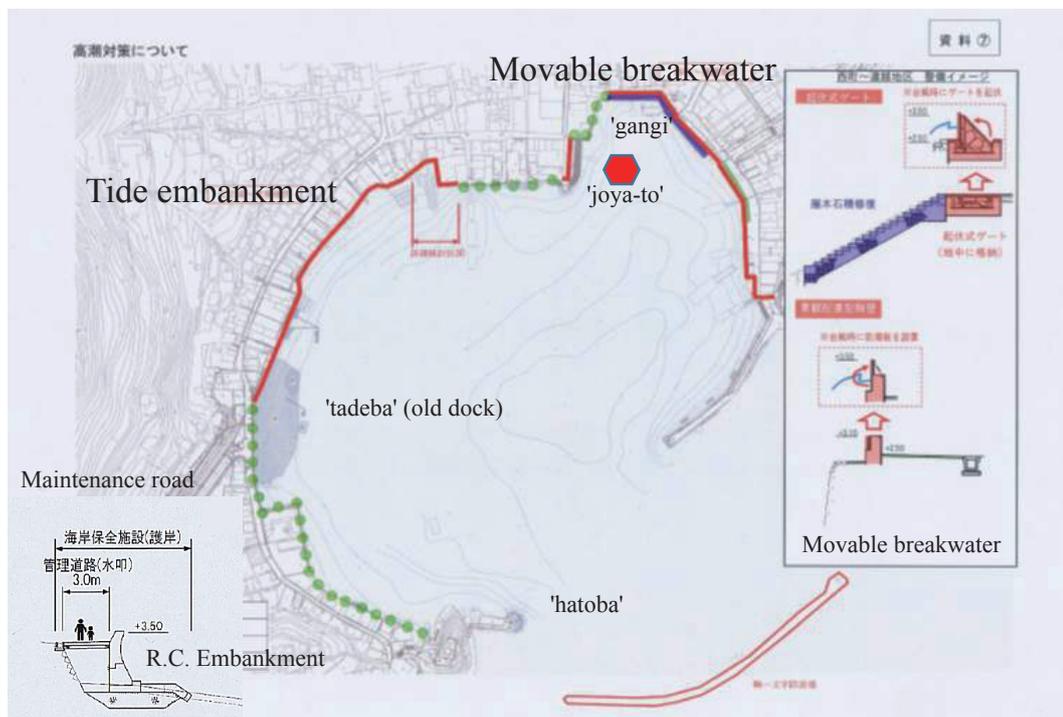


Fig. 13. Construction Plan of Tide embankment & Movable breakwater, 2015 & Distribution of historic port facilities- 'gangi', 'joya-to', 'hatoba', 'tadeba'.

6. Resolutions and statement by ICOMOS for protection of the cultural value of Tomo

ICOMOS and ICOMOS-Japan have been concerned with this issue for protection of cultural landscape of Tomo for a long time. In fact, General Assembly and Committees of ICOMOS have adopted resolutions several times², and also held symposiums for this issue. Furthermore, some executive members of ICOMOS including President Mr. Gustavo Araoz visited Tomo twice in 2009 and 2015, and expressed their concerns for this issue. ICOMOS-Japan has also continued the activities such as research, discussion, symposium, meeting with local governments for the conservation of the exceptional value of cultural landscape of Tomo. For example, ICOMOS-Japan has published the statement on the Disaster prevention plan for Tomo port by Hiroshima Prefectural Government that ICOMOS-Japan requests the administrative authority to present a pioneering model of harmonizing the needs of protection of the cultural heritage value with the needs of disaster prevention. ICOMOS-Japan had also stressed its willingness to keep supporting the authority for protection of cultural value of Tomo town as much as possible.

Conclusion

After the severe disputes and efforts for preservation of the cultural value of Tomo town, it stands on the critical point whether the resident and local governments can succeed to preserve the historical and cultural value and to utilize it for revitalization, or not.

The city government hopes its Preservation Area of Groups of Traditional buildings being selected as Im-portant Preservation District by National Government this year.

Last year, Hiroshima Prefectural Government set up an expert committee to study the value of the cultural landscape and historical assets of Tomo area. As one of the committee member, I have devoted to gain good results. Based on the committee's discussion, executives from Hiroshima Prefectural Government says that they are preparing to present new constructing plan for the embankments and movable breakwaters. They also say that they will spend one year or more before the start of construction to get better solution for coexistence of the cultural value and the disaster prevention facilities for future generation. Eastern half of the waterfront of Tomo bay, a repair and rehabilitation work for gangi has already begun concurrently with an excavational investigation.

We, ICOMOS-Japan, local resident and local governments would continue studies and discussions still more to realize the coexistence together in harmony with the value of cultural landscape of Tomo and the disaster prevention facilities of the area.

2. (1) ICOMOS CIAV Resolution TOMO, Oct. 2004, Matsuyama city, Ehime Pref., Japan.

(2) Resolution N0.9 Tomo-no-Ura, Japan, ICOMOS 15th General Assembly, Xi'an, China, October 2005.

(3) Recommendations for Tomonoura in Hiroshima, Japan, the Conference on The World Heritage Convention and the Buffer Zone, 29 November 2006.

(4) Resolution No.8. Tomo-No-Ura (Japan), ICOMOS 16th General Assembly, Quebec, Canada, October 2008.

(5) Public Statement of concern toward the new plans of the reduction of traffic congestion and the disaster mitigation for Tomo proposed by Hiroshima Prefectural Government (August, 2015), ICOMOS-Japan, 16th December 2015.

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3. Yuga Kariya, Fukuyana City, Tomo, Port town, Nihon no Machinami (Historic villages and towns of Japan) volume 1, pp.278-279, January 2016, Yamakawa Syuppansha Ltd. 苜谷勇雅, 「福山市鞆(港町)」『日本の町並み 上巻』pp. 278-279, 2016年1月, 山川出版社.
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Shared Built Heritage as a Reservoir for Connectivity and the Threat of Fiscal Metrics



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There is a growing acknowledgement in Asia of places having “shared values” that tell the stories of multiple cultural overlays. The ICOMOS 2017 Delhi General Assembly will have a specific focus on ‘shared built heritage’¹.

Historic towns and landscapes have endured through conquests, upheavals, colonisation, and now global changing demographics. And yet certain places retain that special something while others don’t. How does the layering of historic events become ingrained into the very essence of these historic townscapes?

Sustainability is a concept with several definitions depending on what audience or application. Too often the words ‘sustainability’ and ‘resilience’ have been appropriated to simply mean a fiscal efficiency. This interpretation only means fiscal metrics are considered as a driver for growth and business, such as increasing densities to house more consumers. In such a mix, at best heritage is solely viewed for tourism potential, as an asset to financialise. Over reliance on tourism can destroy liveability; as recently demonstrated by the 2016 resident protests in Venice.

ICOMOS has an international scientific committee for energy and sustainability (ISCES)². Australia ICOMOS has a national working group on this topic too. Conserving historic places, and/or adapting heritage places, can contribute to energy conservation, retain embodied energy and reduce greenhouse gas by minimising waste and the need for production of new materials. Both heritage and physical manifestations of sustainability can be part of long-term development strategies. Conservation practice and sustainability can have comparable objectives and multiple alignments.

Heritage sustainability however is wider than a built outcome because heritage also involves integrating less easily countable environmental and social criteria. This too aligns with growing focus for sustainability to understand the intangible values of urban places³. Com-

1. This is written from a perspective of Australia being part of Asia Pacific yet western due to colonialization and overlaid by British administrative and legal structures.

2. <http://isces.icomos.org/>

3. Tanasha Finney Intergenerational cities Project Royal College of Art London in ABC Radio National Life Matter, 4 Nov2016 <http://www.abc.net.au/radionational/programs/lifematters/tarsha-finney,-architect-heading-up-the-intergenerational-city/7995104> and <https://www.rca.ac.uk/news-and-events/press-releases/royal-college-art-launches-major-new-architectural-research-project-intergenerational-city/>

munities are increasingly demanding to retain their built form identities. Several international studies note the need for multifaceted cities, housing types and to retain a “sense of place”, and to accommodate difference.

Historic quarters tell the story of how distinctiveness is retained despite upheavals over time, and where difference is not only accommodated, but where they are ingrained into a town’s character. Underlying the physical aspects of sustainability are intangible qualities embodied into the built environment and its spatial arrangements, and these are the reservoirs that connect people and give meaning to place.

Over the last decade, the International Scientific Committee for Shared Built Heritage (ISC SBH) has undertaken study tours in several historic towns in Asia that are actively seeking to retain their historic cores based around a sustainable foundation that transcends solely a financial return, such as:

- Both resilience and liveability are already been identified as key drivers for a 21st economies of Georgetown and Bandung. Georgetown is retaining and using its historic ambiance to attract young entrepreneurs; Bandung is celebrating its Art Deco to retain its highland identity.
- Kulangsu Island has a unique organic spatial evolution that embodies inter-woven multiple cultures and institutions.
- Among several Japanese urban places, Kobe is commemorating its port-side street layout, including its c1870s innovative sewerage system, both layout by British engineer John Hart, and its hillside European traders’ quarter.



Fig. 1. Nikolai Cathedral, Tokyo, designed by Englishman Josiah Conder in 1891. St Nicholas brought Orthodox Christianity to Japan in mid-10th century despite the then Shogun government prohibiting foreign religions. [ISCH SBH study tour 2015] photo by B Stepowski



Fig. 2. Teien Art Museum [near Tokyo Japan] is a stunning 1933 Art Deco house built for Prince Asaka Yasuhiko, after he spent 3 years in Paris [ISCH SBH study tour 2015] photo by B Stepowski

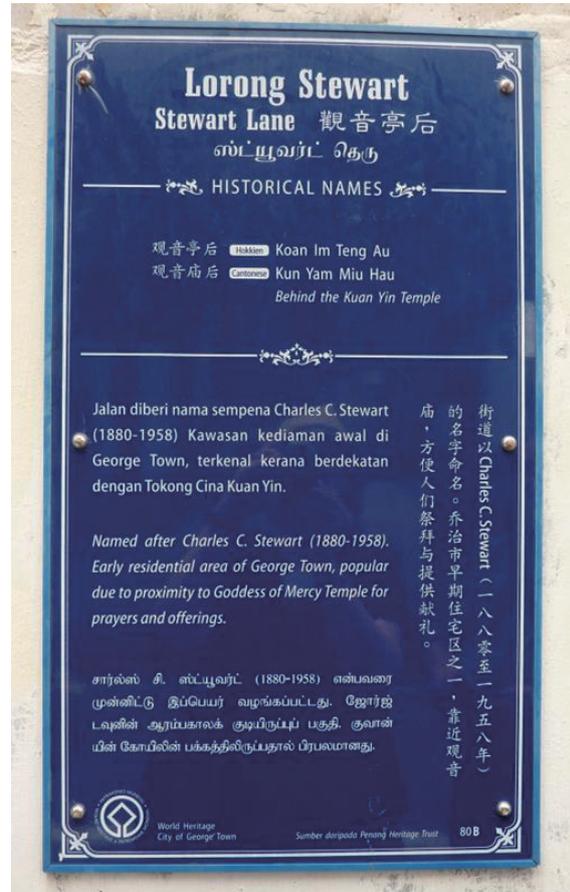


Fig. 3. Georgetown, Penang State, Malaysia [ISCH SBH study tour 2014] photo by S.J.Stepowiski



Fig. 4. British Governor's House, Kulangsu Island, China [ISC SBH study tour 2012] photo by S.J.Stepowski



Fig. 5. Bandung, Indonesia (ISCB SBH study tour 2014) photo by S.J.Stepowski

Redefining economic productivity to productiveness

Historic sustainability is as much about redefining traditional economic rhetoric of what is countable as being the only measure of productivity, to what is productiveness, resilient and liveable.

Sydney Morning Herald newspaper economics columnist Ross Gittins⁴ posed a question *Why can't most economists see (the intangibles)?* The article was about climate change, but could easily be about heritage and sustainability. Gittins says the answer is because such matters are “*not their department ... as they are meant to be experts on how to make economies grow ... but they can't prove that either.*” Being questioned are the use of quantitative metrics that are solely focused upon production of goods and services, population growth, amount of work done, and where income is saved. His summation is that “*economics defines prosperity almost wholly in material terms*”.⁵ Conventional economic tools are incapable of picking up on resilience, liveability or the intangible.

A single goal of growing an economy does not make our cities more liveable, or fit into such archetypical fiscal models, which are being rapidly shattered. Populous are revolting against such orthodoxy and increasingly seek to retain the markers of specific identity which is invariably linked with a historic environment. The populous is challenging how an economy is measured. Gittins' point is that productivity is more about 'productiveness', and what is missing is the difference between quantity versus quality indicators. A tool to achieve productiveness is via the attraction that emanates from historic and authentic settings. It is the sought intangible values that are the inter-connectivity between the historic setting and emerging economic centres.

Resilience

On 9 November 2016 the City of Sydney held a public seminar about 'resilient cities'.⁶ Dr Richard Dennis, chief economist of the Australia Institute, opening remark was “*no one has said 'leave it to the markets?'*” Dennis summarised the markets as having only a focus on the rugged individual, not society or community. The markets are unable to codify or devise a metric for what are the drivers of a resilient city, such as 'liveability', or where people choose a personal trade-off for liveability, which increasingly is a historic quarters and vibe that is the attraction for 'liveability'.

Resilience is an attribute; it is different to 'protection'. A store of resilience is important when stresses occur and that 'store' can be eroded by divisive government policy. Resilience enables a city to manage disruptions to how it functions, and too can create opportunity. Resilience is not just about external forces: it also about the key indicators of quality of life - liveability, social cohesions, spaces where people naturally meet.

4. Ross Gettings 'economic comment' in Sydney Morning Herald, 9 November 2016

5. Op. cit.

6. as part of it being a participant in the Rockefeller Foundation 100 Resilient Cities project.

The underlying human values of sustainability, resilience and liveability are the same. Another frequently used word is ‘connectivity’ - community connectivity, bio-diversity connectivity (such as via urban open spaces), and connectivity that creates and maintains communal social capital. Such attributes are currently unaccounted for in government or business fiscal models.

What can we take into the future about sustainability and resilience?

Professor John Hewson⁷ cites ways to achieve effective public policy, many of which could apply to historic cities – a clear policy agenda, an implement strategy to drive policy, education strategy to carry the community along too, positives dialogues not slogans, being pro-active not reactive dealing with longer term structural challenges and not allowing these to drift and grow, and good governance to ensure available resources go further.

The roles of both national and local governments will become increasingly complex and important.⁸ Integrating diversity and difference in the building stock and spatial arrangements should be part of sustainability and to encourage city resilience. Proactive government policy could include tax incentives that retain and adapt historic cores, that direct tax on capital gain to be put back into the community and historic precincts, that mandates sell out minimum time frames that encourages investment and that counter short-term speculation and excesses of gentrification. Procurement specifications could specify a key ‘value driver’ is retaining historic buildings and spaces, with new infill echoing settlement patterns, façade modulation, heights and forms.

Jeff Soule⁹ cites UN Secretary General, Ban Ki-Moon, who said the battle for sustainability will be won or lost in the way we design our cities, and “... *remember the lessons of centuries of urban form are every bit as relevant to sustaining places today and tomorrow. They are the kinds of places where people want to live — let’s plan accordingly*’. Soule notes drivers of the value of cultural heritage for promoting sustainability as:

- Cultural heritage functions as a driver for inclusive economic development,
 - Cultural heritage’s ability to foster inclusive economic development. Historic towns, districts and the historic parts of cities are inherently valuable for their uniqueness, authenticity and retaining a ‘sense of place’.
 - Creativity in historic areas has also increasingly become a core part of the culture-led redevelopment of urban areas. Increasingly, cities have revitalized their economies by promoting intangible heritage in order to generate livelihoods. Often this is made possible within adapted reuse of historic building.

7. John Hewson ‘comment’ in Sydney Morning Herald, 4 Nov.2016 [Professor Crawford School of Public Policy, Australian National University and former Australian Federal Liberal opposition leader]

8. Financing future cities: government need to think creatively pp47 in South East Asia Globe: urban visions and the future of south east Asian cities edition, March 2016 pp44-47

9. Jeff Soule ‘Historic cities already embody sustainability’ in Citiscope towards Habitat III, 30 Oct. 2015

- Opportunity, and potential drawbacks, of tourism. Increasingly evidence shows that sustainable tourism, well managed and regulated by local communities, can provide jobs and employment to local communities.
- Cultural heritage as an enabler of social cohesion and equity, to strengthen communities in which citizens associate the historic environment with a shared identity, attachment to place, functionally and socially mixed, supporting a wide range of complementary activities and embodying multiple cultural values such as providing spaces to interact.
- Cultural and built heritage as a means to improve the liveability and sustainability of an urban area.

Traditional settlement patterns offer models that demonstrate built heritage has ability to foster and inform redevelopment and how change is introduced. Compactness, mixed use, variety of incomes and vibrant public spaces are all elements of historic cities that can provide a guide. For example, the reinvented historic square concept is now central to 21st century shopping centre design, where the meeting hub (such as a cinema) is the anchor (historically similar to a place of religious assembly).

In conclusion

People are reacting against a generic being imposed upon where they live. Communities and tourists alike are seeking out the authenticity, the unique, and these being in the context with the historic antecedents of cities and towns. Historic sustainability is a means to build a cohesive society, a means to build resilience and for the historic built environment to continue to be able to tell the story about how a place has evolved.

Needed is a redefinition of fiscal tools, of what is resilient about historic elements, and how to collaborate to solve stresses upon the historic parts of our cities. The principles of the relationship between heritage conservation and sustainability can co-exist and mutually benefit each other. Use of solely fiscal criteria should be challenged as not being the only attractor for entrepreneurship.

The Shred Built Heritage of Asian examples demonstrate that intangibles of these places not only tell us from where it evolved, but why these places continue to attract visitors and entrepreneurs plus remain valued by those living there. The historical environment is both an asset and an essential for the sustainability, resilience and liveability of these places.

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Creative Application of Urban Heritage : Japan's Record of Promotion and the Implications for Korea



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In historic metropolises, urban heritage functions as a multilateral dialogue in diverse contexts. Each piece of heritage has enriched historical layers of unique features, and protecting them fosters a city's identity and resilience. Since the importance of sustainability is being emphasized, the trend of administering heritage sites is focusing more on "promotion" and "utilization." Overseeing urban heritage sites is a challenging task that requires careful planning since its role is to bridge the past, present, and future into a tangible asset (Timothy and Boyd, 2003).

This paper examines feasible methods and tasks for managing the Seoul City Wall (Hanyangdoseong, or the Wall), expected to be inscribed as a UNESCO World Heritage Site in 2017. Furthermore, this paper introduces two case studies of Japan in the context of a newly launched heritage policy (Japan Heritage) for the 2020 Tokyo Olympics and Paralympics. The cases feature attributes of applying urban heritage at both the global and local levels (UNESCO World Heritage and Japan Heritage).

1. An overview of the Seoul City Wall (Hanyangdoseong) as a piece of urban heritage

Hanyangdoseong was built in 1396 under the command of King Taejo, the first king of the Joseon Dynasty, in order to commemorate the establishment of the Dynasty. Followed by the launch of a new era, the Wall functioned as a symbolic, defensive fortification that reflected the Joseon philosophy, which was based on the five cardinal virtues of Confucianism: (1) benevolence; (2) justice; (3) courtesy; (4) wisdom; and (5) faith. It was constructed with an intention to maximize the geographic advantages of the mountains surrounding the capital. At a length of 18,627 km (approximately 12 miles), Hanyangdoseong has embodied the living history of city's residents for 620 years, creating a unique topographical space.

As a piece of urban heritage, Hanyangdoseong is a significant metaphor for Koreans' identity and mutual interactions between the Wall and the citizens. Adding to its original purpose as a defensive barrier, locals and citizens throughout the country developed a tradition called *Sunseong Nori* meaning an "excursion along the Wall" (a walking tour), which has played a

vital role in the recognition of national identity. Classical scholars who were preparing for their civil service examinations (*Gwageo*) popularized the custom under certain rules in their aspirations to pass the exam.



Fig. 1. An old map of Hanyangdoseong (City-designated tangible cultural heritage, No.297) (www.cha.go.kr)

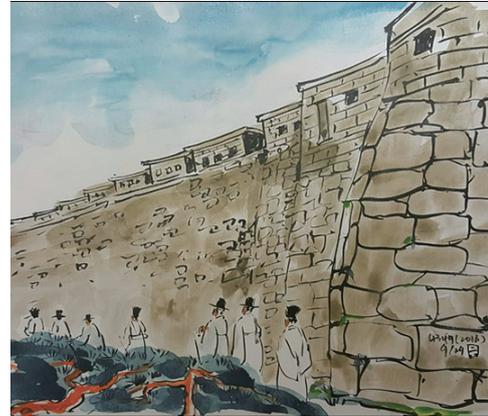


Fig. 2. A traditional *Sunseong Nori* (A represented image by Lee Mu Sung, a contemporary artist) (www.koya-culture.com)

However, this tradition and the Wall itself faced threats during Japanese rule and modernization in the 20th century. Although *Sunseong Nori* was halted hundreds of years ago, it has recently been revived in the context of heritage promotion, with the aim of inscribing the Wall on UNESCO's World Heritage List.

It is noteworthy that Hanyangdoseong and *Sunseong Nori* have been given new meanings in the transition to modernization and globalization with regard to urban planning, as well as the legislative and traditional measures of each period. Considering that the Wall has been a palimpsest that reflects the city's identity and strength, it should be adequately administered based on contemporary values of sustainability. In part two, I will introduce two cases of urban heritage in Japan, and derive implications for Hanyangdoseong.

2. Heritage management and promotion in Japan

2.1 The case of Himeji Castle: A global perspective on world heritage

I will illustrate recent trends and the macro-politics of heritage management and promotion in historic cities of Japan. The city of Himeji, 50 km (33 miles) west of Kobe, has been implementing various promotions by means of its rich cultural heritage; it is the second largest city in Hyogo prefecture, with a population of 530,000. With nature and ancient sites, the city has played a role as an important transportation hub in western Japan.

Many castles were built in Japan between the 16th and 17th centuries during the Warring States period (*sengokujidai*) and the *Edo* era. Among them, Himeji-jo (Himeji Castle) is the finest surviving example of Japanese castle architecture, comprising 83 buildings with highly developed systems of protection devices.¹ Since Himeji-jo remained undamaged despite air raids during the Second World War, it became a symbol of hope for locals in the process of post-war reconstruction.



Fig. 3. The location of Himeji (www.himeji-kanko.jp/en/)



Fig. 4. Himeji-jo (www.japan-guide.com/e/e3501.html)

1. World Cultural Heritage (Japan), UNESCO World Heritage Centre.

Himeji-jo dates from 1609 and has earthen walls and a six-story central tower. As the first Japanese property inscribed on UNESCO's World Heritage List in 1993, the castle provides various insights into Japanese urban heritage. Himeji-jo has been an exemplary case for upholding its values based on periodic management plans, including daily maintenance, traffic restriction, disaster prevention, and site arrangement.

From October 2009 to March 2015, repairs were carried out for the first time since 1964. To restore the castle's white appearance, roof tiles were replaced and the outer walls repainted. The 2.4-billion-yen renovation was partially paid for by donations from 3,000 citizens.² In addition, Kajima Corporation, the main construction company which took the initiative to revamp the site, made the restoration process open to the public, enabling more people to engage in the renovation of heritage.

Moreover, the city of Himeji has been revitalizing the castle as a global hub for shooting films. Representative movies shot on the castle's grounds and the nearby Engyoji Temple include *You Only Live Twice* (1967) from the James Bond series, and *The Last Samurai* (2003). In cooperation with the Himeji Film Commission, Himeji city is promoting its heritage and sites under the slogan, "Himeji, a dramatic city that enchanted Tom Cruise and world-famous director Kurosawa".³ Since the Himeji Film Commission joined the Asian Film Commissions Network (AFCNet)⁴ in 2003, the city has been advancing regional filming and facilitating international networks.

With regard to the 2020 Tokyo Olympics, Himeji city is mapping out cultural programs initiated by the Japanese government. Based on the *Policy of Cultural Affairs in Japan* (2015), the Agency for Cultural Affairs announced a "Priority Measures Related to the Promotion of Culture and the Arts" to promote tourism by using historical assets and locales. Specific action plans are currently being prepared, including using Himeji-jo as a "unique venue"⁵. For example, in September 2015, Japan and Italy jointly held an event to play the Opera *I Pagliacci* around the castle.

Himeji-jo is also utilized to take precautions against illnesses such as Alzheimer's disease, cancer, and autism. The castle is illuminated in orange, pink and blue on World Alzheimer's



Fig. 5. Himeji-jo being used as a stage for the opera *I Pagliacci* (2015) (www.operatoday.com/content/2015/10)

2. *Himeji Castle reopens after 5 1/2 years of repair work*, *JapanToday*, March 27, 2015

3. Kurosawa Akira was the first Japanese film director to win international acclaim with films such as *Rashomon* (1950), *Seven Samurai* (1954), and *Kagemusha* (1980).

4. As of June 2016, AFCNet has become Asia's largest non-profit international film-related organization with 58 members from 18 countries.

5. "Unique Venues" refers to historic buildings and cultural facilities featuring uniqueness or characteristics of the region. *Policy of Cultural Affairs in Japan* (2015), the Agency for Cultural Affairs p.4

Day (September 21), Breast Cancer Awareness Day (October 1), and Autism Awareness Day (April 2), respectively. Although these events are temporary, they contribute to raise public understanding of such conditions, and to spread the reputation of the castle and the city.

Thus, Himeji-jo shows that creatively using heritage is a viable path in cooperation with global networks in various fields. Moreover, the castle illustrates the importance of the community (via public donations) and modern promotion in conserving the city's tangible assets. "Himeji Castle stands today thanks to the passion of the people living nearby," said Masanori Aoyagi, the former Commissioner for Cultural Affairs,⁶ whose statement demonstrated that local commitment undoubtedly leads to a city developing an identity, as well as resilience.



Fig. 6. Light-up event on World Alzheimer's Day (castle-himeji.com/2016/09/himejicastle_orange2016/)

2.2 The case of Gifu Castle: A local perspective from the Japan Heritage Promotion Project

Next, I will introduce a case from a local perspective by considering the Japan Heritage Promotion Project (Japan Heritage). The case example of the project, "An Ancient Castle Town with the Spirit of Nobunaga's Hospitality," illustrates Japan's latest policy in employing historical legacies.

In preparation for the 2020 Tokyo Olympics and Paralympics, the Agency for Cultural Affairs initiated the project of Japan Heritage in 2015 to publicize cultural properties through narratives based on regional histories and traditions. The main purposes of the project are to enhance publicity, education, and to revitalize local economies by highlighting exemplary cases of preservation with a unique regional background.

6. *Himeji Castle to reopen after lengthy renovation*, *JapanTimes*, March 26, 2015.

The distinguished characteristic of Japan Heritage is that it focuses on site utilization by cohesively linking cultural assets, both tangible and intangible, and the region via “narratives.” Until recently, previous administrations aimed to “preserve” each property as a single locale. However, Japan Heritage places more weight on “promoting” related multiple sites of cultural resources to appeal to the city’s genuine values.

The context of the region’s unique “storytelling” is the most important factor for Japan Heritage since it aspires to strategically publicize the sites through narratives such as regional folk tales, legends, and myths. Therefore, Japan Heritage represents a collaboration of tangible and intangible elements of urban heritage in historic cities.

Along with the expected increase in the number of foreign tourists for the 2020 Tokyo Olympics and Paralympics, the Japanese government seeks to designate approximately 100 Japan Heritage places by 2020. Selected locales are subject to monetary support for promotion by the fund administered by the Japan Arts Council. Overall, 37 sites have thus far been designated as part of Japan Heritage.

The story of “An Ancient Castle Town with the Spirit of Nobunaga’s Hospitality,” selected as part of Japan Heritage last year, shows promotion strategies that enhance the identity of the historic city of Gifu. The narrative of this Japan Heritage locale features the feudal lord (*daimyo*) Oda Nobunaga, a leader of the Warring States period in the 16th century.

Located in the center of the country, Gifu city is the capital of Gifu prefecture. It is well-known as a historical city with cormorant fishing (*ukai*) in the Nagara River, a 1,300-year old tradition. In 1567, Nobunaga was based in Gifu city to unify the nation, and changed the name of the land from “Inokuchi” to “Gifu.” Gifu Castle is a central landmark in the history of Nobunaga. Unlike other military fortifications, Nobunaga focused on creating a welcoming atmosphere for visitors known as “Paradise on Earth” at the castle.

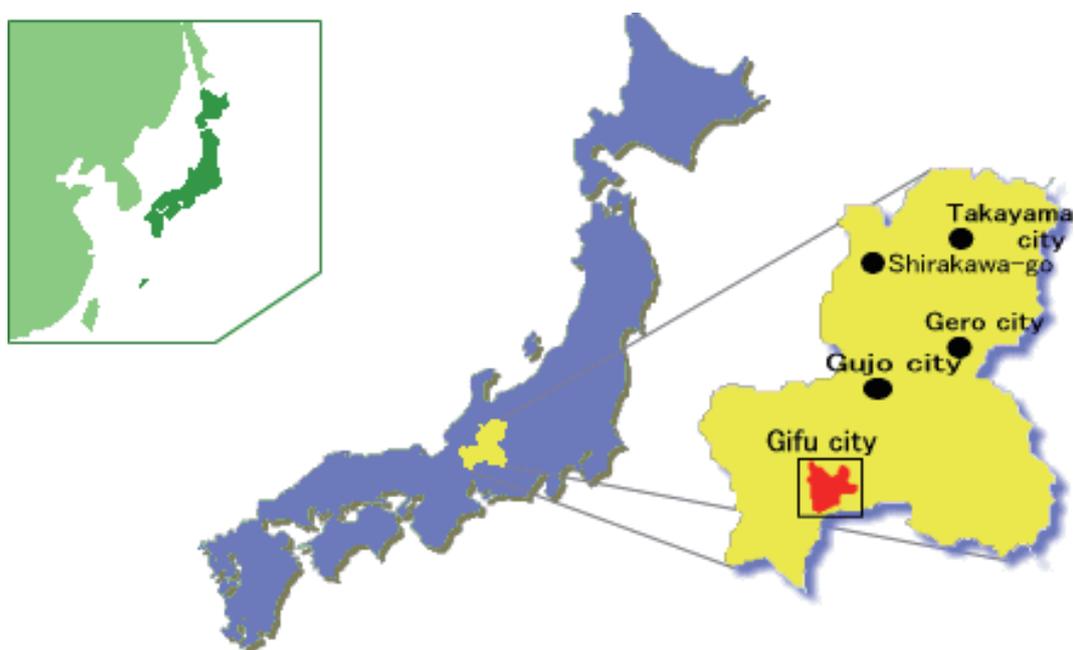


Fig. 7. The location of Gifu city (www.gifucvb.or.jp/en/00_aboutgifu)



Fig. 8. Gifu Castle, a Japan Heritage site (www.nobunaga450.jp/)

In contrast to Nobunaga’s reputation as a “cool-headed warrior,” the narrative describes his warm hospitality (*omotenashi*). He showed special attention to distinguished guests such as the Portuguese missionary Luís Fróis. Such accounts portray scenes of the services he gave to his guests at Gifu Castle, where he held welcoming parties.⁷ This supports the concept of integrating Gifu Castle with stories related to Nobunaga.

Furthermore, 2017 will mark the 450th anniversary since Nobunaga seized Gifu and gave the land its name in 1567. To commemorate the event, the city is promoting the Gifu City Nobunaga 450 Project to boost tourism and revitalize the municipality by appealing to its brand: “The town of Nobunaga – Gifu.” One activity of this initiative is a recipe contest that expresses Nobunaga’s hospitality, a contemporary representation of the historical anecdote.⁸ Although the castle’s role has changed over time, Nobunaga’s efforts to develop Gifu and the castle enriched the city’s historic value.

In sum, the two cases show that castles have been functioning as lively venues of dialogue, not only within local communities, but throughout the world by widening its horizons.

7. *Japan Heritage Pamphlet* (2015), Agency for Cultural Affairs, Government of Japan.

8. Gifu City Nobunaga 450 Project www.nobunaga450.jp/

3. Lessons for Hanyangdoseong

Based on the case studies, I will present policy recommendations and feasible strategies for Hanyangdoseong. From the examples of how urban heritage is employed in Japan, I derived the following 7 universal factors: (1) conservation; (2) coordination; (3) coherence; (4) contemporary values; (5) community; (6) care and caution; and (7) commitment. I believe this approach could highlight the commonly shared values among the three castles.

First, I would like to emphasize *conservation* as a precondition of the 7 concepts. Conservation is not limited to “preserving” urban heritage as a tangible asset; rather, it incorporates all aspects of heritage. In light of aiming for Hanyangdoseong to be registered as a UNESCO World Heritage Site next year, it should be supplemented with long-term feasible conservation plans from both local and global angles to expand its functions for all humankind. I recommend developing a global network for sharing information with ICOMOS International Scientific Committee on Fortifications and Military Heritage (ICOFORT), along with the private sector, such as civil society organisations (CSOs) or research institutions.

Second, *coordination* by various stakeholders is a prerequisite for effective administration. Since urban heritage locales, including fortifications, are multi-layered historical treasures, it is necessary for all actors to cooperate in management and promotion. Stakeholders not only include policymakers and professionals, but the public as well. The cases demonstrate that heritage promotion is based on recognizing the city’s identity by local residents; therefore, balanced coordination strengthens the foundation of urban heritage. Let me reiterate that one of the purposes of building Hanyangdoseong was to protect the people living inside the four great gates, and not the king alone.

Third, *coherence* is essential for linking residents’ identity to the city’s resilience. Coherence includes terms surrounding scenic views and tangible assets, tangible and intangible elements, core zones and buffer zones. Considering that Hanyangdoseong encircles the capital, it is of utmost importance to manage the Wall’s coherence with the surroundings. Due to recent climate changes and development, Seoul city should map out strategies to strengthen the Wall’s resilience based on coherence.

Fourth, promoting heritage includes creating *contemporary values*. The two cases revealed that fortifications can act as valid “edutainment arenas for the public,” thus reflecting society’s modern needs. Accordingly, I suggest that Seoul Metropolitan Government come up with unique contexts related to Taejo and Confucian virtue ethics, and generate edutainment by connecting visitors with certain virtues at each gate. Moreover, it would be meaningful to converge traditional beliefs with present-day ones. For example, inspired by the traditional *Sunseong Nori*, Seoul city could promote the Wall by implementing programs (such as “Hanyangdoseong, a happy excursion to make your wishes come true”) to draw public attention.

Fifth, the *community* lays the groundwork for urban heritage. Since surviving castles are the achievements of community resilience, policymakers should strike a balance between policy goals and public interests. While the original purpose of the fortifications was to protect residents, nowadays, the actions of the community protect the castles as pieces of living heritage. Therefore, methods should be devised to increase the public's opportunities to interact and coexist with Hanyangdoseong.

Sixth, all stakeholders involved with urban heritage should be encouraged to consider *care and caution*. Now that the management of urban heritage focuses more on “utilization” rather than “preservation” alone, care and caution have become more important than ever. Considering Hanyangdoseong’s proximity to local residents, both of the core and buffer zone should be equipped with facilities to prepare for all probable risks.

Finally, *commitment* is a precondition for administering and advancing urban heritage. The terms are not limited to engaging various stakeholders, and require them to fulfill their missions and make continual contributions. As seen in the cases, ongoing commitment is a significant driving force for enhancing identity, which leads to the sustainability of heritage.

4. Conclusion: A new excursion for future generations

By reiterating the words of Aoyagi (2015) that the existence of castles in historic cities is due to residents’ passion, it is a duty for people to strengthen management promotion strategies to meet the expectations of contemporary society. In this regard, the cases mentioned in this paper suggest a possibility for interdisciplinary collaboration with the film industry, education, cultural programs linked to events, and restoration tourism. Although these examples may not be the most ideal solutions and require more in-depth analysis, Japan’s current records of urban heritage promotion provide beneficial implications from both global and local perspectives.

As a representative urban heritage property of Korea, Hanyandoseong has been standing in the middle of the winding road of history for 620 years. Embodying national resilience, it faces challenges to broaden its horizons toward being a treasure for all mankind. Although the custom of *Sunseong Nori*, created during the Joseon Dynasty, ceased as society transformed, the Wall has played a new role as an arena for delivering contemporary messages and enhancing the identity of various stakeholders to secure its sustainability. This task can only be achieved through the community’s devoted interactions with the site via multilateral dialogue.

Aspiring to become inscribed on UNESCO’s World Heritage List in 2017, the journey has just begun. Perhaps we have just helped Hanyangdoseong move toward the future.

Citing the preamble to the Constitution of UNESCO that “it is in the minds of men that defences of Peace must be constructed”, I would like to conclude in the hope that this symposium serves as a stepping stone for Hanyandoseong to be recognized as a genuine “defence of Peace” in the near future.

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Management and transfer of disciplinary strategies



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The globalization of ideas and markets, when applied to multidirectional models in the international context, shows its effects on politics, economy and styles of life in different regions, even if distant from each other. The change in terms of relational models that favor an integral economy in which resources – products and services – take place within a formal economy on a large scale affects local economies, which present a substantial gap when compared to the criteria established by the global economy. That leads to the local scale being distorted, with risks of standardization, even leading to the cultural heritage being ignored altogether, all of which may bring about striking imbalances in human and heritage development.

1. Objectives

The aim of this presentation is to provide alternative ways to reach social cohesion of values that sustain human and urban heritage in historic cities arising from the need to protect cultural heritage and enhance management and promotion of sustainability¹ of such heritage.

As a consequence, an analytic and objective approach to two local development strategies is proposed, explaining its individual and/or joint feasibility of application. Such experiences could eventually revive, for the city, a collective interest in its conservation.

1. Despite both concepts being considered in the LaValeta Principles (2011) and the requirements for the elaboration of management plans put forward in the Operational Guidelines for the Implementation of the World Heritage Convention

2. Strategies

2.0. Introduction

The analytic approach to both strategies of local development and the feasibility of their individual or joint application, aimed at recovering for the city the collective interest in the preservation of the place, pose interesting formulas in the theoretical field. However, in both cases, their application unfailingly requires an organic transparent and fully outlined structure, subject to continuous adjustments and effectiveness checks by qualified professionals. Ultimately, it demands a strict general, sectorial and networked management.

This presentation aspires to put forward an eminently objective vision, thus avoiding the polarity – exclusion pairing that is typical of certain development systems, leading inevitably to the politicization of their contents.

At the risk of becoming a merely partial approach, whose results are consistent with such delimitation, it becomes necessary to distance oneself from any ideological positions and political entities and groups.

Analyzing the endogenous model exclusively, without drawing comparisons with the exogenous model, does not imply ruling the latter out. They conform two complementary scales and work modalities. Both pursue the improvement of the economic performance of the area and the population, except that the measurements for the former are mainly conducted through macroeconomic aggregate figures, whereas social indicators are employed for the latter. With respect to Social Currency system, what is being exposed here is a sample of an alternative for exchanges which deserves to be analyzed in depth.

2.1. Endogenous Development

2.1.1. Historical background

The onset of *endogenous development theories* dates back to the '60 and '70s, in Southern Spain, with the creation of industries oriented to rural and agricultural development. With an administrative structure comprising three areas: *a. "local decisions, b. internal control of the activities, and c. retained profits," they positioned themselves in the rural market* and confronted the globalization process and the imbalances in human development. Subsequently, *diverse rural development programs (LEADER, PRODER and territorial agreements), were implemented with territorial logics, multisectorial diversification and public funding.*²

The transformation of the rural world towards a new rurality was built upon a global territorial strategy, with a participation of the assets or the capital of the territory,³ mainly associated and catering for tourism. Though with slight variations, all local development actions were implemented to insert themselves within this line of business.

2. <http://economiasocialydesarrollo.blogspot.com.ar/2009/07/modelo-de-desarrollo-modelo-de.html>

3. i.e., *its physical resources; the equipment and historical and architectural heritage. Towns and villages; Cultural heritage (folklore, musical and artistic traditions, culinary specialties and oenology, crafts) which grants a general identity to the territory; human resources and technical knowledge; productive activities; and local institutions and administrations".* FAO (2003: 18)

2.1.2. Concept

“*Endogenous development originates from the inside*” and focuses on the fundamental human rights.

Strengthening the social and human dimension constitutes the basis for development, and therefore, social work and the development of the geographic capacities and particularities of a region and its local communities cannot exist without a territory. At the same time, it requires increasing life quality and social welfare simultaneously with the preservation of the environment, interacting with nature and technology, generating viability and sustainability through time⁴, transforming resources to multiply and produce new sources of employment, achieving personal and community development through the satisfaction of basic needs, and the proactive participation of the community.⁵ In this process, **all** territorial resources **are supplied**: land, water, vegetation, animals, know-how, culture, existing manners of communal organization, optimizing its territorial and social dynamics, as well as its cultural diversity, human welfare and ecologic stability of the context. The model propounds an **Economic Integration**, together with a **Sociocultural and Political Integration**.

According to Sergio Boisier,⁶ the cores of endogenous development are “*productive initiatives emerging from the inner area of a territory, economic sector or business, to take advantage of its inherent capacities, potentialities and abilities, in order to develop economic, social, environmental, territorial and technological projects which lead to the construction of a more humane economy, for a new economic life in the country.*” They must have real potential, functional and technological capacity, (...) adequate sovereign progress, and must be economically, ecologically and socially supported and sustained.”⁷

These are opportunity areas, epicenters for development, growth or intervention, which require a deeply rooted relation of the community itself with the site and with a productive, cultural and historical tradition. With regard to its feasibility and successful attainment, they require initial funding by the state, which would gradually withdraw as a function of its sustainability. From the **endogenous viewpoint, the urban sustainability in historic cities** should insist on a more anthropocentric construction of development driven by integration and coexistence.

2.1.3. Prevailing theoretical characteristics

- The State is no longer the sole guarantor of its welfare
- The transformation of its natural resources into goods and services
- The implementation of a diversified and productive economic model
 - Assessment of
 - potentialities
 - utilization for the benefit of the community

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7. <https://es.scribd.com/doc/33014049/FUNDAMENTOS-LEGALES>

- Modification of the mechanics of economic distribution
- being a guarantor of its own welfare
- taking part in and being responsible for its life quality
- Promoting values based on cooperation and solidarity
- Reducing social exclusion
- Development and complementarity among the sectors of economy towards the generation of productive networks
- Configuration of a network of productive chains of diverse degrees in magnitude, composition and technology (linking production-distribution and consumption)
- Development and utilization of alternative technologies
 - local innovation systems
 - maintenance of ecologic balance
- Nuclei of Endogenous Development or Production Units
 - decentralized management
 - intermediary organizations
 - family businesses, microenterprises, cooperative units, farmers' associations and other forms of organization
 - leadership breeds in the community, and decisions deriving from it
 - develop their own proposals
 - self-managed work

2.1.4. In response to the questions posed in the hypothesis, it could be deduced that:

- In theoretical terms, it would be applicable in local and communal undertakings. We could establish a certain correspondence in scale between the endogenous projects and opportunity areas and sites. The endogenous model, which places the human being at the forefront, shows a limited communal participation, active and proactive, in the usual urban heritage preservation programs and plans. Today, the outlook is oriented to the balance, through the conjunction of regulatory instruments, between the two models.
- **Social cohesion is promoted through** shared values in a relational system of social values. It is the Sociocultural Integration between the actors (economic, social, producers) and local institutions.
- **The sense of belonging to the site** is a requirement and a consequence of the interpersonal relations in endogenous projects.
- It is highly probable that it will act positively **as a moderator of the globalizing trend**. It is the local actor's response to the challenges of globalization and, to that end, it "integrates

different approaches to development: self-centered, human, sustainable development or development from the bottom.”⁸

As a strategy, the analysis of this device shows marked divergences between theory and practice as to: Its role as an engine, articulation and driving force of the life of its inhabitants is viable as long as its application is conducted with strict controls and in compliance with an *ad hoc* regulation. It requires a scrupulous vigilance of income and expenditures, whether public or private, to ensure efforts are not wasted and resources are not dissipated. Otherwise, the strengthening and its economic projection from the inside which, in theory, constitutes a very valuable requirement, would be doomed. In order to conduct successful and durable endogenous development programs, culture and social, individual and collective responsibility are critical components. The observance of established rules and mutual trust are also key factors to be taken into consideration. Since they differ notably from each other depending on the region, the application of this model requires a system of economic sanctions and other type of penalties in case of breach of individual and collective commitments previously assumed.

In the regard, the case of Venezuela reflects a complete failure of its endogenous projects. One of the causes lies in leaving the control, operation and development of endogenous projects in communal and inexperienced hands. These were self-managed projects, lacking rigorous economic controls, accountability and legal responsibility for the commitment undertaken, multiplied throughout its network. They proposed a theory at national level which lacked a prior and thorough research into the professional and economic capabilities, and its actual feasibility.

2.2. Complementary or alternative “social or local currencies”

These systems are oriented as one possible means to foster social cohesion. Since their main goal focuses on **creating links** between unused **resources** – products, services and knowledge, and the **needs** of local people, which are ignored or insufficiently valued by the formal economy.

2.2.1. Their theoretical support and goals are based on the understanding that:

- The creation and utilization of that currency is not an end in itself, but a resource to promote the local economy and invigorate commerce and consumption, work and self-employment, commercial relations and local production of small communities and their environment.
- Boosting **relations among “neighbors”** allows them to know each other, create bonds and work both for themselves and the place with a proactive attitude,
- Buying products at a store with a social currency of its own strengthens the zonal identity and sense of belonging, which brings about greater social cohesion as a consequence of the use of this local money, which is based on the people’s contributions of goods and services,
- It fosters civic engagement,
- And the articulation of local communities, the economy of **solidarity**, fair and ethical trade,

8. *Ibid.*

with a currency that circulates continuously. Similarly, the optimization of its economic resources permits

- The articulation of mechanisms to generate small capital accumulations which foster the development of microenterprise projects, the exploitation of **endogenous resources**, the access to currency and credit for demonetized communities, a drop **in socio-financial exclusion**, the creation of employment and the reduction of environmental damage, in order to meet concrete social goals.
- All these expressions would suggest that a new kind of awareness is raised, more “civic” in nature. The individualization of the forms of zonal interrelation among people of the same idiosyncrasy would permit the identification of the system that is most appropriate for that human group, a ground that is open to dialogue and the link to the physical and emotional construction of the site.

2.2.2. The questions to consider would be:

- **How do these currencies insert themselves within the present economic-financial context?**

Globalization and international commercial interactions need to share the same information system, i.e. the same official currency. But small historic cities could have their own local currency system which would enable them to pay taxes and face any financial and monetary crises.

The interaction of the two currency systems is absolutely necessary, since they respond to different functions. Moreover, banking diversification contributes to, but does not replace, legal currency 99, as they bear no direct relationship among themselves. Since they are different but complementary systems, it is possible to meet other needs of the population, which are hard to reach out for with only one means of exchange.

- **Is it feasible?**

It could be feasible, as it enhances the value of local economic resources. Lietaer draws an analogy between capillary veins and the aorta, the former being a social currency, whereas the latter is the official one, in relation to the risk of employing exclusively one and only cultural exchange model. Such coexistence contributes to counteracting the effects of any official currency instability over the local community and its habitat.

Furthermore, as it is not an international currency, there is no speculation, inflation, deflation or anything of the sort with this social currency. There is no chance of an economic bubble, since it cannot be accumulated, does not operate outside a specific area and has a limited volume, in correspondence with its number of users. This benefit has the negative counterpart in the limited area of use and its reduced number of users (companies, persons). Therefore, in most cases it is used as a complement to the national currency.

- **What is a social currency?**

The social currency is issued by a private non-profit organization, business or company that is self-managed at community level. It starts as a local initiative of the community of producers and consumers and is founded on the values of cooperation, solidarity, trust and reciprocity. It

is created and destroyed by, and as a function of, the real economic activity between participating entities and individuals. In order to prevent its accumulation, this currency is subject to a phenomenon denominated “rusting” or negative interest, whereby it loses its value in a short period.

It may or may not have the support of town councils, has no value outside the community creating it and is not valid for the traditional banking system. However, it will have a higher response level if the local government supports the local initiative, channelizing local taxes in the new currency, as in the case of SOL-Violette and the Bristol Pound. The way of giving value to a currency of FIAT nature, i.e. created from scratch and without intrinsic value, lies in paying taxes with this currency, which will increase the demand of money, which will boost its value. An initial credit is required to foster exchanges.

At present, there exist more than 5000 social currency systems worldwide and around 50 types of different currencies (in Germany, Belgium, France, the United Kingdom, Switzerland, Italy, Spain, Canada, the United States, Japan, Norte, regions of North and South America). In 2012 Brazil introduced innovative systems, launching 200 double-currency banks, based on the 10 years’ experience of the Palmas bank, in Fortaleza. Options are infinite, provided there are actors using social currency in the same area and varied resources to exchange. “CES Exchange” is a public international exchange network between social networks and currencies with internal control. It permits the exchange of goods and services among all social currencies registered worldwide, around 300 exchanges among 35 counties approximately, through different mechanisms: time exchange, direct exchange, barter, swaps, gifts and shared use, with a requirement to maintain records.

Some business experiences of probable application in historic cities. These examples of the European context are shown for illustrative purposes. It would be desirable to have other experiences to contrast to these, but that exceeds the scope of this presentation.

- **Germany:** Bavaria, **Chiemgauer**¹⁰ is the most active regional currency in Germany and operates in the districts of Rosenheim and Traunstein, apart from the city of Rosenheim, Bavaria (an area located between Munich and Salzburg, Austria). It started in 2003 as a Waldorf school initiative. It is a currency backed by the euro. Exchange rate: 100 € > 100 Chiemgauer. Upon enrollment, consumers choose a social project and change euros into Chiemgauer, and a 3% of cash is destined to the social project. With this currency, consumers purchase from, and pay in, local stores at a fixed exchange rate (1 Chiemgauer = 1 euro). These businesses can a) reconvert them into euros at the Chiemgauer office, paying a 5% commission, or b) pay other local businesses in Chiemgauer. This encourages the increase of transactions among local businesses and provides an additional income to social projects. For the last 10 years, it has been used by more 2000 consumers and more than 600 companies, generating an equivalent to 4 million euro each year. This social currency circulates 11.22 times per year, i.e. 2.78 times faster than the euro, thus boosting the regional economy. The **constant increase of the multiplier effect** of the Chiemgauer (from 1.11 in 2003 to 3.46 in 2012): it means an increase of economic transactions in the region and the local economy, before being reconverted into euro.¹¹

11. Ibid.

- **United Kingdom**, Bristol: the **Bristol Pound** started in 2012 under the motto “**Our City. Our Money**” for the benefit of a community of approximately one million inhabitants. It is said to be *the first local currency implemented in large city in England and the first that can be used to pay some local taxes*.¹²

Currency is printed by a public local institution created to that end with the support of the City Council, the traders and the local ethical banking cooperative, Bristol Credit Union. It is possible to acquire all kinds of goods, services or knowledge. Exemplary policies, such as the mayor of Bristol accepting his entire salary in Bristol Pounds, or the administration permitting the payment of taxes – as it represented a volume of more than 500 businesses as at 2012 – builds trust in the population. Apart from a means of payment, the Bristol Pound is, for the community, a vital device which fosters creativity, communication and exchange among individuals, a form of establishing links oriented to local values and in the means of exchange of goods and services. It has led to reflection upon the way in which individuals, as a specific community, relate to each other in the city. It is no use installing an exogenous relational structure. Rather, it is all about identifying a structure inherent to the city.

The motto “Love Bristol. Go Local” puts “**feelings**,” just as they conceive them, before anything else. This approach generates an extremely powerful emotional connection in the people which encourages social cohesion in a community.

- **France**, Toulouse: **SOL-Violette** has the support of the official currency, local institutions, the city council of Toulouse and two local savings banks which facilitate the exchange of this currency. The exchange rate is 1 sol = 1 euro. Rusting: it loses 2% of its value every 3 months. It promotes local stores with socially and ecologically responsible products and is destined to users in this city and its surroundings. It achieves a circulation index twice as high as the euro, since the individuals use Sol to acquire goods and services instead of saving, thus boosting the economy.
- **Switzerland**: The WIR Bank has operated for small and mid-sized businesses (SMBs) since 1934. It is a cooperative bank offering loans in WIR, a currency that is only accepted among partner businesses, at a lower interest rate than that of the Swiss franc. One in six SMBs in Switzerland participates, and so reciprocal economic relations are established, with transactions for approximately 4.000 million Swiss francs. There are similar initiatives in **Spain and Portugal** with Trocoby; in Spain, RES Catalunya, with a branch office in Belgium since 1995.
- **In Spain there are** more than 300 **experiences in** time banks throughout its territory. Galicia has a law encouraging their creation on a municipal scale and offer “services” quoted per hour regardless of their type or nature.

12. <http://bristolpound.org/>

2.2.3. Therefore,

Social cooperation and the pursuance of individual economic interests in historic cities are the only way towards their strengthening and development, since they drive motivation and the construction of community interests. The Bristol Pound represents a diversification of communal integration devices and policies, in which urban development and welfare are not contradictory with social and human development. The sense of property as well as the personal benefit derived from an activity are necessary.

Both strategies evidently require a rigorous, respectful and transparent management, with a clear-cut delimitation of “shared” responsibilities.

In the case of social currencies, though no real money is involved in the transactions, the apparent simplicity of the systems does not deny the complexity of its operation in practice. In some cases, these experiences have failed due to lack of transparency, economic behavior insufficiently reflected, excessive red tape, communication issues and distrust among the members of the community. Other problems involve the absence of cooperative relations and not listening to others’ opinions. Any conceptual manipulation, any rivalry and indifference towards other social national and international currencies need to be avoided. In conclusion, it becomes necessary to respond to people’s genuine needs and to establish bonds with other social movements, such as “Transition Towns” in order to take joint action in addressing these issues.

Sustainable heritage management for re-conceptualization of local identity



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This paper intends to discuss the necessity to develop a consciousness and understanding of the close relationships between:

- Cultural heritage and identity
- Between heritage management and sustainability

The paper does not intend to solve the challenges in Palestine with regard to conservation and management, but rather intends to emphasize some crucial factors in building and developing a sound and sustainable cultural heritage management.

Present Palestine consists of two parts: West Bank, and Gaza Strip.

Fig. 1 area is:

- Sited in the Eastern Mediterranean
- Connects two central continents: Asia and Africa
- A Holy Place for the main heaven religions
- Has altitudes ranging from 394 m below sea level and 1400m at the mountainous chain positioned parallel to the coast
- Contains a diverse landscape
- The known history shows that Palestine was for a long period of time an essential part of the geo-political order in Greater Syria, also known as the *Levant*
- This country is still under Israeli Occupation
- Controlled frequently by different powers;
- The various conquest activities that took place there have affected the country development;
- But, in a way or another, they participated in shaping the traditions and customs of its people (Palestinians), and as thus, **the country reveals its identity, way of living that progressively shaped its cultural heritage;**
- These powers include:

Canaanites, Amorities, Ancient Egyptians, Israelites, Moabites, Ammonites, Tjeke, Philistines, Assyrians, Babylonians, Persians, Ancient Greeks, Romans, Byzantines, Different dynasties of the Early Muslim period (Umayyads, Abbasids, Seljuqs, Faatimids), Crusaders, Late Muslim dynasties (Ayyubids, Mamluks, Ottoman Turks), the British, Jordanians (1948-1967, on the “West Bank”) and Egyptians (1948-1967, in Gaza), and modern Israelis and Palestinians.

Referring to the Palestinian Ministry of Tourism and Antiquities, the Palestinian Territories (West Bank and Gaza) contain more than **6000** ‘Cultural Heritage’ sites, most of them are still unexcavated. It is classified into the following five components:

- 1) **Monuments or individual buildings of outstanding architectural and/or historical interest;** such as the Dome of the Rock, Al-Aqsa Mosque and the Church of the Holy Sepulcher in Jerusalem; the Church of Nativity in Bethlehem; Al-Haram Al-Ibrahimi in Hebron; and the main mosque in Nablus.
- 2) **Historic urban cores or groups of buildings of architectural and/or historical value,** such as the old cores of the cities of Jerusalem, Hebron, Nablus, Bethlehem...etc.
- 3) **Rural suburbs and villages of architectural and/or historical, scenic interest** (also known as throne villages); like Deir Ghassaneh (near Ramallah), Yatta (Ner Hebron), Artas (near Bethlehem), Beit Wazan and Deir Istia (near Nablus), Kur (near Tulkarem), and Arrabeh (near Jenin).
- 4) **Archaeological sites ruins;** like urban and rural locations in Jerusalem, Jericho, Hebron, Bethlehem, Sabastia...etc.
- 5) **The cultural landscapes of the West Bank (“Land of Olives and Vines”)** that were assessed of potential “outstanding universal value” according to the “Operational Guidelines for the implementation of the World Heritage Convention”.



Fig. 1. Present Palestine consists of West Bank and Gaza Strip

1. The Prehistoric Age

The region was among the earliest in the world to see human habitation, agricultural communities and civilization around 9,000 BCE; This is the time when cereal cultivation and animal domestication was introduced.



Fig. 2. Aerial View of Tel- AL-Sultan Site in Jericho. The city have been built around 9000 BCE



Fig. 3. An Unearthed dwelling in Tel- ALSultan Site in Jericho

2. The ancient Greek Era around 332 BCE



Fig. 4. Ancient Greek Citadel in Jerusalem

3. The Roman Time around 64 BCE to 323 AC



Fig. 5. The Roman Site in Sebastia



Fig. 6. The Roman Graves in Nablus



Fig. 7. Aerial View of the Acropolis of Herodium, 23-15 BCE

4. The Byzantine Time around 64 BCE to 323 AC



Fig. 8. Holy exterior of the Sepulcher Church in Jerusalem, 335 AD



Fig. 9. The Mosaic Floor in the Church of Nativity



Fig. 10. The Church of Nativity in Bethlehem, 327 AD



Fig. 11. A Newly Unearthed Mosaic Floor in Gaza Strip

5. The Early Islamic period (Umayyads, Abbasids, Seljuqs, Fatimids)



Fig. 12. The Dome of the Rock in Jerusalem



Fig. 13. Hisham Palace in Jericho



Fig. 14. The Umayyad Palaces in Jerusalem



Fig. 15. The Mosaic Floor in Hisham Palace

6. The Crusaders Period (mainly fortifications and churches)



Fig. 16. Interior view of the An-Nasr Mosque, converted from a Crusader church to a mosque in the 13th century



Fig. 17. Ruins of the Church of St Georges, Taybeh

7. Late Muslim Dynasties (Ayyubids, Mamluks and Ottoman)



Fig. 18. Khan Al- Sultan, Jerusalem

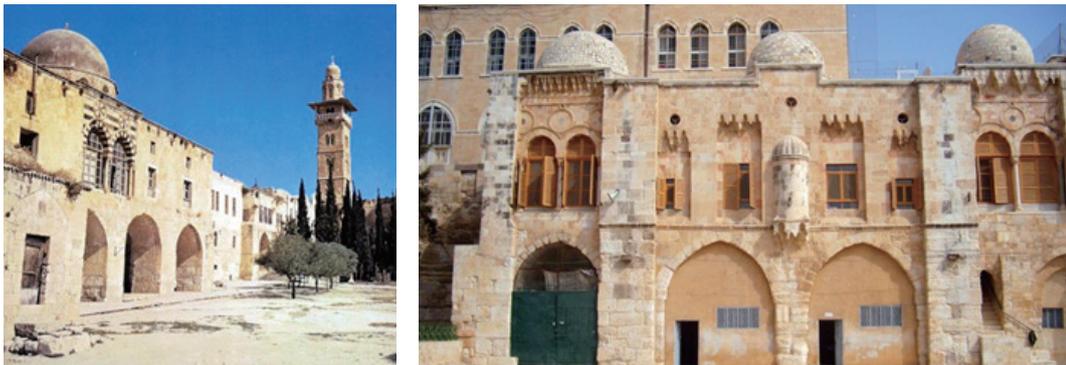


Fig. 19. A School and a Minaret Buildings



Fig. 20. Nabi Mouse, Shrine, next to Jericho



Fig. 21. Ottoman Military Hospital in Jerusalem, 1912



Fig. 22. Courtyard houses in rural context



Fig. 23. Mansion house from the Late Ottoman Period



Fig. 24. Public building with modern architecture influenced by the process of westernization that took place in Palestine after 1840 (the Ottoman Reforms)



Fig. 25. The last Palace in Gaza from the Late Ottoman Time

8. The British Mandate Period



Fig. 26. Palestinian National Museum (Rockefeller), Jerusalem



Fig. 27. A House in Ramallah: resolution

9. The Man-made and Natural Landscape



Fig. 28. Solomon Pools, Bethlehem



Fig. 29. Vineyards, Hebron



Fig. 30. Battir Village- World Cultural Heritage Site, Bethlehem



Fig. 31. Mar Saba Monastery, Bethlehem



Fig. 32.



Fig. 33. Abu Ghneim Forest(1997) and Settlement(2007)

Following Oslo Interim Accord signed in 1994 between Palestinian Liberation Organization (PLO) and the State of Israel:

UNESCO and various international and local authorities, launched several initiatives aiming at contributing to the conservation and management of the Palestinian cultural heritage, as included in the first “Inventory of cultural and natural heritage sites of potential outstanding universal value in Palestine,” issued by the Ministry of Tourism and Antiquities in July 2005.

These initiatives initiated by Emerging issues are:

- Capacity-building for cultural management
- Participation of local populations as a means for protecting their cultural identity

Promotion of income-generating activities to retaining the traditional use of land and getting a benefit from it.

Despite the above-mentioned initiatives, the country presents lacunae at different levels:

- Governmental mechanisms continue to lack of a systematic approach towards the territorial and urban management and monitoring,
- Absence of a national inventory of cultural heritage in Palestine, A
- Absence of conservation plans and listing procedures the historic cores, with the exception of Jerusalem,
- Absence or delay of city and/or regional plans and related by-laws, including conservation guidelines, and the consequent obligation to rely on the 1966 Jordanian “Antiquities Law” (in the West Bank territory),
- Relying on international donations for urban upgrading and environmental improvement,
- Further urgent need to strengthen the local professional scientific and technical capacities,
- Lack of public awareness on the importance of preserving the cultural assets as a means to protect the Palestinian cultural diversity and identity.

For these reasons:

Many historic urban cores in main cities are suffering from lack of maintenance and investment with many buildings including old palaces, large houses, workshops and factories have been under-used, abandoned, vacant and partially vacant due to a variety of reasons including:

- Political: Military clashes, restriction on movement, uncertainty of the future, and absence of local or central government support.
- Legal: Absentee property laws, rent controls and restrictions imposed on development during the occupation; and

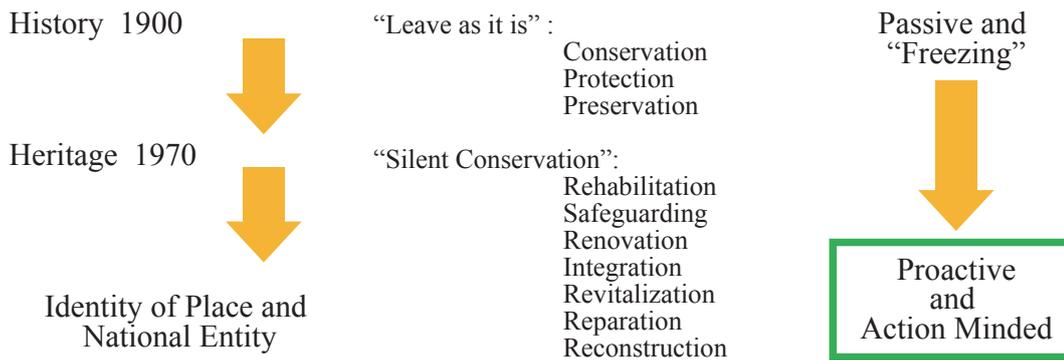
- Financial: Lack of investment due to lack of financial insinuations, banks or any form of government financial help or incentives.

Based on the above-mentioned review, Palestine needs to re-conceptualize the management tools of its cultural heritage and to re-build its cultural identity that is an important part for building self-awareness and social advancement, considering that:

There was a shift in the concept of conservation during the years after the Convention concerning the Protection of the Cultural and Natural Heritage in 1972 and no longer the focus is solely on conservation activities like protection, restoration, and safeguarding,

This management has moved towards:

- Re-construction, re-building and re-pairing
- From cultural heritage legislation to planning legislation
- From sustainable strategies for long term heritage management
- And where national, regional and local authorities have an important role to play



Understanding of this shift in conservation management would help in showing how to Strengthen and develop the consciousness and understanding of the relationship between:

“Cultural Heritage and Identity”
and
“Heritage Management and Sustainability”

With a Focus on: **Cultural Heritage and Identity**

Considering that:

Cultural objects registered as national heritage are most often objects with traces of mixed cultures, They consist of a complexity of cultural exchange through generations and do not always represent a time of glory for present day inhabitants.

The new trends of searching for sustainability in cultural heritage management are first and foremost defined by the interaction between people and the environment and between life-style and the built environment. These trends call for new tools of planning and new management thinking:

- Inclusion, instead of exclusion, and
- Long term holistic planning instead of single object conservation.
- From a single object concern to a global concern for the future, while at the same time enhancing a local action-oriented approach to sustainability.

Through this sustainability, the Palestine Government consciously will pursue:

<ul style="list-style-type: none"> • Public participation • Public awareness 	<ul style="list-style-type: none"> • Response to local needs • Capacity building • Reinforcement of local management • Institutional capacity building
--	--

Heritage Management have been debated, discussed and explored in public and institutional fora since the early sixties, for example:

- 1) In Rachel Carson book: Silent Spring (1962). These concepts did not find a forum in the fields of cultural and architectural heritage until the United Nation’s HABITAT Conference in Vancouver, 1976.
- 2) In Bruntland, in his study “Our Common Future(1987, P. 46.)” He stated that sustainable development is a process of change in which the exploitation of resources, the direction of investments, the orientation of technological development, and institutional change are all in harmony and enhance both current and future potential to meet human needs and aspirations.
- 3) In Kyoto Agreement, 2000.

The table illustrates the common denominators found in international and local cultural heritage documents reflecting sustainability in the sense that they reflect local needs.

Category: Cultural and Architectural Heritage.														
The Athens Charter for the Restoration of Historic Monuments, 1931														
Universal Declaration of Human Rights 1948														
The Hague Convention, 1954 (1999)														
The Venice Charter International Charter for the Conservation and Restoration of Monuments and Sites														
Convention Concerning the Protection of the Culture and Natural Heritage, 1972														
The Declaration of Amsterdam, European Charter of the Architectural Heritage 1975														
The Burges Resolution, Resolution for conservation of smaller historic towns, 1975														
The Granada Convention, Convention for the Protection of the Architectural Heritage of Europe 1985														
The Washington Charter, Charter for Conservation of Historic Towns and Urban Areas- 1987														
Our Common Future, 1987														
The Nara Document on Authenticity, 1994														
The Istanbul Declaration, the Habitat Agenda 1996														
International Cultural Tourism Charter, 1999														
The Declaration on our Cultural Diversity, 2001														
Attributes	International Policy Documents													
Objects to be conserved	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Natural Heritage	*				*								*	
Architectural Heritage								*		*			*	
Cultural Property Heritage			*		*				*			*	*	
Immovable Heritage			*											
movable Heritage			*											
Historic Sites			*						*		*			
Historical townscape				*			*		*			*		
Monuments of Architecture								*						
Traditional Architecture				*										
Groups of Buildings	*		*		*	*		*	*					

Urban significant Development				*			*	*	*				*	
Unique urban character				*										
Settlement structure							*							
Architectural Sites											*			
Surroundings	*						*		*				*	
Environments								*		*				
Scientific Collections			*										*	
Formal Appearance									*					
Cultural Practice													*	
Culture		*	*											
Exceptional symbolic importance														
Cultural fusion														
Historic event				*									*	
Integrity				*							*			
Diversity						*	*			*	*	*	*	*
Sustainable diversity														*
Creativity														*
Uniqueness												*		*
Heritage Development											*			
Distinguish							*							
Form											*			
Design							*				*			
Material							*				*			
Substance											*			

Concept of : **SUSTAINABLE HERITAGE MANAGEMENT**

Sustainability

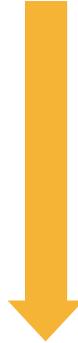
Silent Spring, 1962

Our Common Future, 1987

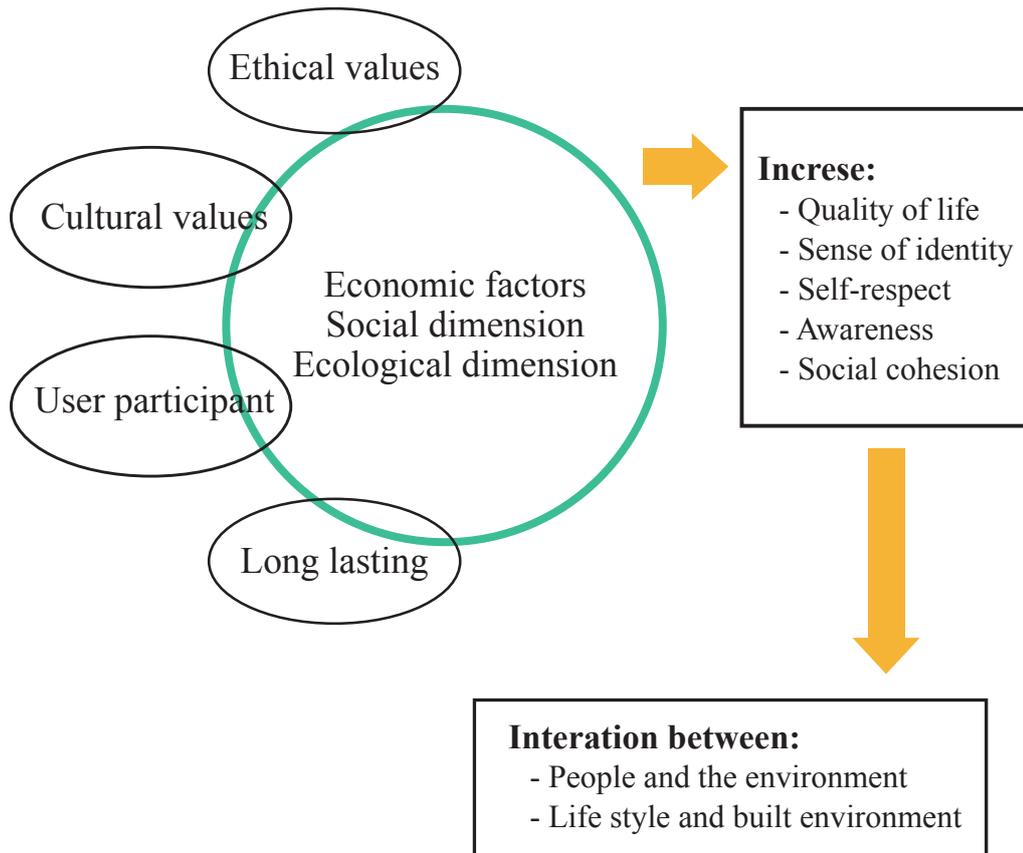
Kyoto Agreement, 2000

Economy
Sociology
Environment

Local needs Public Participation
Long-Term Perspective
Local and Regional Participation



Increasing:
Quality of Life, Sense of Identity, Self-respect, Awareness, and Social Cohesion





- Responsive to Local Needs and Long Term Holistic Planning
- Improve consciousness
- Strengthen local authorities
- Enforce administration
- Create and strengthen partnership
- Strengthen e regional policy
- Transform new use
- Increase the Sense of Identity
- Increase quality of life

Final Notes

First, In the Palestinian situation of regenerating the historic environment and re-building of heritage management the need for practical, planning and political tools are obvious and decisive but a close link to the international heritage society is also of great importance and The Hague Convention along with the actions taken to support a Palestine application implementation of the World Heritage Convention, are most relevant and useful for the Palestine situation.

Second, According to UNESCO report: 30 COM: "... , the Palestine cultural and natural heritage lacks a comprehensive systematic management and conservation mechanism". In the ongoing work with establishing a sustainable management of cultural heritage in Palestine, the government and local authorities now have the possibilities to avoid the mistakes done by their forerunners by heading for sustainability founded in the improvement of the life of the civil societies in Nablus, Hebron, Bethlehem and Jericho as well as along Jesus Christ Route, Footsteps of the Prophets and in the cultural landscapes.

For this purpose

First, The Palestine World Heritage Committee and its secretariat were officially launched in April 2005 with the aim to prepare for a future implementation of the World Heritage Convention. Pointing the fact that Palestine is recognized as a state by UN General Assembly; therefore it have to sign The Hague Convention.

Second, By stating a formal recognition of the importance of the sustainable heritage management and preparing for signing of The World Heritage Convention, Palestine also declares all cultural heritage sites in a global context as important as its own.

Third, In preparation for signing of The World Heritage Convention, Palestine should be ready also to sign The Hague Convention. It is of uttermost importance that Palestine and its neighbors recognize and mutually respect each other's cultural heritage sites.

Forth, In the process of preparing for signing, ratification and implementation of The World Heritage Convention (1972), Palestine is being supported by international organizations and institutions as well as from within the Palestine Government itself.

Fifth, In Palestine, there are many activities in a number of fields and on several levels that would assist towards the development of a sustainable cultural heritage management; yet, Public participation is anyhow to be stressed.

The Grand-Place of Brussels The World Heritage Site and its Management



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1. Introduction

The Grand Place of Brussels, the prestigious center of communal life, was declared World Heritage by UNESCO in December 1998. At the same time, the area surrounding it, commonly known as *Ilot Sacré*, was considered a buffer zone.

In 2012, to comply with the requirements of World Heritage Guidelines, the City of Brussels, in collaboration with the Monuments and Sites Directorate of the Brussels-Capital Region, took the initiative to establish a management plan. The Historical Heritage Unit of the City of Brussels was responsible for coordination.

The establishment of this plan allowed to put into perspective all the actions and projects developed during the previous fourteen years. The City of Brussels and the Brussels-Capital Region were the two institutions guaranteeing the values that have enabled this site to receive world heritage recognition.



Fig. 1. The Grand-Place of Brussels © Region of Brussels-capital

The plan document assured a better management of the site, introduced a transversal co-operation between the administrations and provided a guidance tool for developing new strategies.

2. The Brussels context

Even before the implementation of the 7 August 1931 law concerning the listed buildings in Belgium, the City of Brussels was already concerned with the preservation and restoration of the architectural ensemble of the Grand Place. In 1850, the state of conservation of the façades of the houses on the square holds the attention of the mayor at the time, Charles de Brouckère.

From the late nineteenth century, the city, under the direction of the mayor Charles Buls, began a campaign to restore all the facades of houses on the square. In 1883, an easement agreement is established between the city and the owners of houses, containing a detailed description of the obligations of each party. This is the first recognition of the heritage value of the site. This agreement remains valid and the city continues to maintain and restore the façades of public or private buildings.

Following the entry into application of the Law of 7 August 1931, the first buildings to be listed were the two public buildings in the Grand-Place: the City Hall and the City Museum in 1936. It was not until 1977 that all the façades of the place were listed.

The site was listed on the World Heritage List by UNESCO on 2 December 1998 according to the following criterion:

ii: “The Grand-Place is an outstanding example of the eclectic and highly successful blending of architectural and artistic styles that characterizes the culture and society of this region.”

iv: “Through the nature and quality of its architecture and of its outstanding quality as a public open space, the Grand-Place illustrates in an exceptional way the evolution and achievements of a highly successful mercantile city of northern Europe at the height of its prosperity.”

In 2002, after the realization of a historical and architectural study of the houses on the square, some interiors of these houses were also listed.

3. The buffer zone

The specific zone named *Ilot Sacré* was formalized by a planning regulation of 1960.

This area has preserved the ancient morphology from the Middle Ages, visible in its narrow winding streets and the typology of its blocks. The blocks are generally composed by very deep and narrow plots with a main house to the street, a courtyard and a back house. A network of narrow streets and dead ends allowed the access to the interior of the blocks.

In 1998, upon registration of the Grand Place on the World Heritage List of Unesco, the *Ilot Sacré* was included as 'buffer zone'.

This area includes 25 blocks and corresponds to a surface of 15 ha 68 a.

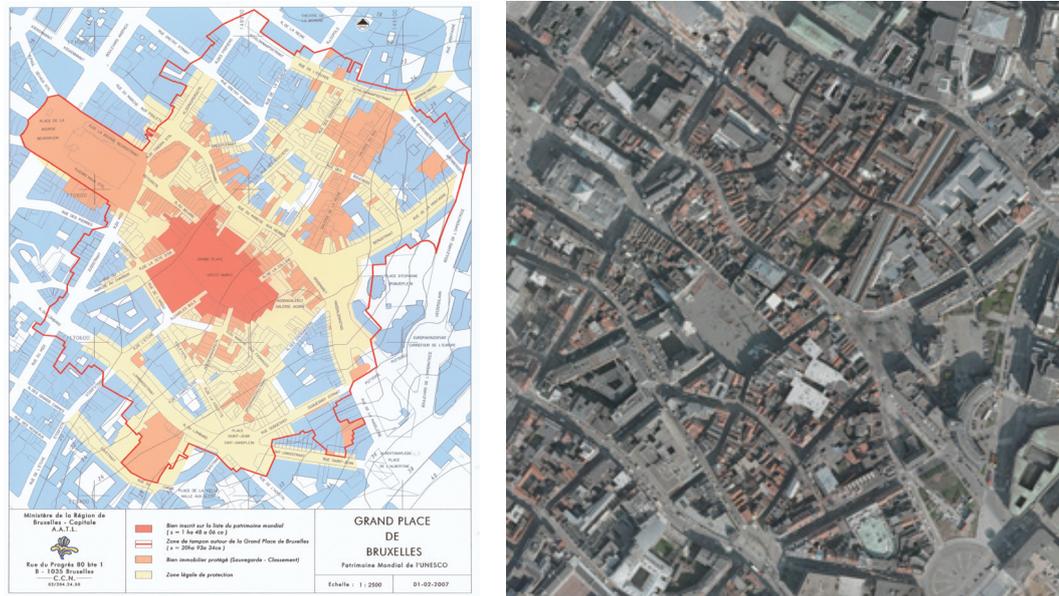


Fig. 2. The buffer zone: plan and aerial view © Region of Brussels-capital

4. First studies and works

The topographic and symbolic position of the Grand-Place in the city has always prompted real-estate speculation and, in the absence of adequate legal protection of the site, it led to the progressive transformation of the interiors of the houses and to dense concentration of blocks. Studies were made by the municipal authorities highlighting the authenticity of the architectural form and the original arrangement of the buildings of the square and the buffer zone.

Aware of the importance of this major architectural heritage and its fast degradation, in 1998, the City authorities commissioned the Historical Heritage Unit to conduct a historical and architectural study of the houses on the square, with the aim to presenting an objective assessment of their state of conservation and managing them better in the future. The goal was to understand the existing heritage.

This study was then completed with an inventory of the pathologies of all façades.

In October 2001, the Historic Heritage Unit did prior research to the restoration of no. 39 in the Grand Place, property of the city. The restoration of the façade was completed in May 2004. It was carried out as a test for the techniques to be implemented on the others façades of the Grand Place. A restoration campaign was then initiated by block of houses. The restoration of the façades of houses no. 8 to 12 was completed in 2008, houses no. 20 to 28 in 2012, houses no. 1 to 7 in 2015 and, the last block, houses no. 34 to 38 in 2016.

Meanwhile, between 2003 and 2007, the City of Brussels did a study on the urban evolution of the blocks and buildings in the perimeter of the buffer zone, the *Ilot Sacré*, to be able to evaluate more precisely the historical value of the buildings.



Fig. 3. View of Grand-Place from the City Hall © City of Brussels, Historical Heritage Unit



Fig. 4. Grand-Place no. 34 to 38, view during de restoration © City of Brussels, Historical Heritage Unit

5. Active management since 1998

In 1998, when the Grand Place was listed on the World Heritage List, it was not mandatory to draw a management plan. To comply with the requirements of the 2011 World Heritage Guidelines, the City of Brussels Historical Heritage Unit, in collaboration with the Monuments and Sites Directorate from the Brussels-Capital Region, took the initiative to establish such a plan. The City of Brussels Historical Heritage Unit was responsible for coordination.

Aware of the importance of this plan, the City of Brussels and the Monument and Sites Directorate of the Brussels-Capital Region have, over more than 15 years, developed common actions designed to enhance the site.

The development of the Grand Place and its buffer zone management plan was made possible by a precise knowledge of the site. Since 1999, historical and architectural studies have been made and all the buildings in the Grand Place and the buffer zone were subjected to inspections.

An initial document bringing together all these actions, entitled “management plan”, was drawn up in 2012, structured around five strategic objectives:

- 1) governance of property
- 2) conservation of the heritage by ensuring its integrity and authenticity
- 3) development of a functional mix, in particular, retailing and housing
- 4) improvement of the environment
- 5) information, promotion, exchanges and tourism development

These five strategic objectives are divided into 18 specific objectives, further broken down into 46 action plans. These were defined in collaboration with the various municipal services and partners and include actions already underway today and new actions to be launched.

This tool should be seen as the start of active management and strategic development for the conservation and enhancement of the Grand Place and its buffer zone.

The management plan has been updated for a six year period (2016-2021) and a draft document has been drawn up. It can be consulted on the City of Brussels' website: www.bruxelles.be/6820

The management plan answers the need to develop a program of measures which not only guarantees the good conservation of the site but also ensures its development.

6. The 2013 assessment

The assessment is an essential step in the implementation of the management plan, evaluating ongoing actions and ensuring their implementation. It helps to steer the actions and to define their future evolution.

The actions and projects were evaluated through indicators that were defined in the action plan.

A first assessment was done in 2013. It allowed to evaluate the success or failure of the action plan and helped to determine how to enhance it.

In all, 46 action plans corresponding to 77 projects foreseen in the 2012-2015 Management Plan were evaluated (see summary table below). The results vary from one action to another.

Table 1. Management plan 2012-2015, assessment summary 2013 © City of Brussels, Historical Heritage Unit

		1. Gouvernance de la gestion du bien	2. Conservation du patrimoine en garantissant son intégrité et son authenticité	3. Développement d'une mixité fonctionnelle en particulier commerce et habitat	4. Amélioration du cadre de vie	5. Sensibilisation promotion et échange, développement touristique	Total projets	%
→	action continue	9	2	3	1	5	20	26
★	action en cours	0	3	2	2	3	10	13
●	sans évolution	5	4	0	3	5	17	22
	action terminée	0	2	0	2	5	9	12
?	pas d'information	2	5	0	6	8	21	27
	Total projets	16	16	5	14	26	77	100

Some of the action plans and projects foreseen in the management plan depend on the availability resources, but most of them do not. Some of them require new ways of working and the establishment of partnerships between city units and the local and region administration, as well the definition of new priorities according to the present political program.

7. The public consultation

Following the Faro Convention of 2015 on the Value of Cultural Heritage for Society, Unesco insists to integrate local populations in the management process of “world heritage” sites.

To meet this requisite, the current revision of the management plan for a six year period (2016-2021) includes the organization of public consultations by the City Brussels. Two tools have been developed: an online survey and participative workshops.

The public consultation aims to increase public awareness of the management plan and to get feedback from the various stakeholders, allowing everyone to work together and propose improvements to the existing management plan. The objective is to gather the opinions and points of view of residents, traders and users of the area and to provide information on the interventions that are taking place on the site.

The online survey is a very effective tool to collect the opinion of the users of the buffer zone about a subject, a project, a space, etc.

A large advertising campaign was organized to disseminate information about the survey:

- Outdoor exhibition: the information was placed on tubular structures all over the buffer zone

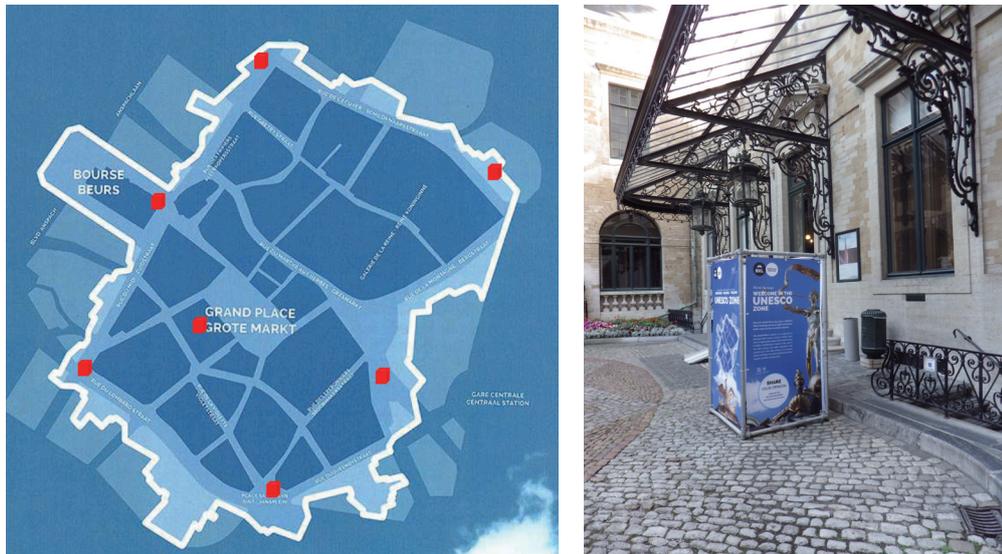


Fig. 5. Information placed all over the buffer zone © City of Brussels, Historical Heritage Unit

- City website and the social networks: alerts were sent at the beginning, during and just before the end of the survey



Fig. 6. The City Facebook account, © City of Brussels

- Distribution of booklets in all the Unesco area
- Publication of information in the city magazine *Brusseleir*



Fig. 7. Information placed all over the buffer zone © City of Brussels, Historical Heritage Unit

The survey was available on the City of Brussels' website from 16/09/2016 to 17/10/2016 and the booklets were distributed all over the buffer zone.

The eight main topics of the survey were divided by themes based on the five strategic objectives of the management plan: Unesco recognition, development or adaptation of the legal framework, conservation of the heritage, housing and trade sector, public spaces and communication. The participants were also asked to identify themselves (inhabitant, tradesman, etc.) and if they wished to be informed about the participative workshops.

The time needed to answer to the survey was estimated in 5 to 10 minutes.

The city received 121 answers and the results are currently being processed.

The workshops will take place in December 2016 in the City Hall and will be organised around three topics: housing, commercial spaces and public spaces. Three others topics will be addressed: heritage conservation, awareness and promotion.

The workshops will start with a short introduction, followed by round table debates of 20 minutes per topic. The participants will move between tables. In the end, there will be a final discussion and the presentation of the summaries of the debates. To stimulate the discussion, questions will be posed by moderators.

8. Conclusion

The management plan is an important tool to address the need to develop a program of measures which not only guarantees the good conservation of the site but also ensures its development.

The establishment of the management plan has put into perspective all the actions and projects developed since the inclusion of the site in the world heritage list by the City of Brussels and the Brussels-Capital Region. This tool must be seen as the start of active management and strategic development for the conservation and enhancement of the Grand Place and its buffer zone.

The city is also aware of the importance of the involvement of the local population in the entire process of development and implementation of the management plan.

The update of the management plan for a six year period (2016- 2021) offered a valuable opportunity to engage in a dialogue with the local population, to improve the communication and to get everyone involved.

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To Promote Urban Heritage Culture In The Age Of Information Revolution. The Informed And Creative Cultural Tourism



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Introduction

The Presentation will focus its interest on the outstanding existing urban assets in the world and how the urban heritage was not sufficiently promoted. **The thematic of the communication and the promotion of urban history is a subject closely linked to urban tourism more extensively informed and trained.** A big gap exists between the richness and the complexity of the historical city, as living organism, human and functional tissue, social and economic life, and the ignorance of these "values" both by the local community and by the "visitors" and tourists. Instead the tourists are uniquely geared to "visit" the Monuments in the historical cities. The paper put attention to the cultural tourism in historical towns and the principles and charters of ICOMOS regarding this thematic with all the specificity that today requires us the integrated urban conservation. We have debate in numerous meetings the "risk" of the mass tourism press and the necessity to communicate the "values" of the historical cities to have a "responsible" cultural tourism. In this pages we will enhance the increase of different forms of the scientific information in the age of the digital multi medial revolution to promote a **spreading knowledge of the complex stratification of historical urban centers.** The urban Signage, as it is commonly called the totems realized in the urban spaces, are, in our opinion, the first signs to communicate the urban history knowledge to the visitors . The topic involves a problem of management of urban spaces as well as of the infrastructure that are available to make the communication with the projects and proposals made on this issue in the historical European and Mediterranean cities and to compare them and their best practices. The Paper put attention in a synthetic manner to these **Principal points:** 1. Cultural tourism and historical cities; 2. The historical cities are favoured sites and attractor of cultural tourism. The rediscovery of urban identity. 3. The new possibilities to communicate the historical city history to the visitors in the age of multi media information revolution; The informed and creative cultural tourism: 4. The digital urban signage for an informed cultural tourism.

1. Cultural tourism and historical cities

The industry of the tourism and the renewal of the cities constitute a serious threat in the transformation of the historical tissues and in the change of their social and economic activities. **Urban tourism and cultural tourism between refurbishment and preservation is now the real problem in all historical centres in the world.** In fact the dilemma of urban tourism is crucial: in one side it is a tool to multiply the profits, advantages in the commercialization and business. **That is the mercification of the cultural heritage** with the triumph of the hyper-consumism. The process of the Disneylandization of the towns as the thematic parks or as “a museum,” without the urban life of the inhabitants, has produced the loss of the identity and the sense of place. That is an approach only quantitative with the strong changes in human, social and economic costs for the local population (Colletta T., 2012). The ICOMOS Charter on Cultural Tourism (1999) and the “Valletta Principles(2011)” put in evidence the “risk” of towns to be used as a cultural attraction or as a basis for “big events”. The cultural tourism was suggested the alternative solution to mass tourism including the notion of ‘good tourism’ and among others. In the touristic strategies exists today a second approach: the **Tourism as tool of cultural development**. The cultural tourism can make the role of the urban knowledge diffusion, as cultural resource and not only as heritage marketing.

The scientific world and the civil society realize that the excessive use of natural and cultural heritage should be contained, in order to enable its bequeath to the next generations. Now it is well known <<(that culture, part of which is heritage, is a basic component of human development (UN 2011))>> and it adopts through its following relevant motto ‘Culture is the heart of sustainable development.’ That is the Culture is gradually accepted as the fourth pillar of the notion of sustainable development (environment, economy, society and culture).

2. The historical cities are favoured sites and an “attractor” of cultural tourism. The rediscovery of urban identity

In the last years the historic cities with a high density of cultural heritage became the most popular cultural destinations, because as they dispose remarkable buildings-architecture, monuments, museums, ensembles and public spaces and they offer various cultural events and recreation.

It is well known that the cultural tourism is almost always concentrates only to the must of the culture: to the principals monuments of the “art—cities” (Colletta T. 2008).

Cities offer rich possibilities for a series of cultural experiences during the visit, principally for the presence of intangible qualities richness: components such as processes and traditions, the old hand-made activities associated with this built environment. It is important to underline that urban heritage values are as much about buildings and spaces, as about rituals and traditions that people bring to the city. An important determinant of any culture — also urban culture — is spirit of place or sense of place, contemporary equivalent of the genius loci of ancient times. The sense of place, by present day urban planning practices as part of the fashion

of “place” – making in new developments ... dissociated from its spiritual and symbolic meaning today, sense of place as can be perceived when visiting it (Bandarin F. 2011). Thus, cultural heritage is integrated incorporated gradually in the financial world, as the financial importance of cultural touristic resources is augmented due to the added touristic demand. This evolution introduced about certain changes in the traditional system of heritage enhancement and protection. **The historical towns are invaded from touristic flows does not informed about the urban values of the heritage preserved in the historical towns.** The mass tourism, not informed, creates a negative impact into the structure of the historical towns. The mass tourism is not able and controlled and managed with an idea and consequently very poor experience for the visitors and tourists. We are conscious that the primary cause of the tourism pressure in the historical towns and the consequent downgrading of the urban spaces ... and the inhabitant’s quality of life is the shortage of a suitable information – promotion regarding the urban heritage. The urban cultural tourism or a tourism of culture can carry out a role of diffusion of knowledge of the historical towns, as a cultural resource and not only as consumption or marketing of the heritage. Nowadays, the negative consequences of these choices have begun to be recorded and modern tourism practices are making a turn towards new ideas and a quest for quality. Consequently, **new policy terms and directions emerge, emphasizing the terms of sustainable, quality, responsible, informed and finally creative tourism.**

The quality of the visit’s experience and the shortage of historical urban knowledge

Many historic cities have started surveying their built environment assembling lists of historic monuments and important places, primarily to serve the tourism industry.

However, very few have engaged in broader cultural mapping to identify a wider range of attributes, also related to intangible components such as processes and traditions associated with this built environment, which are important to maintain, and where possible to enhance, the historic city’s full range of urban heritage values (Bandarin F, 2011). There is a large GAP between the complexity of the historic town stratification and the knowledge of these values (tangible and intangible) have the tourists, visitors and local people.

It is necessary instead to consider some of the ways in which tourism can affect the authenticity of historic areas and measures that can be taken to prevent this from occurring. The “urban heritage values” must be made clear from the outset and be used to define urban development strategies and policies, with related programmes and actions (UNESCO, WH Centre 2004). In our experience **we have noticed a shortage of a suitable information-promotion regarding the urban heritage.** For these reasons we organized to debate these questions in Ravello at the European Centre for Cultural Heritage (CUEBEC) with Italian ICOMOS and CIVVIH experts in urban conservation in the march 2012. In this workshop we discussed about this topic in the aim **to promote a qualified cultural tourism** concentrate in the historic town’s knowledge. Visitors frequently ask for a clès de comprehension to understand the stratifications of the assets of the historical town and its artistic and urban culture: that is the meaning and the collective memory of a town. The urban values must be communicate and made clear to every body even the occasional visitors. Informed and Participated Tourism of Culture with innovative Knowledge (Colletta T., 2013). In the Ravello Workshop discussion some good practices have emerged too, now published in the Book of the ACTA, unit with the “Resolutions” The “Resolutions” encourage: **more qualified knowledge of heritage towns and better conservation awareness by scientific information and promotion;** the communication in the history

of the city and the awareness of its urban values are absolutely necessary for the promotion of cultural tourism, not only for marketing but for increasing awareness to the local community. New information culture in the age of strategies to produce a creative tourism. *It is well known that the contribution of creativity and culture must be informing modern policies for the preservation and revival of all the historic cities.* The new ideas must be founded in conservation and interpretation activities for urban heritage to increase the economic urban development and to produce a creative tourism.

3. The new possibilities to communicate the historical city' history in the age of computer science information revolution

We have had recognized the importance of the urban knowledge of the historical cities and the priority to communicate their qualities and values, since Ravello 2012. The urban culture is important resource of urban memory. Moreover we are conscious that is really difficult to explain the complexity of a historical city with all the characteristics related to it (historical processes of development, the transformations various areas of the city, stratified structures, public open spaces, cultural historical landscape, traditional customs etc.) and to make a correct comprehension to all visitors (Guidoni E.,1976). In most cases, successive historic layers are either placed one next to the other or they are placed one on top of the other, each culture influencing the next phases in the city. Through the passage of time, all these cultural traces, sometimes altered and sometimes preserved, form the urban fabric and the city's monuments compose its identity. In the cases where a city's historic course is hard to read and its original elements have been forgotten, its value cannot be understood even by its residents, let alone its visitors. This is a crucial matter, especially in our days when cities, settlements, even entire regions seek a way to 'construct' a special character contributing to attracting tourism, through place branding that includes place marketing and place promotion. At the counterpart of this quest, historic cities and settlements dispose powerful historic features giving them special character and value, which must be promoted in every way possible. Therefore, an important question is how could we succeed to communicate the history of the city in the heart of urban centers, namely the information about the successive transformations of the streets, squares, markets, castles, religious buildings, monuments, etc., in the site of their current location, compared with the "ancient" (MAISTROUE, 2016).

The issue of a good urban communication is a subject closely linked to cultural urban tourism more extensively informed and trained, **not only the** touristic information about the historical cities. The use of "innovative" approach to dissemination is possible according with the use of new forms of all new technologies of communication (ITC) to promote urban knowledge, therefore must be "scientifically" organized (Colletta T. 2012). These are the media, the network system, the web sites, the handbooks, the mobile Internet technologies, the start up, the new digital City's Museum, the urban poster designing along the streets; the CD.ROM of the historical town's structure with maps and photos, HandBooks, Digital software QR Code city; Web sites with connection among different art city's circuits; APPL for smart phone; Regional WEB PORTALS about the historical cities; UNESCO Brand "WHL" to inserted in every city network; Important to pay attention, with priority to the W.H.L towns (that' are 284 towns in

WHL) with their **Outstanding Universal Value (OUV)** explanation chosen by the UNESCO (with the 6 criteria); and especially the urban signage.

That is a good line to produce the innovative strategies for a creative tourism and to promote urban heritage culture in the age of digital information revolution. **In this way is necessary to use the great opportunity offered from these multi medial technologies with the presence in network system.** The principal aim is to retain **the authenticity in historic cities and urban areas** and which this generation should appreciate to conserve.

On the basis of my previous researches my point of departure is the notion that cities want to develop their identity into a brand so that they can attract informed tourists. The advent of the technological innovation and of the knowledge always more specialized, produce new possibilities, new experiences and best practices that are very important to know and to share and to put in confrontation. New information strategies from creative tourism to intelligent informed tourism: that is the new urban signs in the towns because they are good solutions to promote the urban Knowledge. In this way one of the best topic in the field of Urban Communication is the Urban Signage, especially the Urban signage through highlighting public spaces.

4. The informed and creative cultural tourism: The digital urban signage

We have at moment many proposals, projects and realizations made on this issue in the historical Mediterranean cities, moreover we decide to compare them and to underline the best practices. I have realized this confrontation in the workshop organized by ICOMOS CIVVIH and by ICOMOS Italy in Palazzo Coppini (branch of *Fondazione Romualdo del Bianco*) in Florence (March 3-4, 2016), ACTA now published (Colletta T., Niglio O. 2016). In these two days many presentations put attention and focus on the comparison of different propositions of digital urban signage (Europe, Asia and Latin America) to realize a good quality of the “visit experience” in the historical towns, not only as urban marketing, but of an authenticity genuine culture. **The urban culture founded on the identity and authenticity of every historical towns**; this must be the first objective of the urban heritage promotion. In my opinion an “informed” tourism of culture for inhabitants and visitors is necessary to renew and too modernize the urban culture with a new very creativity. The culture in fact can became a big catalyst of creativity. These issues have been the subject of discussion on an academic, scientific-research, social and political level. Emphasis on creative tourism is a positive development connecting tangible and intangible cultural heritage and strengthening the diversification of the products of cultural tourism. The Presentation shows a comprehensive overview on the proposals and the realizations already made regarding the scientific information to promote the urban heritage knowledge of the historical cities by the innovation of the multimedia and digital technologies (ICT): *in primis* **the digital urban signage**. The new innovative urban signage in the historical towns might be a first step to reorganize the information about the urban heritage and in the same time are a good promotion of its values for inhabitants and visitors.

The urban signage and new technologies: experiences and lessons learned from European and Mediterranean cities, any exempla

Nowadays, the manner in which our cities develop as well as the lack of design in Greek and Italian space have created numerous negative symptoms, **We have the topographic urban signage without any history of the Monuments and the square** (Fig. 1, 2).

As a consequence, there is often unclear signage in public spaces, in cities and historical landscapes, or false messages, which can create confusion and questions, leading at the misguidance of residents, users or visitors. Signage methodologies differ as to their functional content and aesthetics. I think to the “Mirabilia” Totems realized by MIBAC to explain the Monuments in Italy in the years 1970-80 (many exempla in Naples).



Fig. 1, 2. Problematic signage from the historic center of Athens and Florence (Source: author's personal archive)

However, it appears that the strongest element remains the message transmitted by the signage, which concerns the area's identity and the layers of the urban history. This dynamic stance is also expressed through a successful new signage of public space, attracting and supporting the cultural and experiential tourism, which, in turn, counterbalances the negative repercussions brought on by the crisis in the historic center. I think to the new urban signs, Totems, Paline etc A good exempla of urban signage was made in Senigallia historical town and its Rocca Roveresca (2011) inform about the Monument and their urban location with the city's transformations by Qr Code references. The good knowledge of the historical town and the process of the complex stratification are in the urban signages in Naples; the totems explain the new public works of the Metrolines, the history of the site and the new archaeological discoveries (2015) (Fig. 2, 3). The urban sign with the urban history of the site by the historical cartography and views are now (2015-2016) also in Milan and Florence with the Appl references (Fig. 2, 3).



Fig. 2, 3. Senigallia.The Rocca Roveresca, Napoli. Underground Station: Urban signages and the urban history of the site (Source: author's personal archive)

It is important in conclusion to stress an exceptional realized exempla of urban signage.



Fig. 4, 5. Lisbona, Barrio Mouraria:the renovated Largo da Rosas and Achada square with the Totems: Stop nn.2.3 in the general itinerary touristic map (Source: author's personal archive)

In my opinion one of the best practice is the system of urban signages realized in the renewal of Quarter/Barrio Mouraria on Lisbona (Fig. 4, 5, 6, 7).

The rehabilitation project of the Mouraria Barrrio- Medieval quarter, under the castle hill, has inserted the management of the urban signs realizations (2011-2015).The general map of the rehabilitation project shows the principal stops of the cultural touristic itinerary where are located the urban signs to give evidence to the urban “value”. Here it possible to read the urban history of the site (two maps) and the restoration works(in Portuguese and English).The signage of creative activities as a basic communication element, in the natural (material) field of their public space, as well as in its communicative-internet field enriches the unique identities and feeds each historic city’s branding and image.(Fig. 6, 7). More specifically, urban history is linked to modern living through highlighting traditional creative activities and promote new cultural tourism. The alternative possibility for creative tourism is now open. The design of an integrated management and revival of historic cities and regions is enriched. In that sense, the signage of the public space’s tangible as well as internet aspect can constitute a tool for the design of the promotion and revival of the historic cities and areas.



Fig. 6, 7. Lisbona, Barrio Mouraria: the renovated Largo da Rosas and Achada square with the Totems: Stop nn.2.3 in the general itinerary touristic map (Source: author's personal archive)

Conclusions

New financial activities and initiatives emerge, thus creating optimistic expectations; these are suggested through new and different signage located in the historical centers. In every cases, the genius loci has the first say, tangible and intangible heritage, such as know-how, tradition, local myth, the arts, the area's history are the elements forming the framework of urban space. The urban heritage revalorization one notice certainly a potential and incomparable economic resource for the local people, but it is necessary a good planning, not only for touristic activities, but also for a good understanding of this cultural action.

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The endangering renewing of the public spaces of the historic centre in Hungary



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Historic settlements had been built for historic life and lifestyle in their ages (Fig. 1) The natural main character of these settlements is the permanent changing. The historic settlements had been developed step by step until the mid of the 20th century. During the former periods the old historic centre changed as the settlement drove the changes (Fig. 2) This was the term of the traditional growth. The positive and negative consequences of these have common origin. Developments can urge the renewing of the settlement. The settlement development means technical, cultural and infrastructural development as well, but follows the tradition, appreciate the former historic and social values. Relatively new consequences, that the new functions and the new needs demand new spaces and buildings rewriting the historic settlement structure (Fig. 3, 4) Not only the old buildings are in danger, but the old settlement network, the silhouette, the historic structure and the traditional culture are also in danger. This lead up the old centres, the inner cities, the main squares to lost their traditional centre functions.



Fig. 1. Bruegel, Peter the Elder, The Peasant Dance c. 1567 (web Gallery of Art)

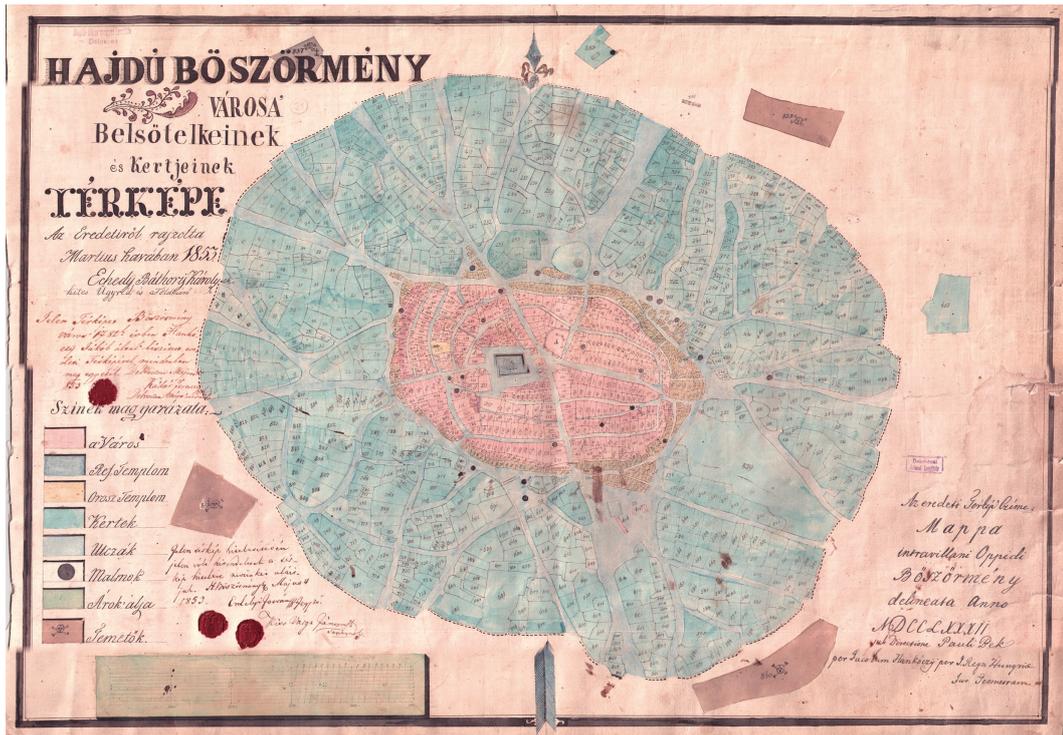


Fig. 2. Map of a traditional heyduck settlement (Hajdúböszörmény 1853) (Magyar Nemzeti Levéltár Hajdú-Bihar Megyei Levéltára)



Fig. 3. The old function in the centre (Vajdahunyad - market 1900 - Fortepan- Schon Frigyes)



Fig. 4. The new function in the centre (Devecser, coach station 1965 Fortepan-Uvaterv)

Parallel with the development of historic settlements the change of the lifestyle made changed the demands, the mood of requirements, attendance and accommodation of the inhabitants. It is not sure, that the arising new functions need new spaces and settlement area, but they create artificial grand scale new environment (Fig. 5, 6)



Fig. 5. Silhouette changing of town Kecskemét because of the new shopping centre (ICOMOS Hungary archive)



Fig. 6. Silhouette changing of town Kecskemét because of the new shopping centre (ICOMOS Hungary archive)

New functions has been appeared and others disappeared, or changed fundamentally. In former times the public buildings were the church, the shop, the magistrates' bench and the public hall indicated and located the settlement centre (Fig. 7). By now, only the church is the same from these public functions – at the same time its connection with the surrounded area had been fatally changed (Fig. 8).

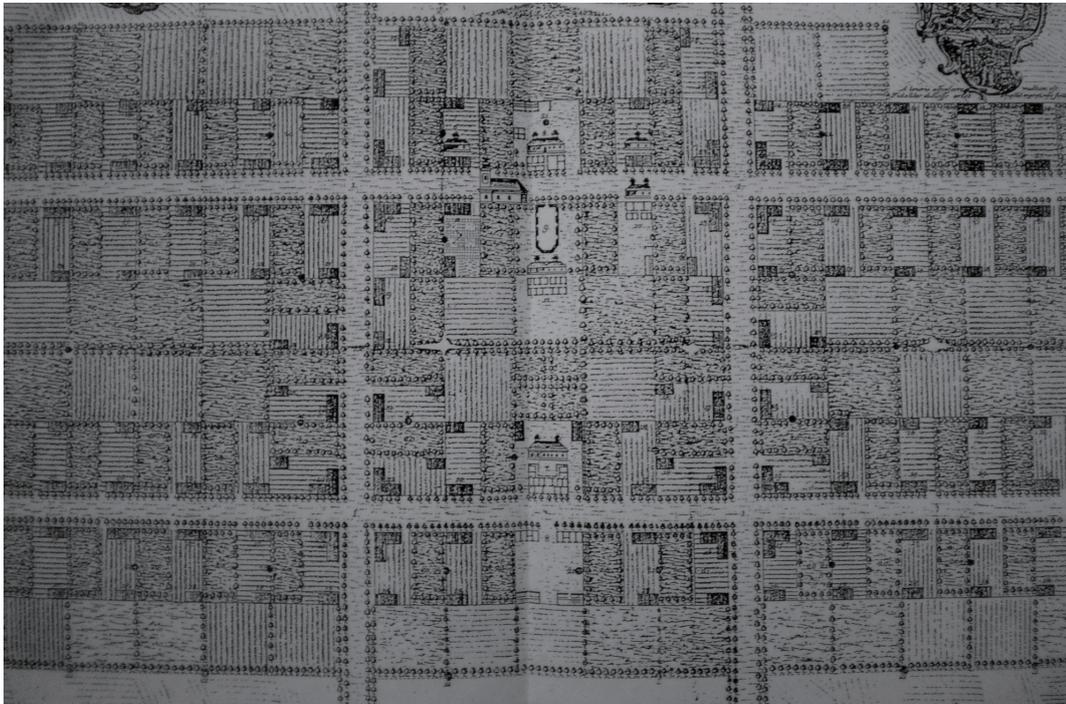


Fig. 7. Samuel Tessedik: The centre of an ideal agricultural village plan (Theschedik Sámuel: A' paraszt ember Magyar országban. Mitsoda és mi lehetne; egy rendbe-szedett falunak rajzolatjával egyetemben. Pétssett 1786



Fig. 8. Town Siklós. One of its supermarket next to the historic city, in the background old castle

The shop gradually became magazine, later strip mall and finally shopping centre. The public hall became cultural centre. The magistrate today (even a high-rise) municipal building. In our age naturally a settlement needs patrol station, bus terminal, railway station, restaurant, theater, hotel, and others for the new functions. These important places need quite different environment (space, area, connection, transport and public transport link) than the historic settlement structure allow. So it is so serious to find suitable location for them. The changing old functions and the needed new ones can reorganize the historic settlement complex. Mainly the politicians – but the developers also – have supreme responsibility in settlement developments so they would represent responsible complex approach.

In the history of settlements changed the attitude when the protection of historic value began. In former times the protection covered single buildings, later buildings with similar characters (as building complexes with their public areas), even relational historic built in areas. But the single protection of historic value alone cannot guarantee the protection of the complex settlement value.

The historic buildings may give convenient environment considering the real value of the protected building. But the new functions of a settlement preferably need new spaces and areas. Most of the protected buildings are inappropriate to these new functions, they cannot guarantee the best conditions for present-day requirements. During the renewing for a strange function the historic building can lose all peculiar own values. The new relationship with the surrounded area of the new function enforces the changes of the environment of historic buildings. This demand transforms the public spaces.

The approach and the possibilities of the institutional heritage protection are not enough for the saving of the values of historic settlements. All the historic values can be saved with the help of the analyses of the organic complex settlement system, the integral historic environ-

ment and its intellectual background. Without understanding the inner correlation of the historic settlement it is impossible to save the values. Other additional inner unfamiliar values cannot receive significant role in the further development (Fig. 9, 10).



Fig. 9. The most popular market in Budapest is the Central Market Hall (built in 1896) with its original function after renewing

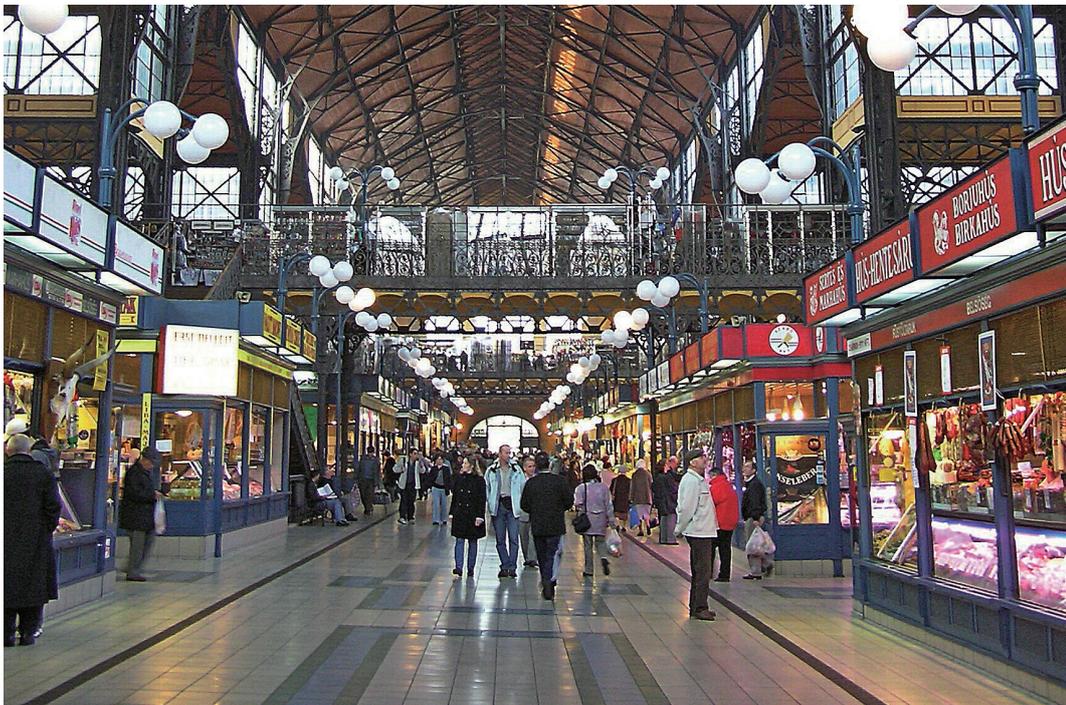


Fig. 10. The most popular market in Budapest is the Central Market Hall (built in 1896.) with its original function - but according the new requirements - after renewing

The impulse of the settlement development mainly based on functional requirements. New networks – settlement structures – revealed and recovered areas assure appropriate condition for development. Several areas are re-evaluated by new functional necessity and by the development trends. This economical process mainly consider only the registered values.

There are two conventional ways to create enough space for development. One way is aggressive transformation of the old settlement, the other one is to build a new centre or district – next to the historic area. These new functions can create a new settlement centre or fit to the existing one.

In the first way the historic part of a settlement become victim of development. The new functions can force aggressive conversion of a historic building. On the other hand a building can admit a new type of usage (Fig. 11, 12, 13). In this way the old settlement centre can survive as the new functional centre (Fig. 14). On the vacant lots – or with the help of demolition of not registered but important historic buildings – new brutal buildings can be built up giving space for the new functions. (The contemporary architecture would get a responsible role in the development of historic areas. Sorry to say, but the average architecture not accommodate to the circumstances so generally not give an acceptable architectural accomplishment.) In this way the hierarchy of the historic settlement unchanged, but this interference causes irreversible damaging consequences. If the historic settlement will be normalized and the featuring silhouette will be changed, the character of the settlement will be lost fatally.



Fig. 11. The renewed steam mill (19th century) in Segesd (Hungary). For the engineering built a new additional modern form



Fig. 12. Mixed function (library and local heritage museum) in the restored environment



Fig. 13. With the new form the museum function got a new possibility on the upper floor



Fig. 14. The Orczy castle as a Museum of Nature & Science, Gyöngyös (Hungary)

The other way if a new centre develops parallel with the historic centre. This causes a totally new hierarchy in the historic settlement. The change of the role of historic settlement centre basically change the main emphasis of a town or a village. Unnaturally the historic centre will be separated off the business and administrative centre in the new part of the settlement.

Nowadays in the settlements the new functions need new centre and subcentres. The new centres reorganize the old structure of the settlement, while the old one gradually lose its importance. First of all the commercial and afterwards the cultural function get weaker and weaker. Only the administrative function gets symbolic importance in the old centre.

The most important historic building restorer task to find the most convenient function to the building. This responsibility is the same on settlement level as well. The harmonization of the historic settlement hierarchy and the available functional justifiable demands is the most fundamental question. It needs to emphasize the possibility to coordination of historic settlement function, the historic part and the whole settlement hierarchy. At historic settlements the individual buildings are as important as the original structure of the town (Fig. 15, 16).



Fig. 15. The Zsolnay ceramic industrial centre lost its importance in Pécs (Hungary)



Fig. 16. In 2010, Pécs was the Cultural Capital of Europe. By that time the industrial zone became a new cultural central

The conformance of a settlement to the changing road structure is significant change of the inner structure.

The change of the traffic, the lifestyle change the usage of the public areas. The routes avoid the historic centre, new pedestrian zones liberate these areas. The junctions of the new road network make good places for new functions. These places make possibilities for subcentres. The re-evaluation of the sites the historic centre can lose its importance.

From one hand a new motorway, shopping malls as industrial scale of commerce, the importance of the transportation make new centres. These functions don't have individual program, their standard boxes solve just like the industrial mass production. They don't fit to the available environment, they have own independent life.

The development of settlements and the original historic centre cannot be uphold by all means. But new commercial or business function or the overwhelming tourism have harmful consequences.

If the settlement come apart in connection with the development, the new chance can be the reconstruction of the settlement connection. In this way the advantages of the historic value of the traditional centre and the new functional subcentres can be combined. From the other hand, the development of popular tourist settlement centre will be constant important living part of the settlement (Fig. 17.).



Fig. 17. The crowded Charles Bridge (Prague) is the main connection between the historic parts of the town

Nowadays the renewing of these places get a new dangerous trend in Central Europe. Not the buildings, not the whole core zone, only the public areas get a new chance in our countries. This popular program has strange outcome. The used materials, a new structure of the public areas, the new functions endanger the traditional values.

Parallel with the tourism, the new settlement lifestyle needs new life in public places. The role of these areas has new function in the settlements. The refreshing, the recreation, the relaxation had appeared as relatively new function at public places. The renewal of convenient public places can form special pedestrian zones. The pedestrian-zones are revitalizing the public places in the settlements. Fortunately the prime role of the cars has become de-emphasized in the settlements. Thanks to this the pedestrian-zones can get more important role in the settlement. In this way can be created new connections among the parts of the settlement. The under-valued areas can get new urban importance introducing their original, but unknown historic value. At the overcrowded places can be reduced the situation, and new unknown values can be introduced to the inner inhabitants and tourists as well.

The bordering protected buildings and the other historic buildings also can get new important settlement-role with the revitalization of the public places. The context of the historic buildings can get more serious settlement-role, too.

The other hand important advantage of renewing of public places would be to give pass-round-system walkway in the settlement. The touristic cul-de-sac can become access route (Fig. 18). The inhabitants can get new experiences. The touristic core zones get functional buffer zones. These former hardly used background zones will join to the advantageous part of the historic settlement. Larger zones will be attached to the frequented area. The dead zones get surplus value restoring the settlement network. At the settlement the demand of the functions will be smooth-tempered.



Fig. 18. The new pedestrian Thames Bridge enlarged the Inner City in London



Fig. 19. Roman sarcophaguses represent the history of the town after renewing the green centre in Komárom

The conveniences of a settlement depends on the anthropocentric environment. Beyond the historic capability the communities can get back their modern settlement and their own historic values with the complex approach of the renewing the settlement (Fig. 19).

Preservation Planning for Urban Cultural Heritage in Sweden



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Preservation Planning for Urban Cultural Heritage in Sweden

The Planning System in Sweden

The Framework

The municipal board has the physical planning monopoly and can decide when, where and how a physical area will be developed. The Planning and Building Act was revised in 2011, it has enhanced decentralization and property owners responsibility as well as measures on climate change and disability

The Planning Process

The planning process is transparent and logical, giving the possibility for every stakeholder to contribute and to object. A central feature of the planning process is the organized Consultation with stakeholders, in the preparation and implementation of the plan. The aim is to create a feeling of common ownership of the planned future. There are different kinds of consultations in the form of workshops, charettes, hearings, enquiries, schools.

The planning process is made up of a succession of chronological **steps** including;

Application, Program, Consultation, Exhibition and Approval. A stakeholder may Appeal against the plan regulations and building permits. If a stakeholder appeals in one stage of the process, he/she keeps that possibility in the next step.



Fig. 1. Sthlm



Fig. 2. Nora

Preservation Planning in Sweden

Typical urban settings

In the middle ages, around 11-16th C the organically grown town plan with gothic and renaissance buildings made of brick, stone and wood can be represented by Stockholm Old Town, 13th C.

During the “Great power” period in the 17 – 18th C a large number of wooden towns with grid plan and buildings of wood were founded all over the large combined area of present day Sweden, Finland, the Baltic states and northern Germany. One of the best examples is Nora, 1643.

During the 20th C many urban and suburban centres were created in the spirit of the welfare state and in the modernist architectural style, represented by the well known and world famous neighborhood area in Vällingby, 1951, inspired by British and German examples.

Urban analysis

The urban analysis is a process with defined activities involving experts and community in search of a common description of the city in its historic, geographic and social context. Through the Urban Analysis the community agrees on a common picture for the future development of the urban area.

The physical and social baseline information is processed. Strengths and weaknesses are evaluated in order to see the opportunities and objectives for the urban area. The professional contribution includes the historic development, the architectural character and the technical aspects. Contributions from the citizens and other stakeholders and NGO:s are the functional and social status as well as the emotional and perceptive values.

The process goes from decision of methodology through compilation of information, various analyses and consultations, integration of stakeholders and subject matter analyses to the final proposal and implementation.

Different methodologies are used to collect and analyze the aesthetic, visual and spatial values of the site. The urban and architectural qualities are often compiled by means of the “SAVE” method, created and frequently used in Denmark. The urban heritage analysis, specifying the cultural Heritage resources and their values, has in some cases been standardized according to the “DIVE” method, created in Norway.



Fig. 3. Vällingby



Fig. 4. process

Choice of Preservation Method

Except for urban planning there are other means available for the protection of the cultural heritage values of the city.

1. The cultural historical building survey is the baseline for preservation measures but may often be the only means needed to explain the character and value of buildings and urban spaces to the property owners and other stakeholders.
2. The preservation program with guidelines is the best basis for detailed urban preservation planning. In a comprehensive way the program explains the background and qualities and defines the political will to protect the heritage values as well as describes how this should practically be done.
3. A down to earth and easily used means of preservation is the everyday use of the Building Permits needed for any building related alterations. The permits may be guided by plan regulations but, more easily achieved, by building statutes not connected to a plan. The problem is that preservation and restrictions may only be applied when the heritage value is specified in a general political guiding document.
4. A very reliable and detailed preservation measure is the listing according to the Cultural Heritage Act. This gives a very strong protection but in Sweden we have got only one monument grade which means the general urban heritage is not protected, only the quite few monument. Most of the monuments are rural, typically a manor, castle or a church.

Plan Types

Comprehensive Master Plan

The comprehensive plan type can be applied to several levels of planning and development. It includes most of the important social, economic and cultural aspects on the future of the urban area. It is a political statement on the preservation and development of the city, but not legally valid.

1. The **general municipal comprehensive plan** is compulsory and should be made or revised every 4 years or when the political majority is shifted. It includes the general political views and the structure of the municipality as well as the principal use of land and water.
2. The **detailed comprehensive plan** covers a smaller area of the municipality, either a small town or an area of the town with homogenous history, structure or function. It specifies the overall political ambitions for the area and gives easily understood information of the practical consequences of the ideas put forward.

The **Cultural Historical aspects** in comprehensive plans are specified in different ways.

1. Areas with **need for a regulation plan** or a preservation program area highlighted.
2. Designation of **areas of cultural historical heritage value**. Within the borders of these areas the building permits will demand a higher degree of adaptation to historic qualities.

3. The town can often easily be divided into a number of **annual rings**, each of them containing one or two distinct architectural building styles. These “rings” may sometimes be districts rather than rings. Specific regulation may be applied to each of the rings.
4. Inside the master plan all the buildings, regardless of age, may be **classified** according to their cultural historical value, with the values; A, B, C...etc. The problem with this classification is the tendency among developers and politicians to see a carte blanche for tearing down buildings of class C to Z.
5. The **Building Order** is a very popular and practical way of helping the property owners in the preservation of their building. It is a document or a handbook elaborating on all important aspects of the historic urban area and its buildings. The building order is an appendix to a physical plan and aspects which are superficially described in the plan can be specified in more detail including advice, guidelines and regulations.

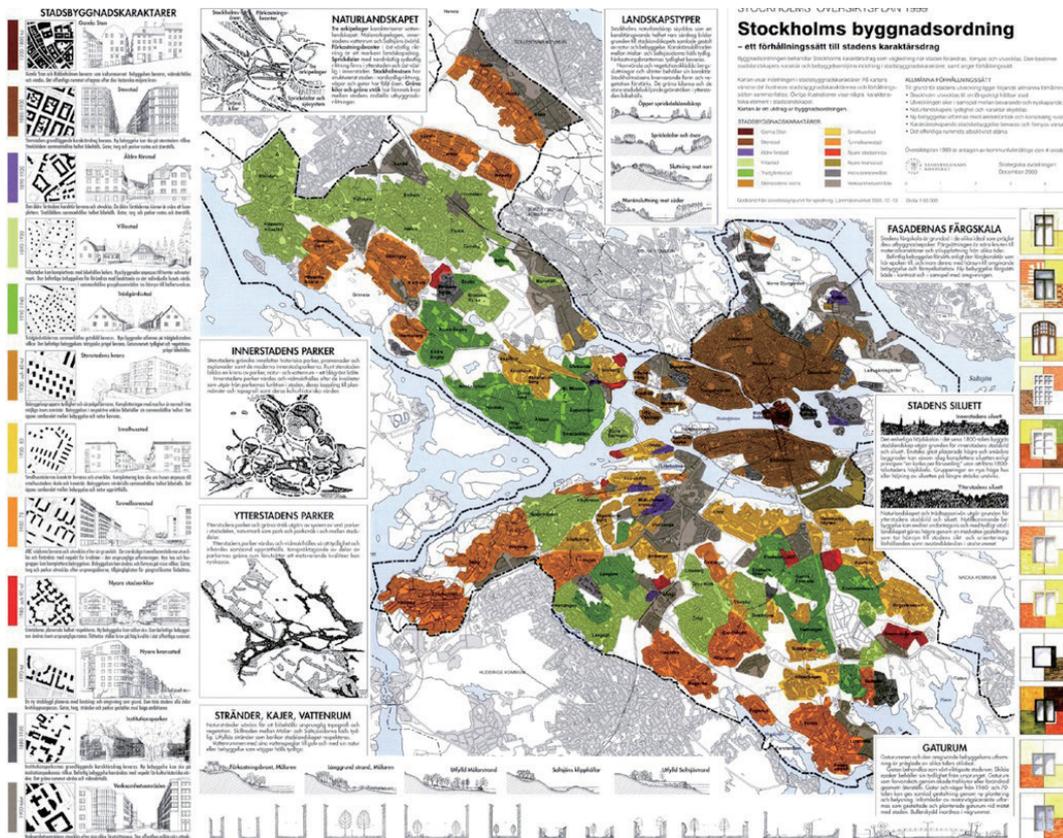


Fig. 5. Annual rings

In the detailed comprehensive plan for **Ystad** town in southern Sweden, a preservation area is defined and will later have its own preservation plan or heritage statutes.

In the Comprehensive Master Plan for the capital **Stockholm**, annual rings for all the historic periods are defined and delineated. The period after 1900 is divided into five rings.

In the medieval walled city of **Visby** a cultural heritage value classification for all the buildings is applied using colour code with blue for “monument”, green for “very valuable” and yellow for “valuable”.

The Nora City **comprehensive preservation plan** was prized for the development of new methodology and it got an Europa Nostra Medal. It is a preservation instrument on its own, using all the possibilities in the Planning and Building Act and the Cultural Heritage Act in order to persuade and guide the property owners in the preservation and restoration of their buildings. It also includes detailed development proposals for all the city blocks. It was based on a baseline survey lasting two years, including every physical and social aspect of urban life, including in depth interviews, in order to address exactly the needs and recourses of the town and its inhabitants. The use of guidelines and incentives aimed at giving the local people an enhanced pride and responsibility for their town. It did not use any legal regulation except the ones included in the Planning and Building Act. It dealt with the development of traffic and parking, commercial and social services, new housing development, green areas and cultural heritage.



Fig. 6. Nora



Fig. 7. egregation plan

Regulation plan

The regulation plan type can be applied on the lower and exactly specified levels of planning and development. It provides a legally binding agreement between the stakeholders in urban development and construction.

1. The **Special Area Regulation** is created specifically for the restrictions to freedom in the physical space. It is used to create borders and protection areas for infrastructure, natural resources and cultural heritage. It regulates only one or two aspects and if the situation is complicated the area regulation is a quick and rational method instead of taking on the wider issues. It has worked out well but problems have occurred as property owners want to extend their buildings to an extent not expected.

In **Arboga** the building mass was complicated by historical development but the preservation was agreed by the stakeholders. Area regulation was used, with only one provision: “The buildings in this area are protected according to the preservation guidelines in the building order”.

2. The **Detailed Development Plan** uses zoning to control the exact location, limitation, design and use of buildings and public spaces but it calls for compromise with property owners and stakeholders. It is created in order to be a development instrument but it may be used as a preservation tool, in case the planner has a good knowledge of cultural heritage principles. If not, the detailed and rigid character of this plan may cause unforeseen problems as it is difficult to give exact limits to historic and suitable size and form.



Fig. 8. Visby

Visby is a World Heritage site. In the historic, walled medieval city a detailed development plan was used for preservation purposes. 276 buildings are listed as monuments. The Walled City had a large number of small detailed plans with differing ambitions and meaning. There was a need to specify and better protect the values of Visby. A large number of renova-



Fig. 9. New addition

Principles of the Preservation plan for Visby

A detailed **survey** compiled technical and architectonic status of all the buildings and open spaces. Every building as well as streetscape, vegetation and urban spaces shall be preserved and protected against negative alteration. The plan guides and regulates the preservation and development of buildings, streets, vegetation and detailing. It is allowed to build and to extend the houses and a **modernist** building style is preferred. Volume and area of buildings are not specified, only “adaptation to the traditional character”. This may be uncertain for property owners and high quality inspection is needed.

The physical plan is accompanied and supported by a **building regulations** document. It specifies how to restore, renovate and renew. There is no detailed regulation concerning the façade design but an indication of preferred design principles. Roofing, windows, materials, doors and colours are regulated in a detailed way. New structures, additions, fences and urban furniture have to be adapted and high quality materials used.

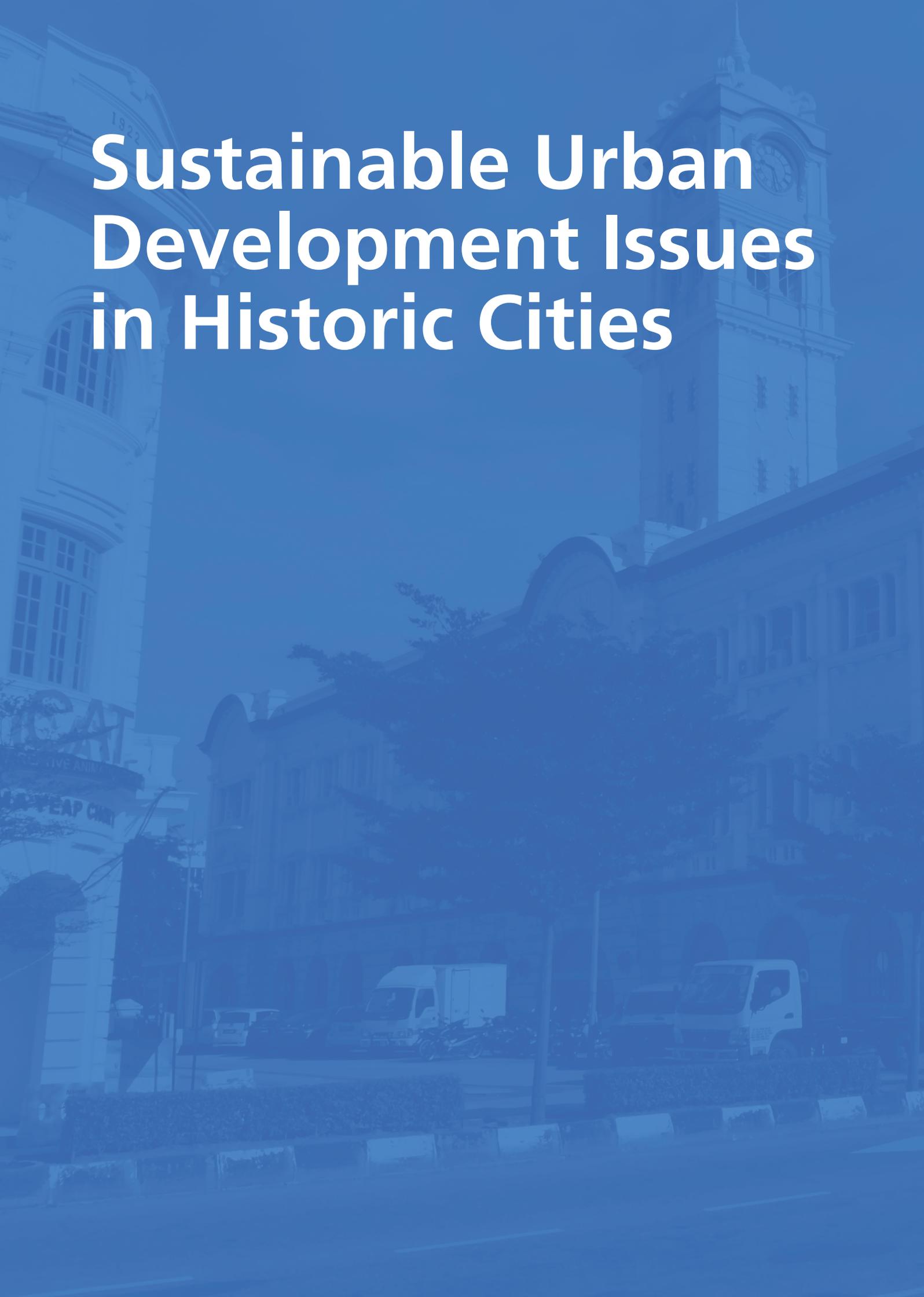


Fig. 10. New addition

Conclusions, important aspects;

It is necessary to start off with a good **baseline survey** and knowledge base. Professional as well as popular **evaluation** should be included and the stakeholders should agree on a specific characterization of the cultural heritage property and the urban area as well as the values and qualities connected to physical matter and space. Popular support for and awareness of the preservation objectives can not be exaggerated, it can be achieved in various methods for dissemination and collection of information resulting in popular ownership!

Sustainable Urban Development Issues in Historic Cities



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A Real Experience :The PAGUS Program



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Foreword

A relevant experience on urban sustainable development has been acquired in the last years through several European cooperation projects, among them **PAGUS (Programme of Assistance and Governance of Urban Sustainability)** a Regional Operation Frame project developed in the Interreg 3C Program involving 7 regions of 6 different EU member countries, implemented in more than 60 heritage cities and towns.

The PAGUS R.F.O. developed from 2004 to 2007, for 42 months and we can now confirm that all the expected activities developed successfully and the planned objectives reached. This RFO had the advantage of being the follow-up of a previous RECITE II – UE cooperation project, where main partners had already cooperate together for several years on similar issues related to urban sustainable, therefore **common problems and shared objectives were clear** and analysed in the preparation phase.

Main guidelines of PAGUS where summarized in 3 components, each oriented to relevant sectors as: urban sustainable development and management, renewal of existing patrimony, physical accessibility and mobility to/in urban areas, immaterial access to information through innovative ICT technologies.

Were approved 12 proposals, 4 for each component, limited as to allocate each sub-project a reasonable amount of financial resources, about 300 / 550.000 € budget each. **Total number of local partners was 61**, with local authorities (36) equivalent public bodies (16) private entities (8) plus main regional partners (6) ...

Must be underlined that, from the previous common activities, partners were only from EU South Zone, mostly Mediterranean, as **was relevant to success to have comparable urban historic heritage, morphology and patterns, sharing similar problems**. Final results obtained in each sub-project proved feasible and shared not only in partner cities, but extended also to all other PAGUS members, and give valuable indication to similar urban realities in other regions, with adaptations to local context.

Indications from the 12 subprojects have been integrated each-other, so we can confirm that combined action on at least the main components, **was basic condition to preserve and**

improve properly heritage urban areas and ensure a sustainable socio- economic development by implementing favourable conditions to retain residents and compatible productive activities.

Social Cohesion was other general objective to preserve heritage cities where the value of shared life-pattern, traditions, belonging feeling of residents **are indispensable** to assure permanent intangible human values that are strictly connected to tangible patrimony and equally important.

Guidelines

The program had the aim of developing urban renewal of historical cities and their centers with a **sustainable approach, through integrated projects** of building rehabilitation, both for residential, commercial , services, and public spaces, including programs for mobility of persons or goods and actions for widespread use of new communication technologies.

This overall objective was developed by three main actions:

- ***Skill professional and administration experts** in planning and management of urban renewal programs, through courses and stages based on practical projects on significant buildings in each area, with interchange and rotation in the partner areas, so to have a common European formation.*
- ***Development of studies and plans to ease accessibility** to central areas of historical cities from the suburbia and hinterland, with innovative transport systems, and integrated logistics of goods and merchandises to keep alive the commercial activities.*
- ***Implementation of specific projects to upgrade the historical and ancient areas** with the most advanced communication systems, to facilitate internet access by residents and tourist to information and public services, to implement the interactive exchange with local authorities.*

These three basic elements appeared necessary **to retain and improve residents and activities** within the historical centers of minor cities in many countries of Europe, that in the last 30/40 years have been generally facing a decrease of population in favor of new suburban areas, **with serious costs, also under the social and environmental conditions.**

Common objectives have been identified by most partners in a previous European co-operation project, within the RECITE II (Regions & Cities of Europe) program, where similar urban renewal practices were analysed, as well identified indications on mobility and services to SME's; those results represented the basis on which implement concrete activities for the main objective of preserving heritage city centres.

Interest raised on several issues, among them the **need of new professional figures of experts and urban managers**, capable to develop and control multidisciplinary programs, as those envisaged for sustainable development of heritage cities; lacking this managing actors appeared extremely difficult to reach real positive results.

Were considered not enough interventions an oriented only to physical renewal and upgrading of residential tissue, as able to attract residents and develop activities compatible with the heritage patrimony. Emerged that was necessary to assure accessibility and daily mobility with updated means of transport, especially of goods and merchandises, to allow the correct operation of commercial and service activities.

In addition to physical accessibility, **was indispensable give access to new technologies** of digital society, through development of communication networks, implementation of web-sites and consulting platforms, assuring permanent information to the citizens and tourists, so to provide on-line dialogue with authorities and services operators, and have a tool for planning the different actions.

ITC technologies also gave strong support through specific actions as: virtual reconstructions of historic urban pattern, visitor guides on mobile devices (innovative at that time), open Internet forums and debates, **to raise awareness and participation among citizens** and residents and enhance the community feeling, **giving a contribute to social cohesion policies.**

At same time similar training actions were developed in the transport, logistics and mobility sectors, following the most recent new systems and technologies, that are encountering a raising approval by users and commuters; with a renewed approach to capacitate professional skills for a wide supervision and management.

Methodology

RETAIN RESIDENTS AND ACTIVITIES

The main objective of PAGUS program was to **retain permanent inhabitants and activities** in the urban heritage context, coinciding totally on the topic focused by this Assembly : “The urban heritage is also a living environment for humans to collectively dwell, such that its roles and functions are intimately related to social, cultural, and ethnic factors. Even when urban heritages have common morphologies and characteristics with each other, they reveal distinct identities.”

This task was a challenge to fight progressive abandon of the traditional inhabitants to new residential clusters, and obtain positive results by **improving existing housing facilities** to higher updated standards, from basic ones as: heating, sanitary, insulation, etc., by accepting some flexibility in the often too strict rehabilitation rules, but safeguarding the main elements as: typologies, facades, materials and so on that characterized the historic image and original urban pattern. This was achieved through a **continuous information activity, with the involvement of all main actors** and active participation of inhabitants, sharing strategic choices.

INTEGRATED PLANNING

The program's approach has been of integration both with horizontal actions among main sectors and disciplines with implementation projects, and vertical ones of each phase, from: concept layout, to master-planning, detailed projects through the activation of administrative tools as special urban development units, planning and management teams, capable to follow-up every rehabilitation processes. Integrated methodology has been successfully applied in several urban renewal and rehabilitation programs of heritage city areas since the '90.

As in Santiago de Compostela masterplan, that was a model from where learn and upgrade a common tools and methodology, adapted to each different reality, and has been already one of the entire project principal task; the need of such a methodology was in the vision of each partner that considered necessary face the complex problems of urban heritage not with simple sector plans.

One of the study sector has been improvement of mobility and accessibility to/into heritage urban areas, identified as one of the most needed conditions expressed by residents/users. Another was implementation of the intangible connections, mostly still non existing within the older city centres (today Wi-Fi is extended to most of the UE cities and objective is to reach full coverage in 2030).

MANAGING CAPABILITIES

One of three main actions was represented by the training of professional and administration experts in planning and management of urban renewal programs with an integrated approach: this was achieved not only through theoretic lessons, but with stages based on practical experience and implementing pilot projects on some significant buildings / areas of every partner city or town. This action was integrated, with the aim of producing homogeneous returns, also by exchange and rotation in the partner cities of teachers and students so to have a common formation.. This action was most successful as experts of each partner had opportunity to work together with colleagues of other countries, each bringing its own experience. Integration also helped to reduce the bureaucratic issues and competences, often overlapping rules and authorizations, allowing to identify easier procedures required for urban complex interventions.

Results achieved

Strong engagement and support from all partner regions was a clear demonstration of their deep involvement and belief in this operation, that attracted several other regional actors, apart from those already participating; departments or agencies of public administrations attended and participated to seminars, public conferences and events and the PAGUS logo and name become well known around. Other municipalities also wanted to join so they were invited to assist when possible and informed permanently on the advances and final results; interest also came from academic institutions, that assured to continue specialization stages in urban rehabilitation and management after project's end.

Overall and specific objectives have been reached, as the first one for the identification of tools and actions oriented to maintain residents and activities in the historical urban areas, was achieved by 12 sub-projects, that gave feasible solutions in urban renewal and rehabilitation, mobility and immaterial information or implemented in pilot projects. This not only raised the general conscience and attention on the urban sustainable development, but helped in defining operational tools and instruments applied by regional and local authorities for the 2007-2013 planning period of UE structural funds, devoted to urban development.

The second general objective regarding the skill and capacity of professional and expert figures has been most successful, developed by several partners with the direct involvement of the main actors as councils, technical staff and managers of public authorities, with direct participation to the periodical stages and seminars. This action will continue permanently in at least two regions with the implementation by the local universities of regular yearly stages based on project results.

Other specific objectives were those that the subprojects identified, regarding some particular action within one of the main guidelines, from the analysis of the achieved result we can now say that most of them have been reached, and some immediately implemented and obtained funding. Is sure that the overall activity succeeded to increase awareness and engagement of local authorities on relevant issues regarding urban sustainable development and to provide at regional level important advises in the renewal and implementation of planning and managing instruments, as in Umbria where best practices contributed to define of the new PISU – Programmi Integrati Sviluppo Urbano- operational tool for the 2007-2013 period, or in Malta where sub project on mobility were adopted in the new Transport and Mobility Plans for Valletta. A general achievement has been the chance offered to local authorities, some of them at their first participation in EU cooperation programs, to confront and work together with similar administrations identifying shared methodologies and strategies of intervention.

Interregional cooperation has been giving a contribution in two main ways, as we had experienced in previous other European programs:

- first is represented by the awareness given to all participants that the problems faced in the urban sustainability were similar among the partner cities, so that was possible search and identify shared approaches and methodologies, for reliable and sustainable solutions.
- second is resulting from exchange, not only as academic exercise, but based on practical previous experiences already tested (with positive or negative results) by the partners of experimented best practices implemented since several years, in different urban contexts..

We can say, that this exchange action, started previously to PAGUS, summarized diverse methodologies and determined similar implementations; is to underline how the experience acquired by Galice in urban renewal by prescriptions provided the basis for many other cities, and the mobility policies applied in Umbria contribute to the definition of several other interventions for innovative transport systems.

Other benefits were represented by the possibility given to smaller partners and actors to approach interregional cooperation under the assistance and guidance of skilled experts, facilitating the newcomers how to get familiar with the UE rules and obligations, and how to team

work. The main added value was represented by the awareness risen, not only among the participating partners, but to external actors and beneficiaries, of the great importance represented by the rehabilitation, renewal and sustainable re-use of urban areas and the protection of the material and immaterial patrimony.

This was emphasized by the consciousness that this topic was shared by all the regions and countries participating directly or indirectly to the PAGUS activities, and the interest confirmed by actions implemented to permanent policies and strategies for sustainable urban development.

Another added value was the extension of this actions to external urban realities through the PAGUS-AL project of URBAL-EUROPAID, that replied the same guidelines related to the content/theme of the in several heritage cities of Latin American countries as Argentina, Brasil, Chile and Uruguay, where the urban pattern, due to the history and European influence was very similar.

Lessons learned

From project PAGUS activities and almost ten years of monitoring the results can now be confirmed that most of the premises were right, the objectives identified clear and generally achieved, and consequently strategies and methodology adopted proved to be positive and successful. Many of best practices identified the pilot-project where followed by specific measures (based on them) of the following UE Planning Period (2007-2013) and consequent financial support from the Structural Funds, that allowed their implementation, that can be seen and monitored. The plans and projects of renewal and upgrading of many heritage urban realities have been implemented and the principles, rules and intervention tools appear still fully operational.

The same can be said by the mobility where innovative transport means, as in the case of Minimetro of Perugia (combined with the entire mobility system), are almost unique and represent still a model to be replied. The ITC digital sector instead has been advancing with such a speed that the foreseen applications and results appear now almost obsolete and taken-over, anyway going in the direction identified (mobile interactive information, data-bases on-line, virtual representation, etc).

From the observation and analysis of the achievements reached, and this is a personal reflection shared already with several colleagues that were involved, there is a question that emerges more and more and is related to a more wider topic, represented by the dimensions and size of the interventions to be managed.

Considerations

One of the conditions considered as element for the success of integrated planning, the active participation of citizens and an easy dialogue between main actors, is strongly reduced as increases the number of population to be involved and the size of the intervention area. Feeling is that also diminishes strongly social cohesion and sense of community belonging of inhabitants, lack that facilitates the downgrading of the intangible heritage, values that, as clearly stated in this conference topics, represents the necessary “interaction between tangible orders and intangible elements of the city” and “city can experience a boost for its identity and an enhancement of residents' living standards, when it maintains a mutually beneficial relationship”, values without whose rises the risk that an heritage city progressively becomes just an ... old city

The consequent question is, are the identified measures and interventions, valid for heritage cities of small-medium size effective also in greater urban areas or now just clusters in the center of metropolitan areas, where they lost any intangible heritage value, as lost the original inhabitants and activities?

CIVVIH is the committee for historic Cities and Villages, definition that by itself supposes a scale limit in the settlements considered, and this dimensional limit is fitting to many European realities and is perfect for my home country Italy, where human settlements since centuries has been based on a net, spread all over the territory of small medium size-communities, mostly at short distance from each other, with homogeneous and traditionally settled populations, where human relations are still very strong, community life intense and strong social cohesion and identity...The bigger cities as Rome, Naples and Milan are changing but just after world war 2 these characteristics, that has been compensating with a new neighborhood territorial dimension, but now also this model is disappearing with the arrival of totally new and culturally diverse inhabitants.

Why has the forecast that 70% of world population will live in urban areas for year 2050 is urban areas, already envisage will live mostly in macro-cities or metropolitan areas? The Athens Charter, the manifesto of Modern Urbanism that promoted zoning according to land uses in the last decades favoured the growth of mega cities seems long way behind and the answer to new realities must and can be different. Can't be better supported the attractiveness of minor centers, that have surely more values and resilience, with adequate urban enhancement and services improvements, having obviously an efficient transport and mobility network between them?

Digital society and ITC are progressively reducing the need of daily commuting home-work and experiments of home-working are increasingly experimented by huge companies, so why this not to far scenario, (who could imagine the actual change in our life from the digital tools only 30 years ago?) is accompanied by the revaluation of the heritage, tangible and intangible, that small cities still have and can assure a better quality of life, social cohesion and permanent sustainable urban development The Athens Charter, the manifesto of Modern Urbanism that promoted zoning according to land uses in the last century and favoured the growth of mega cities seems long way behind and the answer to new realities must and can be different: The net model of smaller cities surely can't be replied elsewhere, especially in large and scarcely populated countries, but in territories with long time settled inhabitants, that have existing historical urban aggregation poles this strategy can be successful also in a short time.

A great danger for all heritage cities is nowadays represented by so called “cultural” tourism that if not properly regulated and managed can suffocate their values, make escape the original residents, and later in long term determine serious damages to local traditional productive activities.

Cultural tourism seemingly offers historical cities a new opportunity. The sudden interest in history is promoted as a resource for heritage cities, and reinforcement economic processes of the city. This tourism linked to tradition and therefore also to the existence of the historically city, favours the process of outsourcing, and the balance of urban functions in historic city is strongly altered by the emergence of seasonal masses of people using the city in a way till now unknown.

It matters little that the city is inhabited or not. The historic town becomes a showcase where worn monuments are a minor part, replaced by T-shirt shops and fashion boutiques, fast foods, where to buy or have exclusive views above these thriving street level. Still, the life of residents continues its leisurely pace, but more and more new problems arise from the lack of understanding of the otherness of visitors and tourists. The result is that many residents don't come any more to spend their daily life in some parts of the historic city.

The historic cities is now the topic of political promises and demands of citizens groups that demand attention, services, and better care for heritage monuments and traditions. So management strategies, special conservation plans, building measures and rehabilitation must be oriented to recover to local heritage, tangible and intangible, the role and relevant place in the living space of the historic cities, and massive tourism carefully develop and ruled, to avoid the progressive lack of local identity.

Quito - Habitat III and Historic Cities



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1. Quito: The venue

Quito or San Francisco de Quito, the capital city of Ecuador in South America, at an elevation of 2,850 metres (9,350 ft) above sea level, is the highest official capital city in the world and the one which is closest to the equator. It is located in the Guayllabamba river basin, The city is built on a long plateau lying on the eastern slopes of Pichinga, an active stratovolcano, in the Andes mountains. The central square of Quito is located about 25 kilometres south of the equator.

With a population of 2,671,191 according to the last census (2014), Quito is the second most populous city in Ecuador, after Guayaquil. It is also the capital of the Pichincha province and the seat of the Metropolitan District of Quito.

The city was founded in the 16th century on the ruins of an Inca city.

Quito was the world's first city to be declared UNESCO's World Cultural Heritage Site along with Poland's Krakow in 1978. Despite an 1917 earthquake, the city has one of the largest, least-altered and best-preserved historic centers in the Americas.

Peppered with parks and crafts markets, Quito's status as a UNESCO world heritage site and its sweeping Andean panoramas has made this highland city an up-and-coming tourist destination.

The main attractions of Quito, which caters for all tastes, are its colonial center, magnificent churches, cobblestone streets and quaint squares. The monasteries of San Francisco and



Fig. 1. Historic centre of Quito © Echter, Claus-Peter

Santo Domingo, and the Church and Jesuit College of La Compañía, with their rich interiors, are pure examples of the ‘Baroque school of Quito’, which is a fusion of Spanish, Italian, Moorish, Flemish and indigenous art.

The city of Quito forms a harmonious ensemble where the urban routes are based on the original plan with a grid pattern and “central and secondary squares as well as checkerboard-patterned streets” (Fig. 1, 2, 3).



Fig. 2. Main street of Historic Quito © Echter, Claus-Peter



Fig. 3. Side street of Historic Quito © Echter, Claus-Peter

2. Quito: Habitat III, Cultural Heritage and the UN Sustainable Development Goals

2.1 Leading up to Quito

Habitat III is the United Nations Conference on Housing and Sustainable Urban Development that took place in Quito, Ecuador, from 17-20 October 2016. Habitat I and II were held 1976 in Vancouver, Canada and 1996 in Istanbul, Turkey.

The Vancouver Declaration from 1976 addressed issues of global urbanization and its consequences. In 1978 the United Nations Human Settlements Programme, or UN Habitat was established – one of 30 UN Agencies such as the United Nations Educational, Scientific and Cultural Organization (UNESCO) or the Food and Agriculture Organization of the United Nations (FAO). The session of Habitat II in Istanbul resulted in the Millennium Development Goals (MDGs) that were agreed in 2000 and were to be achieved by 2015. The UN General Assembly adopted this commitment, which included eight goals with 18 targets. The Millennium goals

did not mention culture in general or cultural heritage in particular. In the first decennium of the 21st century the topic sustainable development increasingly gained in importance and a new set of goals became necessary.

2.2 The UN Sustainable Development Goals

On 25 September 2015 The UN General Assembly adopted the Sustainable Development Goals (SDGs): 17 goals and 169 targets. The agreement “Transforming our World: The 2030 Agenda for Sustainable Development” recognizes that we now live in what has been termed the urban century, one in which the sustainability and resilience of cities and towns will be key. Within this framework, the Agenda acknowledges what the members of ICOMOS’s international network of experts have long understood: cultural heritage and urban sustainability are inseparable.

The cultural heritage sector enjoyed a success when a heritage related target was included in the new UN Sustainable Development Goals (SDGs). But the reinforcing of cultural heritage into the SDGs and the New Urban Agenda turned out to be a heavy task. “Despite an intensive international campaign led by UNESCO and important cultural organizations like ICOMOS culture was not comprehensively incorporated into the SDGs. The key entry point for promoting the role of cultural heritage culture and cultural heritage is Target 11.4 which calls for making cities and human settlements inclusive, safe, resilient, and sustainable by strengthening efforts to protect and safeguard the world’s cultural and natural heritage. ICOMOS advocates:

- Integrating cultural heritage into sustainable urban development
- Adopting policies that recognize that local institutions and traditional knowledge system play a key role as important resources essential for sustainable development ...
- Legal frameworks for planning and development management that are transparent, participatory

and incorporate the use of heritage and traditional settlements patterns and materials as a key component of livability and sustainability” (Cultural Heritage, the UN Sustainable Development Goals, and the New Urban Agenda, ICOMOS Concept Note: 16f.).

Indicators to support the Urban SDG

The task was then to establish a global SDG indicator network. Indicators must facilitate monitoring, inform policy making and provide the basis for communication on progress achieved and advocacy.

The question was now, how will the target be measured. What will be the “heritage” indicator? In the case of the urban SDG the agreed-on framework holds that cities are interconnected systems.

It is difficult to select a robust indicator and the coordination between nature (IUCN) and culture. The proposal to measure Target 11.4 with reference to percent of budgets providing for maintaining cultural and natural heritage seemed not to be appropriate. ICOMOS proposed that indicators “should measure improvements in the rate of incorporating cultural and natural

heritage considerations into sustainable, metropolitan development plans and policies cities, and attendant funding programs.”

ICOMOS believed the focus should be on the incorporation of cultural and natural heritage into development, planning and development finance governance frameworks at a landscape (regional) scale. ICOMOS therefore supported the following indicator for Target 11.4. “the percentage of urban areas supported by development and financing governing frameworks that include the safeguarding of natural and cultural heritage” (Andrew Potts, ICOMOS Focal Point for the UN SDG Process)¹.

2.3 Quito hosted The Habitat III United Nations Conference on Housing and Sustainable Urban Development

The United Nations General Assembly decided to convene the Habitat III conference in 2016 to reinvigorate the global commitment to sustainable urbanization and to focus on the implementation of a New Urban Agenda.

The objectives of the Conference were to secure renewed political commitment for sustainable urban development, assess accomplishments to date, address poverty and identity and address new and emerging challenges. Habitat III offered a unique opportunity to discuss the important challenge of how cities, towns and villages are planned and managed.

30,000 people, among them 10,000 international participants from 169 countries were accredited in the Habitat III Conference. In the span of four days almost 1000 events took place,



Fig. 4. Habitat III General Assembly – Plenary Session © Echter, Claus-Peter

1. Andrew Potts: ICOMOS Submission regarding Indicator for the Heritage SDG Target, email from 16 December 2015 (unpublished)

including eight Plenary sessions (Fig. 4), six High-level Round table sessions, four Assemblies, 16 Stakeholders Round tables, ten Policy dialogues, 157 Exhibition booths (Fig. 5, 6), 42 village projects and over 460 side, networking and training events (Fig. 7) were organized by various stakeholders.

Member states officials, relevant stakeholders, including regional and local governments, research and academia, civil society organisations, grassroot organisations, professionals, youth, business, foundations, trade unions and workers, farmers, indigenous people, older persons, persons with disabilities, and media as well as organisations of the United Nations system – such as UNESCO – and intergovernmental organisation participated in the Habitat III Conference.



Fig. 5. ICOMOS Booth © Echter, Claus-Peter



Fig. 6. Morocco Pavillion © Echter, Claus-Peter



Fig. 7. ICOMOS side event on Cultural Heritage and Creativity © Echter, Claus-Peter

3. The New Urban Agenda

This century will see a substantial majority of the world's population living in urban centers. The Habitat III conference therefore had, at its mission, the adoption of a New Urban Agenda – an action oriented document which will set global standards of achievement in sustainable urban development, rethinking the way we build manage, and live in cities through drawing together cooperation with committed partners, relevant stakeholders, and urban actors at all levels of government as well as the private sector. Negotiations on the New Urban Agenda (New Urban Agenda, 20 October 2016) had already been concluded since mid-September. At the conference itself no decisions anymore were made.

“The New Urban Agenda is largely parallel to, but separate, from the SDGs. This document grew out of the recognition of several realities: (1) while the SDGs set targets to nations, most of the implementation will need to take place at the city or regional levels; (2) the SDGs have much to say about what but much less about “how” or by “whom”; and (3) goals are great, but the real tests of success will be implementation, bottom up experimentation, and localization. While there are no specific targets within the NUA, each of its components represents a formal commitment by the nearly 200 countries that voted for its adoption” (Rykema 2016: 4f.).

The New Urban Agenda, along with the formulation of policies, plans and programmes at the local, national, regional and international levels, takes into consideration, the role of sustainable urbanization as a driver of sustainable development, urban rural linkages; the interlinkages among the social, economic, and environmental dimensions of sustainable development in promoting stable key pillars of the Post-2015 Development Agenda Process.

The question was how to mainstreaming cultural heritage, a key element of urban sustainability, in the New Urban Agenda and the Post-2015 Development Agenda. The reinforcing of cultural heritage into the UN Sustainable Development goals (SDGs) and the New Urban Agenda turned out to be a heavy task but it succeeded.

Habitat III has successfully concluded with the adoption of the New Urban Agenda. Through a wide, inclusive and innovative preparatory process, the New Urban Agenda, that has been adopted by the member states of the General Assembly, promotes inclusive, resilient, safe, sustainable, participatory and compact cities. The Agenda is meant to guide urban development for the next two decades. It seeks to be ambitious and calls upon the parties to make “transformative commitments through an urban paradigm shift grounded in the integrated and indivisible dimensions of sustainable development: social, economic, and environmental” (Section 24). It commits the parties to “urban and rural development that is people-centered” and “to promote culture and respect for diversity, and equality as key elements in the humanization of our cities and human settlements” (Section 26). The document with its 175 paragraphs encompasses also various aspects of urban and rural cultural heritage. Six from its 175 paragraphs represent a direct commitment to heritage conservation. The document

- commits the parties to sustainably leverage natural and cultural heritage, both tangible and intangible, in cities and human settlements through integrated urban and territorial policies and adequate investments (Section 38);
- “to develop vibrant, sustainable, and inclusive urban economies, building on endogenous potentials, competitive advantages, cultural heritage and local resources” (Section 45);
- to sustain and support urban economies through promoting cultural and creative industries, sustainable tourism and heritage conservation activities (Section 60);
- to promote regeneration while preserving cultural heritage and preventing urban sprawl (Section 97);
- to “include culture as a priority component of urban plans and strategies” that safeguard tangible and intangible cultural heritage (Section 124);
- and to “support leveraging cultural heritage for sustainable urban development” (Section 125).

By highlighting the role heritage plays in both the spatial and social qualities of cities, the Agenda establishes a strong, comprehensive and progressive role for heritage in urban development. The document is weak, – as Andrew Potts states – , “however, in the treatment of some of the key ways in which heritage intersects with the urban agenda. This is especially problematic in those cases where it creates obvious gaps between the New Urban Agenda and the cultural heritage target contained in the UN’s urban Sustainable Development Goal (SDG target 11)” (Potts 2016: 2). Besides lacking a strong organizational correlation to SDG target 11.4, it mostly fails to address the role of cultural heritage in resiliency and in particular in the means of implementation section. Earlier language on conducting a comprehensive inventory and/or mapping of heritage assets was deleted and requested language on financial and other tools was not added (Ibid.).

“Heritage has always been a key element of urban sustainability but it has not always been a key element of the Urban Agenda. Now it is!”² Despite these weaknesses this written document acknowledges, for the first time ever historic preservation as a part of sustainable development.

2. Andrew Potts Presentation in: 2016 ICOMOS CIVVIH Seoul Meeting.

Necessary is now a continued collaboration in following up the New Urban Agenda, strong commitments for its implementation, and the legacy of Habitat III. The Quito Implementation Plan refers to specific commitments by various partners intended to contribute to and reinforce the implementation of the outcomes of Habitat III Conference and the New Urban Agenda. These voluntary commitments seek to be concrete actions, measurable and achievable, focused on implementation, and with great depth of information for future accountability and transparency (cf. Kulikauskas 2016).

One of them is the “Transformative Urban Mobility Initiative (TUMI)” by the German Federal Ministry of Economic Cooperation and Development (BMZ) together with numerous partners. The aim of this project is to support Cities and metropolitan regions in developing and emerging economies that are seeking solutions for their overloaded transport systems.

“Our targets are to:

- support our partner cities in reducing congestion and creating accessible environments for people and the economy by shifting more trips towards public transport, walking and cycling;
- support our partner cities in providing affordable access to public transport services and safe walking infrastructures for all population groups;
- support our partner cities in reducing the number of traffic fatalities and transport-related air pollution;
- support our partner cities in building resilient structures and reducing greenhouse gas emissions in urban transport.”

4. CIVVIH Secretary General Claus-Peter Echter contributes to Habitat III

CIVVIH Secretary General and Europe Nostra Council member Claus-Peter Echter contributed to this conference and represented CIVVIH ICOMOS and Europa Nostra in various meetings at Habitat III.

On October 17 2016, he spoke about the ‘Cultural Heritage Counts for Europe’ project and Historic Cities at an ICOMOS side event on ‘Cultural Heritage and Creativity as a Driver for Urban Social Cohesion, Inclusion and Equity’. In his address, Claus-Peter Echter highlighted the collaboration between ICOMOS and Europa Nostra. Four other panelists, Francesco Bandarin, Assistant Director-General for Culture of UNESCO, Andrew Potts and Donovan Rykema, both from US/ICOMOS, and Angélica Arias, Executive Director of the Instituto Metropolitano de Patrimonio in Quito, also presented their views, whilst involving the audience in an open discussion (Fig. 8). As Vice-President of Europa Nostra Deutschland, Claus-Peter Echter was also a delegate of the Government of the Federal Republic of Germany, and gave a presentation on the ‘Cultural Heritage Counts for Europe’ initiative at the German events at the Habitat III Conference on 18 October 2016 (Fig. 9). Three other ICOMOS members: Elena Dimitrova from Bulgaria, Christer Gustavsson from Sweden and Christophe Rivet, ICOMOS president from Canada have been delegates of their national governments as well.

Claus-Peter Echter participated also with other ICOMOS members at “Vive Almede”, an official Habitat III village project designed to demonstrate the culture and heritage elements of the New Urban Agenda in action in Quito’s La Alameda neighborhood. The finale of this project was a “charette” demonstration that brought together locals and international experts in a live dialogue about how heritage contributes to a sustainable future. The charette was followed by a cocktail reception and neighborhood fiesta that included artistic presentations.

Finally Claus-Peter Echter participated also in an other meeting about the importance of cultural heritage organized by ICOMOS:

ICOMOS together with IUCN and United Cities and Local Governments (UCLG)/Agenda 21 culture meeting on 19 October 2016 regarding a potential collaboration around the development of indicators for SDG 11.4 and related provisions of the New Urban Agenda.



Fig. 8. Panelists at the ICOMOS side event on Cultural Heritage and Creativity © Echter, Claus-Peter

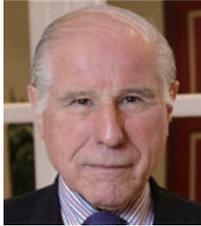


Fig. 9. Presentation at the German Pavillion © Echter, Claus-Peter

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From The Heritage City of Louvain/Leuven To The New Louvain University Town



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1. The location of the old City of Louvain/Leuven and the new Louvain

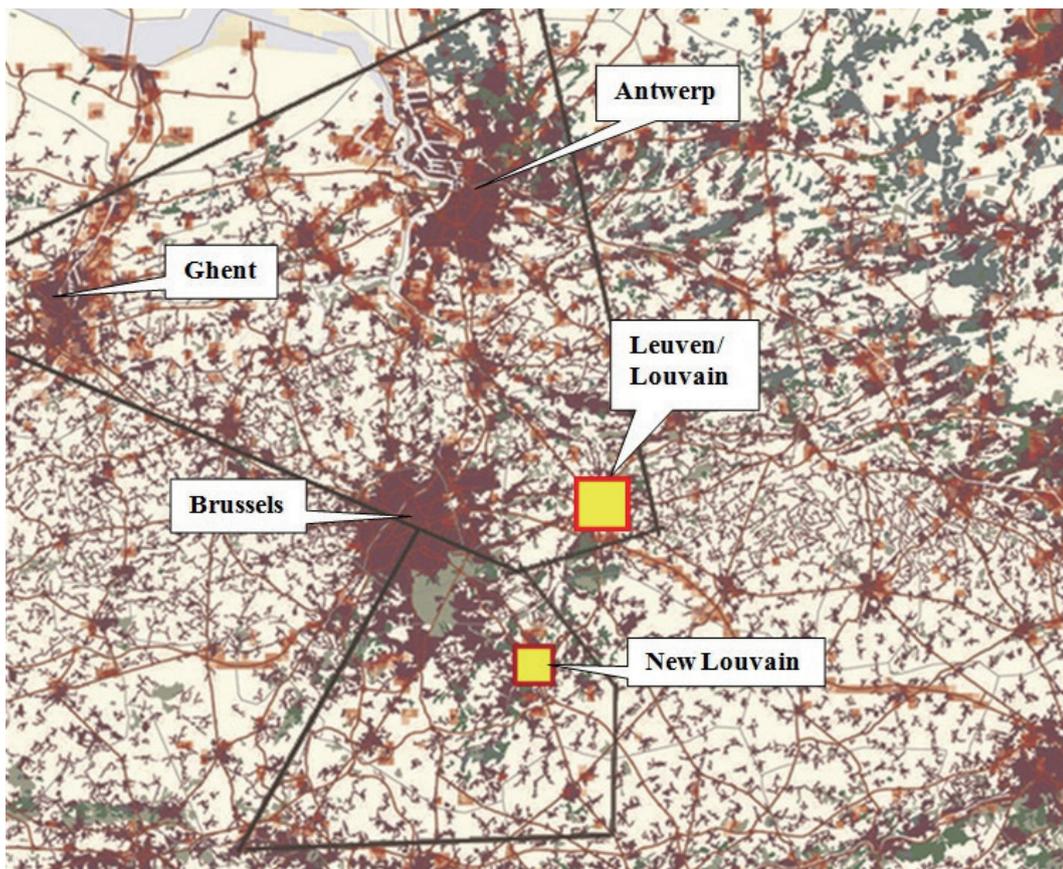


Fig. 1. Satellite map showing the urbanised area of central Belgium, around Brussels. Antwerp lies 50 km to the north, Ghent 60 km to the west and Louvain/Leuven 25 km to the East of central Brussels, in the Flemish region and form a kind of diamond (lined in black). The loose conurbation south of Brussels forms a kind of triangle. The Louvain new town has been located in that part of the Walloon region, at less than 30 km south of central Brussels (lined in black). The university bought 920 ha farm land, in view of building on it a complete town. The historic Old Louvain/Leuven - East of Brussels - and the New Louvain university town - South of Brussels - are shown on the map by yellow squares

Central Belgium is a highly urbanised area, Brussels being the centre of a metropolitan region including the cities of Antwerp, Ghent Bruges and Louvain/Leuven to its north and the cities of Charleroi, Nivelles, Ottignies-Louvain-la-Neuve (as a result of its development) and Wavre to its south. Most of them are within commuting distance of each other and from Brussels (LACONTE 2007).

2. Development of the City of Louvain /Leuven and its university

As most cities in the early middle-ages the city of Louvain/Leuven developed at a river-road crossing used by the merchant's caravans. These « merchant cities » formed a maze some 30 km apart, corresponding to the distance caravans covered in one day. Within the Duchy of Brabant Louvain/Leuven and Brussels emerged as the most powerful cities. In 1312 Duke Jan II, under financial pressure, obtained consent from the people of Brabant to raise the level of taxes, in return for a charter. This charter guaranteed the rights of citizens, in line with the English Magna Carta, created a Council with dual representation (of cities and citizens) and introduced the impeachment, i.e. the deposition of the Duke if he would not respect the charter. It was thus a forerunner of modern constitutions. The charter was signed in the abbey of Kortenberg, located between the rival cities of Brussels and Louvain/Leuven, and is known as the Charter of Kortenberg.



Fig. 2. Louvain/Leuven market place, location of the former cloth market that became the university's headquarters in 1425. The center of the city was largely destroyed during the first World War and reconstructed in the 1920's, preserving the old street pattern and cadastral plot division

The prosperity of the city was mainly based on its textile industry. In the 15th Century it went into decline because of international competition and reinvented itself by obtaining a papal decree authorising the creation of a university, in line with the papal creation of Bologna, Paris, Oxford, Heidelberg and Krakow universities, among others. The disused cloth market hall was adapted for reuse as the university headquarters.

The university became one of the great European universities. In 1516 Thomas More published his celebrated “Utopia” in Louvain/Leuven. The original university teaching language was Latin, later French and Dutch, in separate sections.

Louvain/Leuven was very heavily damaged in 1914 by German troops, when they forced their way through Belgium, notwithstanding its fierce resistance, and occupied the entire country (except for a small coastal area) until 1918.

After the war reconstruction took place, respecting most of the former street pattern. The style of the new buildings reflected the different styles of former centuries, but kept an overall coherence. This was criticised at the time as an imitation of the past rather than a bold step towards the future. Only at the end of the 20th century was the quality of this way of planning and building recognised internationally.

Within old Louvain/Leuven the Groot Begijnhof/Grand Béguinage, located south of the town centre, is of particular interest.

It was a large neighbourhood occupied by single ladies (“beguines”) who could not afford the market cost of housing. It was a “social housing” estate before this term existed.



Fig. 3. The Groot Begijnhof/Grand Béguinage of Leuven. The Beguinage neighbourhood (ca 3 ha) has the appearance of a small town on its own right, with houses planned along a network of narrow streets and small squares. This is in contrast to the beguinages of Bruges or Amsterdam, where houses face a central courtyard. The only large open space, on the left bank of the river, resulted from the demolition of some houses in the 19th century (see photo). Photo RLICC 2016

The majority of the houses date from the middle of the 17th century. They were constructed in the traditional local architectural style, enriched with some sober baroque elements. The facades are of red bricks with sandstone transoms and frames for windows and doors. As seen

in the photo there are numerous dormers, often decorated with crow-stepped gables and round arched windows.

Some houses were replaced or constructed in the 19th century, but fewer than in other Flemish beguinages. Most of the beguines left in the 20th century because of the provision of more comfortable public housing, but although the area became dilapidated, it was perfectly fit for adaptive reuse.

This adaptive reuse was achieved by transforming the entire Beguinage into housing for university staff and students, equipped with modern appliances but totally respecting the dense urban character of the neighbourhood. It was inscribed on the UNESCO World Heritage List in 1988.

This masterly neighbourhood restoration was directed by historian of architecture Raymond Lemaire, who also became famous for other large-scale restorations, such as the temples of Borobudur in Indonesia, and for the creation in 1964, together with Piero Gazzola, of the International Council of Monuments and Sites (ICOMOS). He was teaching in both the Dutch- and in French-speaking sections of the university. This was common practice in Louvain/Leuven, as in other bilingual cities such as Bolzano/Bosen in Italy, Neuchâtel or Biel/Bienne in Switzerland, or Turku/Abo in Finland.

The gradual suppression of the French language in the Flemish region led to the banning of the French-speaking section of the University from Louvain/Leuven in 1968. This was the tipping point that led to the need to create a new French-speaking university.



Fig. 4. Arenberg Castle. The historic Arenberg castle houses the Raymond Lemaire international Center for Conservation, Leuven University (RLICC). The RLICC photo shows the 2016-2017 group of trainees

Raymond Lemaire continued teaching in both universities and created within Leuven university the “Raymond Lemaire International Centre for Conservation” (RLICC). This centre is located in the historic Arenberg Castle belonging to the university and has both research and training activities. Its president is Minja Yang (Japan), former Deputy Director, UNESCO World Heritage Centre, Director UNESCO New Delhi Office.

3. Development of the new French-speaking university and its urban context, inspired by the old city of Louvain/Leuven

Within central Belgium, the historic town of Louvain/Leuven is the original seat of Louvain university. The languages used in teaching until 1968 were French and Dutch. In that year the French-speaking university (UCL) had to leave the de facto bilingual City, because it was located in the Dutch-speaking part of the country, and to find a new location in the French-speaking part.

Facing this situation the French-speaking university had the option to locate in the officially bilingual district of Brussels-Capital, where it owned land, but the majority of its board wanted it to locate in the French-only Walloon region. Attempts to locate in existing Walloon cities did not materialise. At this point the university board - on a proposal by its general administrator Prof. M. Woitrin - accepted the invitation of the small municipality of Ottignies (4.000 inhabitants) to settle at the edge of its territory. It bought a 920 tract of farming land 27 km south-east of Brussels, and, rather than building an isolated campus, it decided to construct a new town, making use of the university’s annual grants as equity. The central part of the site was set aside for high density – low rise development, and all forest land was preserved (Fig. 5).

Urban development of a wholly university-owned site met with opposition from the Belgian government, which preferred an isolated monofunctional campus such as the one adopted by the Liège university (FRANKIGNOULLE 2012). It enacted a special law (24 July 1969) that forbade universities to sell land they had acquired with subsidies to non-university users. The university escaped from this law by granting long term leases (“erfpacht”) instead of selling land outright. The leases are sold with a right for the buyer to start the lease again.

Continuity of UCL land ownership proved beneficial to the implementation of the master-plan as it ensured the land owner’s ability to preserve its initial planning objectives in the long term (LACONTE 2013).

The leases were initially granted to individuals and small developers and contractors. In later phases larger tracts were leased, e.g. for the shopping mall and for mixed used developments.

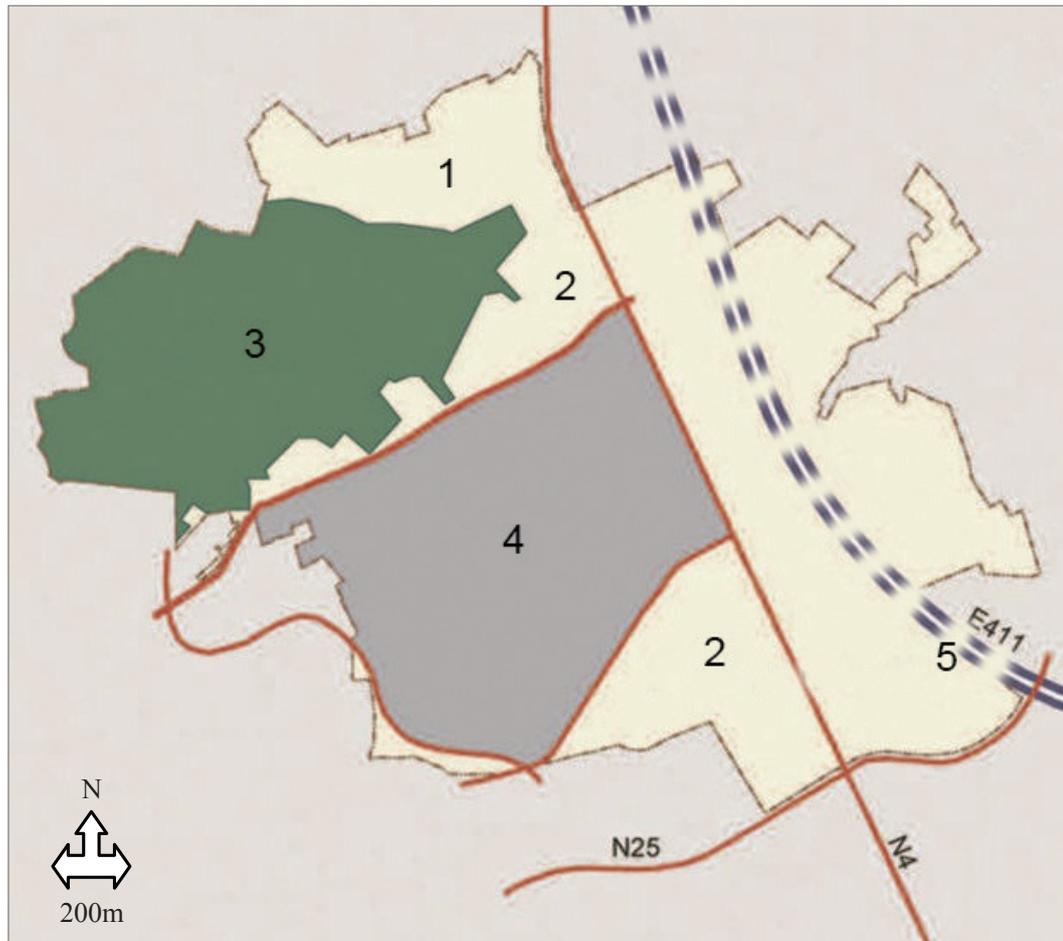


Fig. 5. The 920 ha of land acquired by the university in 1969 (“Domaine de l’université”). The arrow shows the anchoring of the new town on the only existing infrastructure, i.e. the N4 road linking Brussels to Namur and Luxembourg. The E411 motorway did not exist at that time and is shown by dotted lines. Dense mixed-use urban development (“Aire urbaine”) was restricted to the central part of the site (4). The northern area in green (“Bois de Lauzelle”) was reserved as forest (3). The area east of it and south of the dense urban development became a research and development park (2). The area north of the forest was developed as a golf course (1). The area east of the N4 road became extensions of the research and development park. Drawing by the author, based on the local cadastral map

4. From the Victor Gruen Associates master plan (1968) to the master plan by “Groupe Urbanisme Architecture” (1970)

Having opted for building a new town in the fields, the university board decided - at the suggestion of its general administrator Prof. M. Woitrin - to hire the established international planning firm Victor Gruen Associates (Los Angeles), a pioneer of American shopping malls, to draw up its master plan.

The Gruen Associates master plan, which was based on functional considerations, included a large central air-conditioned mall surmounted by high-rise buildings. All infrastructure had to be built before any part of the plan could be brought into use, entailing a large up-front investment cost.

The Gruen master plan was presented to the university board and the university community in September 1968 and rejected by a large majority of the university's members.

At that point the university board decided - in October 1968 - to entrust the master plan and architectural coordination of the new town to an interdisciplinary team recruited by the board itself. This team, called "Groupe Urbanisme-Architecture" (Groupe UA) was jointly headed by:

- R. Lemaire, specialist of historic towns, who was in charge of the Leuven Beguinage restoration,
- J-P. Blondel, Architect-planner from the Brussels Free University, and
- P. Laconte, urban economist, former head of staff at the Brabant Government for the Brussels-Capital structure plan and planning appeals.

Within the "Groupe Urbanisme-Architecture" R. Lemaire was in charge of the coordination between architects appointed for the individual buildings. J-P Blondel was in charge of the daily management of the staff. P. Laconte was in charge of the relations with the political and administrative authorities related to the project, among others its rail and road infrastructure, water management and planning application.

The new Groupe UA master plan was adopted by the university on 15 October 1970 (GROUPE 1970) and has been the guiding framework ever since. It embraces the model of traditional university towns, in particular Louvain/Leuven.

The Groupe UA took its inspiration not only from medieval universities but also from the garden cities developed in the UK in the early 20th century (Letchworth and Welwyn Garden City). It relied on the millennial experience of successful multifunctional cities and neighbourhoods, rather than on a few decades of functionalism and spatial separation of functions, generating the need for motorised transportation to linking them.

The expertise of the university faculties was made available for the legal issues and the engineering projects related to infrastructure, forest and water management, long-term leases and municipal finance.

The general administration department of development and management ("Service de promotion et de gestion urbaine") was in charge of the implementation of planning decisions, in particular the supervision of the platform. Its coordination was handled by J-M Lechat from 1974 till 1997. Property development and relations with developers are handled since 1972 by the Institute for site development (INESU) headed by Philippe Barras since 2007.

A major feature of the new town is a central linear pedestrian spine, a concept pioneered among others by the University of Lancaster in England (EPSTEIN 2009). It allowed a step-by-step development, with automobile access to buildings and parking space located outside the spine, with occasional underpasses. Each phase of development included a mix of urban functions, allowing it to be put into operation immediately, unhindered by works on extensions. The total length of the spine is around one and a half km, as illustrated by Jean Remy (REMY 2008, page 133).

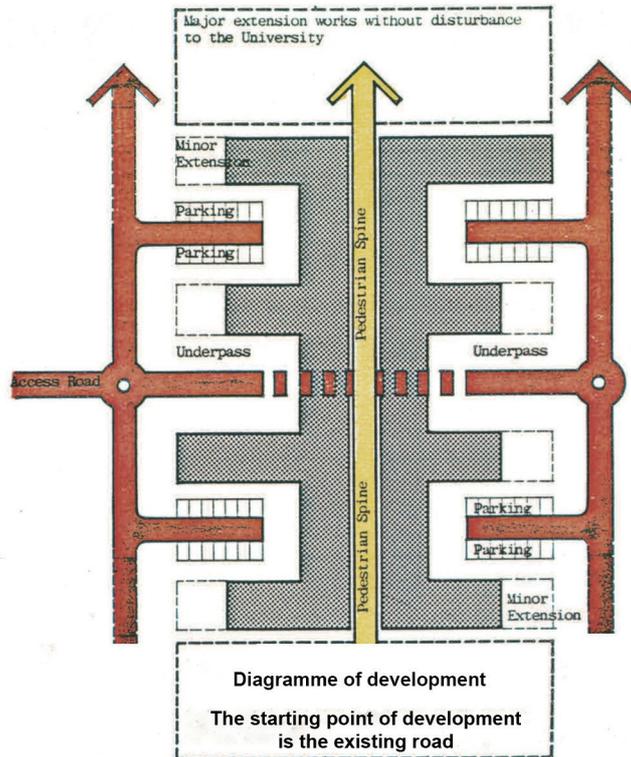


Fig. 6. Diagramme of development. Linear development, along a pedestrian spine, allows the most flexible form of urban development (“stop and go”). In the case of Louvain the initial development started from the existing N4 road and extended along the spine from east to west, an adaptation of the linear development designed by G. Epstein in 1964 for the University of Lancaster (EPSTEIN 2009)

This pedestrian linear option allowed savings to be made in land take and in the cost of initial road infrastructure investment but, more importantly, it favoured informal contacts among people.

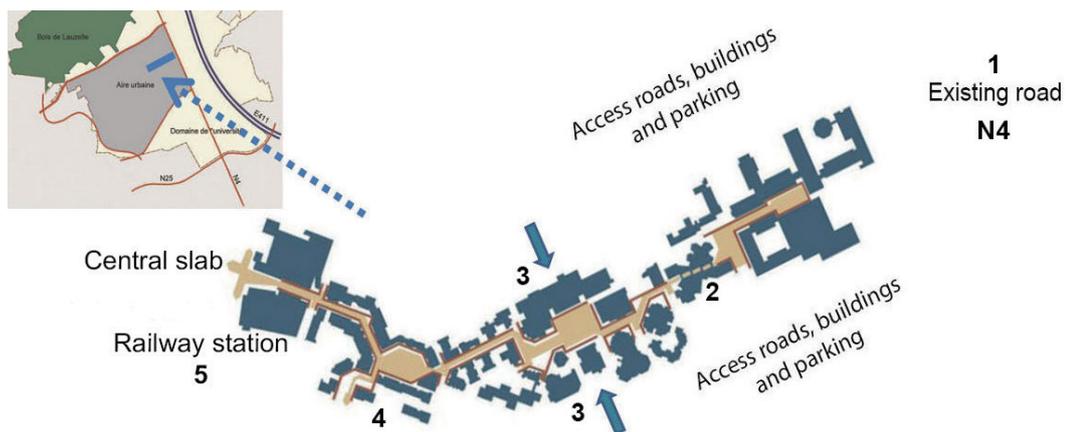


Fig. 7. The first phase pedestrian spine. The Eastern starting point is the existing N4 road (1), followed by a string of public spaces and passages through buildings, indicated by dots (2). The diagram shows the location of access roads and parking lots. The arrows indicate the automobile underpass under the “Place des Sciences”(3). The piazzas have different shapes and their street access is either perpendicular or tangential (4). The sub-surface railway station (5) marks the beginning of the underground slab (see Fig. 9). Drawing by the author, based on the Groupe UA masterplan

The concept of a main central pedestrian spine was translated into actual urban design as a string of public spaces, starting from the existing road east of the site (Fig. 7). It came into operation in 1972 (see the eastern part of the site), and was later extended to the railway station opened in 1975, and from there to the future centre of the city, and to the western part of the site. These spaces have different shapes and their street access is either perpendicular or tangential (LACONTE 1980).

This string of spaces has been compared with the old Florence string of piazzas by Piet Lombaerde (LOMBAERDE 1977 & 1978).

Car access to buildings and parking is located outside the spine, with an underpass for cars. Outdoor parking space was treated from the start as a public garden. All open air parking spaces are planted with different tree species in order to attract a variety of birds, as a tribute to biodiversity (landscape architect: J.-N. Capart). They have in fact become an ornithological reserve.

The centre of the first phase was the Science Library, an iconic concrete building seen as the cathedral of a university town, with its public square (“Place des sciences”) built above an automobile underpass. For some 45 years it has been a place for informal gatherings, with university buildings, shops and restaurants, conceived by the architect A. Jacquain, of the Ateliers d’Architectes de Genval (JACQMAIN 2009).

In 2015 the same team of architects was entrusted with a facelift of the string of public spaces west of the “Place des sciences”, to be implemented by 2018. The science library will move to the general library of the university and the building is to be converted by 2017 into “Musée L”, new museum of the Louvain university.



Fig. 8. The science library piazza (“Place des sciences”). This concrete and wood piazza is the main gathering place of the first phase. It includes access to an underpass and to underground parking. Photo by the author, taken in 2015

A new station was built by the national railway company SNCB/NMBS in 1975. The railway station provides a direct rail link to central Brussels in 35 minutes, and is to be expanded as part of Brussels' new S-Bahn fast commuter rail network (LACONTE 2014). It is entirely below ground. Open air tracks are to be covered at a later stage. The full development of the spine included a central slab covering the lower part of the site. Besides the railway tracks it hosts access by car, underground public parking, delivery services and storage.

5. Property development along the pedestrian spine and the central slab

On each side of the long pedestrian spine and of the central slab, mixed use neighbourhoods have been built by a large range of individual investors, in accordance with the 1970 master plan. The Groupe UA favoured small plots (100 to 200 m², including terrace housing and small gardens) and low rise apartment buildings. These were cheaper than large apartment blocks, as they could be built by small contractors. They have proved very popular (MASBOUNGI 2012) and have quickly attracted a diverse population.

As a result, from an early stage the resident population has been composed of people attracted by the environmental quality and the cultural activities generated by the university, rather than mainly of university employees or resident students. Today the town's 12,000 permanent residents not connected to the university are a large majority (UCL 2014).

The new sub-surface railway station put into service in 1975 opened up the possibility of developing a network of pedestrian streets at ground level, while allowing car and parking access underneath. The diagram (Fig. 9) shows how the slab uses the lowest part of the dry valley (ca 10 ha, i.e. ca 1 % of the site).

The ground under the slab remains the property of the university, while the infrastructure and buildings are leased for up to 99 years.

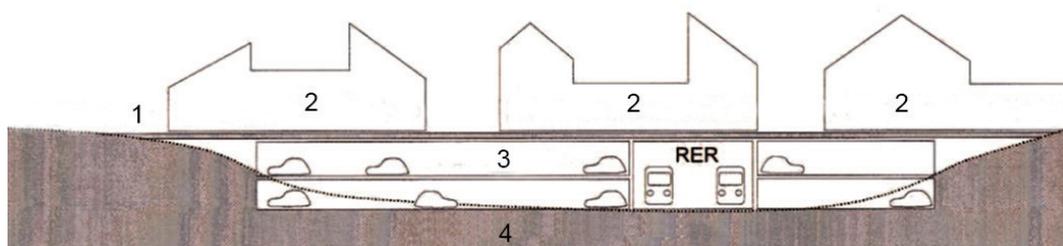


Fig. 9. Diagram of the platform. The platform/slab is covered by offices and apartments, with shops on the ground floor (1) and a high density – low rise commercial streets network that can be considered as “architectura minor” (standard architecture), in contrast to a few iconic buildings, such as the “RER” S-bahn rail station (see Fig. 10), which are considered as “architectura major”. The underground slab was financed by its infrastructure users, i.e.: the rail and parking operators (3), rental storage space, and by leases on the commercial space above it (2). No speculative high rise development was included in the master plan. The ground below the slab remains the property of the university, just as the rest of the site (4). Drawing by the author, based on the Groupe UA masterplan



Fig. 10. The arcaded entrance to the railway station (arch. Y. Lepere) seen from the street. The station is the point on the pedestrian spine where the natural ground meets the artificial ground (i.e. the slab), as schematically shown in Fig. 9. Photo taken by the author in 2008 and used for the cover of his 2009 book (LACONTE 2009)

Streets are narrow and mostly canopied to save street space, as well as to protect pedestrians from rain and sun. Plots are kept small whenever possible to allow architectural diversity and to facilitate access to the university's building market by small contractors.

Courtyards are open passages, whenever feasible, for easier access from buildings to open space.

High-density low-rise buildings with interlocking courts and piazzas replicate the gathering places and colleges of traditional university towns (LACONTE 2009).

The slab hosts numerous public spaces, large and small, planted with trees. Shops, cafés and restaurants adjoin pedestrian spaces, while automobile access, deliveries and parking are exclusively located underground.

The contribution of developers to the cost of the slab and its extensions has led to increasing the size of the plots. On-going mixed-use developments at the edge of the slab and next to the railway station are proposed by large developers. Larger developments include a 200 rooms hotel (BARRAS 2012 & 2016). However in order to keep the human scale character of the town center, only a few larger developments have been accepted by the university-landowner, on or next to the slab (BARRAS 2013). The latest neighbourhood, launched by the university in 2016 on the north-east of the area set aside for residential developments (Fig. 5, point 4), will include all types of housing, including community projects inspired by the Abbeyville community of Colchester, in England.

New Louvain's slab proved a successful magnet for private investment. From the start it was linked to the new railway station and was supported by a growing group of train users, i.e. the staff and students of the university, and the inhabitants of the neighbourhoods coming on foot.

By contrast the Cumbernauld Scotland new town slab was built before the indispensable feeder population had materialised, as this central infrastructure had to be built before any part of the plan could be brought into use, entailing a large up-front investment cost.

A similar approach had been tried on other post-war university campuses (such as the University of Essex, England) and in new towns all over Europe. It has been considered by many as disappointing.

Fifty years after its inauguration, the University of Essex campus inspired this comment: “An expansion of universities has not led to much enlightened architectural patronage. Rather the opposite, in fact. The (Essex) university visual trope remains those dogged dreaming spires” (BAILEY 2014).

As for Cumbernauld, it has been described as follows in Wikipedia (WIKIPEDIA 2016): “The intended core of Cumbernauld remains the Town Centre buildings, all of which is essentially contained within one structure, segmented into "phases", the first of which was completed in 1967 (...). Designed to be a commerce centre, an entertainment and business venue and a luxury accommodation site, it was widely accepted (...). Unfortunately, the town never developed to its planned size, and the town centre has never had the life envisaged. Wealthy occupiers for the centre's penthouses never materialised and some now lie empty and derelict”.

The Louvain masterplan allowed changing land-use as long as it respected the compact linear main spine.

A major land use change occurred in 2005 as a 35.000 m² shopping mall (“L’Esplanade”) and a new residential street “Charlemagne”, directly linked to the railway station and the slab, entered into service. This private shopping and leisure mall now has a patronage of 8 million visitors (2014) per year and is preparing to add a 20.000 m² by using the airspace above the rail tracks. It has been a major windfall for the new town.

New neighbourhoods were developed in line with the university and the town’s growth, attracting cultural investments (entertainment) and a private museum devoted to Hergé, the creator of the character Tintin, which is also located along the spine, close to the railway station (Arch. Atelier de Portzamparc, Paris).

The university’s science faculties have attracted a science park of 230 ha located in the periphery of the town center.

The railway station has been chosen by the Belgian national railways as the south-east line terminal of the new Brussels S commuter rail system (S for ‘S-Bahn’, or “RER” for “Réseau express régional”), including a new parking complex. This evolution towards commuter traffic will be challenging, as it will generate a daily influx of rail commuters coming by car from surrounding municipalities and not related to the population of the new university town. A residential complex (“Courbevoie”) is however to be built above the new parking structure provided for the railway users (BARRAS 2013).

The Ottignies municipality (4.000 inhabitants in the sixties) has now become the City of Ottignies-Louvain-la-Neuve. It has a permanent resident population of 31.000. Out of this total the new town has 12.000 permanent residents and 45.000 day occupants. Citizen participation in the new town is ensured since 1972 by the Association of Louvain-la-neuve inhabitants, which actively advises on all projects on the university site. It has been a key participant in the adaptation process to larger scale projects, critically advising among others on the shopping

mall “L’Esplanade” and residential street “Charlemagne”, opened in 2005, and on the new housing project (“Courbevoie”) linked to the future enlargement of the railway station and the construction of a new parking structure.

6. Water management

A key feature of the new Louvain is the conservation of the Ottignies plateau’s water resources. A dual water collection system has been installed in all buildings. Only waste water goes to the water treatment plant. All storm water is collected into an artificial lake that serves both as a reservoir and an amenity. The water level varies according to the amount of rain.

Pre-monitoring of water entering the lake and oxygen provision allows the fishing water quality to be checked (de BACKER 2009). This water saving policy has become more pertinent than ever, at a time of increased resource awareness.

The collection of storm water into reservoirs treated as lakes with a variable water level has been adopted in a number of cities in neighbouring countries, e.g. at Billancourt, near Paris. Its large linear park (Trapeze) is inundated in the rainy season and becomes a lake (BAVA 2014).

In monsoon areas this land-water interface has been successfully applied as a natural way to absorb heavy rain and avoid floods e.g. in Binshan-Ang Park in Singapore (HAUSER 2014). The celebrated Dujiangyan ecological anti-flood scheme in Sichuan (256 BC) draws upon the same water management philosophy (WEI-NING 2014).

The lake has acted as a magnet to residential development close to both the central slab and to the park land surrounding the lake (Fig. 11).



Fig. 11. All storm water is collected to an **artificial lake** that serves as reservoir and amenity

7. Conclusion: achievements and challenges.

The conclusions drawn from 45 years of implementation might be summarised as follows:

- The Louvain new university town master plan achieved from its first phase (1972) a mix of land uses. Each phase could operate on its own but was linked to the following ones, all along a pedestrian spine that started on the East from the existing main road and extended on more than 1½ km, through the whole site, saving road infrastructure costs and generating a maximum of places for informal meeting between people. This feature proved the main attraction to both residential and commercial development. The preference for small plots generated in-built architectural diversity.
- The central part of the spine was developed above a new sub-surface railway station built in 1975 by the national railways, and directly connected to Brussels. This feature allowed cross commuting. The underground space also hosted access roads, parking and room for storage, while the surface was reserved for pedestrian spaces, shops and cultural investments, attracting more residents.
- All storm water was collected towards the lowest part of the site, to a reservoir treated as a lake (Fig. 12), which became another attraction to residential development not connected with the university.



Fig. 12. Aerial view of the city taken in 2014. The view shows the high-density low-rise character of most of the development and the potential for further extensions close to the lake

- Also linked to the railway station, a 35.000 m² shopping mall, mixed with residential development, started operation in 2005. It presently (2014) has 8 million visitors per year and will be expanded by another 20.000 m². The station itself will become the ter-

minus of one of the new Brussels commuter lines, generating another boost to the town. Close to the station the Hergé Museum (Fig. 13) is attracting younger visitors.

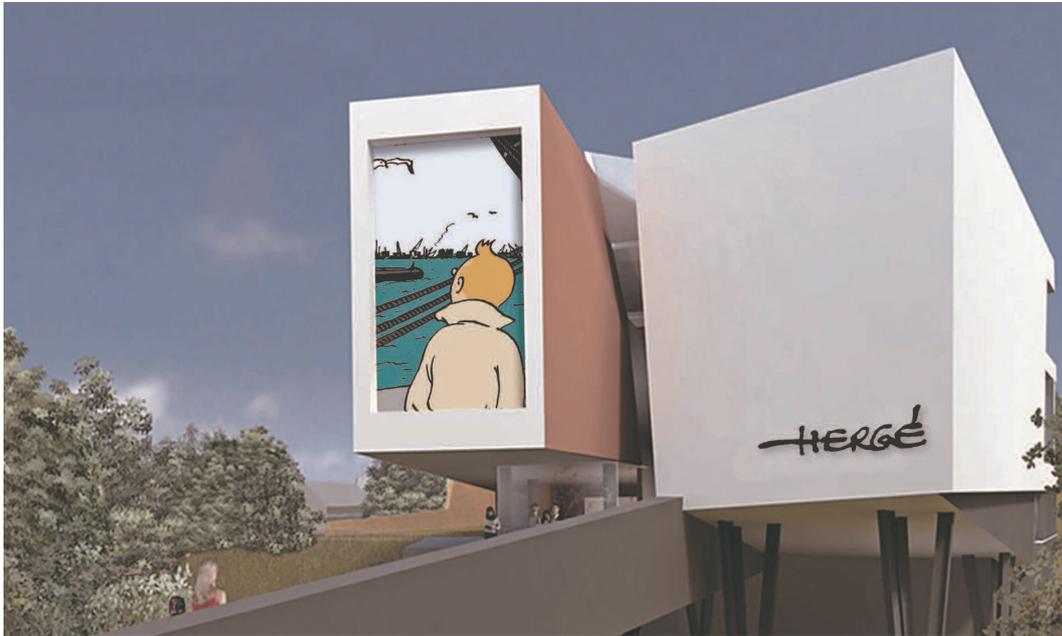


Fig. 13. The private **Hergé museum** was located in connection to the main spine (architect de Portzamparc)

- From the start the new inhabitants and temporary residents, mainly students, organised themselves in a strong Association of inhabitants, a countervailing power to that of the university land-owner and private investors, as well as to the municipality of Ottignies, which meanwhile has become the city of Ottignies-Louvain-la-Neuve, led by Mayor J-L. Roland since year 2000.

What in the late sixties looked like a utopian project has turned into the fastest growing urban service centre in Belgium, boosting the whole area around it. The start-ups generated by university research now extend to the periphery of the university site and beyond. Some have become large international technology-based firms, such as the IBA group.

The originality of the Louvain new university town was recognised by its being awarded in 1978 the Sir Patrick Abercrombie Prize for town-planning by the International Union of Architects (UIA).

However, challenges are looming and will have to be met during the coming years: the demand for residential development and the status symbol of the place have led to larger projects, higher prices and higher developer profits. The planned transformation of the railway station into a large commuter terminal with park-and-ride and hundreds of parking spaces, will create a conflict of interest between the needs of the commuters and the aspirations of the Association of inhabitants (partly alleviated by the construction of a new neighborhood above the new parking slab). But fortunately the pedestrian environment imposed by the 1970 master plan is not in any way jeopardized and no high rise development is contemplated.

Meanwhile the old Louvain/Leuven has gradually become more pedestrian, green and blue (improving Dyle's riverfront). Connections between the two universities have increased,

as did the connections between the two cities. They have become “twin cities” and have jointly celebrated the 500th anniversary of UTOPIA’s publication in Louvain/Leuven, while the new Louvain no longer looks like a utopian project.

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9. Notes on author

Pierre Laconte is Dr of Laws and Dr of Economics (UCL). He was head of staff at the the Brabant Government for the Brussels-Capital structure plan and planning appeals (1963-1966), director at the UCL (1966-1984), Secretary general of the International association of Public Transport – UITP, the voice and think tank of public transport and mobility (1984-1999) and member (later vice-president) of the European Environment Agency’s Scientific Council (2003-2011). His publications include “Water Resources and Land-use Planning: a Systems approach”, “Energy and Land-use: a systems approach”, “Brussels: Perspectives on a European Capital” (co-edited with Carola Hein) and several publications about Louvain-la-neuve (see references). His latest publication is <http://www.ffue.org/2015/12/sustainable-urban-environments-in-europe-evaluation-criteria-and-practices/>. The present paper is an update and expansion of <http://www.ffue.org/2016/05/the-founding-and-development-of-louvain-la-neuve-the-only-new-town-in-belgium-delft-2016/>, with additional information on Louvain/Leuven.

Sustainable URBAN Development Issues in HISTORIC Cities in other areas Paris center case



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Heritage and Sustainability

Cities in the reconquest of the SEINE !

Thinking about the city of tomorrow is a challenge for all cities and is a considerable challenge for Grand Paris. Born in 2007, it aspires to make PARIS a sustainable city, a city of the future. This presentation is based on an analysis of existing texts in relation to this project, as explored by the city of Paris and on a comparative analysis with the neighbouring City of Alfortville on the theme of living environment and climate change.

Paris is a historic city, with a rich heritage in architectural history and urban planning, the Paris of Haussmann.

Paris is also a river city, where the Seine plays a key role in the daily social, cultural and economic life. The banks of the Seine are listed with the Unesco World Heritage and are at the heart of local and regional urban strategies, particularly with regard to Paris guidelines for a sustainable and creative city.

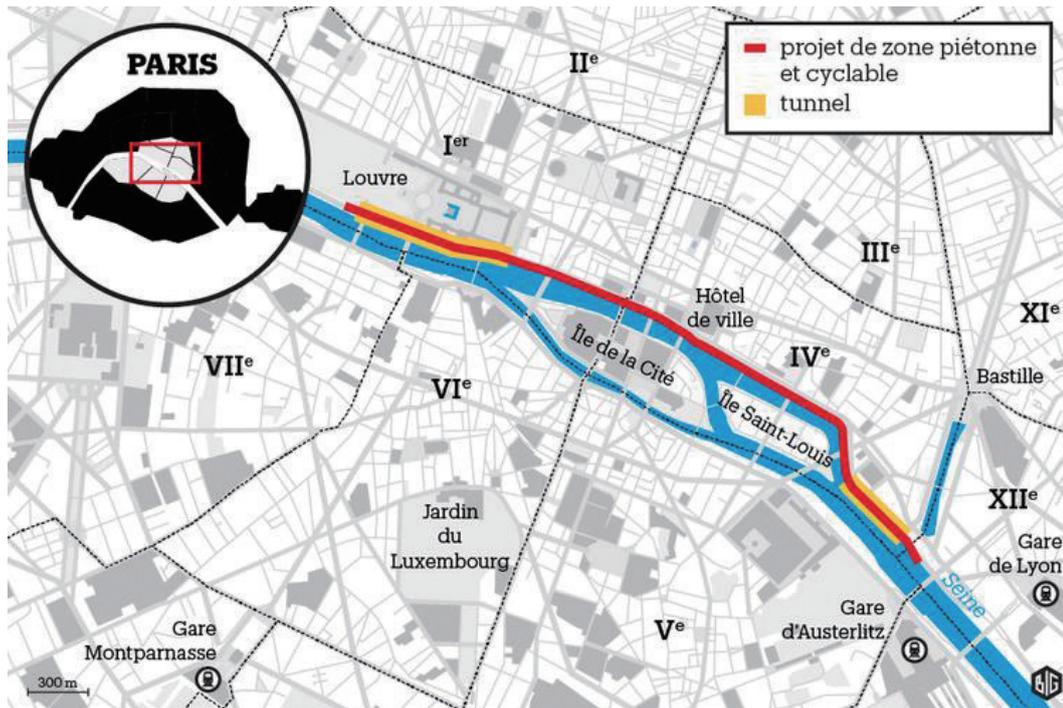
Le Grand Paris, a major issue for the territory, puts people at the heart of the plan.

The sustainable city is a city that controls its consumption, it consumes less and better, it shares.

The Ile de France Region has subscribed to this thinking, it will be innovative, attractive and sustainable, such is the objective for 2030.

The city of Paris, has responded to a major challenge, climate change, by removing an urban motorway that cuts through it; the quayside of Paris will be pedestrianized.

The project was launched between the Tuileries and Paris Arsenal. This 4km stretch of the city of Paris will have a new linear component, dedicated completely to its' inhabitants, and visitors, thus turning Paris towards the Seine, deprived of traffic, by reducing the footprint of road infrastructure.



The banks of the Seine are a unique site, it represents the identity of Paris and its history through time. It is a backdrop for the components of the city and a dialogue with its ancient and recent history. The pedestrianization project aims to reconquer the Seine by reconciling the city with its river, returning the city to the residents, making it useful to its inhabitants, hence the close association of all Parisians, and all stakeholders. The sustainable, united and inventive city is positioned by its people and for its future generations.

Regarding the environmental issue, the mayor supports this project which must participate in "making Paris a sustainable and breathable city." This project is to be tested for a period of 6 months, with the reduction of approximately 45,000 vehicles a day, with the aim of making Paris more healthy.

With regard to the development of this unique site which is representative of the urban heritage and identity of the city, this project integrates landscaping to reduce the impact of vehicles thus providing a fresh look at a new landscape inscribed in a world heritage site, while respecting its management. The attractiveness of the city will be strengthened, permitting a new reading of the panorama of monuments, bridges, treatment of surfaces, such as Parisian paving, street furniture and specific urban treatments carried out by the city. It is the heart of Paris unimpaired by vehicles, brought back to life, a piece of theatre for the Parisians, tourists and all users.

This project will be accompanied by the development of seven places within the city, which, in the same manner will become a green lung and facilitate biodiversity.

Regarding the general interest carried by this operation, the need to render the largest number of blended city surfaces, secure, protected and offering quality pedestrian areas in the centre of the city, connecting the two banks and ensuring the continuity of routes and soft

modes of travel for all users and for the disabled. Especially since the city has a transport system which irrigates nearly all of the city in an optimal distributive manner. Indicative of the sharing of public space minus cars, embryo of a broader pattern in the medium term; the project proposes a reduction in noise pollution and health problems associated with pollution.

It also complements a major component of the city, PARIS PLAGE (Paris Beach), short term yet highly responsive to the notion of sustainability, this component provides Paris with a geographical piece of seaside in summer, representing for its users, a unique and ephemeral place for a stroll.

Alfortville and the Lighthouse Beach

One of the stakes of the lighthouse beach “Plage du phare” has been to enable the Alfortvillais to reclaim the banks of the Seine and Marne, notably because of the position of the city at the confluence of the two rivers that are a considerable asset for the inhabitants.

The Lighthouse Beach is the beginning of a reflection and future development that will emerge in the context of this re-appropriation of the banks of the Seine and Marne.



Regarding the concept of sustainability, the city has established a charter applicable to a wide field of energy efficiency and soft transport along the Seine. In a short space of time, the Alfortvillais have already appropriated their beach area, a new urban component of sustainability which will find its meaning in larger projects in the city and in the city project.

LE PARISIEN / Lundi 5 septembre 2016

ALFORTVILLE

Les habitants se sont approprié leur plage



Alfortville, hier après-midi. Les familles se sont pressées à la plage du Phare d'Alfortville, où étaient proposés jeux de sables, danse, maquillage, sculptures de ballon et farniente sur les transats. Seul manquait le soleil. (LP/LP)

LES MAINS DANS LE SABLE ou tranquillement installé sur un transat, le regard tourné vers le fleuve qui s'écoule tranquillement... Il ne manquait décidément que le soleil pour finir de donner à la nouvelle plage d'Alfortville l'air de vacances qu'elle mérite. Hier après-midi, les familles étaient très nombreuses à profiter des animations organisées par la ville et Ports de Paris pour inaugurer la plage du Phare, où est installé le seul phare d'Ile-de-France.

« La Seine, c'est vraiment un atout de notre ville, et pourtant, dans notre quartier, on n'en profitait pas, racontent Giovanna, Niaralé et Awa, trois mères de famille. Cette plage, on va tout de suite l'adopter. C'est un endroit agréable et une belle façon d'exploiter la Seine. On a hâte d'organiser des fêtes dans la future péniche salle des fêtes. » Il faudra patienter encore quelques semaines pour que l'équipement tant attendu complète le site. Mais en attendant, Lucas et Ello

ont pris d'assaut les transats pour un goûter bien mérité. Les plus petites, elles, se sont mises sur le sable et les jeux de plage, avant d'aller danser. DJ et concerts se sont succédés pour cette journée festive, qui s'est terminée par un spectacle de fontaines lumineuses. « C'est seulement dommage d'avoir organisé un spectacle nocturne un dimanche soir, on ne peut pas y aller avec les enfants alors qu'il y a école le lendemain », regrette de nombreux parents. **LAURE PARRY**



Conclusion

Le Grand Paris requires a sense of solidarity and equity of its territories, a logic of communication between territories, Paris and the suburbs, in which each new territory works to equip itself with sustainable components, enrolled in improving the local living environment.

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Sustainable Approaches to the Conservation in ancient city of Jingdezhen, China



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1. Introduction

Ceramic industry in Jingdezhen first appeared in the Han Dynasty (206BC-220AD), and increasingly prospered in the Tang (618-907 AD), Song (960-1127 AD) and Yuan Dynasties. With the establishment of “Jingdezhen Imperial Kiln Factory” in the late Ming Dynasty (1368-1644 AD), Jingdezhen became the centre of porcelain production for “Official Kilns” and world’s porcelain capital throughout the Qing Dynasty (1644-1911 AD), whose products were welcomed at home and abroad. In the late Qing Dynasty and the Republic of China era (1911-1949), with the decline of traditional handicraft industry, the Imperial Kiln Factory was disintegrated and the local ceramic industry stepped into the free competition stage driven by private capitals.

After the foundation of the Socialist Government, the ceramic industry was gone through the "socialist transformation" and modernization in the early 1950's and on, thereby Jingdezhen's porcelain industry was nationalized and began to see the magnificent period of “Great Ten Porcelain Factories”(Jiangxi Light Industry Research Institute of Ceramics, p. 1, 5). After the Reform and opening up in the 1980's, state-owned porcelain factories began to undergo reform and went bankruptcy gradually. Workers were laid off, most of plant areas became vacant, with only a small part were let for retailing related to ceramic productions.

The changes of production system and the decline of old industrial areas caused serious social problems. On one hand, original manufacturing techniques and production organization have been dismantled, so the former ceramic practitioners had to look for jobs in the emerging informal sectors of the ceramic production in urban villages and self-built houses in the city. On the other, the breakdown of “plant community” led to the closure and suspend of social services in districts around the closed plants. Therefore, how to protect city’s industrial heritage, and take full advantages of old plants and activate local economy become the important task that the city government has to face today.

The long history of porcelain industry leaves Jingdezhen with rich city heritage. Traditional workshops, kilns and modern industrial areas are all the important part of city’s ceramic heritages. In this article the history is reviewed of the transformation and decline of Jingdezhen's porcelain industry, a network of city’s heritage will be defined, focuses will be

on sustainable approaches to conservation of traditional workshop areas and modern industrial district of Yuzhou Porcelain Factory.

2. The history of porcelain development in Jingdezhen

From the late Qing Dynasty to the Republic of China era, interrupted by the Western technologies and industrial production system, wars, and depression in the traditional ceramic market, Jingdezhen's kiln industry declined rapidly. When the new China was founded, Jingdezhen's ceramic industry was on the verge of collapse. After the foundation of the People's Republic of China, the development of Jingdezhen's porcelain industry had experienced three stages.

The first stage (1949-1955) was the period of inheritance of traditional porcelain production factors and the nationalization of private kilns and warehouses. Traditional porcelain workshops were integrated into the state-owned porcelain industry. Twenty new founded state-owned porcelain factories were founded to reshape the old industry. In this period, plants and devices for firing porcelain still followed the traditional porcelain technology, and the kiln was locally called "town kiln".

The second stage (1956-1980s) witnessed the development of modern ceramic industry in the city. There saw the modernization of the technology in ceramic manufacturing along with the new building types. As a result of this 14 large-scale ceramic enterprises were formed, later called by locals as "Great Ten Porcelain Factories" (Fig. 1). They witnessed the technological innovations in firing powers of the city's ceramic industries from using wood to coal, oil and gas. In this process, the traditional town kilns were abandoned and some were replaced by the modern factories.



Fig. 1. One of the "Great Ten Porcelain Factories" in Jingdezhen in the 1970s

The third stage (after the 1990s) took place when state-owned ceramic enterprises declined. Under the policies for Economic Reform, with the shrink of profit since the 1980s, the state-run ceramic industry had experienced rapid recession. In the 1990s, the municipal government began to restructure porcelain factories. By 2008, the city had completed the bankruptcy and restructuring program of “Great Ten Porcelain Factories” whereby more than 30,000 unemployed people(Jiangxi Cerarmic Indnstry Company 2011).

The recession of the state-owned porcelain factories brings challenges and opportunities in three aspects. Firstly, the decline of the ceramic and porcelain industry puts the city at the risk of losing local distinctiveness. Although some major heritage like imperial kilns are approved and protected, the integrity of urban heritage has not been concerned, and both the traditional and modern kilns and workshops in old city are abandoned in dilapidation. Some ceramic factory areas have been redeveloped completely. The deform of the historic cityscapes weakened the local identity and sense of belonging. (Fig. 2)



Fig. 2. Jingdezhen in 1940s (left) and in 2015 (right)

Secondly, the fragmentation of Jingdezhen's old ceramic industry chain calls for urgent actions for upgrading to build influential ceramic brands and brings tax incomes to the city.

Thirdly, the "black holes" of public services caused by the closed factories in the old city areas become the obstacle for general urban development. In “Great Ten Porcelain Factories” period, many social services were provided by the “plant community” whereby factories setting up canteens, markets, dormitories, schools, hospitals etc. to meet the daily needs of the workers. However, the decline of “Great Ten Porcelain Factories” has left some 3.5 square kilometres of industrial area derelict and a great number of surrounding neighbourhoods in decline.

3. A holistic approach to conservation of the ceramic industrial heritage network

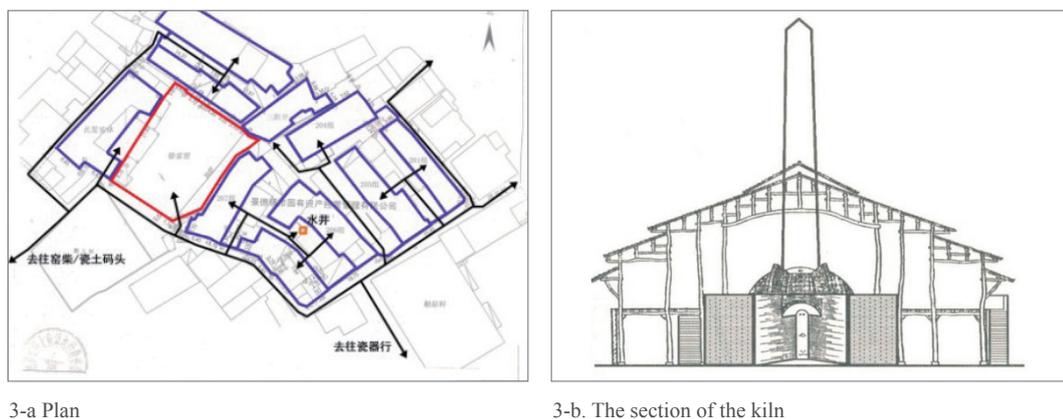
Sustainable methods for urban conservation in Jingdezhen rely on, we argue, the systematic understanding of the ceramic industrial heritage. Jingdezhen's industrial production heritage in the city areas¹ consists of process technologies, building types and the related urban environments in different times (traditional and modern).

3.1 The traditional porcelain industry production heritage network

The Jingdezhen Imperial Kiln Factory was the official organization of production and management porcelain industry in the Ming and Qing Dynasties, which was initiated in 1369 in the late Ming Dynasty. With the establishment and development of the Imperial Kiln Factory, Jingdezhen's old city developed gradually, resulting in different functional areas, including raw material transportation and transaction area, Imperial kiln Factory core area, folk kiln workshop areas and ceramic trading areas and other areas with specific functions.

On Lianhualing mountain hillside to the east of Imperial Kiln Factory, a folk kiln production area named Luohandu prospered in history. After the founding of P.R.C., some workshops and kilns were removed and converted into modern factories such as Jianguo Porcelain Factory, but some such as Xujiayao and workshops around it were still used to produce traditional blue and white porcelains till the 1980s.

Xujiayao kiln group consists of a kiln site and ten moulding houses (Fig. 3). According to historic documents and interviews with local residents, the author identified locations of nine kilns in Luohandu block where nine similar clusters centred by the folk kiln. This production unit or cluster consists of one kiln and ten moulding houses, which is the testimony of productive and organizing mode of the folk kiln and moulding process (Fig. 3).



3-a Plan

3-b. The section of the kiln

Fig. 3. A Production unit: one kiln surrounded by ten moulding houses

1. A more comprehensive heritage network related to the whole ceramic industries in the city includes material provisions, transports, processing, trade, lives of artisans and workers communities, etc.. There focused is only the processing part which took place in the old city areas.

3.2 Urban heritage under modern porcelain industry

Modern porcelain industry left the city with different factory areas of different products, different ceramic firing devices, which all together constitute the industrial heritage network of the modern porcelain industry.

When state-owned factories were built, production equipment and artisans were clearly divided and specialised in different types of porcelain products and techniques. For example, Jianguo Porcelain Factory was known for its coloured glaze products while Renming Porcelain Factory mainly produced blue and white porcelain.

Ceramic industrial buildings can be divided into different categories according to their functions, including raw material handling plant, moulding plant, firing plant, selecting and packaging plant and office building. The diversity of industrial equipment has become the witness of industrial history progress. For example, there are rounded down-draft kiln (locally called ‘Yuan Bao Yao’), coal-firing tunnel kiln, oil-firing tunnel kiln and gas-firing tunnel kiln.

4. Sustainable planning and design strategies

4.1 Conservation through social and economic development

The research of Jingdezhen ceramic industry shows that the abandoned factory areas left over by the old ceramic industry can be turned into important resources for economic and social development in Jingdezhen (Zang Jie, 2013). The regeneration of the abandoned factory area can provide with job opportunities both in the ceramic sectors but also in the increasing tertiary industry (Fig. 4.).



Fig. 4. Master plan of “Top Ten Porcelain Factories” regeneration project

Note: 1. Imperial kiln cultural tourism base 2. Garden factory district 3. Master valley art centre
4. City’s cultural and creative core block 5. Business incubator base

In the urban regeneration project, we carefully analysed the heritage resource of “Great Ten Porcelain Factories”, their locations and traffic conditions, the physical conditions among others. Different planning strategies are proposed to each factory area according to their potentials and key problems to be tackled.

According to the master plan for regeneration, the city’s cultural and creative core area will be developed in and around former Yuzhou Porcelain Factory where handsome industrial buildings of various types remained. In the future, the whole old factories will be developed into master studios, galleries, ceramics DIY, ceramic shops, catering & leisure and hotel, etc..

The plan for Yuzhou Porcelain Factory area has been implemented since 2013. By September 2017, there will open some 45 porcelain shops in Yuzhou Porcelain Factory, 24 catering shops and 120 hotel rooms, mixing with some small ceramic shops, as well as some food brands from Beijing, Shanghai, Taipei and Hong Kong. Dozens of activities are held in Museum, and these activities provide a platform for personnel and organization communication of Japan, Korea and China on ceramics, design and arts.

4.2 Promotion of public spaces and urban infrastructure

The project promotes urban functions and open spaces by offering a series of functions and open spaces in the old factory area to the city.

According to this plan, the north-south trunk road of Yuzhou porcelain factory will be well landscaped avenue, where most of the facade and features of old workshops on both sides will be preserved with new shops added open to the avenue. Three squares are designed along the north-south avenue, which provide public space for outdoor performance and leisure (Fig. 5).



Fig. 5. General layout of Yuzhou porcelain factory

1. Jingdezhen Ceramic Industrial History Museum
2. Master studio
3. Ceramic firing service center
4. Catering business
5. Hotel Inn
6. Office

4.3 Continuity of the local lifestyle and artisanship

To ensure the sustainability, social equity and public participation are crucial aspects of urban conservation (English Heritage, 1997) (Graharn Faircloagh, 2001). The rehabilitation and reuse of the traditional kiln workshop (Xujiayao kiln) have help to promote the revival of traditional construction techniques and skills of the local, and enhanced the sense of belonging and social interaction among artisan groups. Setting up weekend flea market on the walking path of Yuzhou factory provides low-cost commercial spaces for local ceramic business groups including collage students and vendors, which entrusts them with rights and opportunities of social reproduction (Fig. 6, 7).



Fig. 6. Xujiayao kiln before and after conservation



Fig. 7. Flea market in Yuzhou Factory

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GEORGE TOWN and MELAKA, MALAYSIA – Are their World Heritage values at the Crossroads of Sustainability?



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George Town and Melaka, Malaysia - Outstanding Universal Value

Inscription of the cities of George Town and Melaka on the World Heritage list occurred in 2008. The joint property is one of the World Heritage places where the Outstanding Universal Values have been well articulated, with the following adopted statement of OUV:

Melaka and George Town, Malaysia, are remarkable examples of historic colonial towns on the Straits of Malacca that demonstrate a succession of historical and cultural influences arising from their former function as trading ports linking East and West. These are the most complete surviving historic city centres on the Straits of Malacca with a multi-cultural living heritage originating from the trade routes from Great Britain and Europe through the Middle East, the Indian subcontinent and the Malay Archipelago to China. Both towns bear testimony to a living multi-cultural heritage and tradition of Asia, where the many religions and cultures met and coexisted. They reflect the coming together of cultural elements from the Malay Archipelago, India and China with those of Europe, to create a unique architecture, culture and townscape.

The property was identified as satisfying three of the six cultural criteria, as follows:

- **Criterion (ii):** *Melaka and George Town represent exceptional examples of multi-cultural trading towns in East and Southeast Asia, forged from the mercantile and exchanges of Malay, Chinese, and Indian cultures and three successive European colonial powers for almost 500 years, each with its imprints on the architecture and urban form, technology and monumental art. Both towns show different stages of development and the successive changes over a long span of time and are thus complementary.*
- **Criterion (iii):** *Melaka and George Town are living testimony to the multi-cultural heritage and tradition of Asia, and European colonial influences. This multi-cultural tangible and intangible heritage is expressed in the great variety of religious buildings of different faiths, ethnic quarters, the many languages, worship and religious festivals, dances, costumes, art and music, food, and daily life.*

- **Criterion (iv):** *Melaka and George Town reflect a mixture of influences which have created a unique architecture, culture and townscape without parallel anywhere in East and South Asia. In particular, they demonstrate an exceptional range of shop-houses and townhouses. These buildings show many different types and stages of development of the building type, some originating in the Dutch or Portuguese periods.*

At the time of their inscription, the urban morphology and topography of the cities were not well recognised. A Conservation Management Plan had not yet been prepared for George Town while the existing CMP for Melaka focused more on historic building fabric and precincts than the wider values of the historic urban landscape – development of this latter concept being still in its infancy. It is therefore not overly surprising that the Statement of OUV did not identify the importance of the visual setting of the two historic cities, such as the backdrop topography (particularly in the case of George Town) and significant views from popular vantage points, such as from the iconic St Paul’s Hill and Church, in the case of Melaka.

Case Study - George Town

When viewed from the Straits of Malacca and from the mainland, the hills which one sees behind the city of George Town are very much part of the historic urban landscape (see Figure 1. below). Yet this evocative and historic setting is not mentioned in the Statement of OUV and it was only relatively recently that the significance of this backdrop as part of the historic urban landscape was recognised. Today, these values are well recognised and managed. They are specifically identified within the Conservation Management Plan and Special Area Plan for George Town that were prepared as the result of an intervention by UNESCO and ICOMOS following major concern about the impact of proposed waterfront hotel developments on the sustainability of the OUV.



Fig. 1. View from the public ferry on approach to George Town, showing the hills which form the backdrop to the city. The clock tower of the former Malaya Railway Building is in the centre (photo D. Logan, 2009)

The views of the city and the wider landscape backdrop from the water are prominent and publicly available. These townscape views are experienced by thousands of people travelling on their daily commute from the mainland across the Straits to George Town by the public ferries – a major public transport route. Thus, the silhouette of hills forming the backdrop to the city, as viewed on approach from the water, is a key part of how the historic city is perceived and appreciated. The development of 12-13 storey hotel towers (as proposed in 2009) on two waterfront sites within the inscribed area would have partially obscured these backdrop views.

The proposed towers would also have dominated the buildings and streetscapes within their vicinity and would have had an adverse effect on the scale and character of development within the historic core which is predominantly 2-3 storey shophouses. Many of the streets within the inscribed area are long and straight, thus affording axial views of both the near and distant townscape. Given the low scale of development throughout the inscribed area, these long axial views are generally terminated by sky (rather than by tall buildings). The sky views clearly define the low scale streetscapes and are part of the distinctive visual setting within the historic city. Within this context any tall new development – even in the distance – could have a significant impact on the visual setting, for example, by terminating vistas, replacing sky views, or even just changing the quality of the light within the streets.

Nevertheless, it is widely accepted that change within historic cities is inevitable. This concept is embraced in both the Historic Urban Landscape (HUL) approach as well as in the Valletta Principles prepared by CIVVIH. But is it acceptable to introduce new tower development within historic low-scaled Asian cities, such as George Town and Melaka, when the characteristic low-scale development is a key part of their heritage value?

More specifically, is it indeed possible to integrate tower development without destroying the townscape values and settings that are critical to the OUV of George Town and Melaka? Furthermore, if it is accepted that change in these cities is inevitable, how much change is acceptable without jeopardising heritage sustainability and how should this be assessed?

These were key questions for the ICOMOS/UNESCO monitoring mission undertaken in 2009 by Giovanni Boccardi of the World Heritage Centre and the author, as the representative of ICOMOS. The mission was asked to advise on the impacts on the OUV of four major hotel tower developments which had recently been approved by the (former) state government, in the period between the two cities being nominated and inscribed on the World Heritage list. The brief was also to advise on the appropriateness of the planning framework which had allowed these developments to be approved.

Two of the towers, proposed to be located within the buffer zone, were each over 20 storeys in height but sited beyond other similarly tall development and at a considerable distance from the inscribed area. Upon assessment by the mission, these two towers were not considered to be harmful to the OUV.

The two development projects proposed within the inscribed area were both 12-13 storeys in height on particularly large sites, each over 5000 square metres in area. One of these was located immediately adjoining the former Malaya Railway building (later the Customs house), whose iconic clock tower is an important local landmark facing the harbour (see Figures 1 and 2). The proposal for this site alone was for up to six new buildings (later changed to three buildings), each up to 13 storeys in height, and all in close proximity to the historic clock tower.



Fig. 2. Original development proposal adjacent to the former Malaya Railway Building, exceeding the height of the clock tower. (Source – see Reference 3)

When assessed from the streets around the site, the impacts of the proposal were primarily due to their scale and bulk and the effects of these on the visual setting of the historic building, including diminishing its landmark qualities. When assessed from the water, particularly from the public ferry approaching George Town from the mainland, the perceived impacts were far greater. In addition to the scale and bulk that would have been seen alongside the clock tower from the water, the new towers would have obscured views of the topographical backdrop of hills behind the city.

One of the problems that the monitoring mission had to deal with was that neither the topographical values of the backdrop setting as an essential component of the city's historic urban landscape, nor the landmark values of the clock tower, had previously been identified. A greater dilemma for the mission, however, was the position presented by supporters of the developments, including at least two international heritage experts, whose assessment was that such tall development should not be regarded as detracting from the OUV. Rather, they argued, it should be regarded as part of the 'emerging typology of the modern Asian city' in which tall new development co-exists with historic low-scaled streetscapes.

This consideration was not taken lightly by the mission members, particularly given that there were already tall buildings within the inscribed area close to each site. It was also recognised that many, if not most, modern Asian cities have embraced such a typology and the mission was concerned to ensure that George Town's competitiveness and economic future would not be jeopardised if further new hotel tower development on the waterfront or other parts of the inscribed area was prevented.

The mission turned to the Statement of the OUV, noting that the identified low-scaled historic character of the townscape was one of the key values. There was no suggestion within the Statement that the existing tower development within the city contributed to the OUV in any way. Further, the mission noted that opportunities for new hotel towers existed in the extensive waterfront areas beyond the inscribed area.



Fig. 3. George Town, 2009 (photo D. Logan)

Despite the arguments advanced by those supporting the proposals, the mission concluded that the two proposed developments within the inscribed area, would have had a major adverse impact on the OUV. The all-important townscape values would not have been sustained. Ultimately, and notwithstanding the presence of similarly scaled existing development within the inscribed area, it was considered necessary to ‘draw a line in the sand’ between the existing tower buildings and future development, if the city’s OUV was to be sustained.

The mission recommended that these two projects and all future development be required to conform with the maximum 18-metre (4-5 storey) height limit applying throughout the inscribed area. Following consideration by the World Heritage Committee and subsequent advice from UNESCO the Penang State government negotiated the withdrawal of both development projects and their replacement with buildings that complied with the 18-metre height limit.

The mission also recommended substantial changes to the planning framework and to some specific planning controls for George Town to ensure that height controls would, in future, be consistent with desired heritage outcomes. In accordance with the mission’s recommendations a Conservation Management Plan and Special Area Plan were subsequently completed for George Town and submitted to UNESCO. These documents now identify the significance of the topography around George Town as an important part of the historic urban landscape: ‘*The Hills and the Straits (of Malacca) remain strong topographical features that frame and identify George Town’s sense of place*’. Within the CMP, important landmarks and vistas are identified and protected. There is also now a requirement to consider views into the city from the water and the impact of new development on the visual setting including the backdrop views.

Follow-up Monitoring in George Town

In December 2015, the author was invited to undertake a brief follow-up monitoring assignment in both George Town and Melaka to review, and provide some observations on, the current management of the OUV. It was noted that both historic cities had benefitted from a considerable increase in tourism following their World Heritage listing.

Within the inscribed area of George Town, it was observed that there had been a great number of new hotels constructed, most of which had been established within existing historic shophouses (some enlarged with additions), thereby providing viable new uses and sustaining heritage values. Importantly most, if not all, of the new development had been built within the 18-metre height limit under the planning controls, including new hotels completed on the sites of the two previously problematic hotel developments. It was observed that these two projects had been totally re-designed and their low-scaled forms were now complementary to the historic townscape and the OUV.



Fig. 4. Former Malaya Railway Building with the new hotel development (now completed) on its right. The low scale of the new building has retained the prominence of the clock tower (photo: D Logan).

It is evident that the state and local administrations are committed to a path of heritage sustainable development. There appears to be recognition that sustaining the OUV is dependent on managing development in accordance with the adopted Conservation Management Plan and Special Area Plan including within areas beyond the inscribed area and current buffer zone where inappropriate development might otherwise impact on the historic urban landscape. It appears that the efforts of government, well supported by the World Heritage Office and various NGOs, to retain authenticity and achieve heritage sustainability are being rewarded. The

height restrictions and careful control of development, far from reducing the city's competitiveness, appear to be a major plank of its sustainability. If these measures, and the many other heritage-related initiatives, continue to be implemented it is likely that heritage values, and the consequent economic benefits for the city and state, will be sustained into the future.

Monitoring in Melaka

Like George Town, Melaka is facing considerable development pressures from tourism. While there have been some notably positive tourist developments, including the introduction of a new hotel within an old wharf building, there have been many more developments, both past and recent, that have reduced the historic city's authenticity.

Tall development continues to be built adjacent to the historic core, thereby affecting the visual setting of the historic city. Within the inscribed area, new hotel buildings have been built on significant riverfront sites at a scale that disrupts the existing development pattern and dominates the historic 'grain' of the townscape. Elsewhere, it was observed that authenticity is diminished by poorly conceived additions, faux historic activities, lack of interpretation, poor quality signage and inappropriate tourist uses.



Fig. 5. Roofscape view from within the inscribed area of Melaka showing the new development which impacts on the HUL. (photo: D Logan, Dec 2015)

Beyond the inscribed area, there are tourist related developments that impact on the historic urban landscape including a tall observation tower, complete with large external circular elevator platform, that affords users views over the historic city and the adjacent coastal area. This is located quite close to the inscribed area (but beyond the buffer zone) and is visually obtrusive, most notably from the iconic St. Paul's Hill and Church, from where it disrupts the outlook over the coastal topography.

This historic hilltop site is one of the key historic sites of Melaka and is a popular lookout area, notwithstanding that this value is not specifically identified in the Conservation Management Plan. Generally, there appears to be little (state) government recognition that inappropriately designed and located tourist facilities, such as the observation tower and the faux waterwheel located on the river, have a significant impact on the historic urban landscape and the OUV of the historic city. Further, there is an evident lack of commitment to enhancing authenticity and improving interpretation. Rather, there appears to be an attitude that the city will benefit from all forms of tourism-related development regardless of its quality or impacts on authenticity. In this sense, unlike George Town, Melaka is now at the crossroads of heritage sustainability.



Fig. 6. Hotel development in converted wharf building in Melaka. The faux waterwheel on the left is a major tourist attraction but detracts from the city's authenticity (photo, D. Logan, Dec 2015)

Can urban development achieve sustainable heritage outcomes?

The case studies of George Town and Melaka illustrate that, if heritage values are to be sustained, determination is needed, both at government and community levels, to only accept development that would assist in retaining the OUV. A key task in achieving sustainable heritage outcomes in these cities is to ensure that any tourism-related urban development would not adversely affect the historic urban landscape or result in a reduction of authenticity. If the values are clearly identified, and appropriate heritage objectives and controls implemented, then development can be managed to achieve sustainable heritage outcomes.

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How to integrate the sense of place with urban heritage in the case of Seoul City Wall Villages



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1. Introduction

Today, it is undeniable that urban sustainability has already been a major issue for humanity lives in worldwide regions. To promote the quality of life in cities, there are various discourses for operationalizing sustainable development as Habitat III agenda which proposed specific action plans to make cities as places where inhabitants can lead peaceful, healthy, prosperous, and free lives with full respect of human rights and in which urban culture and heritage are emphasized for urban management (HABITAT III, 2016). From this point of view, understanding urban heritage would contribute to provide one of effective urban management strategies and to figure out the processes of urban formation.

The purpose of this study is (1) to understand the concept of the urban heritage in a context of the sense of place and (2) to examine landscape preferences about heritage and urban environment in Seoul City Wall villages targeting various groups like residents, visitors, municipalities, experts of heritage or urban regeneration and (3) to conduct the explanatory interpretation on the urban heritage sites as one of the phenomenon to form urban areas by diverse stakeholder.

Based on the conceptual foundation of the urban heritage, this study will conduct questionnaire survey and in-depth interview. This in turn will help to apprehend types of perception(sense of place) toward the Seoul City Wall villages and to classify the groups related to common consciousness about urban heritage sites which might represent the stance on urban spaces. Understanding this relationship would help to interpret one of the process of urban formation and to present theoretical bases for dealing with urban heritage sites.

Conceptual Framework

1) *Urban Heritage*

The urban heritage, as a product of the past that exist in the present, includes references of individual experiences of the past and now. In *The Death and Life of Great American Cities* (1961), American urban planner Jane Jacobs addressed the argument for restoring diversity to the city, admiring districts that concentrate residential units, historical buildings and friendly street at-

mosphere. In the U.S., as Jacobs's idea was widely heard, the current issue of urban planning has included mingling old and new buildings (heritage) for encouraging diverse neighbourhoods in historical recognition.

With this concept, the urban heritage can be discussed as a element of urban regeneration which reflects the historic context of an early to modern era of the region. Generally, heritage is mostly appreciated on the old buildings or districts, while peoples now make their own stories and living spaces in heritage sites. Moreover, urban environment contains chronological experiences based on places, which might propose the evolution of place with the facts by interpreting the past and now. Kaufman (2009) emphasizes what he calls 'story sites' and larger 'story-scapes', creating places where people can connect to meaningful narratives about history, culture, and identity. Additionally, Kalman (2014) explained that "nowhere is the convergence of shaping the built environment and achieving social objectives more evident than in the planning, rebuilding and conservation of historic urban centres". If these perspectives are applied to urban regenerations, concerns for the development of urban identity could be gradually increased regarding the urban heritage as an useful concept for interpreting places.

The urban heritage might include a wide variety of objects, from the ruins of antiquity to living environments in urban spaces, from culture of residents or communities, from traditional art of regional craftsmen. Italian architectural historian and urban planner Gustavo Giovannoni introduced the term 'Urban Heritage', appreciating the value of modest architecture in urban centres (Kalman, 2014). While commonly recognized the importance of built heritage (tangible heritage) as a part of the cultural heritage in towns and cities, however, Tweed and Sutherland (2007) announced that "current conceptions of built heritage are narrow and rely on conventional conceptions of architectural and historical value". Recently, the necessity for alternative concept of treating heritage in urban areas has widely been on the rise, regarding social and economic features of heritage and near areas.

While the conservation of historical buildings and monuments has commonly legislated in many nations, HABITAT III (2016): United Nations conference on Housing and Sustainable Urban Development, pinned down the intention to place urban culture and heritage as a priority component of urban plans and strategies through policies that safeguard a diverse range of tangible and intangible cultural assets and landscapes. English Heritage, a committee for management of historic buildings in U.K., has also evolved conservation principles for encouraging social benefits and sustainability (English Heritage's Conservation Principles, 2008). Historic properties in urban area is also related to the management of cities, in honouring of the contemporary ideas and of future generation's interests. This line of thought can be linked with the positive management of heritage that include not only good stewardship but also being prepared to add a layer of beauty and interest of the present day. It could be connected to also communication, revitalization and interpretation of the heritage (Burman, 2009). Lynch (1960), in his celebrated book *The Image of the City*, established discourses about reasons that community's cognizance of its urban surroundings is significant: "Every citizen has had long associations with some part of his city, and his image is soaked in memories and meanings". In addition, Neill (2004) underlines the importance of the built environment as a repository for meanings that confirm identity. Based on its historical expressiveness, the urban landscape is seen as an invaluable source of experience (Whitehand and Gu, 2010). Similarly, it is necessary for urban heritage to embrace increasingly broad categories of diverse aspects in urban life because heritage is now gradually perceived as an entity includes human sense of belongings and cultural identity.

Although the concept of heritage properties for their values was long a construct of the social and economic elite in the past, the urban heritage is now understood to be complexly displayed important tangible and intangible features changed by a variety of human action motivated from different society, culture and scales. In order to approach the urban heritage as an analytical unit, it is essential to research social and cultural processes which show dimensions of its characteristics in the area. Rather than simply understanding historical features, the urban heritage needs to be recognized as living entity including a relevance with stories and identity, an involvement of communities and social groups, and the multi-scalar place networks.

2) *Historic Urban Landscape*

The landscape serves as a physical platform upon which to recall memories and, in many indigenous societies, as the framework on which the ideas and practices that shape memory are transmitted (Kuchler, 1993). As with memory, landscapes are outputs of human spatial perception reflecting historical background and inter-generational traditions. UNESCO produced 'The Vienna Memorandum' which introduced the term 'historic urban landscape' as being embedded with current and past social expressions and developments that are 'place-based', from overall land uses and patterns to details of construction such as curbs and paving, and including contemporary architecture (UNESCO, 2005). This concept seemed to have intention for integrating the historic city into the overall dynamics of urban development, to 'break the walls' that separate conservation and development (Kalman, 2014). UNESCO and ICOMOS(International Council on Monuments and Sites) have modified the landscape conservation perspectives in international principles and have evolved the concepts from “historic garden”, to “cultural landscape”, and to “historic urban landscape” (Table 1).

UNESCO (2011) defined the historic urban landscape is the urban area understood as the result of a historic layering of cultural and natural values and attributes, extending beyond the notion of “historic centre” or “ensemble” to include the broader urban context and its geographical setting. Its definition has issued the importance of urban heritage management requirements which include culturally sensitive approach, environmental settings, and stakeholder relationships within heritage sites. Kang (2013) emphasizes the urban heritage which shows distinct identity of the region might have higher probability that can be preserved well by communities. In the same vein, he also deeply imbued with a sense of intrinsic importance that the urban heritage, which could become a mediator for urban regeneration, might be utilized as a future heritage that is valuable for heritage management policy.

Table 1. Landscape concepts in international agenda Sources : Chae and Park (2015)

Concept	Year	Institution	Principles or Documents
Historic Garden	1982	ICOMOS	The Florence Charter: Historic Gardens
Cultural Landscape	1994	UNESCO	Operational Guidelines for the Implementation of the World Heritage Convention
	1996	ICOMOS	The Declaration of San Antonio
Historic Urban Landscape	2005	UNESCO	Vienna Memorandum on “World Heritage and Contemporary Architecture - Managing the Historic Urban Landscape”
	2011	UNESCO	Recommendation on the Historic Urban Landscape

While the landscape is discussed currently as one of the elements for the sustainable conservation of monuments and sites, Lynch (1960) in the past, has already utilized urban landscapes as the urban image elements for interpreting cities and has classified five elements of the urban image underlying legible urban environment: path, edge, district, node, landmark. The value of the concept partly contributed on some principles for urban legibility, however Pacione (2009) contended that despite evidence of the generality of certain design features, when one is dealing with a diverse area such as a city it is difficult to establish common problems and solutions.

Therefore, the historic urban landscape, while landscape features are recognized as reflections of human living stages at the same time, is based on stories of multi-generations in the place. This is a 'living landscape' that could integrate tangible and intangible dimensions. It is crucial to the application of historic urban landscape are three underlying principles: understanding of the city as an evolving process-living entity-not merely as a series of objects (buildings): the idea of process encompasses intangible cultural heritage values; understanding that conservation of physical material aspects of urban landscape must be balanced taking into account immaterial aspects to do with layers of meanings residing in the urban landscape (Talyor, 2016).

3) *Sense of Place*

The term 'place' is widely defined as an unique and special location in space where human activities occur and their identities are realized. Lukermann(1964) argued that the environment of an area would vary as to time and culture, and thus all statements of resource capability would be relative to the historic time and the occupying culture. In essence, the geography of a place is constantly emerging and new elements are being added: old elements are being modified or disappear. This concept of places seems implicit inclusiveness of individuals' experiences in places and also perceptual unity which can be reflected geographically.

Considering the heritage as one of the urban places, it might be complemented by the term cultural significance with time-space accumulation. *The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance*, first issued in 1979, and revised with the addition of seven practice notes in 2013 (Australia ICOMOS 2013b). As the integral discourses for the concept of place with cultural features, *Burra Charter explain*: Place has a broad scope and includes natural and cultural features. Place can be large or small: for example, a memorial, a tree, an individual building or group of buildings, the location of an historical event, an urban area or town, cultural landscape, a garden, an industrial plant, a shipwreck, a site with in situ remains, a stone arrangement, a road or travel rout, a community meeting place, a site with spiritual or religious connections.

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With this concept, the term 'place' which has been recognized a geographically defined area may include not just tangible properties but intangible values like social, historic, or aesthetic situations. Tangible or intangible sources of places might be replaced by spatial references

that could provide a meaning of the place. Graham (1996) contended that place names serve as powerful instruments used to integrate and convey geographical, historical, cultural, and social information, evoke emotion, and express knowledge and advice that may be otherwise lost over time. While the meaning of places, perception of places and interpretation have been important discussions to analyze the situation of places, the integration of place for the individual and for collectivity has been made, constructing the concept as regional legislation (Choi, 1995).

A sense of place, while humans perceive and experience a place in their daily lives, can be an useful conceptual tool for analyzing why certain places hold special meaning to particular people. Kaufman (2009) emphasizes that places can be experienced in very different ways, including sensory perception-e.g., space, smell, and sound- and memory associations, thoughts, and feelings generated by our and others' previous encounters with the place. His perspectives point to the importance of contributions of indigenous stories and intangible cultural heritage. Understanding the city based on places, it is crucial to interpret subjective or cognitive structures of the place, because meanings of the places can tell us how people spatially experience and how surrounding environments affect the people's daily lives.

The term 'sense of place' is significantly relevant to understanding how people interact with their environment and considering how this interaction may become more sustainable. As sense of place is attached to spatial settings like the community, in order to understand individuals' diverse ideas of the place, relatively in depth qualitative analysis is required for entering the debate of sustainability. Stedman (1999) underlined that sense of place as an overall attitude towards a community can be measured statistically, monitored over time and compared between different community, because the sense of place is certainly relevant to policy. The sense of place approach thus might explain connectivity between objective and subjective indicators affect to communities and broaden perspectives of sustainability with a relatively accurate observation of indicators.



Fig. 1. Seoul City Wall and the near village

2. Interpretation of Urban Heritage in the Case of Seoul City Wall Villages

2.1 Landscape of the Seoul City Wall Villages

Preserving historic assets and sites in the context of urban regeneration has been widely recognized and need to consider the historicity (time) and spatiality (space) for the effective management of urban place (Seoul Metropolitan Government, 2014). According to the master plan for Seoul City Wall Villages in 2014, nine villages near the City Wall are selected by Seoul Metropolitan Government proposing principles for management of the sites. These principles are based on the '5Cs(credibility, conservation, capacity-building, communication, communities, sustainable development)'strategy of UNESCO, including its own strategies of historic landscape, community concerns and participation, residential stability, inter-relationship among the villages and indigenous characteristics (Seoul Metropolitan Government, 2014).

The villages being analysed in this study are Ihwa, Jang-su (Sam-seon), and Buk-jeong village where low-income residents are living and comparatively deteriorated housings or buildings are located. These towns also have considerably discussed in the perspectives of urban regeneration policies since 1950s, together with criticisms of heritage management. First of all, the 'Ihwa village' had undergone the process of national housing regeneration projects, for instance, the citizen's housing complex was constructed in 1958 (still existed) and the citizen apartment was built in 1968. In 1997, the citizen apartment was demolished and this area was changed into the public park located near the Seoul City Wall. In addition, during 2000s, mural village project was implemented in this town as a way of urban regeneration in centre of Seoul. Along with these process of changes, deteriorated buildings but decorated with wall drawings and newly ameliorated public spaces like parks near the heritage are remained in this town. Secondly, the 'Jang-su(Sam-seon) village' originated from the town for the people who came back from Japan or other countries after the Korea's independence in 1945. After 1950s, this community had experienced several regeneration projects such as 'New town renovation project' in 1970s, however, since 1990s the form of new-build regeneration projects for this town were established but not implemented. Alternatively, the City Wall park was renovated near the Jang-su village in the late 2000s and the social enterprise 'Mok-su' was introduced in the town to activate the regeneration of this village participating residential community. Thirdly, the 'Buk-jeong' village was proceeded from the residential land development of Japanese colonial government in 1930s. Since 1970s, most of the neighbouring villages in the same quartier were changed to luxurious residential areas such as foreign embassy and other official residence, on the other hand, the buk-jeong village has only been left in the same condition of the origin and thus plenty of shabby buildings have been existed in the town. While admitting that the village had been limited to the redevelopment because of the nearest location connecting to heritage sites of the Seoul City Wall rather than other villages in the same district, its residential environment was needed to improve for a strategic urban place management. Consequently, these three villages near the Seoul City Wall possess the time-mixed landscape consisting of heritage sites (the Seoul City Wall), old residential districts and anew touristic attractiveness near the City Wall which is necessary to be discussed in the integration of diverse values for urban sustainability of these towns.

From this point of view, this study examined landscape preferences with the diverse landscape factors that classified into five categories which were explained in the concept of the

Lynch's city's image factors like path (alley, side street near Seoul City Wall), edge (fence, gate, pole), district (residential area, park), node (bus stop, museum, cafe, open spaces etc), landmark and divided into three kinds of features: heritage value, community's liveability and attractive factors to visitors. In the villages, each landscape factors or urban environments near heritage sites (Seoul City Wall) might have different kinds of features related to local residents' convenience or directivity. In addition, these features could be evaluated differently by diverse groups of people like municipality, local residents, visitors etc.

Landscape factors in Seoul City Wall Villages could be found and arranged into five categories (Table 2.), involving different values of heritage, residence, touristic attractiveness and etc. With this concept, it is possible to understand diverse values (heritage, residence, tourist) of each category of landscape elements in the town. First of all, 'path' factors consist of a town passage connecting City Wall, a stairway with drawing, an underpass way, a narrow alley between houses etc. Among these factors the stairway with drawing has been considered to have value of touristic attractiveness while some residents have been disturbed by overwhelming visitors. For instance, in Ihwa village near Seoul City Wall being known as tourist destination of mural village, inhabitants eliminated drawings on the wall of houses or buildings and on the stairway because of noise of excessive numbers of tourists. These paintings were drawn as one of the task for municipal urban regeneration policy of Seoul metropolitan government participating city design experts and some other practitioners. This case may lead to focus on the importance of social and political integration for urban regeneration and of conflict management. Thus, stairway with drawings can be thought to have touristic value, however, it might also be considered as subject to discuss community's convenience. Secondly, 'edge' factors include objectives which function as boundaries between two phases like fences and exterior wall of buildings. There are various types of wall in Seoul City Wall villages such as wall with paintings, sculptures and plants. These elements seem to have aesthetic values designing images of the city, however, the follow-up management is needed to apply timely for sustaining residential value. The 'edge' elements in Seoul City Wall villages would be evaluated to be important for many residents, particularly in the role of convenience and aesthetic. Third, the 'district' elements encompass areas conceived as two-dimensional extent such as residential area or parks. In each Seoul City Wall villages, it is easy to find small-sized private vegetable garden, as the town is located near green zones like mountain and also the City Wall which has been managed appropriately for preserving green environment around heritage sites. The district factors selected in the villages like vegetable garden, plaza, playground or public housing area would serve an important function of liveability for inhabitants. Fourth, the 'nodes' factors can be defined as a junction or a break in transportation (Lynch, 1960), which is important elements for community's mobility and social connection. In the Seoul City Wall villages, crossroads, bus stop, commercial or social facilities like supermarket, café, senior citizens' centre and other public rest area or heritage sites would be examples of the node landscape factor. This factor has a considerable relevance to the diverse worth of heritage value community's convenience and touristic attractiveness. Lastly, the 'landmarks' elements are commonly identifiable which is easily perceived by visitors or tourists as a symbolic importance. The Seoul City Wall itself might be a landmark of the near villages and other heritages or some City Wall parks could be constituted as landmarks in the town.

Table 2. Landscape Factors of Seoul City Wall Villages

Image Factors	Contents
Path	town passage connecting City Wall, stairway with drawing, underpass way, narrow alley between houses, common stairway and alley, road with temporary parking lot
Edge	fence, exterior wall painting of houses, building's exterior wall with sculpture exterior tiled wall of buildings with an image of Seoul City Wall, plant (or flowers) wall, house exterior wall where plant pot are lied, Seoul City Wall with night lightening
District	public housing complexes, private vegetable garden, park, plaza, traditional housing area
Node	bus stop, crossroads, supermarket, cafe, museum, national heritage, public rest area public restroom decorated with drawings, senior citizens' centre, heritage sites
Landmark	Seoul City Wall, national heritage, park

**Fig. 2.** Passage connecting the Seoul City Wall

2.2 Landscape Preferences and the Stakeholder

A number of issues supporting a heritage agenda of social inclusion have emphasized the social value as a practice of heritage management recent years, however, perspectives of heritage sites including near village areas could lie the question of the nature for community's convenience. Rather than simply placing a professional's knowledge or government political direction at the centre of this study, questionnaire survey and in-depth interview to diverse groups were conducted for understanding situations of various viewpoints about heritage.

The questionnaire survey was conducted from Aug 22, 2016 to Oct 16, 2016, targeting government agency (Seoul Metropolitan Government, Cultural Heritage Administration), related research institute, residents and visitors. A total of 398 usable questionnaires were obtained for a further data assessment. The result of the survey shows priority landscape factors of each group of respondents (Table 3.). The result demonstrated that the differences of the landscape preference among the groups. First of all, in the case of the Ihwa village, the groups except the residents give priority to the Seoul City Wall and other national heritage sites or park near the Seoul City Wall. Ihwajang which is a national heritage combining traditional and modern architecture style also has obtained the priority from government agency group, related research group and visitors. From this point of view, the groups except the residents generally seems to prefer heritage sites in the Seoul City Wall villages. While the heritage value is recognized as an important elements in the Villages in general, on the other hand, the residents tend to favour facilities for the life convenience such as vegetable garden and citizen's centre. Especially, 'Ihwa maru vegetable garden' was constructed following the vitalization policy for urban agriculture with participation of community and municipality (Seoul Metropolitan Government, 2014). The garden has been utilized for agriculture, as well as a rest area for residents contributing to widen social activities of the community. Secondly, for the Jang-su village, the dissimilar form of landscape preferences compared to the Ihwa village exists. While government agency and related research institute groups have priority of heritage sites like the Seoul City Wall and the Samgunbu-Chongmudang (old military office building of 19th century), residents prefer senior citizens' centre, the Seoul City Wall and house gate having distinctive drawings. The government agency group also has preference to the plant wall however, from the in-depth interview with inhabitants in the village, it was found that some residents of this village object an additional installation of artificial plant wall. One of residents in the Jang-su village explained:

“Plant wall, at first, seemed to give good image or landscape for the town. But the problem was that the flower was planted on the wall which is bloomed in the specific season. Flowers cannot continue to be in full bloom all the time. Also, government official has not managed this plant wall consistently, so the wall remain an eyesore objects in most of the year. If an additional installation of the plant wall is conducted, I will disagree the task that mess up the landscape of my town (male, age 45).”

In this respect, for the landscape made from the things needed to manage continuously like a vegetation, it is positively necessary to discuss sufficiently with stakeholder and to prepare effective management practice for sustaining landscapes of the village. Thirdly, it can be found that the residents of the Buk-jeong village have priority only for the residential convenience facilities like commercial buildings, rest area and bus stop while the other groups give priority to the heritage value of the Seoul City Wall or night view of the passage connection to the City Wall. According to the in- depth interview with the member of resident's committee in the Buk-jeong village, another aspect of the night view of the passage was found: “Night lightening sometimes play a good role but the residents often find it inconvenient in the night

time, because some residents think that the light is brilliant. Also, because of the visitors, the residents sometimes need to bear the unnecessary noise in the night time (female, age 67).”

Managing heritage sites and understanding the place would be related to pros and cons of the residents. A wide variety of the perspectives for heritage management is naturally existed, in other words, internal agents recognize the village (the place) based on individual interests and on diverse ways including historic, cultural and social value.

Table 3. Landscape Priority Factors of Stakeholder

	Priority Factors		
	Ihwa	Jang-su	Buk-jeong
Government Agency	1. Seoul City Wall 2. Nak-san Park (near City Wall) 3. Ihwajang (Old House)	1. Seoul City Wall 2. Samgunbu Chongmu-dang (Old Military Office Bdg.) 3. Plant wall	1. Seoul City Wall 2. Night view of the passage connecting to the City Wall 3. Shinwoo-jang (Old House)
Residents	1. Ihwa-maru vegetable garden 2. Senior citizens' centre 3. Passage connecting to the City Wall	1. Senior citizens' centre 2. Seoul City Wall 3. House gate having distinctive drawings	1. Supermarket & Cafe 2. Rest area 3. Bus stop
Related Research Institute	1. Seoul City Wall 2. Traditional House District 3. Nak-san Park (near City Wall)	1. Seoul City Wall 2. Samgunbu Chongmu-dang (Old Military Office Bdg.) 3. Samsun park	1. Seoul City Wall 2. Night view of the passage connecting to the City Wall 3. Shinwoo-jang (Old House)
Visitors	1. Seoul City Wall 2. Plant wall 3. Ihwajang (Old House)	1. Stairway with drawings 2. Seoul City Wall 3. Plant wall	1. Night view of the passage connecting to the City Wall 2. Passage connecting to the City Wall 3. Public restroom decorated with drawings

3. Conclusion

The urban heritage encompasses spatial experiences of the past and now. In other words, it would reflect the multiple layers through a historicity (time) and a spatiality (space). In the situation of time-mixed urban environment, understanding of the urban heritage could be more meaningful to manage cities sustainably in the context of the interpretation on a place. While each individual perceives or senses a place in a diverse way based on the experiences, the discussion on the urban heritage would help to integrate the individual's sense of place in order to propose effective urban strategies.

Concerning the case of the Seoul City Wall villages while the government agencies proceed the inscription of the Hanyangdoseong (the Seoul City Wall) for the world heritage, it would be necessary to understand the situation of stakeholder toward the heritage sites in order to choose an effective way for sustaining urban environment. Government agencies related to the process of a world heritage nomination generally tend to regard the heritage value as important element in the Seoul City Wall villages and other groups like related research groups or visitors who are not directly involved to the villages also place a high value upon cultural heritage sites. It seems to be a general phenomenon, however, the importance of the community who are directly related to the place would need to be emphasized at the same time. Community's convenience could not always take precedence over the heritage, but an unilateral approach simply regarding the heritage value could impede the urban sustainability which needs integrated ideas. For the Seoul City Wall villages, although there has been numerous urban management policies to give liveability to the community, it seems to be difficult to consult among various stakeholder. In this context, this study discussed the characteristics needed to be considered for the urban strategy as well as the way of understanding a place.

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The Creative Town Model : Towards an Alternative Regional Development Model led by Regenerating Historic Urban Centers



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1. Introduction: Hollowing out the centre, an empty heart

In Japan, regional economy has been slowing down due to declining and aging population. The provincial areas and their capitals have been deteriorating in response. The traditional Industrial Town Model (ITM), which has dominated the Japanese policy for regional (local) economic growth since 1960s, has been ineffective since many companies have failed to survive the rapid change in the economic structure. In addition, urban regeneration schemes that depend on large-scale redevelopment projects and land readjustment methods for consume large fund and long time, two things regional urban centers can no longer afford at this transitional stage. We argue that unlike conventional models regenerating the historic town centers based on the local lifestyle with natural bounty makes the regional society and economy strong and rich. The Creative Town Model (CTM) is an alternative regional development model led by regenerating historic centers, promoting industries based on local lifestyle, and providing services to meet the new demands of the local people.

Shuttered street (ghost or dead street) has become a familiar scene in many of the regional urban centers. Two main factors contributed to this steep stagnant decline; first is the rapid urbanization in post reconstruction period associated with high automobile dependency. The skyrocketing land prizes during bubble economy led people to move to the suburb. Many of the vital functions of cities dispersed to the fringe area where land is available and much cheaper. Second factor is the aging society and de-urbanization of regional cities as Japan enters the new millennium. Japan population has started to decline in 2005. In 2060, more than 40% of the population will be over 65. Moving from rapid urbanization growth to mature societies, urban centers have to cope with new social economic changes.

Table 1. Comparison between Industrial town model and Creative town model

Development Models	Industrial Town Model	Creative Town Model
Philosophy	Efficiency	Creativity
Targeted Industries	Basic Industries	Segment/creative industries
Economic background	Rapid growth phase	Segment/creative phase
Social background	Population increase	Population decrease, aging

Development Models	Industrial Town Model	Creative Town Model
Structure	Hierarchical	Network
Function	Distribution/ division	Differentiation
Driving forces	Attraction of companies	Attraction of people and ideas
Methods	Infrastructure investment	Place branding/Local resources investment
Governance	Top down/bottom up	Self organizing

From Kidokoro 2013¹

2. Limitation of conventional models

2.1 The Traditional Industrial Model: The case of Ishinomaki

The traditional Industrial Town Model, which was based on the new industrial city development act in 1962, has two pillars for implementation. The first is attracting/relocating new industries to regional areas. Second pillar is improving the facilities and functions of regional capitals. The aim was to ease the pressure on metropolitan cities where large waves of migrations from rural areas and new industries continued to accumulate. In addition, it aims at minimizing the economic development gap between regional and metropolitan areas. However, the shortcomings of this model have surfaced with the new challenges facing the post bubble Japan. Ishinomaki, a historic town located 30 km from Sendai hit by the Great East Japan Earthquake in 2011, illustrate the process (Fig. 1).

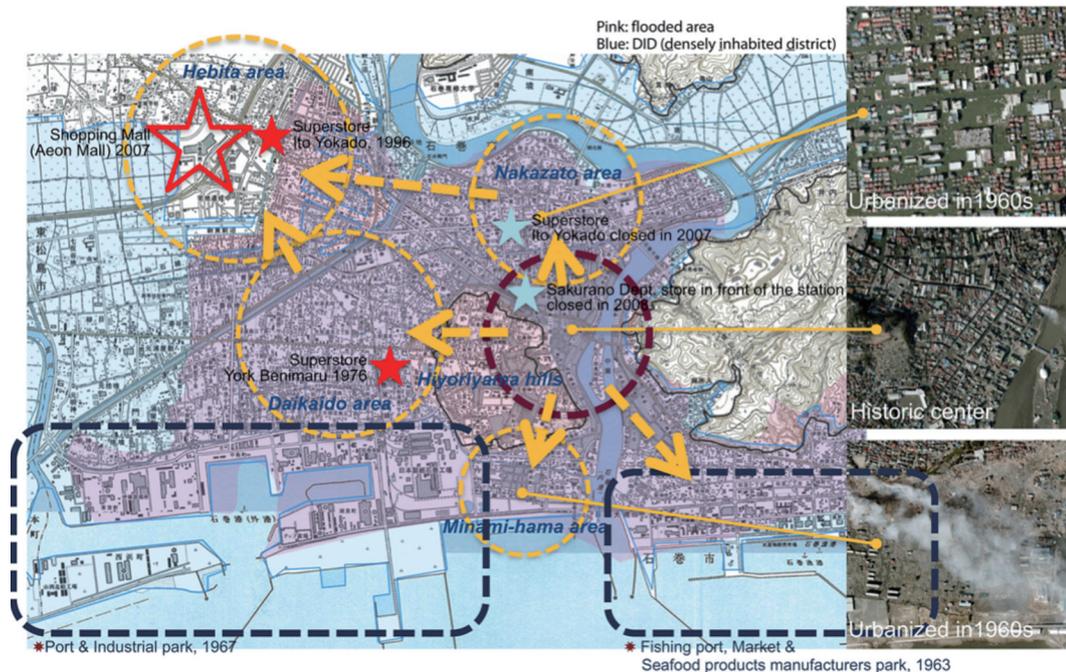


Fig. 1. Change of centers in Ishinomaki

1. Creative Town Hub: An Outline of Creative Town, 2013, The table was originally prepared by Kidokoro, prof. of Tokyo Univ.

Blessed with a good location, Ishinomaki has been a prosperous portal city with its fishery, agricultural, paper, and steel related Industries in 1940s. And with the designation of the city as a new industrial city in 1964, more industries and factories were brought in. As for the economic growth, 1960s era was the glory days of modern Ishinomaki. As for the urban development, many historic buildings in the center were replaced with newer modern ones. Till 1960s, the historic center, located on the western bank of Kitakami River, was effectively utilized and highly compact with almost no empty plots. Increasing population and shortage of land in the center led to unplanned urban sprawl on the fringe. The number of roadside shopping malls and retails increased as more residential blocks spread in suburb areas and on reclaimed land. Eventually, Ishinomaki city center lost its appeal for shopping and living and fell in a spiral of decline. In 2007, Ishinomaki city had 28 large retails and shopping centers. Only two of them were in the center. In addition, only 11.7% of Ishinomaki's shops and small retails were located in the center, 15% of them were closed. This economic change has brought social decline as well. The population of the center decreased and aged. In 2014, 37% of the people living in the center were above 65 years old whereas the city overall rate was 28.5%.²

This unbalanced urbanization came to an end in 2011. On March 2011, a strong earthquake followed by a tsunami that exceeds 6m high destroyed large areas of the city. The historic center had its share of the tragedy but the damage was minor and the historic urban form survived. Other zones close to the shore and riverbanks were swept away along with their infrastructure. Unlike newly urbanized areas, the center is located on slightly elevated area behind a hill. This tragic incident has brought back the simple logic behind key elements in location selection of historical centers that modern Japanese urbanization has ignored.

In post earthquake reconstruction phase, it is clear that rebuilding a compact urban centre with a viable local economy is the first step for a whole sustainable recovery of the city. Neither the traditional Industrial model nor the common methods in urban renewal are the proper or sufficient solutions in this period of economic and social change. Protecting historic urban form through implementing Ishinomaki traditional design principles in a modern design language can create rich, safe, adequate built environment. Ishinomaki historic centre urban form is composed of narrow plots with mixed-use buildings and courtyards. This model can be modernized on a bigger scale where ground floors can be used for commerce and upper floors can be used for community and living spaces. Any recovery model should provide elevated evacuation spaces in case of another catastrophe. In addition, the social capital of the city should be revived and take the lead in the recovery process. Rather than individual scattering projects done by landowners or leaseholders, a community developer-led plan, with better comprehensive tools and solutions for creating compact forms, is a better approach for sure.³

2. Ishinomaki City: City Center Vitalization Plan, 2010

3. Fukukawa: What to learn from historic way of building in the case of reconstruction of the damaged central Ishinomaki city by the great east Japan earthquake: The role of the integrated conservation of cultural heritage for a creative, resilient and sustainable city ACTA of the ICOMOS - CIVVIH Symposium, Naples 2012 edited by Teresa Colletta, GESTIONI & PARTECIPAZIONI srl (concessionaria esclusiva edizioni FrancoAngeli)

2.2 The Preservation Model for Historic Centers: Making a Buddha without putting in the soul

This proverb is used when someone undertake a work but skip the most essential part and its truly describes the on going Japanese approach for conserving historic quarters. In Japan, physical preservation and design control have been the basic way to conserve historic quarters. Historic quarters have been protected and rehabilitated as “Preservation District for Groups of Important Historic Buildings” defined in the Act on Protection of Cultural Properties and City Planning Law enacted in 1975. Hence, historical buildings are subjected to constraints on extension or rebuilding and subsidies are granted for repairing, restoration and landscaping. Although expectations for this system have been growing over the years and the number of preservation districts has increased and reconstruction of historic buildings have been carried out progressively, this system has flaws when it comes to post-restoration phase. The number of renovated shophouses that have failed to reopen is on rise. Many remaining renovated Machiya; common traditional wooden town-houses with a courtyard separating working areas from living quarters, are used for living only. Sadly to say, in many of these historic shopping streets, national chain stores are invading empty lots and buildings with retails that meet the design codes superficially but interfere with the local business values and the Machiya Lifestyle. Kawagoe, an old castle town located 30km from Edo (Tokyo), is an exemplary case.

Kawagoe city is famous for its Kurazukuri storehouse merchant buildings and historical streetscape. Kurazukuri structures refer to clay-walled warehouse styled buildings. After the Kawagoe great fire in Meiji 26 (1893), one third of its wooden buildings were destroyed. Using Kurazukuri style for post reconstruction was the solution for a more fire resistance environment. These buildings were used as storehouses and shops as well and they were more expensive to build than common wooden structures. Unfortunately, the rapid economic growth in post war reconstruction in mid fifties and the motorization-led life style changed the way people live and shop in this city. These changes lead to the deterioration of many of these buildings. The Kurazukuri buildings were considered unsuitable for the modern needs; therefore some of them were demolished. In 1971 Osawa building- the oldest Kurazukuri Building built in 1792- was designated as a

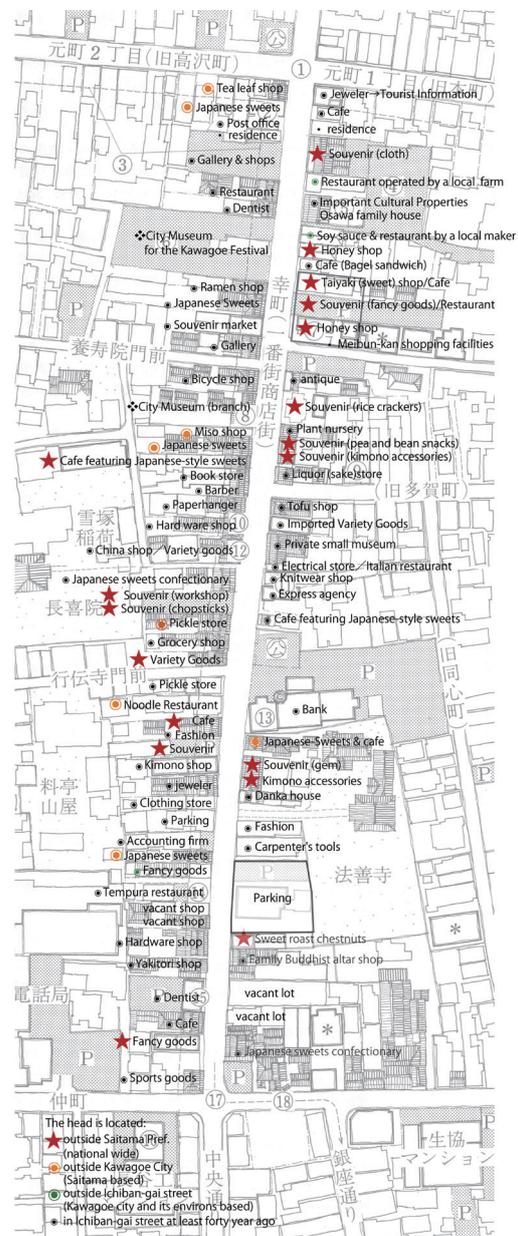


Fig. 2. Shops along the Ichiban-gai Street

national important cultural property. In the same year the attempts to demolish Manbun building- the first Kurazukuri Building after the great fire- triggered local demonstration to save what was left. In 1981, 16 more buildings were designated as a cultural property by Kawagoe City as well.

In 1984, a group of inhabitants, citizens, experts, scholars, and volunteers established Kawagoe Kura organization (Kura-no-kai). The efforts for preservation extended to not only to the structures but to maintain the Machiya lifestyle of Kawagoe. A community mart model was proposed for regenerating one of the Kawagoe oldest historical streets; Ichiban-gai Commercial Street. The most recognizable work is their 'Machizukuri Standards', 67 guidelines and codes for preservation of the historical centre. The codes range from macro to micro level and focus on the built environment. The Machinami committee operates the codes. The committee is composed of the inhabitants including local architects and city officials, held on a monthly basis, and discusses the building proposals based on the codes. On the design side, Kawagoe has achieved a milestone. In 1998 the area was selected as one of the national preservation districts. On the local economy side, there have been limitations for the local industry to revive. Main retail chains have been occupying the renovated buildings or they built new buildings that met the design code superficially instead. The new economy adds a little to the fragile local economy and does not reflect the lifestyle related Industries of Kawagoe. Figure 2 shows the types of exiting shops in 2016. We believe that this limitation is due to the weakness of the community led developing system that has been engaging in the regeneration process from the start.

3. The need for a new model: The Creative Town Model

Based on the current situation of historic centers explained earlier, neither physical preservation led schemes nor injecting the declining urban areas with new fragile industries is enough for success. For any sustainable development to succeed, the development model should have at least two non-negotiable pillars, inevitable smart built environment and a viable resilient economy. And for achieving the above two, an adequate scheme is also necessary. We argue that the limitations caused by the traditional models can be overcome through the implementation of the Creative Town Model (CTM). The CTM helps urban historic centers and downtown cores regain their key role in regional development process by: enhancing services for citizens, promoting intrinsic industries in such regions and attracting both visitors and creative people. The CTM also aims at creating a resilient local economy through sustaining, encouraging, developing and branding the local lifestyle. So design, business, and scheme are the key three points for implementing the proposed model and let's call it the "Three-point approach". Figure 3 explains the three points.

Design is to create rich, suitable and enjoyable public spaces with beautiful streetscape in the historical context. Simultaneously is to make the urban area compact, to protect a fresh farmland and rich nature, and to achieve low carbon society. The first step is preserving and rehabilitating historic buildings and guiding design of new buildings according to the agreed design codes, inhering the hierarchal system of spaces within the street area (public, semi public, and private), which existed in Edo period.

Scheme means system, organization, fund raising to implement the regeneration the main street. Community-based developer should be at the heart of the scheme. The developers will realize the design and industry, rebuild or rehabilitate buildings according to the agreed design codes, help to create enjoyable public spaces and generate attractive shops, restaurants and other facilities proposing affluent lifestyle based on the original life culture of the region. We think this type of developer is just a modernized version of the traditional “common” system rooted in the social and economic Japanese heritage.

Industry means to develop and accumulate lifestyle industries based on the heritage, the beautiful natural environment, and the original life culture of the region in the town centers. The urban centers need industry that uses ideas to attract visitors such as restaurants that prepare dishes with local ingredients, shops selling new lifestyle based crafts made by local artisans and creators, or Machiya style accommodations that provide unique local experience. They need facilities to support the bringing-up of children or extend healthy life span to bring more residents. Local brand stores, and affordable housing in the redeveloped and renovated buildings can make living in the centre convenient enjoyable place. Such ideas have been already done on a small scale and have proven to be successful in attracting consumers and new members to the local society. We will discuss these three points approach through introducing the case of Nagahama.

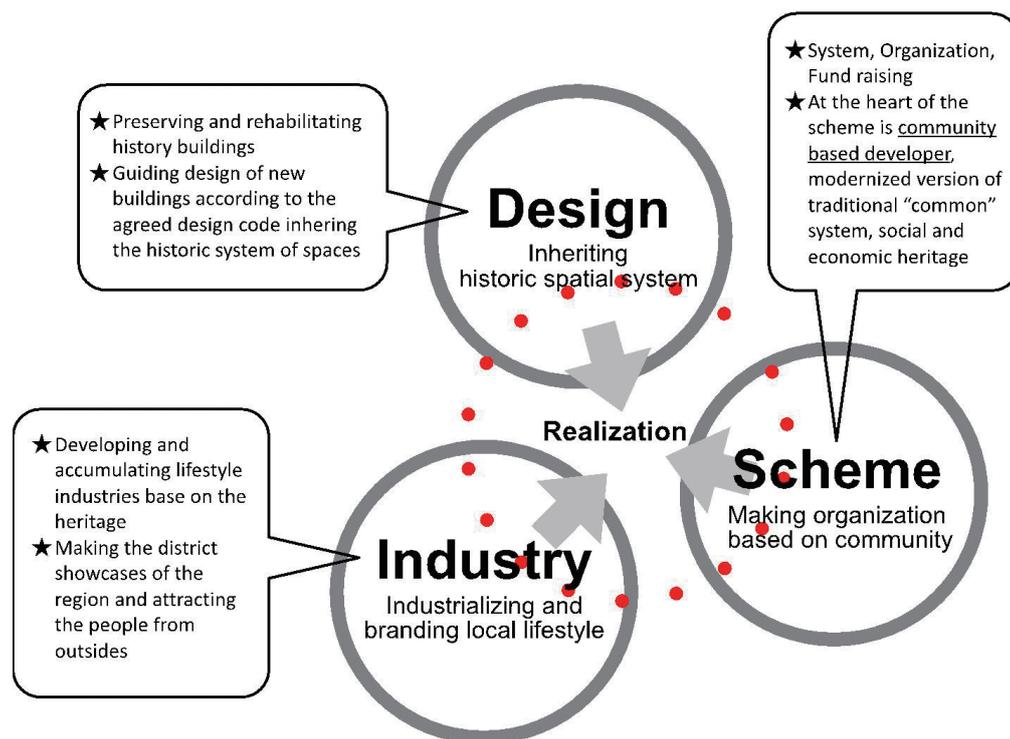


Fig. 3. Three-point approach of the Creative Town Model

4. Case: Nagahama

The city is located to the northwest of lake Biwa, the largest lake in Japan. Its old historic centre extends 400 meter east west and 1200 meter south north. Nagahama historic centre was built according to the Machiya style. As many other Japanese provincial city centers, due to urban sprawl and dispersing city vital functions to the fringe, the commercial streets of Nagahama started to decline in 1970s with closed shops exceeding 40% in some streets.

The urban regeneration has been taking place since late 1980s with a recognizable success. And now Nagahama is famous for its glass Industries. It all has started in 1987, when a historical building called Kurokabe-black wall-was at risk of demolition. The local residents urged the city municipality to buy the building and convert it to a folk museum. However, such proposal was criticized because a museum will neither bring new business nor attract visitors to Nagahama declining centre. After consultation the final decision was to establish a community-based developer company called Kurokabe-as a third sector-,which will be in charge of buying and handling the building. The needed capital money was collected from the city and local companies. The building was converted into a gallery shop specialized in western glass with opening a nearby restaurants and a pocket park. Since opening, sales of the gallery shop eight folded after nine years to reach more than 800 million yen.

The number of visitors increased from 98,000 people in 1989 to 2,177,000 in 2003.⁴ Kurokabe has been restoring abandoned shops and empty lots, many of which specialized in glass such as workshops and studio galleries. In 2016, the corporation runs more than 29 galleries in Nagahama. Also other third sector organizations have been engaging in the regeneration such as Shin Nagahama planning Company, Nagahama Machizukuri Company, and Shinzen Nishi Development Company.

Implementing design, business, and Scheme has been behind the progress. When the organizations in charge renovate/ rebuild or build a building, they respect the design rules, the historic streetscape, and the lifestyle of Nagahama. Protecting Machiya lifestyle of Nagahama has been always a priority. In addition, they have been carrying out small projects over a long period of time to keep the spirit of the place minimally affected. As for the business side; glass industry has been selected as the main business - even though it is not a local industry in Nagahama city- for four reasons: first, Nagahama needs an industry with profit exceeds the management cost of renovated buildings. Second, an industry that can help regenerating the city centre without interfering with the local exiting Industries or competing with them is better than an already existing one. Third, the industry should be a small in scale so it can fit with the Machiya life style. And last, the industry should be unique and hard to find in Japan or at least in Shiga Prefecture. The western glass met all these four points and the city has managed to brand this industry successfully. After 30 years the glass industry has been well established. But in order to progress more in the regeneration, more authentic development of local lifestyle based industry has been required. An example of such efforts is “Albergo Diffuso” style accommodation has been on progress. It offers visitors to stay in old Machiya accommodations where they can experience the life of an old town just as the local residents.

4. <http://www.kurokabe.co.jp/company/>

On the scheme side: The third sector in Nagahama has been in the heart of the process. Community-based developers carry out the projects in which the locals largely fund. All the entities that are engaged in the process are well connected. Figure 4 shows the chart of Nagahama scheme.

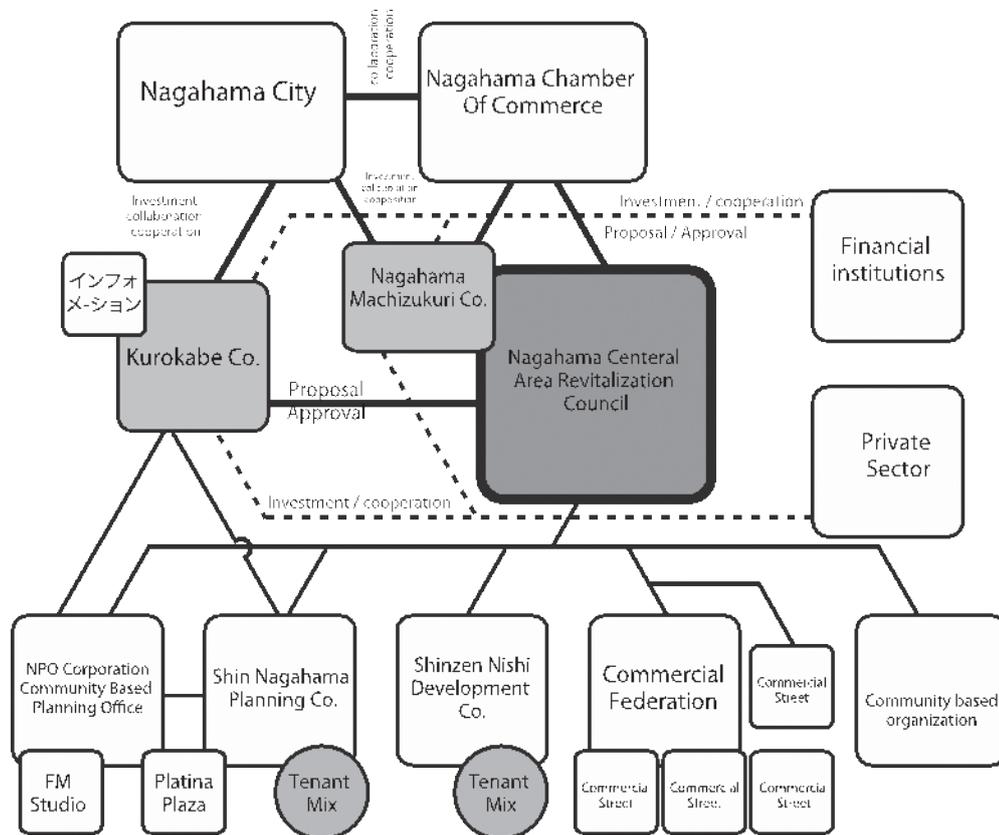


Fig. 4. The scheme of Nagahama showing involved entities and their connections

Though the practices have generated certain results, it is difficult to complete the rehabilitation of the urban fabric as a whole. There are constraints and limitations in regulations for carrying out some projects. For example the block called Motohamamachi, approximately 80m by 110m, located in the center, is a patchwork of traditional Machiya houses, ordinary shop houses, a run-down 5 stories RC building built in 1970 as shopping facility and a parking lots. This is a familiar scene in many of these urban centers. To such an area it has been difficult to apply both the urban renewal system and historic conservation system at the same time. The former aims to increase the use of land and to create an earthquake / fire-proof environment. It requires the land to be vacant before building to benefit from subsidies. So demolition the whole is a necessary step. However, the later aims to preserve historic buildings as a group.

Fortunately, in 2016, a relaxation in the urban renewal laws-the Urban Renaissance Special Measures Law and Urban Renewal Act-allowed for specific zoning guidance where preservation of old buildings has become possible. In Nagahama redevelopment/preservation project of the block is making progress using this relaxation. In the mixed-use redevelopment project one of the community-based developers, Shin Nagahama planning Company plays a developer and 6 old wooden buildings and an old bank are to be preserved.



Fig. 5. Nagahama Motohama block redevelopment/preservation project

This paper tried to propose a solution for the long struggle most historic centers of Japanese provincial capitals have been confronting with for more than 30 years. The Creative Town Model is an attempt for reviving these centers to meet the emerging demands for sustainable regional development. Today, more policy makers believe that for achieving a successful model, no attempt should ignore the original centre, the Umbilicus of the city.⁵

5. Japan Economic Growth Forum (Chair: Prof. OTA Hiroko): Urgent Proposals for Regional Revitalization: Making the Umbilicus of the City, http://www.economic-growth-forum.jp/#anc_150511
 Cabinet Decision on Basic Policy for Overcoming Population Decline and Vitalizing Local Economy 2015, 2015.6.30 <http://www.kantei.go.jp/jp/singi/sousei/info/pdf/20150630siryou3.pdf>

Community Values and Perceptions of Historical Bridge Landscape In Water Towns, Suzhou, China



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Introduction

The city of Suzhou in China has over 2,500 years of history of water transportation. The Wu Kingdom began construction of a canal running through Suzhou in 500 B.C., and the Kingdom of Sui expanded the canal over a distance of around 1,000 km in 700 A.D. As the well-developed waterway system was introduced, many water towns, where the houses were located on the banks of a canal and accessible by boat, were developed. The canal towns formed a unique landscape in Suzhou, comprised of “bridges, water, and houses.” Bridges were the vital passages for human traffic crossing well-developed waterways, leading in various directions. Connecting one side of the town to the other, the bridges were not only the pathways for people to use on a daily basis but an essential element of the urban landscape in many Suzhou water towns. As cultural aspects closely related to people's daily lives, these bridges contribute to the unique landscape of these water towns, perpetuating a long history and a rich culture.

Few studies of the bridge landscapes of water towns in the Jiangnan region, where Suzhou located, have been conducted. Most of the research provides a general overview of the physical typologies of the bridges of Deqing county in Zhejiang province (Sun R. 2005; 2006), focusing on the local engineering techniques used in bridge building or discussing the local folklore (Peng J. 2006). Some studies discuss the regional characteristics of Jiangnan province in the context of the old bridges. However, the analytic framework is grounded less on history and more on folklore (Zhu Tiejun, 2012). Since 1989, Ruan Yisan has studied the conservation and development of water towns through several research projects in Zhouzhuang and Luzhi, unfolding the historical origins of the water towns from the perspective of urban planning (Ruan Y. 1989, 2005, 2010; Ruan Y.& Shao Y. 1996, 2002; Ruan Y.& Yuan F. 2008, 2010, 2012). Although the research reveals the cultural significance of the bridge landscapes in the water towns, they mainly focus on the preservation and reconstruction of the bridge and lack extensive analysis of the cultural identity and value of the bridge.

This study examines the socio-cultural significance and landscape value of the bridges in water towns in Suzhou. As cultural landscapes are closely related to people's daily lives (Wang X. 2007), these bridges create a unique landscape of the water towns where a long history and rich culture are embedded. To this end, the paper focusses on three representative bridges in Suzhou water towns, Zhouzhuang, Luzhi, and Mudu, where the old bridge landscape is

well-preserved. The study examines the formation and development of these water towns in a historical context and then analyzes the spatial features of the bridges, such as bridge locations, connected area, surrounding landscapes, and physical design. To examine the identity and community values of the bridge landscape in three water towns, we conducted on-site investigations and interviews with water town residents along with the literature review. The sociocultural implications of the bridges—cultural identity, the value of daily community, and the ideology of the water towns—were discussed in the last part.

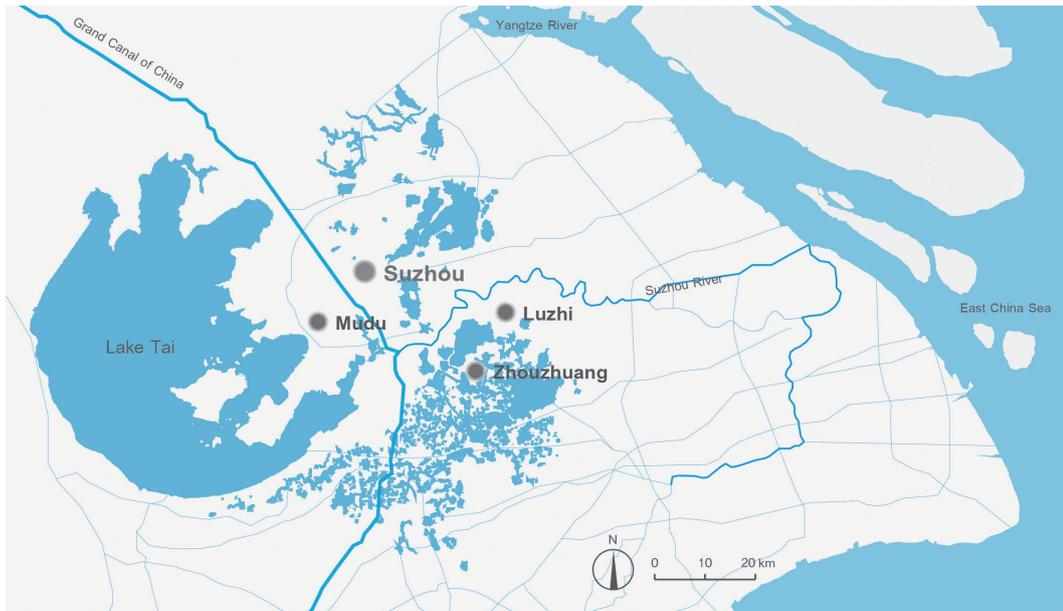


Fig. 1. Geographic location of Zhouzhuang, Luzhi, and Mùdù (Drawn by author)

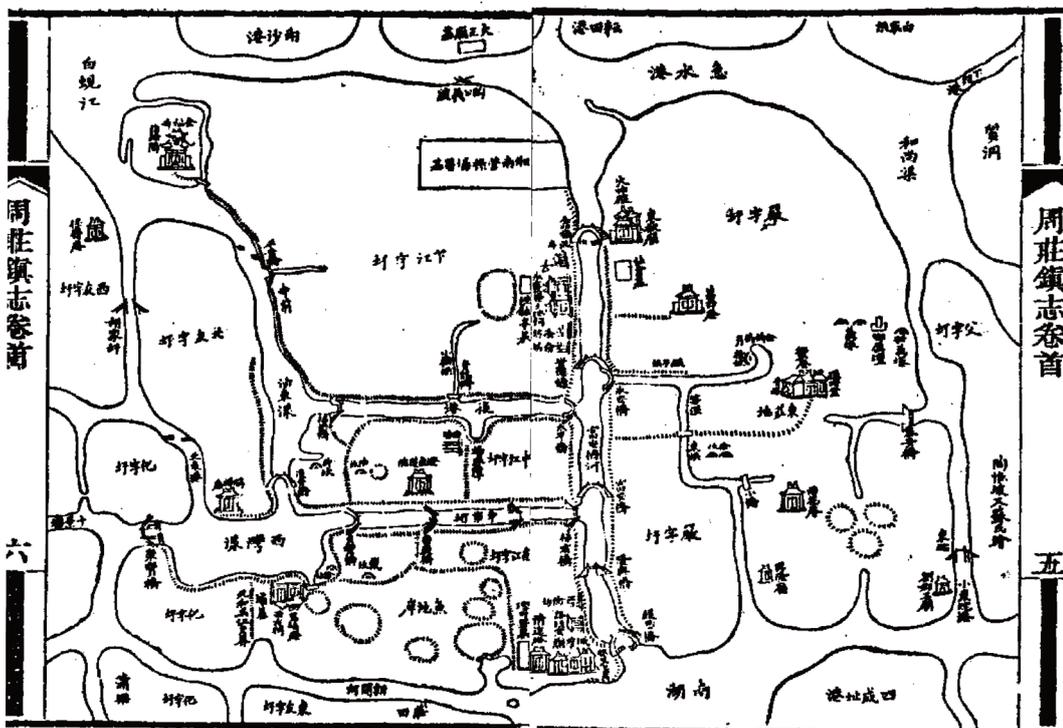


Fig. 2. Map of Zhouzhuang (Source: Zhouzhuang Zhen Zhi, 1992: 471)

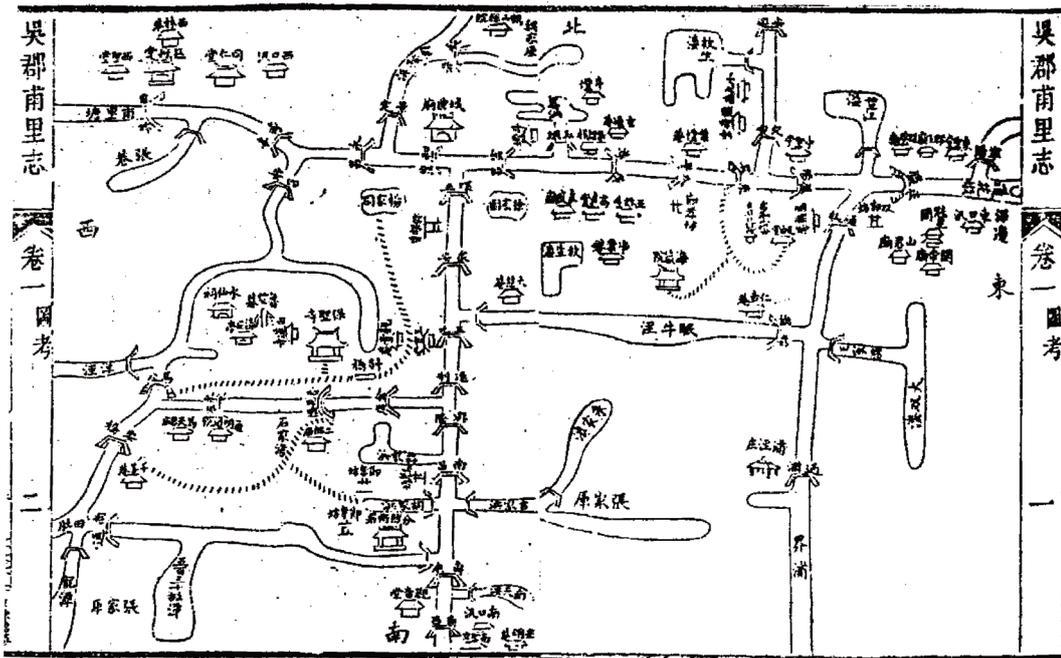


Fig. 3. Map of Luzhi (Source: *Wujun Puli Zhi*, 1992: 7-8)

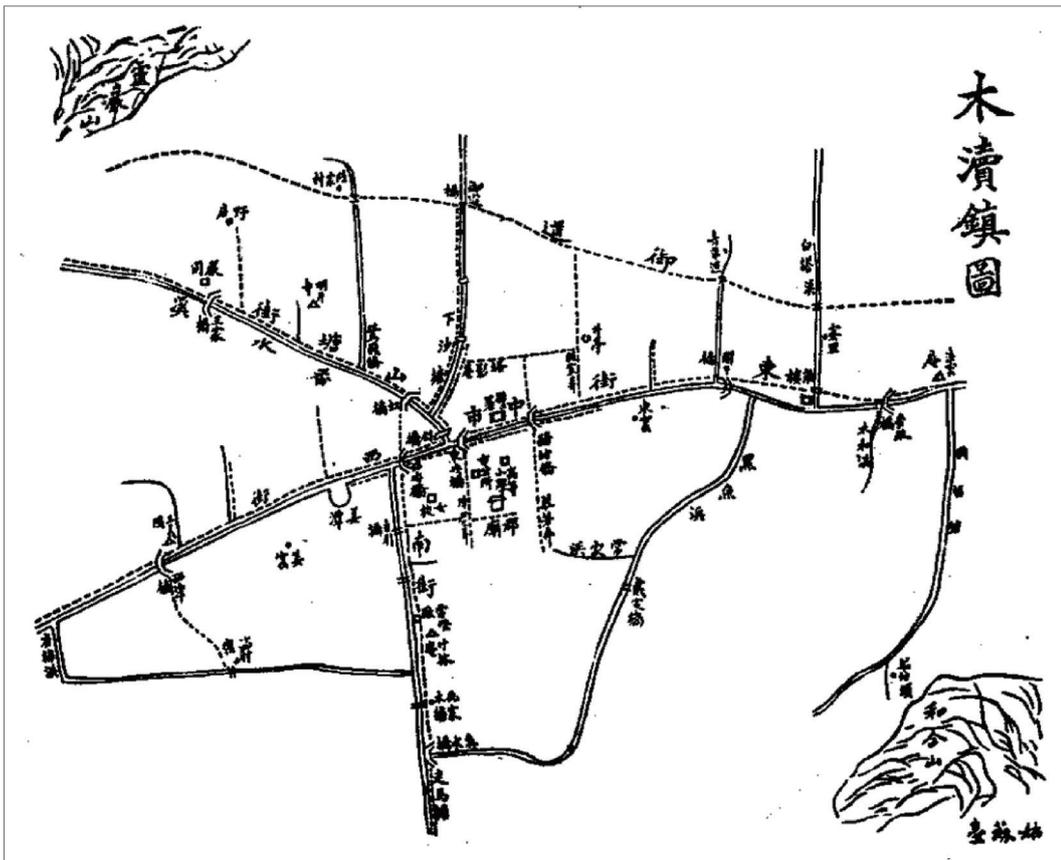


Fig. 4. Map of Mudu (Source: *Mudu Xiao Zhi*, 1992: 462)

Community values of historical bridge landscapes in water towns

A community consists of territory, common ties, and social interaction (Hillery, G. A. 1955); the community that is recognized as the venue of one's daily life can be defined as a geographic, social, and cultural area. A bridge is not only a facility that connects one space to another but a vehicle of social and cultural transition between two distinct spaces. In addition to having an aesthetic value, bridges play the catalytic role of a public place in water towns in Suzhou by linking, creating, and activating that space. When seen as the main artery of daily life, bridges can be deemed as a tool of communication between the spaces.

The unique community of water towns in Suzhou was formed by the residential space and the bridges connecting with it. It was the distribution of the stream and bridge structure in the canal network that shaped the residents' daily lives. The water towns have a close relationship with three elements: a small bridge, flowing water, and a house where people live. The stream of the canal network represents the environmental and geographic characteristics of the town and the bridge over which the people pass represents human activities around the waterway. The residents' everyday activities were hinged on the use of the bridges. If the waterways cut through the residential blocks, the bridges allow the residents to communicate and exchange with each other.

Bridges in Suzhou are vital passages of the well-developed waterway networks that led in various directions; connecting one side of the village to the other, the bridges were the pathways for human and vehicular traffic as well as a viable element of the landscape in the towns. The geographical maps of Zhouzhuang, Luzhi, and Mudu in Suzhou reveal that the towns had the largest proportion of spaces with waterways and bridges. The aerial map of Zhouzhuang drawn in 1918 specified approximately 24 bridges in an area of about 39km² (Zhouzhuang zhen zhi, 1992). According to a map drawn in 1765, Luzhi had almost 46 bridges in 50km² area (Wu jun pu li zhi, 1992). In the map drawn in 1921, Mudu had around 22 bridges within 62km² area (Mudu xiao zhi, 1992). The bridges drawn on the map could have been considered as the main landscape elements, except for unrecorded informal bridges. Other than the traffic reason, the bridges elaborately arranged in the small spaces of water towns represent the identity of water towns.

Bridges in water towns possess a trace of an extensive cultural history. The names of the bridges imply a record of ancient events (故事). Fuan Bridge, which is considered a symbol of Zhouzhuang, was first built in the Yuan Dynasty in 1355. Located at the eastern end of Zhouzhuang, the bridge has a unique design with a combination of the arch bridge and towers. It was Shen Wansi, a brother of a wealthy businessman in Zhouzhuang, who commissioned the construction of this bridge. Shen did not want to follow the path of his brother who was falsely accused and exiled due to a conflict with Zhu Yuanzhang, the Ming emperor. As the emperor attempted to take the property of his brother, Shen voluntarily repaired the bridge. Since then, it has been repaired throughout the Ming and Qing dynasties. The name of Fuan Bridge implies a message to the people; *Fu* refers to affluence, and *An* refers to the state of peacefulness and healthiness. Fuan Bridge contains Shen's wish for a peaceful and easy-going life.

Most bridges in water towns are inscribed with poems which indicate the identity of the town. These poems often refer to the town's natural environments, traffic issues, towners' good deeds, and local rituals. Trivial wishes of the people are expressed through *Qiao lian*, the bridge liaison board. *Qiao lian* plays a role in sharing daily lives among the residents in water towns.

It not only serves as a communication tool among the residents but conveys certain messages to the travelers who take a vessel for the waterway commerce. In this sense, a bridge in the water towns is a signal that allows communication between local communities as well as remote communities.

There are many bridges connecting the leisure facilities installed around the residential spaces in the water towns. All four corners of the bridges were connected to two-story-high *Qiaolous*. The bottom of *Qiaolou* has the entrance of four legs while the second floor is connected to the stone stair of the bridge. Zhouzhuang has bridges that connect the residential space and a roofed corridor called *Leng Peng* on the opposite side of the waterway. Such spatial features can be found in several places of the water towns, providing both the traffic corridor and a community space to the residents and travelers. *Leng Peng* functions as a rain shelter as well as a tea house, in some cases, a tavern. In the records, farmers from another town would cross the bridge to go to market and then visit the tea house or tavern, where they shared their stories with the townspeople while having a drink. Through this historical evidence, the bridges in the water towns can be seen as a place for social activity as well as a means by which the residents maintain a sense of community albeit separated by a waterway.

Buddhist temples in front of bridges are a common landscape component in Suzhou water towns. Our field research revealed that most bridges are links between temples and commercial districts in all three water towns. In Mudu, some bridges connect the temple with a garden and in Luzhi and Zhouzhuang, with the residential district. Only by bridge can people reach the temple; the bridge is a passage through which the people's prayers and wishes travel, and thus mundane life is transformed into the religious realm. Small shops and stalls set up on the bridge represent the economic development of the water town community. The bridges are the key components for the circulation of commerce from each side of the canal.

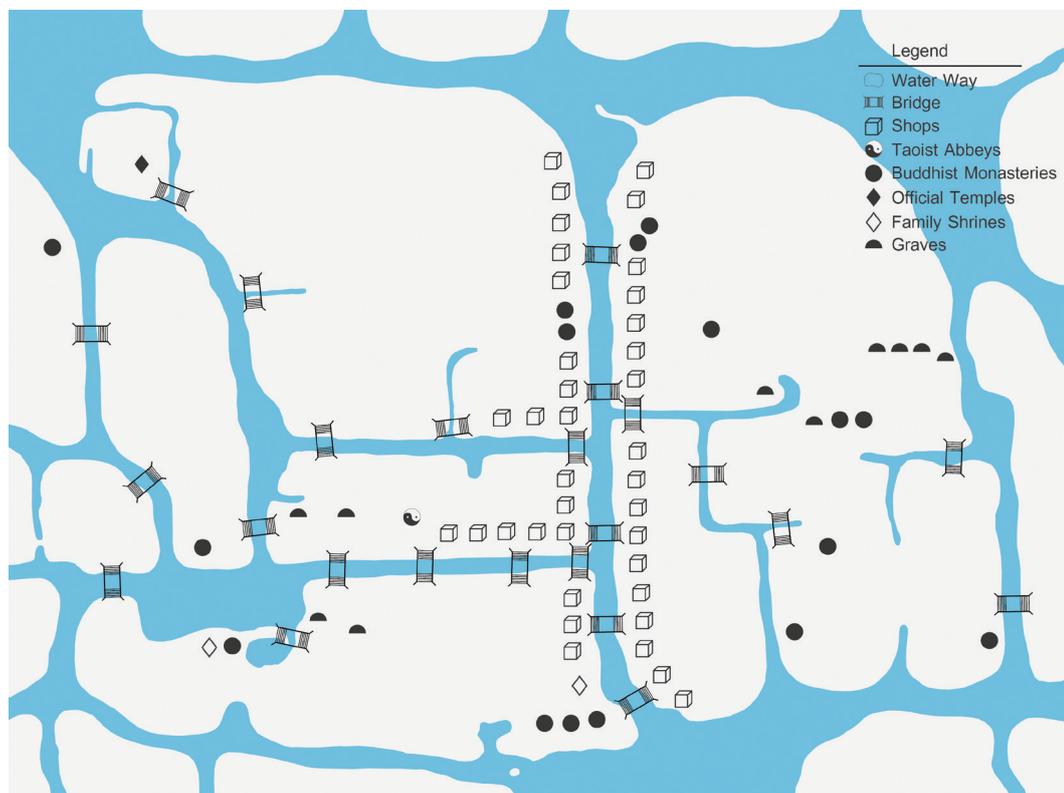


Fig. 5. Spatial distribution of bridges in Zhouzhuang (Drawn by the author)

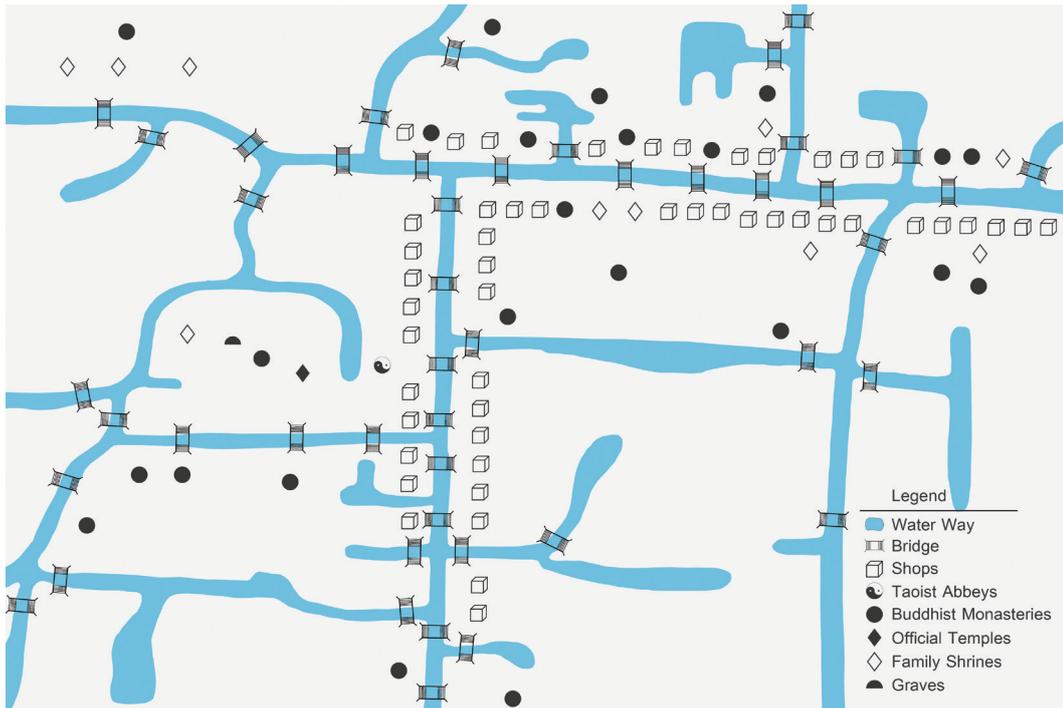


Fig. 6. Spatial distribution of bridges in Luzhi (Drawn by the author)

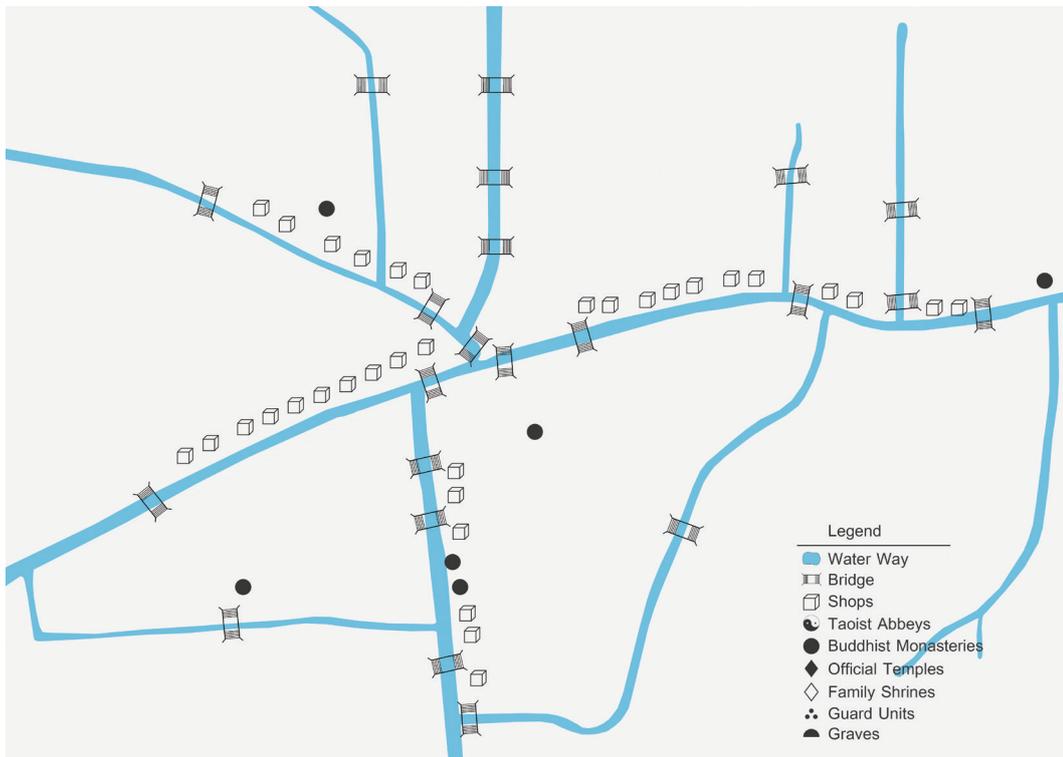


Fig. 7. Spatial distribution of bridges in Mudu (Drawn by the author)

Perceptions of historical bridge landscape in the water towns

Bridges are the simple type of daily space where everyday lives take place. They enable people to connect two places with different attributes, facilitate everyday exchange, and more importantly, catalyzed the resident community in the water towns. The study examined the identity of the bridge landscape in three Suzhou water towns and its community value. As a result of examining the specific geographical distribution of the bridges located in the study sites, we found that the social and cultural characteristics of three towns are common with all the geographic differences. Based on this, we looked into the identity of the bridge landscape in the context of the daily community. Beyond the crossing and connecting functions, the bridge promotes the unity of the residential communities; moreover, it enables a social exchange by enlivening the recreational facilities around the bridge. In sum, the bridges in the water towns in Suzhou played a decisive role in the community solidarity and promoted the economic development of the region.

Acknowledgments

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Guest Presentation Session

Report from Quito: Update on the Third UN Conference on Housing and Sustainable Urban Development (Habitat III) and the New Urban Agenda*



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The Third UN Conference on Housing and Sustainable Urban Development (Habitat III) preparations have been 20 years in the making and the time finally arrived, where over 40,000 governments, experts and stakeholders assembled in Quito, Ecuador, on 17-20 October 2016, to finalize the “New Urban Agenda (NUA)”—a document designed to guide sustainable urbanism for the next 20 years.

ICOMOS and its partners have worked for several years to mainstream cultural heritage into this Agenda. The good news is that the final draft adopted in Quito shows important fruits of those labors. The NUA has many references to the role that cultural and natural heritage play in sustainable urban development (please see Appendix 1: the ‘Analysis of the Position of Cultural Heritage in the Final Draft of the Habitat III New Urban Agenda’).

Beside advocating for heritage in the NUA, ICOMOS participated actively in Habitat III by organizing or co-sponsoring various events. These include a Cocktail / Reception on October 16, a Side Event titled ‘Cultural Heritage and Creativity as a Driver for Urban Social Cohesion, Inclusion and Equity’ on October 17 (see Fig. 1 and Appendix 2: Side Event Programme), a Networking Event titled ‘Leveraging Natural & Cultural Heritage to Improve Urban Livability and Resilience: SDG Target 11.4 and Beyond’ on October 20 (see Fig. 2 and Appendix 3: Networking Event Programme), a booth at the Habitat Expo shared with Global Planners Network, and a Habitat Village project titled ‘Vive Alameda’—a Historic Urban Landscape (HUL) exercise involving community—led mapping of heritage values in Alameda neighborhood located in the buffer zone of Historic Centre of Quito WHS, which also involved a charrette with the local residents (see Fig. 2 and Appendix 4: Charrette Programme). In addition, live updates were made throughout the conference week with the hashtags #Habitat III Heritage (in English) and #Habitat III Patrimonio (in Spanish). For more details, see www.alameda.com.ec/events/.

A valuable opportunity was also found during Habitat III for members of the ICOMOS delegation (for full list of delegation members, see Appendix 5) to meet representatives of the International Union for Conservation of Nature (IUCN) and United Cities and Local Governments (UCLG), two key partners of ICOMOS to advance the New Urban Agenda in terms of culture, cultural heritage and natural heritage (Fig. 4).

* Focal Point for the UN SDG Process of ICOMOS, With editorial contributions from Dr. Ege Yıldırı

Habitat 3 Side Event
"Cultural Heritage and Creativity as a Driver for Urban Social Cohesion, Inclusion and Equity"
Monday, 17 October
11h to 12h
CCE Room R5

Speakers:
 Angélica Arias
 Claus-Peter Echter
 Sharon Miller
 Andrew Potts
 Donovan Rypkema

Examining the role of cultural heritage in urban social cohesion, inclusive economic development and equity under both SDG Goal 11 and the New Urban Agenda.

#Habitat3Heritage
 #Habitat3Patrimonio
www.alameda.com.ec/events/

Habitat 3 Networking Event
"Leveraging Natural & Cultural Heritage to Improve Urban Livability and Resilience: SDG Target 11.4 and Beyond"
Thursday, 20 October
14h to 16h
CCE Room R9

Speakers:
 Verónica Heras Barros (Ecuador)
 P.C. Guzmán (Mexico)
 Eric Huybrechts (Francia)
 Fausto Cardoso Martínez (Ecuador)
 Justin Garrett Moore (USA/Belize)
 Rosa Milito (Canada)
 Kathryn Moore (UK)
 Arturo Mora (Ecuador)
 Patricia M. O'Donnell (USA)

Firdous Oussidhoum (Morocco)
 Andrew Potts (USA)
 Ana Pereira Roders (Portugal)
 Jeff Soule (USA)
 Ege Yildirim (Turkey)

Examining the intersection of heritage and urban resilience across the UN Agenda 2030 including the New Urban Agenda, the SDGs, the Sendai Framework and the Paris Agreement including tools and metrics; localization and the inter-linkages of nature and culture within urban landscapes.

#Habitat3Heritage
 #Habitat3Patrimonio
www.alameda.com.ec/events/

Fig. 1. ICOMOS Side Event VA

Fig. 2. ICOMOS Networking Event VA

Habitat 3 Village Event
"Vive Alameda Habitat 3 Fiesta: A celebration of Neighborhoods Capitalizing on Heritage for Urban Sustainability"
Thursday, 20 October
16h to 18h (Charrette)
18h30 to 21h Cocktail Reception & Neighborhood Fiesta
Teatro Capitol
 Avs. Gran Colombia 13377 between Ramón Egas and Julio Castro streets

Vive Alameda is an official Habitat 3 Village project designed to demonstrate the culture and heritage elements of the New Urban Agenda in action in Quito's La Alameda neighborhood. The finale of the Project is a "charrette" demonstration that will bring together locals and international visitors in a live dialogue about how heritage contributes to a sustainable future. The charrette is followed by a cocktail reception and neighborhood fiesta that will include artistic presentations. Attend one or both events! All events will occur in and around the historic Teatro Capitol (Capitol Theater) located in Quito's La Alameda neighborhood (about six blocks walk from the CCE).

#ViveAlameda
 #Habitat3Heritage
 #Habitat3Patrimonio
www.alameda.com.ec/events/



Fig. 3. Urban Village VA

Fig. 4. IUCN and IUCN Representative Meeting

Appendix 1: Analysis of the Position of Cultural Heritage in the Final Draft of the Habitat III New Urban Agenda

Andrew Potts
ICOMOS Focal Point for the UN SDG Process

This analysis has been prepared for ICOMOS with reference to the ICOMOS Concept Note for the UN Agenda 2030 and the Third UN Conference on Housing and Sustainable Urban Development

After four iterations and months of negotiations, the final draft (the “Final Draft”) of the proposed outcome document for the Third UN Conference on Housing and Sustainable Urban Development (also known as Habitat III) was released on 13 September. The outcome document is referred to as the “New Urban Agenda” or NUA. The Final Draft release followed an intensive, 38-hour negotiations session at UN Headquarters in New York. It will be the basis of any final discussion that occur when governments gather at the Habitat III summit in Quito, Ecuador from October 17-20, where the New Urban Agenda is expected to be adopted.

Overview

The New Urban Agenda is meant to guide urban development for the next two decades. The Final Draft seeks to be ambitious and calls upon the parties to make “transformative commitments through an urban paradigm shift grounded in the integrated and indivisible dimensions of sustainable development: social, economic, and environmental.” (Final Draft, Section 24). It commits the parties to “urban and rural development that is people-centered” and “to promote culture and respect for diversity, and equality as key elements in the humanization of our cities and human settlements” (Section 26). ICOMOS applauds these developments, which are in-line with ICOMOS doctrines on sustainability, including the 2011 *Paris Declaration on Heritage as a Driver of Development*.

Last year the UN General Assembly adopted the 2030 Agenda for Sustainable Development including 17 Sustainable Development Goals (SDGs) with 169 targets. The SDGs broke new ground by giving explicit recognition in a high level development charter to the fundamental role that heritage and culture play in human development. The unprecedented, bold treatment of heritage in the SDGs reflects its critical role in the emerging paradigm shift to a concept of development that views sustainability in more humanistic and ecological terms. The Final Draft of the New Urban Agenda reinforces this shift and correspondingly acknowledges a role for cultural heritage in urban matters that is also unprecedented, especially when viewed against the outcomes of the 1976 and 1996 UN Habitat conferences.

A related accomplishment of the Final Draft is that, for the first time, an internationally negotiated document calls for compact cities, polycentric growth, mixed-use streetscapes, prevention of sprawl and transit-oriented development. Historic cities and settlements, with their mixed uses, human scale, density and vibrancy, are typically models for just this vision of urbanization. As such, the adoption of the NUA should further valorize both the safeguarding of existing historic areas and the regard they are given as reference models for new development.

Summary of Key Heritage-Related Provisions

Regarding heritage specifically, the Final Draft expressly commits the parties to sustainably leverage natural and cultural heritage, both tangible and intangible, in cities and human settlements through integrated urban and territorial policies and adequate investments (Section 38). By linking cultural and natural heritage, by acknowledging heritage in its multiplicity of forms, and by highlighting the role heritage plays in both the spatial and social qualities of cities, the Final Draft establishes a strong, comprehensive and progressive role for heritage in urban development. The Final Draft is weak, however, in the treatment of some of the key ways in which heritage intersects with the urban agenda. This is especially problematic in those cases where it creates obvious gaps between the NUA and the cultural heritage target contained in the UN's urban Sustainable Development Goal (SDG Target 11.4).

As to other specific heritage-related provisions, the Final Draft:

- Contains valuable language on the need to **safeguard** heritage, including a call to preserve cultural heritage in both urban extensions and infill, a call for strategic development policies that safeguard a diverse range of tangible and intangible cultural heritage and landscapes, and a commitment to protect heritage from potential disruptive impacts of urban development.
- Lacks a strong **organizational correlation to SDG Target 11.4** (the cultural heritage target within the Urban Goal) – and in some cases a substantive correlation – which may complicate coordinating implementation, localization and monitoring of the heritage elements of Agenda 2030 in the future.
- Contains the beginnings of an acknowledgement of **urban landscape approaches** (including urban-rural linkages and ecosystem conservation), while lacking a mature treatment of the topic (with notable gaps around the acknowledgement of the inter-linkages of nature and culture and the need for participatory, stakeholder driven identification of heritage values and elements in cities and human settlements).
- Speaks to the **social aspects of cultural heritage**, albeit with a particular focus on civic participation and responsibility to the exclusion of an express treatment of the role of heritage in social cohesion and inclusion (based on shared identity, pride in and attachment to place, and social integration), which would have better correlated the NUA to SDG Goal 11.
- Well expresses the role of cultural heritage as a **driver for social mobility, equity and inclusive economic development** in the urban economy, with useful linkages made to territorial development, creative industries, sustainable tourism, and performing arts.
- Contains several unambiguous calls for better incorporation of “culture” into spatial planning including as a priority component of urban plans and strategies, without though making explicit what is implicit in the Final Draft: the historic quarters are proven templates for new development.
- Mostly fails to address the role of cultural heritage in resiliency (including climate change adaptation, ecological sustainability, and disaster risk reduction), although a new provision encourages the adaptive reuse of historic buildings where appropriate.
- Fails to address cultural heritage in particular in the Means of Implementation section. Earlier language on conducting a comprehensive inventory and/or mapping of heritage assets was deleted and requested language on financial and other tools was not added.

A more detailed review is contained in the attached Appendix.

Next Steps

The final NUA is expected to be adopted at the Habitat III conference in mid-October. ICOMOS representatives will be present and will be working with UNESCO and other colleagues to assure the best possible treatment for cultural heritage. Once adopted, the work of implementation and monitoring begins. The Final Draft leaves implementation to individual countries and provides that NUA progress reporting is “voluntary.” It does however state that follow-up and review should encompass the broadest possible scope and calls upon civil society to participate in “country-led, open, inclusive, multi-level, participatory, and transparent follow-up and review of the New Urban Agenda” through “a continuous process aimed at creating and reinforcing partnerships among all relevant stakeholders and fostering exchanges of urban solutions and mutual learning.”

The summer of 2018 is expected to be a key point of reflection. Possibly in July of that year, both the first UN Habitat quadrennial progress report on the implementation of the New Urban Agenda and the first UN High-Level Political Forum (HLPF) in-depth review of the progress towards implementation of the Urban SDG (Goal 11) targets are expected to occur. This timing coincides with ICOMOS’s scientific program, which has declared 2018 to be the year of sustainability. Within that framework, a newly formed ICOMOS Sustainability Task Force will work with relevant ICOMOS bodies, including CIVVIH, to formulate needed scientific programs and to facilitate National Committee engagement with national and sub-national SDG and NUA implementation. This ICOMOS process should also engage with the HPLF process.

APPENDIX: DETAILED REVIEW

The following is a detailed review of the treatment of cultural heritage in the New Urban Agenda Final Draft. Where applicable, reference is made to the initial comments provided by ICOMOS in June 2016 to first draft of the New Urban Agenda, known as the “Zero Draft.”

Organization of the Final Draft

The Final Draft is divided into two parts: the “Quito Declaration on Sustainable Cities and Human Settlements for All” and the “Quito Implementation Plan for the New Urban Agenda.” The Declaration covers sections 1 through 22 of the document and includes sections on “Our Shared Vision,” “Our Principles and Commitments,” and a “Call to Action.”

The longer Quito Implementation Plan begins by stating “[w]e resolve to implement the New Urban Agenda as a key instrument for national, sub-national, and local governments and all relevant stakeholders to achieve sustainable urban development.” The Plan has 3 sections: “Transformative Commitments for Sustainable Development,” “Effective Implementation” and “Follow Up and Review.” The Transformative Commitments section in turn has three subsections: “Sustainable Urban Development for Social Inclusion and Ending Poverty,” “Sustainable and Inclusive Urban Prosperity and Opportunities for All,” and “Environmentally Sustainable and Resilient Urban Development.”

The Effective Implementation section also has three sub-sections: “Building the Urban Governance Structure: Establishing a Supportive Framework,” “Planning and Managing Urban Spatial Development,” and “Means of Implementation.”

1. Linkages Between SDG Goal 11 and the New Urban Agenda

A. Overall

The SDGs were recently adopted by the UN General Assembly and are arguably the most ambitious development framework ever conceived. The extent to which the New Urban Agenda would be correlated to the SDGs seems to have been a point of contention throughout the NUA development process. Some organization (like ICOMOS) felt they should be correlated closely while others wanted the NUA to have an independent framework, in part out of a concern that the SDGs might create a false ceiling on the NUA's ambitions. In the end, while there are general provisions in the Final Draft that call for close coordination between the NUA and the SDGs, the Final Draft itself is not organizationally correlated to the SDGs and there are substantive gaps between them as well.

The incomplete substantive correlation between the SDGs and the Final Draft is reflected in absence of any reference to the cultural or heritage in the Quito Declaration itself. The SDGs include Target 11.4, the so-called Heritage Target, which calls for “making cities and human settlements inclusive, safe, resilient and sustainable by strengthening efforts to protect and safeguard the world’s cultural and natural heritage.” As such, the safeguarding of heritage was decreed as one of seven key strategies (targets) for achieving sustainable cities. As such, one would have expected cultural heritage to be included in the Quito Declaration’s statement of the parties common vision of sustainable cities.

Section 38 of the Final Draft is perhaps the single NUA section that correlates most closely to SDG Target 11.4. The Section also clearly attempts to incorporate elements of the indicator that has been adopted by the UN Statistical Commission to measure progress on Target 11.4.¹ Section 38 reads:

We commit to sustainably leverage natural and cultural heritage in cities and human settlements, as appropriate, both tangible and intangible, through integrated urban and territorial policies and adequate investments at the national, sub-national, and local levels, to safeguard and promote cultural infrastructures and sites, museums, indigenous cultures and languages, as well as traditional knowledge and the arts highlighting the role that these play in the rehabilitation and revitalization of urban areas, and as a way to strengthen social participation and the exercise of citizenship.

There is much for the cultural heritage community to like in this statement. It expressly links cultural and natural heritage; it acknowledges the role of historic sites but embraces a broader, more modern notion of heritage that includes both the tangible and intangible; and it highlights the role heritage plays in the physical and spatial qualities of cities but also its role in society. ICOMOS had previously commented that earlier drafts neglected the importance of traditional knowledge and ICOMOS applauds its addition to Final Draft Section 38. Overall, while ICOMOS would have preferred wording that more purposefully harmonized with the structure of 11.4 (“social cohesion,” “inclusive” etc.), Section 38 establishes a strong platform for the consideration of cultural and heritage in the New Urban Agenda.

1. Total expenditure (public and private) per capita spent on the preservation, protection and conservation of all cultural and natural heritage, by type of heritage (cultural, natural, mixed, World Heritage Centre designation), level of government (national, regional, and local/municipal), type of expenditure (operating expenditure/investment) and type of private funding (donations in kind, private non-profit sector, sponsorship).

B. Heritage Safeguarding

The Final Draft does coordinate with the SDGs through a shared emphasis on the need for heritage safeguarding. SDG Target 11.4 starts with the premise that heritage safeguarding can improve urban sustainability. The Final Draft contains fairly strong and somewhat detailed provision on the importance of heritage safeguarding and in this way correlates well with the SDGs.

Section 97 contains especially important language. It provides:

We will promote planned urban extensions, infill, prioritizing renewal, regeneration, and retrofitting of urban areas, as appropriate, including upgrading of slums and informal settlements, providing high-quality buildings and public spaces, promoting integrated and participatory approaches involving all relevant stakeholders and inhabitants, avoiding spatial and socio-economic segregation and gentrification, while preserving cultural heritage and preventing and containing urban sprawl.

This language is important because it specifically calls upon cities to harmonize efforts at densification and urban infill with heritage safeguarding.

In addition, Section 124 calls for culture to be included “as a priority component of urban plans and strategies in the adoption of planning instruments, including master plans, zoning guidelines, building codes, coastal management policies. It also calls for “strategic development policies that safeguard a diverse range of tangible and intangible cultural heritage and landscapes,” and commits parties to protect cultural heritage “from potential disruptive impacts of urban development.”

C. Acknowledgement of Urban Landscape Approaches

ICOMOS in its Zero Draft comments and in testimony at the UN in New York had called for recognition of the importance of landscape-scale approaches as a means of implementation of the New Urban Agenda. ICOMOS felt recognition of this approach was important if the ambitions of SDG 11.4 were to be realized. The Final Draft does contain the beginnings of such an acknowledgement. The Final Draft explicitly mentions “landscapes” in two places:

- In Section 67, the parties commit to quality public space networks to, among other things, promoting “attractive and livable cities and human settlements and urban landscapes.”
- Section 124, discussed more in detail below, includes “landscapes” as an element of heritage that must be safeguarded in development policies.

At the same time, the Final Draft lacks a mature treatment of the topic. One notable gap is the absence of a discussion of the need for participatory, stakeholder-driven identification of heritage values and elements. The Zero Draft had called on parties to “conduct a comprehensive inventory and/or mapping of these tangible and intangible assets, utilizing new technologies and techniques and involving local communities, as appropriate.” This useful language was deleted. Section 104 does generally call for compliance with legal requirements through “strong inclusive management frameworks and accountable institutions that deal with land registration and governance, applying a transparent and sustainable management and use of land [and], property registration.” It also commits the parties to support local governments and relevant stakeholders in “developing and using basic land inventory information.”

D. Inter-linkages of Nature and Culture

Another shortcoming (and perhaps another consequence of not expressly correlating the provisions of Goal 11) is that the idea of inter-linking natural and cultural heritage, explicit in Target 11.4, is not elaborated upon in the New Urban Agenda. Enhancing these linkages is a key tool for increasing the resilience and sustainability of cities. The Final Draft does at least reference natural and cultural heritage together in Section 38. However, none of the substantive suggestions made by ICOMOS to earlier drafts for building on this language was accepted and indeed the connectivity between the two is arguably less than in the Zero Draft. On the positive side:

- Section 10 of the NUA acknowledges that “culture should be taken into account in the promotion and implementation of new sustainable consumption and production patterns that contribute to the responsible use of resources and address the adverse impact of climate change.”
- Section 14(c) speaks to environmental sustainability by adopting healthy lifestyles in harmony with nature; promoting sustainable consumption and production patterns; building urban resilience; reducing disaster risks; and mitigating and adapting to climate change.
- Section 69 provides that the parties “commit to preserve and promote the ecological and social function of land, including coastal areas which support cities and human settlements, and foster ecosystem-based solutions to ensure sustainable consumption and production patterns.”

2. Cultural Heritage Commitments

The longest single component of the Final Draft are the sections on Transformative Commitments (Section 24-160). In its advocacy around the New Urban Agenda, ICOMOS had requested that this component contain commitments that mapped to the cultural heritage provision of the SDG Urban Goal (Target 11.4). ICOMOS also argued that the NUA should provide a roadmap for the world’s cities and human settlements on how the broad mandate of Target 11.4 can be achieved. SDG Target 11.4 has four distinct elements:

- (I) Strengthening safeguarding of heritage to make cities and human settlements more inclusive;
- (II) Strengthening safeguarding of heritage to make cities and human settlements more safe;
- (III) Strengthening safeguarding of heritage to make cities and human settlements more resilient; and
- (IV) Strengthening safeguarding of heritage to make cities and human settlements more sustainable.

In order to facilitate incorporation into the NUA, ICOMOS had suggested that the role of cultural heritage in urban sustainability contemplated in the SDGs be understood within three broad clusters:

- ***Cultural heritage as enabler of social cohesion and inclusion*** (e.g. shared identity; pride in and attachment to place; integration of migrants, new residents and existing ones; historic public spaces; mixed uses).
- ***Cultural heritage and creativity as a driver for equity and inclusive economic development in the urban economy*** (e.g. heritage places as incubators of creativity, “cultural capital,” intangible heritage, sustainable tourism).

- ***Cultural heritage and historic quarters of cities can improve livability, resilience and sustainability of both older and new urban areas*** (e.g. walkability and compactness, adaptive re-use of existing built fabric, embodiment of traditional knowledge, proven models of resilience for new urban settlements).

While there is overlap between these, each addresses a different aspect of the urban agenda and each apprehends different issues, policies and possibilities. The Zero Draft is uneven in treating these areas, with safeguarding heritage to make cities inclusive being perhaps the best treated and safeguarding heritage to make cities safe and resilient all but ignored.

A. Cultural heritage as enabler of social cohesion and inclusion

The role of heritage in social inclusion is addressed in Section 38 quoted above. This Section highlights the role tangible and intangible heritage “play in the rehabilitation and revitalization of urban areas” and in strengthening “social participation and the exercise of citizenship.” Similarly, Section 125 calls upon the parties to: “support leveraging cultural heritage for sustainable urban development, and recognize its role in stimulating participation and responsibility.”

The Final Draft thus ties heritage, both tangible and intangible, to people and society with a particular reference to participation and responsibility. ICOMOS would have preferred references to cultural heritage as an enabler of social cohesion and inclusion, emphasizing shared identity; pride in and attachment to place; and social integration.

B. Cultural heritage and creativity as a driver for equity and inclusive economic development in the urban economy

As it regards inclusive and sustainable urban economies, Section 45 provides for “vibrant, sustainable, and inclusive urban economies, building on endogenous potentials, competitive advantages, cultural heritage and local resources.” This language makes an important statement and connects to Target 11.4’s linkage of heritage safeguarding to urban inclusion and sustainability.

The provisions of Section 45 are amplified in Section 60, which provides:

We commit to sustain and support urban economies to progressively transition to higher productivity through high-value-added sectors, promoting diversification, technological upgrading, research, and innovation, including the creation of quality, decent, and productive jobs, including through promoting cultural and creative industries, sustainable tourism, performing arts, and heritage conservation activities, among others.

Section 60 is a well-crafted provision which harmonizes with emerging trends in cultural heritage and urban sustainability. The close correlation between heritage, creativity industries, conservation and tourism are particularly apt. Consistent with ICOMOS’s earlier comments, a problematic element in the Zero Draft – the failure to qualify the reference to tourism with the word “sustainable” – was corrected. This improves the correlation between the NUA and SDG Target 8.9 which reads: “[p]romote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all by 2030 devise and implement policies to promote sustainable tourism which creates jobs, promotes local culture and products.”

C. Cultural heritage and historic quarters of cities can improve livability, resilience and sustainability of both older and new urban

The Final Draft contains multiple, unambiguous calls to include culture as a priority component of urban plans and strategies in the adoption of planning instruments, including master plans, zoning guidelines, building codes, coastal management policies, and for the inclusion of cultural heritage safeguarding in “strategic development policies” (Section 124). While key aspects of this provision were found in the Zero Draft, ICOMOS is grateful that its suggested improvements were accepted, including the addition of a reference to “building codes.”

Section 52 encourages spatial development strategies that “take into account, as appropriate, the need to guide urban extension prioritizing urban renewal by planning for the provision of accessible and well-connected infrastructure and services, sustainable population densities, and compact design and integration of new neighborhoods in the urban fabric, preventing urban sprawl and marginalization.” Historic cities and settlements are a proven reference model for this kind of development. They demonstrate mixed uses, human scale, density and vibrancy. By their adaptation economically, environmentally and socially over time they have demonstrated resilience. Unfortunately, ICOMOS’s recommendation that an explicit reference to “giving due regard to historic areas and traditional settlement patterns that are a proven reference model for sustainability” was not accepted.

Perhaps the weakest element of the Final Draft is its treatment of the role of cultural heritage in climate change adaptation, ecological sustainability and urban resilience. Both SDG Target 11.4 and the Sendai Framework for Disaster Risk Reduction contemplate important roles for heritage in disaster risk reduction and resilience. These matters are all but non-existent in the Zero Draft. Among the concepts that are lacking is a recognition of the use of heritage and culture as guides to adaptation and disaster risk reduction; the special requirements of protecting cultural assets; the need for culturally specific resiliency measures; and the role of traditional knowledge and indigenous science. The closest the document comes is Section 69, quoted above, which commits to promote the “ecological and social function of land.”

The document is improved in its treatment of cultural heritage in the context of climate change mitigation and resource efficiency. Section 125 contains a call to “promote innovative and sustainable use of architectural monuments and sites with the intention of value creation, through respectful restoration and adaptation,” – perhaps the highest level endorsement of adaptive reuse of historic buildings ever seen in the UN system. Section 121 encourages the retrofitting of “existing” buildings “as appropriate” to achieve energy efficiency targets, which parallels language requested by ICOMOS (“the appropriate use and reuse of existing older and historic buildings and traditional technologies”).

3. Enhance the Treatment of Means of Implementation, Financing and other Tools for leveraging the safeguarding of heritage

The Final Draft contains 34 sections related to “Means of Implementation” but none relates to the cultural heritage commitments and thus SDG Target 11.4 is ignored in terms of implementation. The Zero Draft’s heritage-related Means of Implementation clause was eliminated. While some of its provisions were transferred to the Commitments section, the key clause on inventorying was eliminated. That clause provided: “We will also conduct a comprehensive inventory and/or mapping of these tangible and intangible assets, utilizing new technologies and techniques and involving local communities, as appropriate.”²

Next Steps

With the adoption of the New Urban Agenda seemingly imminent, the next question is how the United Nations, its member states, local governments and civil society are going to track and measure implementation. This question seems not to be fully answered in the Final Draft itself. Among other things, the future role of the U. N.’s lead agency on urbanization, UN-Habitat, was not resolved. Rather, this will be the subject of an independent assessment next year with a decision ultimately taken by the U. N. General Assembly. Also not resolved is perhaps the most obvious question – how NUA monitoring will be coordinated with monitoring and measurement of the implementation of the SDGs.

As part of the comprehensive institutional architecture created around the SDGs, national governments agreed to meet each July as part of the UN Economic and Social Council’s High-Level Political Forum (HLPF). The idea is for the global development community to come together in a combination trade show and ministerial conference for 10 days every year to highlight best practices in implementing and monitoring the SDGs. Countries will submit reports on their progress as part of a collective peer review. The annual meetings will each have a theme and a predetermined set of SDG goals correlating to that theme will be reviewed in depth. The HLPF 2017 will occur 10-19 July in New York and the proposed theme is “Eradicating poverty and promoting prosperity in a changing world.”

Whether and how this process will intersect with the monitoring of the New Urban Agenda is not clear. The Final Draft states that NUA reporting progress is “voluntary”, but should encompass the broadest possible scope. It calls on every level of government as well as civil society to participate in “country-led, open, inclusive, multi-level, participatory, and transparent follow-up and review of the New Urban Agenda” through “a continuous process aimed at creating and reinforcing partnerships among all relevant stakeholders and fostering exchanges of urban solutions and mutual learning.”

2. While the inventorying Means of Implementation clause has been dropped, even if were added back – as it should be - Inventorying alone is not an adequate tool to achieve Target 11.4 and does not reflect adequate attention to the implementation side of SDG Target 11.4. The following provision, proposed by ICOMOS, was not accepted:

We will maintain financial funding, incentives/disincentives for existing infrastructure and appropriate regeneration of existing urban areas, historic districts and neighborhoods. Such tools may include for instance, tax incentives for density and infill and tax credits for adaptive reuse. We also commit to supporting the development of and design and other guidelines for integrating culture and cultural heritage/landscape with socially and economically inclusive sustainable urban development. We commit to supporting the development of tools for assessing the way that heritage safeguarding and protection is implemented in a development perspective at the local level, and for improved evaluation methods for comparing the multidimensional impacts on natural and cultural heritage.

Sections 166-68 of the Final Draft envision quadrennial implementation progress reports to the UN General Assembly, with the first one to be submitted during the 72nd session (Sept. 2017-2018). These reports are to provide a qualitative and quantitative analysis of the progress made in the implementation of the New Urban Agenda “and internationally agreed goals and targets relevant to sustainable urbanization and human settlements.” The reports are to incorporate, “to the extent possible,” the inputs of civil society, and should “build on existing platforms and processes such as the World Urban Forum.” The report’s preparation will be coordinated by UN-Habitat and it is to be submitted to the General Assembly through the Economic and Social Council. According to the Final Draft, “this report will also feed into” the HLPF, “with a view towards ensuring coherence, coordination and collaborative linkages with the follow-up and review of the 2030 Agenda for Sustainable Development.”

In a draft released 26 May, the co-facilitators of the HLPF SDG review process, Belize and Denmark, had proposed that the overall theme of the HLPF review for 2018 be “Making cities sustainable and building productive capacities.” This seems to have been altered in the final version, which now calls for the 2018 theme to be “Transformation towards sustainable and resilient societies.” Even so, SDG Goal 11 (the urban goal) is still one of the SDGs proposed to be reviewed in depth in 2018. The coincidence of the first quadrennial NUA report and HLPF’s SDG 11 review suggests the two will be coordinated. This timing also bolsters the role of the next World Urban Forum will take place in February 2018 in Kuala Lumpur.

Appendix 2:

Cultural Heritage and Creativity as a Driver for Urban Social Cohesion, Inclusion and Equity *Side Event 1221778 (merged with Application #1216073)*

17 October from 11:00 a.m. to 12.00 p.m.
Room R5, at the venue of the Habitat III Conference
Casa de la Cultura Ecuatoriana “Benjamin Carrion” (CCE)

Program:

Introduction (5 minutes)

“A defining challenge: The role of Cultural Heritage in Urban Social Cohesion, Inclusion and Equity under the SDGs and the New Urban Agenda” by Andrew Potts, ICOMOS Focal Point for the UN SDG Process.

Opening Remarks (10 minutes each)

“The Cultural Heritage Counts for Europe Project and Historic Cities” by Dr.-Ing. Claus-Peter Echter, Secretary General, ICOMOS International Scientific Committee on Historic Cities and Villages; Vice-President, EUROPA NOSTRA Germany. (Germany)

“A Clear Connection: Heritage and Creative Industries” by Mr. Donovan Rypkema, Heritage Strategies International; ICOMOS International committee on Economics of Conservation. (USA)

Q & A

Panel: The Role of Heritage in Social Cohesion and Urban Equity (20 minutes)

“El Corazon de San Antonio: Uniting a World Heritage City through Participatory Engagement” by Shanon Miller, AICP, Director and Historic Preservation Officer, City of San Antonio Office of Historic Preservation; US/ICOMOS (USA).

“Resiliencia, Ciudad y Patrimonio: El Centro Histórico de Quito y las Áreas Históricas del Distrito Metropolitano (DMQ)” by Arq. Angélica Arias, Instituto Metropolitano de Patrimonio, Municipio de Quito, Ecuador. (Ecuador)

Conclusion (5 minutes)

Appendix 3:

Leveraging Natural & Cultural Heritage to Improve Urban Livability and Resilience: SDG Target 11.4 and Beyond *Application Number: 1215855 (merged with 1221374)*

Thursday, 20 October, 2:00 p.m. - 4:00 p.m. CCE, Room R9

Introduction: “*Heritage & Agenda 2030: Sendai, Paris, Quito and the SDGs*” by Andrew Potts, ICOMOS Focal Point for the UN SDG Process, ICOMOS. (USA)

Panel 1: The Role of Cultural Heritage in Agenda 2030 (20 minutes)

“*Traditional Cities are Templates for Urbanization*” by Jeff Soule, FAICP; ICOMOS Focal Point for the World Urban Campaign; American Planning Association. (USA)

“*Proposing an International Landscape Convention*” by Professor Kathryn Moore, President, International Federation of Landscape Architects (IFLA). (UK)

Panel 2: Tools and Metrics (20 minutes)

“*GO-HUL: A Global Observatory on the Historic Urban Landscapes*” by Dr. Ana Pereira Roders, Eindhoven University of Technology; ICOMOS Portugal. (Netherlands)

“*Global urban factors and their impact on the conservation of World Heritage Cities: An indicators-based analysis*” by P.C. Guzmán, Ph.D. Candidate, Department of the Built Environment, Eindhoven University of Technology; ICOMOS Mexicano. (Mexico)

Panel 3: From Global to Neighborhoods: Localizing SDG Target 11.4 (40 minutes)

“*Preventive conservation of built heritage as a stimulus for social cohesion: the cases of a intermediate city and a small town in Ecuador*” by Professors Fausto Cardoso Martínez and Verónica Heras Barros, Faculty of Architecture and Urbanism, Universidad de Cuenca. (Ecuador)

“*Intermediary Cities: Culture as the resource for local economic development in the territory - The example of Cehfchaouen*” by Ms. Firdaous Oussidhoum, City of Chefchaouen, Morocco; United Cities and Local Governments (UCLG). (Morocco).

“*Participatory heritage management for sustainable development and tourism in Turkey: some issues and case studies*” by Dr. A. Ege Yildirim, Heritage Planner, ICOMOS Turkey. (Turkey)

“*Leveraging the Heritage Values of Belize City’s Yarrowborough Community for Economic Opportunity and Climate Resilience*” by Justin Garrett Moore, New York City Public Design Commission; American Planning Association. (USA/Belize)

Panel 4: Recognizing the Inter-linkages of Natural and Cultural Heritage in Urban Sustainability (30 minutes). Moderator: Arturo Mora, Senior Programme Officer, South America Regional Office,

International Union for the Conservation of Nature (IUCN)

“Cultural and natural heritages as key assets for territorial developments” by Eric Huybrechts, Director of International affairs at the Paris Regional and Metropolitan Planning Agency, ICOMOS France, World Urban Campaign (lead partner), Isocarp (France representative), SFU, AdP-Villes en développement (administrator). (France)

“Cultural Heritage and Sustainability, Tackling Climate Change by Preserving our Cultural Heritage” by Rosa Milito, RIBA SCA Architect, M Arch., Specialista in Restauro Dei Monumenti (Doctoral Degree), CAHP, ICOMOS Canada Board Member. (Canada)

“Urban Parks and Public Spaces, Key Public Infrastructure for Resilient, Inclusive, Safe and Sustainable Cities” by Patricia M. O’Donnell, FASLA, AICP, IFLA, World Urban Parks; ICOMOS-IFLA ISC Cultural Landscapes, CIVVIH, ICOMOS ICTC, and author of “Benefits of public spaces to economy, environment, society and local cultures”, lead paper for UNESCO Culture global report for Habitat III.

Appendix 4:
Habitat III Village Event
Vive Alameda Habitat III Fiesta: A celebration of Neighborhoods Capitalizing
on Heritage for Urban Sustainability

Thursday, October 20, Teatro Capitol, Ave. Gran Colombia
Charette (16h to 18h 30)
Cocktail and Fiesta (18h 30 to 21h)

++ CHARETTE 16h to 18h 30

16:00 Introductions

Welcome (2 minutes) / María Fernanda Acosta, Master of Ceremonies
Intervention (5 minutes) / Arq. Angélica Arias, Executive Director IMP
Intervention (7 minutes with translation) / Andrew Potts, ICOMOS Focal Point for the UN SDG Process
Intervention (5 minutes with translation) / person delegated by the city mayor

16:20 Framing the Charette

Key Note Address (10 minutes) / Mr. Francesco Bandarin, UNESCO Assistant Director-General for Culture
Presentation of the methodology applied with the community (13 minutes) / Arq. Jimena Romero –LINQ
Review of Charette Expectations and Outcomes/Ground Rules (total 7 minutes) /
- Jeff Soule, ICOMOS Focal Point for the World Urban Campaign
- Eduardo Rojas, ICOMOS Focal Point for the Vive Alameda Project

16:50 Breakout Groups: the group divides in the 5 work tables

See list of groups below

17:50 Groups present their recommendations and closing comments (25 minutes)

18:15 Charette Outcomes and Next Steps (10 minutes)

Jeff Soule and Eduardo Rojas

18:25 Thanks and invitation to a closing cocktail party and to the outdoors Fiesta (5 minutes)

María Fernanda Acosta, Master of Ceremonies

++ COCKTAIL RECEPTION FOR CHARETTE PARTICIPANTS 18h 30 to 19h

Reception for Charette Participants to be held in the Teatro Capitol balcony

++ VIVE ALAMEDA FIESTA 19h to 21h

(Charette Participants move to the Teatro grounds where the informal closing event will be held, people attending can participate through post it notes or 'suggestion boxes' guided by the panels produced in the workshop.

Artistic presentation that will kick off the informal event of meeting and exchange between the community and the Vive Alameda Team

21:00 Closing words from someone of the community or municipality

Break Out Groups

Group 1 >

Heritage, Urbanism and Landscape (Natural and built heritage)

Included Resources: ALAMEDA PARK / ITCHIMBIA PARK

Moderator: Justin Garrett Moore

International Expert: Patricia O'Donnell, Eric. Huybrechts

Group 2 >

Intangible Heritage (Traditions, customs and identity elements)

Included Resources: PARK LAGOON (BOAT RIDES) / TRADITIONAL FOOD

Co-Moderator: P.C. Guzman

International Expert: Antonia Gravagnuolo

Group 3 >

Architectonic and Urban Heritage (Urban layout and architecture determinant of behavior and social cohesion)

Included resources: ARQ. SXX / ESCALINATAS Y PASAJES

Moderator: Jeff Soule

International Experts: Eduardo Rojas, Julia Rey Pérez

Group 4 >

Heritage landmarks and icons (Iconic structures and urban landmarks)

CHURO DE LA ALAMEDA / OBSERVATORIO ASTRONOMICO

Moderator: Ege Yildirim

International Expert: Jim Donovan, Rosa Milito, Claus Peter Echter

Group 5 >

Functional Architecture Heritage (historical activities that transcend the architectural envelope)

Heritage Elements: EL BELÉN CHURCH / LA MATERNITY

Moderator: Shanon Miller

International Expert: Ana Roders

The ICOMOS Focal Point for the UN SDG Process: Agenda for 2017-18



Ayse Ege Yildirim

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Incoming Focal Point for the UN SDG Process
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Introduction

This report is a preliminary framework and action plan, outlining the agenda items for the upcoming period of two years (2017-18) for which ICOMOS International Secretariat has appointed the author as the ICOMOS Focal Point for the United Nations Sustainable Development Goals (SDGs) Process.

- **UN Agenda 2030** : In September 2015, the UN adopted the milestone document titled “Transforming Our World: the 2030 Agenda for Sustainable Development”¹, which replaced the 8 Millennium Development Goals (MDGs) pursued during 2000-15, with 17 new Sustainable Development Goals (the ‘#GlobalGoals’) for the period of 2015-30 (Fig. 1).
- **New Urban Agenda** : Among the SDGs, Goal 11 (the ‘Urban Goal’) to “make cities and human settlements inclusive, safe, resilient and sustainable”, is where ICOMOS has been focusing advocacy efforts during the past few years, and naturally through the scope of its International Scientific Committee on Historic Towns and Villages (CIVVIH). Goal 11 has been the direct remit of the UN Human Settlements Programme (UN-Habitat), which has just convened its third summit on Housing and Sustainable Urban Development (Habitat III) in Quito, Ecuador (October 17-20, 2016) and adopted the New Urban Agenda (NUA), a framework laying out how cities should be planned and managed to best promote sustainable urbanization.²

1. <https://sustainabledevelopment.un.org/post2015/transformingourworld>

2. <http://unhabitat.org/new-urban-agenda-adopted-at-habitat-iii/>

- Cultural and Natural Heritage** : The thematic scope of the 17 SDGs is elaborated in 169 ‘sub-goals’ or ‘targets’, ICOMOS’s involvement with the SDGs materializing through Target 11.4 (the ‘Heritage Target’) to “protect and safeguard the world’s cultural and natural heritage” (Fig. 2). However, there are numerous other relevant goals and targets that have overlaps and inherent connections with Target 11.4, which must be pursued as well.
- Other UN Agendas** : Beside UN-Habitat and the theme of ‘Cities’, the post-2015 Sustainable Development Agenda is also supported by the fundamental work streams on ‘Disaster Management’, through the Sendai Framework for Disaster Risk Reduction 2015-2030 adopted in March 2015, and on ‘Climate Change’, through the UN Framework Convention on Climate Change (UNFCCC) and the Conference of Parties to it, meeting in Paris in December 2015 (COP21) and in Marrakech in November 2016 (COP22).



Fig. 1. The logos of the 17 Global Goals for Sustainable Development (source: UN)



Fig. 2. The logo for Target 11.4, developed by Andrew Potts, Ege Yildirim (with thanks to Yigit Adam for the final graphic treatment).

Mission and Activities

The cause that ICOMOS is pursuing within the context outlined above can perhaps be summarized with the slogan **‘heritage as driver of sustainability’**, echoing the Paris Declaration that ICOMOS put forth in its General Assembly and Scientific Conference in 2011.

For the past two-year period, the SDG Focal Point’s task- undertaken very competently by Andrew Potts of US/ICOMOS- has focused on achieving representation of heritage in the major ‘policy papers’, i.e. Agenda 2030 and the NUA. Now that these policy papers are adopted at the highest, global level, and a certain set of goals, targets and commitments await being fulfilled, focus has shifted to ‘implementation’. Therefore, the mission that ICOMOS has given its Focal Point for the SDGs in the new term is to **‘steer a coordinated process of advocacy to advance the implementation of UN Agenda 2030- SDGs and Habitat NUA from the perspective of cultural and natural heritage**, focusing on Target 11.4, within the framework of the ICOMOS mandate and inputs from strategic partners’. A more general, longer-term desired outcome, to which this mission contributes, would be mainstreaming heritage in the sustainable development process.

From the discussions that the outgoing and incoming Focal Points have been undertaking together in the recent months to enable a sound handover of the mission, **two specific components** have emerged within the scope of activities for implementing the heritage target in the sustainable development goals, as well as a **third more general component** complementing these two:

- Component 1: **Localizing implementation**, by providing guidance and direction to players, at national, regional and local level, and across governance sectors (public, private, civil society, experts/professionals-academics)
 - Identifying and disseminating tools of implementation
 - Encouraging adoption of tools by partners

- Component 2: **Monitoring implementation**, focusing on the official Indicator 11.4.1 defined by the UN (expenditure and share of budgets allocated to heritage) and additional indicators, in particular by following the activities of partners toward localizing implementation
 - Developing additional indicators
 - Developing methods for monitoring progress based on 11.4.1 and other indicators
 - Applying the methods for monitoring, through conducting studies and other activities
 - Identifying best practice case studies
 - Disseminating study results for policy advocacy purposes, in particular for the UN's first thematic review of the SDGs in 2018

- Component 3: **General advocacy** for issues related to heritage within sustainable development, and mainstreaming culture and heritage in general by increasing visibility and outreach
 - Ensuring presence of ICOMOS and the 'heritage' theme in major conferences and summits of the UN and other relevant international organizations
 - Gathering adequate numbers of participating members
 - Organizing side events on the heritage topic
 - Accreditation/ access to high-level events
 - Liaising with stakeholders and partners who do/ can play a role, through face-to-face meetings and telecommunication (conference calls, correspondence etc)
 - Internal communications and collaboration within ICOMOS
 - External communication and collaboration with experts and representatives of other organizations
 - Preparing/ contributing to presentations, reports, publicity and outreach (press and web materials)

A key point that needs to be clarified at this point is the convergence of the ‘**cultural**’ and ‘**natural**’ heritage under Target 11.4, as well as under the most current theory, principles and best practice of heritage professionals. As ‘a non-governmental international organization dedicated to the conservation of the world’s monuments and sites’ and as the Advisory Body to UNESCO on cultural sites of the World Heritage List, ICOMOS carries the ‘banner’ of cultural heritage; however, through the concepts of ‘landscape’ developed in the last decades in particular (namely cultural landscapes and historic urban landscapes), the need to address cultural and natural heritage as inseparable parts of a greater whole has become well-recognized. This highlights the importance of collaborating with the International Union for Conservation of Nature (IUCN), the sister Advisory Body to UNESCO on natural sites of the World Heritage List, among other potentially relevant partners. A viable protocol of collaboration agreed between ICOMOS and IUCN will need to be worked out to avoid counterproductive duplication or gaps in approach to Target 11.4 and related heritage advocacy.

A second point related to convergence of mandates and partners is the **Agenda 21 for Culture**, coordinated by the United Cities and Local Governments (UCLG) – Committee on Culture, which has been advocating for ‘Culture’ at large to be recognized as a stand-alone heading with a role in the 2030 Agenda for Sustainable Development. The UCLG is the second key partner that ICOMOS needs to continue collaborating with for the SDGs in the upcoming period.

The activities defined above under the three ‘components’ have focused on ICOMOS’s own identity and inherent mission (focusing on cultural heritage, but encompassing the natural heritage insofar as it is linked with cultural heritage), but may be further developed depending on collaborative steps taken with IUCN and UCLG.

Two other existing initiatives to note for their close relevance to the ICOMOS involvement with the Sustainable Development Agenda, both planned for the year 2018, are the ICOMOS Scientific Program on Sustainability and the European Cultural Heritage Year.

Stakeholders and Partners

A list of internal and external actors that operate as/ can become stakeholders and partners in advocating the implementation of the heritage target in the sustainable development process has been proposed as below:

- ICOMOS

- **Focal Point** (+ secretariat, supported by ICOMOS Turkey)
- **International Secretariat**
- **Governing Bodies:** President, Board, Advisory Committee and Scientific Council
- **International Scientific Committees:** Cross-ISC Task Force on Sustainability

- **Chair** of the Task Force
- **Primary 3 ISC's** (most directly related to scope of SDGs)
 - CIVVIH (Historic Towns and Villages)
 - ISEC (Economics of Conservation)
 - ISCES (Energy and Sustainability)

- **Other related ISC's**
 - CIAV (Vernacular Architecture)
 - ISCCL (Cultural Landscapes)
 - ICLAFI (Legal, Administrative and Financial Issues)
 - ICORP (Risk Preparedness)
 - ICTC (Cultural Tourism)
 - (More that may be identified)

○ **National Committees** (an even regional distribution to be sought, and active outreach to committees with demonstrated capacity and interest)

- **Primary Nat.Com.s** (most directly related to scope of SDGs)
 - Europe and North America: Canada, France, Germany, Ireland, Turkey, US
 - Asia- Pacific: Australia, Korea, Japan, Philippines
 - Latin America: Argentina, Mexico
 - Arab States: UAE, Morocco
 - Africa: South Africa, Kenya, Tanzania
- **All other Nat.Com.s** (of 130)

- Strategic Partners

- IUCN
- UCLG

- External Stakeholders (non-exhaustive)

- International level - UN
 - UN General Assembly (UNGA), UN-Habitat, UNESCO, UN Institute for Statistics (UIS), UN Development Programme (UNDP), UNFCCC, UN Office for Disaster Risk Reduction (UNISDR), UN Economic and Social Council (ECOSOC)

- International level - Other
 - International Society of City and Regional Planners (ISOCARP), World Urban Campaign (WUC), International Federation of Landscape Architects (IFLA), International Council on Museums (ICOM), International Centre for Conservation and Restoration of Monument (ICCROM), European Commission- Unit for Sustainable Management of Natural Resources, Europa Nostra, Council of Europe (CoE), World Monuments Fund (WMF), etc.
- National level
 - Ministries of relevant mandates and other central government agencies UNESCO National Commissions
- Sub-national level
 - Unions of municipalities
 - Local governments
 - Other bodies
- Research institutions and NGOs
 - Global Observaotry for the Historic Urban Landscape (GO-HUL)/ Eindhoven, Getty, Columbia, UPenn, Carlton, KU Leuven, Istanbul Kadir Has- UNESCO Chair, etc.
- Private philanthropic organizations
 - Ford Foundation, etc.

Calendar / Milestones

A list of major milestones around which the ICOMOS FP-SDG should organize their work is proposed below:

- October/ November 2016
ICOMOS **ISEC** Meeting, Venue TBC in continental Europe
- 14-16 November 2016
ICOMOS **CIVVIH** Meeting, Seoul, Korea
- January/ February 2017
ICOMOS **SDG** Meeting (TBC), Venue TBC in Turkey
- March 2017
Deadline given by **UIS** for 11.4 indicator measurement methodology

- April/ May 2017
Agenda 21 Culture Conference, Jeju, Korea
- October 31-November 3, 2017
World Congress of World Heritage Cities, Gyeongju, Korea
- 6-17 November 2017
COP23, Venue TBC in Asia
- 19-25 (TBC) November 2017
ICOMOS Triennial General Assembly and Scientific Symposium, New Delhi, India
- 2018
ICOMOS Scientific Program on Sustainability
- 2018
European Cultural Heritage Year
- 2018
World Urban Forum, Kuala Lumpur, Malaysia
- Spring 2018
An **ICOMOS Meeting** in preparation for the UNGA Meetings in July (TBC)³
- July 2018
UNGA High-Level Political Forum (HLPF) Thematic Review of Selected SDGs
(inc. Goal 11), New York City, USA
- July 2018
UNGA HLPF Review of NUA, New York City, USA
- 2018
ICOMOS Annual General Assembly, AdCom and Scientific Symposium, Venue TBC

3. The possibility of moving the AGA-AdCom/ Scientific Symposium to an earlier month may be explored.

Quito - Habitat III : Evaluations



Claus-Peter Echter

Secretary General, ICOMOS CIVVIH
Vice President, Europa Nostra Germany
Muenchen, Germany

The United Nations Conference on Housing and Sustainable Urban Development Habitat took place three times every 20 years: 1976 in Vancouver, Canada, 1996 in Istanbul, Turkey and from 17 -20 October 2016 in Quito, Ecuador.

Member States of the UN General Assembly decided that the four objectives of the Conference were to secure renewed political commitment for sustainable urban development, assess accomplishments to date, address poverty, and identify new and emerging challenges. The conference resulted in a concise, forward-looking and action-oriented report: The New Urban Agenda.

According to the organizers the Habitat III conference as a whole was a resounding success. They opened the congress for each participants and 30,000 people attended the meetings (Fig. 1).



Fig. 1. Chat of Panelists at ICOMOS side event on Cultural Heritage and Creativity: Claus-Peter Echter (left) and Francesco Bandarin (right)

By highlighting the role heritage plays in both the spatial and social qualities of cities, the Agenda establishes a strong, comprehensive and progressive role for heritage in urban development. The document is weak, - as Andrew Potts states - , “however, in the treatment of some of the key ways in which heritage intersects with the urban agenda“ (Potts 2016: 2).

This Agenda, which has been adopted by the Member States of the General Assembly, promotes inclusive, resilient, safe, sustainable, participatory and compact cities. The document also addresses various aspects of urban and rural cultural heritage. The Conference saw a wide variety of participants in the form of Member State officials, relevant stakeholders, including regional and local governments, researchers, civil society organisations, youth, business, foundations, trade unions and workers, marginalised groups as well as UN organisations – such as UNESCO – and other intergovernmental organisations.

“Heritage has always been a key element of urban sustainability but it has not always been a key element of the Urban Agenda. Now it is!”¹ In 1995 I was a member of the German National Committee for Habitat II. I managed to get some sentences about the importance of cultural heritage in the German memorandum. But in the final paper of Istanbul heritage aspects were totally neglected.

The New Urban Agenda can be adapted to any country and any “timeline,” where different cultures will value different things based on their state of development.

“While clean air, clean water, the reduction of poverty, and safe housing remain vitally important international commitments, the inclusion of cultural heritage as a parallel commitment represents a sizable and positive shift in international attitudes — one that was evident in the exhibition area in Quito. Many countries were represented by booths, and many of those booths included posters, displays, or materials that emphasized cultural heritage in countries as diverse as Belgium, Saudi Arabia, China, Poland, Japan, France, and Morocco. Sudan and Malaysia, as well as the Palestinian Territories and the European Commission, highlighted their built cultural heritage initiatives...Now that the SDGs and the New Urban Agenda (NUA) have been officially adopted, the real work of implementation begins. Much of that, of course, is in the hands of national governments, but there is also a long to-do list for heritage advocates“(Rykema 2016: 64ff.). To put the New Urban Agenda into practice this will require tools, and measurements, case studies, and strategies need to be developed with four next steps: localization, implementation, indicators and measurement².

One outcome in Quito was the development of a working group mostly of ICOMOS members, but also from the International Union for Conservation of Nature (IUCN) and the cultural committee of the United Cities and Local Governments (UCLG). This informal group with participants from Belgium, Canada, Ecuador, France, Germany, Ireland, Italy, Mexico, Spain, Sweden, Turkey, and the United States started to work on proposing alternative metrics for the SDGs and appropriate measurements for the implementation of the New Urban Agenda (Rykema 2016).

We have to look forward to our combined collaborating in following up the New Urban Agenda, the commitments made for its implementation, and the legacy of Habitat III.

1. Andrew Potts Presentation in: 2016 ICOMOS CIVVIH Seoul Meeting

2. Ibid.

The international policy framework has now been established for heritage conservation to play a much larger role in the world's sustainable development efforts (Cultural Heritage, the UN Sustainable Development Goals, and the New Urban Agenda, ICOMOS Concept Note).

It is our task to help with the safeguarding and managing of historic towns and villages and to integrate the cultural heritage into the planning processes of the cities.

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