

World Heritage

papers

9



Partnerships for World Heritage Cities

Culture as a Vector for Sustainable Urban Development

World Heritage 2002
Shared Legacy, Common Responsibility
Associated Workshops
11-12 November 2002

Urbino, Pesaro - Italy



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Hosted by the City of Urbino and the City of Pesaro

Organized by UNESCO World Heritage Centre and Istituto Universitario di Architettura di Venezia (IUAV)

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Preface

To mark the 30th anniversary of the Convention Concerning the Protection of the World Cultural and Natural Heritage, UNESCO with the support of the Government of Italy, organized, from 14 to 16 November 2002, an International Congress to reflect on some of the main issues, achievements and challenges of the World Heritage mission.

Over 600 experts from around the world gathered at the Giorgio Cini Foundation on the island of San Giorgio in Venice, Italy, to discuss the evolution of the World Heritage Convention and consider its role for the future. In addition, some 400 experts gathered immediately prior to the Congress at nine associated workshops in different Italian cities to reflect on the major themes of the Congress. The nine workshops were:

- *The Legal Tools for World Heritage Conservation, Siena*
- *Cultural Landscapes: the Challenges of Conservation, Ferrara*
- *Towards Innovative Partnerships for World Heritage, Venice*
- *Partnerships for World Heritage Cities, Urbino-Pesaro*
- *Monitoring World Heritage, Vicenza*
- *Partnerships to Conserve Nature and Biodiversity, Trieste*
- *The Challenge of World Heritage Education, Training and Research, Feltre*
- *World Heritage Site Management, Padua*
- *Mobilizing Young People for World Heritage, Treviso*

This publication aims to reflect the discussions and debates around the specific themes as they were discussed over the two days of the workshop. The summary reports of each workshop are also available in the Congress proceedings publication.

Francesco Bandarin
Director
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Introduction

The workshop on Partnerships for World Heritage Cities - Culture as a vector for Sustainable Urban Development was held in Urbino and Pesaro, Italy, from 11 to 13 November 2002 as one of the thematic meetings of experts prior to the International Congress – Shared Legacy, Common Responsibility – organised in Venice from 14 to 16 November 2002 to mark the 30th anniversary of the Convention concerning the Protection of the World Cultural and Natural Heritage. The workshop on World Heritage Cities gathering 41 experts from 19 countries reviewed existing international recommendations and charters on urban conservation in relation to specific case studies to address the complex issues of urban conservation, governance and socio-economic development. The experts, noting the need to integrate urban conservation actions within the larger context of development, debated on the nature of the partnerships required to meet this multifarious challenge. The question of how amenities can be improved to enable historic cities to function as modern human settlements and as centres for business and commerce was the central focus of the presentations and discussions. Expressing concern over the global trend to revitalise historic centres as isolated oases for tourism development, the participants noted the different levels of interventions required to maintain the authenticity and integrity of the historic centre in coherence with its urban and territorial dimensions. The recommendations, contained in Chapter 5, thus stressed the necessity of identifying partnerships relevant to each scale of intervention. Those linking the neighbourhood and the centre, between the historic centre and the city, and between the city, its agglomeration and the territorial context. These recommendations were presented to the Director General of UNESCO for transmission to the Intergovernmental World Heritage Committee for its consideration with the view to enriching the debate amongst the States Parties of the World Heritage Convention to develop a shared vision for urban conservation actions.

Partnerships necessarily begin in reflection. The organisation of this workshop, was in itself a work amongst partners: the UNESCO World Heritage Centre, the Istituto Universitario di Architettura di Venezia (IUAV) and the municipal authorities of Urbino and Pesaro. It was supported by the governments of Italy and France, the International Council on Monuments and Sites (ICOMOS), the International Centre for the Study of the Preservation and the Restoration of Cultural Property (ICCROM), the International Federation of Housing and Planning (IFHP), and the Istituto Nazionale di Urbanistica (INU).

This publication provides a summary of the papers presented and the round table discussions at the workshop “Partnerships for World Heritage Cities - Culture as a Vector for Sustainable Urban Development”. Whilst every effort was made in organising this workshop to draw from the wealth of experiences in every region of the world, the two-day duration of the workshop obliged a limited selection of participants. The case studies and reflections on urban heritage conservation in Western Europe were primarily from examples in Italy, France and Spain. From other regions of the world, case studies came from projects supported by the UNESCO World Heritage Centre, and selected as exemplary in demonstrating the three themes covered by this workshop: (1) Urban Identity – the core & the periphery; (2) Urban Culture for Social Development, and (3) Historic Cities towards Modernity.

The institutions invited, in the majority, are partners of UNESCO in supporting the pilot projects or in the work of advocacy. ICOMOS and ICCROM, as official advisory bodies of the World Heritage Committee for cultural properties, are UNESCO's primary partners in the implementation of the World Heritage Convention. The World Bank, European Union, Inter-American Development Bank (IADB), the Agence Française de Développement (AFD – French Development Agency), Gesellschaft für Technische Zusammenarbeit (GTZ - German Technical Co-operation) and Japan Bank for International Co-operation (JBIC), are among the multilateral and bilateral development agencies which are increasingly attentive to the protection of cultural heritage in the delivery of their Official Development Assistance. The International Federation of Housing and Planning (IFHP), CityNet, Africities Cités-Unies, English Heritage, Istituto Nazionale di Urbanistica (INU) of Italy, Groupement des Autorités Responsables des Transports (GART) of France and Indian Trust for Heritage (INTACH), represent a few of the growing number of UNESCO's partners which federate regional and municipal authorities as well as professional bodies.

Also present were the cities of Chinon (France), Barcelona (Spain), Venice and Urbino (Italy), Penang (Malaysia), which are among the many municipal authorities becoming vital partners in city-to-city "decentralized co-operation" schemes that UNESCO is actively developing as a modality for international co-operation. The Caisse des Dépôts et Consignations (CDC) of France which unfortunately could not participate in the workshop, but remains an active partner, and the Société d'Etudes Régionales d'Habitat et d'Aménagement Urbain (SERHAU) of Benin are two public sector companies, very different in nature and scale, but widely renown for the influence they wield in financial packaging and technical expertise for regional and urban management. Limited time permitted the invitation of only one representative of the private sector to speak, Aguirre Newman Urbanismo, a Spanish property development company, but its participation symbolised the necessary attention needed in building a strategic vision of the historic centre together with the private sector.

Universities were another group of partners, represented at the workshop by IAUV, Istanbul Technical University, Tongji University of Shanghai (China), Delft University (Netherlands) and ALBA University of Beirut (Lebanon). Privileged partners of UNESCO, professors, researchers and students, have made valuable contributions to the theory and practice of urban conservation and the cause of World Heritage. Last but not least, perhaps the most important contribution to this workshop came from the inhabitants of the historic centre, represented by the local community of Urbino who expressed their pride in the enlightened municipal policy overtime, which made the urban core, a place of learning and residence. The message of the inhabitants of the many renown World Heritage Cities was clear: the historic centre must be the source of urban identity, the heart to pump the dynamics for the entire city, and to nourish and be nourished by its inhabitants and its environment.

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May 2003

Position Paper



Oualata, Mauritania

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Safeguarding and Development of World Heritage Cities

by Minja Yang & Jehanne Pharès

The 30th Anniversary of the Convention concerning the Protection of the World Cultural and Natural Heritage, adopted on 16 November 1972 by the UNESCO General Conference at its 17th session, offered an opportunity to review both the success of the Convention and its shortcomings. Our common challenge for the future lies in how the Convention, as a normative and operational tool, can better serve the process of sustainable development for the world population. To be sure, the framers of the World Heritage Convention sought to protect natural and cultural properties of "outstanding universal value" from the destructive forces of modernization. But it was not their intention to save only the jewels of planet earth and human creation at the detriment of, or in isolation from the rest. Nor, is it the objective of the Convention to refuse modernity or stop development. It is with a vision of the future that the Convention came into being; hence it is our duty to apply the Convention to meet the needs of the future by gauging the options before us to choose our collective future. The future of our cities has thus been the focus of the World Heritage Cities Programme, launched in 1996.

If there is one defining feature of the past century, it is the expansion of cities in the North and the South. The United Nations predicts that by 2025, nearly two-thirds of the world's population will live in cities. By 2015, the planet will count 33 mega cities (defined as more than eight million inhabitants), of which 18 will be in Asia, 6 in Latin America, 3 in the Arab States and 2 in sub-Saharan Africa¹. To millions eking out a meagre existence on the land, cities continue to offer a vision of opportunity. Yet the rural exodus, combined with population growth, have stretched many cities of the developing world to the seams, inviting burgeoning poverty, untenable pollution and erratic construction of roads and buildings.

Cities face a myriad of pressures that are cutting into their most intimate identity. Transport, housing, retail, recreation and tourism all compete over a relatively small area. In some cases, land speculation is relegating inhabitants and local trades to the fringes to hastily make way for office space, underground parking or subway tracks. Public works for utilities extension and widening of inner city roads have led to demolitions of entire ensembles of historic buildings, irreversibly altering the traditional urban layout. In other cases, historic buildings have been demolished and reconstructed in incongruous manner. With the exponential growth in travel, cultural tourism has become a leading industry in the past decades, yet all too often, accommodating tourists happens at the expense of local economies and inhabitants.

Ringling the Alarm

Defacing a city – places charged with spiritual, emotional and symbolic values – is tantamount to violating part of our identity. The alarm however has been rung. Several

European States introduced the notion of "safeguarded areas" within cities during the 1960s, extending heritage conservation laws beyond monuments and archaeological sites. The same decade, UNESCO adopted several recommendations concerning the safeguarding of cultural properties. This concern culminated in 1972 with the adoption by the UNESCO General Conference at its 17th session of the *Convention concerning the Protection of the World Cultural and Natural Heritage*, which paved an avant-garde approach by emphasizing the intricate links between heritage, conservation and harmonious development. That heritage and development are inseparable is a leitmotiv of the Convention, foreshadowing the concept of "sustainability" – preserving our heritage for the benefit of future generations. Culture is the bridge between the two, the vital ingredient for kneading a harmonious balance between past, present and future.

To date, 175 States have ratified the Convention, espousing its vision of sites holding "outstanding universal value". The World Heritage List currently comprises 730 sites, constituting as many conservation challenges. Although 189 sites are strictly defined as cities, this number climbs beyond 300 when monuments within cities and cities belonging to cultural landscapes are included.

While an inscription on the List consecrates a site's universal character, it can also spell undesired effects in the absence of integrated urban policies. On one end of the spectrum, poverty in historic districts poses a direct threat to cultural heritage, through insalubrious housing, lack of sanitation, basic social facilities and maintenance; on the other, such districts run the risk of transforming into gentrified "city museums" devoid of local neighbourhood shops, artisans, schools and social facilities.

The Convention's Role

Article 5 of the Convention makes explicit reference to measures that State Parties should endeavour to take in order to protect their cultural and natural heritage.

As such, they are relevant to historic urban areas:

- "(a) to adopt a general policy which aims to give the cultural and natural heritage a function in the life of the community and to integrate the protection of that heritage into comprehensive planning programmes;*
- (b) to set up within its territories, where such services do not exist, one or more services for the protection, conservation and presentation of the cultural and natural heritage with an appropriate staff (...);*
- (c) to develop scientific and technical studies and research and to work out such operating methods as will make the State capable of counteracting the dangers that threaten its cultural or natural heritage;*
- (d) to take the appropriate legal, scientific, technical, administrative and financial measures necessary for the identification, protection, conservation, presentation and rehabilitation of this heritage; and*
- (e) to foster the establishment or development of national or regional centres for training in the protection, conservation and presentation of the cultural and natural heritage and to encourage scientific research in this field."*

UNESCO Recommendations related to Historic Cities

The Recommendation concerning the Safeguarding of the Beauty and Character of Landscapes and Sites, adopted on 11 December 1962 by UNESCO refers to the need for "special provisions...to ensure the

1. United Nations World Population census 2002 report - <http://www.un.org/esa/population/unpop.htm>

safeguarding of certain urban landscapes and sites which are, in general, most threatened by building operations and land speculations." It calls for "measures to be taken for construction of all types of public and private buildings...to be designed...to meet certain aesthetic requirements, (and) while avoiding facile imitation of...traditional and picturesque forms, should be in harmony with the general atmosphere which it desired to safeguard."

The Recommendation concerning the Preservation of Cultural Property Endangered by Public or Private Works, adopted on 19 November 1968 by UNESCO, notes that "cultural property,...the product and witness of different traditions and of the spiritual achievements of the past" are "increasingly threatened by public and private works resulting from industrial development and urbanization." It calls upon States to "harmonize the preservation of the cultural heritage with the changes which follow from social and economic development, making serious efforts to meet both requirements in a broad spirit of understanding, and with reference to appropriate planning." It also calls for measures to protect not only scheduled monuments but also "less important structures, that "show" the historical relations and setting of historic quarters."

In 1976, UNESCO adopted a further Recommendation concerning the Safeguarding and Contemporary Role of Historic Areas, which advances a comprehensive approach that has been refined over the years. "Every historic area and their surroundings should be considered as a coherent whole... whose balance... depends on the fusion of various parts... including human activities as much as the buildings, spatial organization and the surroundings. All valid elements... have a significance in relation to the whole... bringing the question of integrity in addition to that of authenticity."

Turning Point

Since the 1970s, UNESCO has supported many projects for the protection of historic cities (Fez, Sana'a, Historic Cairo, Old Havana). Yet Habitat II (International Conference on Human Settlements, Istanbul 1996), ushered in a new approach, relayed by the *Programme for the Safeguarding and Development of World Heritage Cities*, first launched in 1996 in several Asian cities as part of UNESCO's contribution to the Plan of Action of Habitat II. Strongly condemning an unsustainable urban model prevalent on all continents, participants of the Habitat II Conference from across civil society urged that cities must first and foremost focus on improving the quality of life, by providing "adequate shelter for all" and "sustainable human settlements in an urbanising world". Municipal authorities, non-governmental organizations and civil society called for new ways to "humanize the city" and underscored a "people-centred" vision of urban development inscribed in Article 30 of the Habitat II Agenda.

UNESCO for its part, through the *Programme for the Safeguarding and Development of World Heritage Cities*, adopted a new focus to support States Parties to the Convention in improving the quality of life in historic cities while respecting their character, forged through the ages. Emblematic pilot projects put the accent on improving the skills of local authorities in managing cultural assets as part of their socio-economic development strategy. This implies an appropriate policy framework, laws and regulations to guide all interventions in historic areas and a comprehen-

sive vision of how a historic district interacts with the city and the region at large. As such, pilot projects embrace a wide range of activities, from recording and mapping heritage, offering advice on legal protection, environmental issues, transport, financing, setting up micro-credit schemes for the rehabilitation of privately-owned historic houses, workshops on specific conservation skills and more broadly, the development of conservation policies and plans. These activities reach out to stakeholders at different levels, from ordinary citizens to city authorities.

This integrated approach to conservation - which takes into account the cultural, economic and social dimensions of a city as a whole - has profound implications. For many national and local governments, mobilizing the necessary human and financial resource to meet this obligation is a daunting challenge, calling for public-private partnerships at the local, national and international level. The trend toward decentralization sweeping many countries calls for enhanced efforts to train skilled staff at the local level. Furthermore, because heritage is not only about national monuments but also about privately owned properties, authorities require the administrative capacity to provide fiscal incentives and subsidized loans to inhabitants to renew their dwellings.

Pilot projects first launched in Asia, include Luang Prabang (Laos), Kathmandu Valley (Nepal), Vigan and Manila (Philippines), Bangkok (Thailand), Hué and Hoi An (Vietnam), Lijiang and Lhasa (China). With the endorsement of the World Heritage Committee at its 25th session in December 2001, the World Heritage Cities Programme, constituted through partnerships with other UNESCO Programmes and projects managed by the Organization's Regional Offices, and city-to-city decentralized co-operation projects brokered by UNESCO, is now being extended to other regions of the world through site-specific activities. Pilot projects have been initiated in Ithaa de Mozambique, Porto Novo (Benin), St Louis (Senegal) in Africa; Zabid (Yemen), Islamic Cairo (Egypt), the four ksours of Oudane, Chinguetti, Tichitt and Oualata (Mauritania), Essaouira (Algeria), Fez & Mekness (Morocco), Aleppo & Damascus (Syria) in the Arab States; and Georgetown (Guyana), Old Havana (Cuba), Mexico City (Mexico) in Latin America and the Caribbean. Activities have also been initiated in Istanbul (Turkey), Riga (Latvia), Vilnius (Lithuania), St Petersburg (Russian Federation) and Baku (Azerbaijan). A common thread runs through all these projects, and more broadly, UNESCO's strategic approach to cities: protecting the urban historic fabric is a holistic endeavour, for which a city's cultural identity serves as the pre-eminent guide.

Major conservation challenges facing urban centres are being analysed through this World Heritage Cities Programme, taking stock of existing laws and regulations governing conservation and addressing issues of housing, tourism, commerce and transport, especially in relation to the site's authenticity. The Programme, through its regional and thematic streams based on operational activities at the site level gives particular importance to sharing lessons learned and strengthening links between sites and regions facing similar challenges. The approach advocates a stronger focus on management and skills, and places heritage within the larger economic and social context. The Programme seeks to open new paths of co-operation and to mobilize support through partnerships and links to other programmes managed by not only the World Heritage Centre, but other divisions and sectors of UNESCO at both its Headquarters and Field Offices, many of which are being carried out in co-operation with bilateral and other multilateral development agencies.

Heritage House Guard Local Identity

In Luang Prabang, Hué, and Istanbul, inhabitants can now consult their local Heritage House, established under the aegis of UNESCO, with support from numerous partners. All are located in renovated historic buildings, characteristic of the local architecture. These houses first act as a community advisory service by offering free technical assistance to citizens in drawing up renovation plans and in advising other municipal departments on issues that may impact on heritage. They also run training course for local experts and, more generally, promote awareness of heritage values.

In Luang Prabang, the Heritage House since its establishment in 1997 has completed an architectural survey of over 1,000 buildings located in the core area and took stock of infrastructure and socio-economic needs to develop the Safeguarding and Enhancement Plan. It also evaluates all construction permits to ensure that they do not violate the historic area. Its environment department runs projects for the protection and enhancement of the urban wetlands, while its economic and social development department supports partnerships with neighbourhood associations for public works, employment generation and economic activities related to heritage.

In Hué, a traditional Vietnamese pile building near the Hué citadel opened its doors as the Heritage House in 2000. All project activities are channeled through the House. Besides offering similar services as its counterparts in other cities, an international festival Hué 2000 also marked the House's official inauguration, with a heritage itinerary to raise awareness of World Heritage values launched on the occasion.

In Istanbul, the House conducted survey and inventory work in several areas in Fatih District. It offers advice to inhabitants on how housing and public space improvement works can be carried out in accordance with national cultural heritage protection law and regulations. Over 200 buildings are being repaired to initiate inner city renewal through a housing improvement scheme.

Related Activities

World Heritage Sustainable Tourism (2001)

The *World Heritage Tourism Programme*, also adopted by the Committee in 2001, aims to put forward models that combine heritage conservation with sustainable tourism development. It will, for example, study how different tourism management structures work (state run, public-private, joint companies, private contractors) or link tourism-generated income to finance conservation.

World Heritage Management for Poverty Reduction (2001)

Cities are also targeted in the crosscutting *Poverty Reduction through Sustainable World Heritage Management* (approved by the General Conference of UNESCO at its 31st session for inclusion in the 2002-2003 Programme), a contribution to the UN Decade for the Alleviation of Poverty. Reconciling heritage and development is the underlying thrust of this project, which targets five sites, each faced with problems of poverty, rising property prices and ill-managed tourism. Very specific actions will be led, in the end goal of developing new strategies for improving lives of the poor. The programme broaches all issues that can lead the way out from poverty: legal protection for the right to property, gainful employment through practical

training, and improved housing and sanitation through access to financial and technical resources. At the same time, it guarantees better protection to World Heritage Sites through sustainable tourism and attention to cultural pluralism and diversity within communities. Pilot actions are being undertaken in five target cities: Luang Prabang (Laos, see page 30), Saint Louis of Senegal, Porto Novo (Benin, see page 37), Georgetown (Guyana, see page 39) and the Six Canal Towns of the Lower Yangtze River (China see page 71,72).

Other programmes and activities addressing urban challenges are also being carried out by the Social and Human Science, the Science and the Culture sectors of UNESCO. Among others, MOST a research programme aiming at managing social transformation has been developed in order to tackle urban social issues, environmental protection and urban identity. Within the cultural sector, the Cities for Peace Prize is awarded to municipalities that have succeeded in strengthening social cohesion, improving living conditions in disadvantaged neighbourhoods and developing genuine urban harmony. Many UNESCO Chairs deal with urban sustainability and governance. The UNESCO regional offices in Bangkok, Beijing, Havana and Mexico have also developed projects related to urban issues.

Sustainable Principles

In encouraging an integrated approach to protection and conservation, all programmes and projects brokered by the World Heritage Centre underscore the importance of maintaining cultural integrity while serving the practical needs of inhabitants.

Respect for Character

The Nara Seminar on the Development and the Integrity of Historic Cities (1999), which gathered mayors, governors and experts from cities across Europe and Asia, recommended the following approach for the harmonious management of historic areas.

Understanding

The value of historic areas depends on much more than the quality of individual buildings – on the historic layout; on a particular mix of uses; on characteristic materials; on appropriate scaling and detailing of contemporary buildings; on shop fronts, (...) and on the extent to which traffic intrudes and limits pedestrian use of spaces between buildings. The understanding of this value helps to provide a framework for developing other principles for planning policy.

Analysis

An appraisal should be undertaken to show how the elements make up the integrity of historic cities. The analysis and knowledge of the evolution through time, the types and forms of buildings and spaces and their mutual relationships and functions are basic references for planning tools and criteria for the management and culturally-sustainable development of historic cities.

Sustainability

Cities need to remain economically, socially, environmentally and culturally viable, so that they can be passed on to future generations. Renewal, regeneration, enhancement and management require a medium and long term vision that is both achievable and sustainable, embodying the concept of custodianship for future generations.

Equity and accessibility

Cities need to be managed in an atmosphere of common local and international ownership. Action needs to be implemented on the basis of equality of opportunity and access.

With its partners, the World Heritage Centre has strongly defended the notion that a city's identity – both physical and immaterial – is a springboard for sustainable development (see box above). Although there is no model to follow – each city has its own specific challenges to identify – the approach rests upon several pillars, discussed during an international workshop held in Urbino (Italy) in November 2002 as part of the Convention's 30th anniversary celebrations.

The Territorial Dimension: Understanding the Broad Picture

Historic centres are intrinsically linked to surrounding urban, peri-urban and rural territories. All too often, fringe areas are disfigured by infrastructure servicing the safeguarded areas, rather than being integrated into the heritage-based development project. Partnerships with public and private entities to develop public infrastructure and determine land-use are crucial to ensuring that projects do not undermine a site's heritage value.

Social Development: Respecting Diversity

Maintaining or reinforcing a neighbourhood's social diversity is a key to steering clear of the common pitfalls of gentrification on the one hand or poverty on the other. This calls for specific policies, such as a housing credit system adapted to revenue, incentives enabling inhabitants to improve their dwellings, promoting adaptive reuse of historic buildings, ensuring the proximity of schools, stores and recreation spots, and more generally, fostering community involvement in preservation actions. Keeping craftspeople and small businesses in the city centre, encouraging creative and live arts, are all part of ensuring that cultural identity is enhanced, not undermined. It also enjoins authorities to ensure that the upgrading of basic infrastructure takes into account the special character of the city.

Empowering Citizens

Inhabitants are custodians of their city; they should be involved in preserving and promoting their heritage. Sharing information on policies and a city's special values, whether through new information technologies or mass media public education campaigns, is essential to promoting awareness and a sense of civic engagement. The business sector should also be taken on board to promote heritage within the local community. Because values are shaped early, UNESCO developed "World Heritage in Young Hands," an education resource kit for teachers that promotes awareness among youth of conservation issues, offering a journey through the world's cultural and natural heritage.

Economic Development: Reinforcing Mixed Use and Creating Jobs

Small and micro-credit enterprises can be strengthened through public-private sector partnerships. If tourism, in particular, can stimulate economic activity in historic areas, with benefits for the city at large, it must be rooted in a concern for equity, the environment and cultural traditions, and not turn whole districts into sanitized open-air museums. Heritage can serve as an engine for the local economy, providing the "sense of place" is respected.

Protecting the Environment

Planning must take stock of a city's natural environment, promote public spaces for encounter and exchange, and

offer essential services, such as water, sewerage, electricity, and telecommunications. The modernisation of collective and private transport systems is a major challenge to stem damage caused by congestion and air pollution. All too often, under pressure from major contractors, a standardized industrial model is favoured. Instead, the system must cater to the city's specific needs.

Capacity Building: Strengthening Co-ordinated Management

Decentralization is enhancing the role of local authorities, making them pivotal actors in cities. They must be assisted in managing their city's cultural assets in a spirit of democratic governance. This involves strengthening legal and administrative frameworks to promote conservation and development, by for instance, creating heritage units within city governments, reviewing the building permit control system and training in open tender procedures in all public and private works. The inclusion of heritage issues in national law is a basis for efficient partnership, while private landowners, inhabitants and economic players in safeguarded areas should be supported by public funding. Decentralized co-operation schemes (see box p.14) have proved a particularly valuable means for developing comprehensive safeguarding and development plans for cities and historic areas.

Training and Know-how

Sharing knowledge is a cornerstone of the Convention's mandate. Workshops and on-site training acquaint local personnel with documentary, archaeological and urban planning research, recording and analysis of heritage, digital mapping systems, traditional building and restoration techniques and knowledge of appropriate techniques and materials.

Fostering International Co-operation

UNESCO's strategy rests on building partnerships in the aim of forging a common vision among the city's numerous stakeholders. Over the past years, links have been created at all levels - between decision-makers, educational institutions and the local community, between local authorities and multilateral and bilateral co-operation agencies, civic groups and inhabitants, as well as with private companies. Decentralized co-operation schemes (between Europe and cities in Africa and Asia, see box p.14) have led to fruitful long-term partnerships.

In short, resisting change is not the goal of conservation. The question is how to manage change within the overall objective of an environmentally sustainable, culturally sensitive and socially just development.

International Co-operation

Partnerships are a hallmark of UNESCO's strategy. They have multiplied in recent years – with private and public institutions, local and regional governments, development co-operation agencies, universities, private foundations, the corporate sector and NGOs.

In 1997, for example, a co-operation agreement was signed with the French Government for the protection and development of monumental and urban heritage. In 2002, a budget of some 400,000 euros plus in-kind technical services were earmarked for activities in Africa, Asia, Latin America and Central Europe, of which one fourth of the projects carried out has been for urban conservation (about 40% of the amount allocated). They focused on improving legal protection and management of sites on the World Heritage List or on the Tentative Lists, including development of fiscal measures and micro-credit schemes to support conservation. This Agreement has served to

support the institutional framework of decentralized co-operation between local authorities of France with those of Asia and Africa to enhance technical capacities to manage heritage. This has in turn enabled French universities, NGOs, public and private companies to contribute their efforts through partnerships with their counterparts in these cities.

Co-operation agreements have also been signed with Italy (2001), the Netherlands (2001) and Spain (2002).

The Italian Funds-in-Trust, amounting to some US\$ 800,000 a year, of which about 10 % have been allocated for urban conservation activities have enabled the preparation of a comprehensive report on Islamic Cairo and an international gathering of experts to support the efforts of the government and municipal authorities of Cairo. Technical supports to, amongst others, Sa'naa and Zabid in Yemen, Old Jerusalem, Fez and Essaouira in Morocco, the Palestinian Territories and Gjirokastra in Albania have also been provided through this Italian fund.

The Netherlands Funds-in-Trust, have also benefited the World Heritage Cities Programme, notably through technical advice to Galle in Sri Lanka, Zabid in Yemen, Georgetown in Guyana, and X'ian in China. It also supported a workshop on wooden urban heritage in Latin American and the Caribbean.

Signed in April 2002, the Agreement with Spain became operational in September 2003. This agreement is focusing on helping State Parties in the preparation of tentative lists and nomination file of properties suitable for inclusion on the World Heritage List. Among others, this preparatory assistance will be targeting Nicaragua and Honduras.

In 2001, the European Parliament adopted a wide-ranging resolution aimed at promoting the *World Heritage Convention* and assisting less-developed countries in identifying and protecting their heritage.

Decentralized Co-operation

Decentralized co-operation schemes have proven a valuable means of sharing expertise and bolstering the skills of municipal authorities in historic cities. Established between regions, towns, and supported by parks and universities in Europe with cities in Asia and Africa, these schemes typically stretch over a minimum time span of three years, allowing for frequent and fruitful exchanges, and sharing of knowledge and skills.

They have successfully mobilized resources for drafting and implementing heritage legislation, establishing regulations on renovation and urbanization, and elaborating economic and social policies around heritage.

Requiring strong political commitment on the part of local authorities, decentralized co-operation schemes enable the sharing of skills and know-how covering a broad range of urban management and heritage issues relating to a city's specific identity. Under the aegis of UNESCO, a decentralized co-operation was first brokered between the cities of Chinon (France) and Luang Prabang (Laos), in 1996, and later joined by Hofheim (Germany) with support from the EU - Asia Urbs Programme. Today, many other World Heritage cities are experimenting with this kind of co-operation, including Bath and Chester (United Kingdom) with Kathmandu (Nepal); Barcelona (Spain) with Vigan (Philippines); Lille Métropole (France) and Turin (Italy) with Huê (Viet Nam), among others in Asia. Solidarity has also been extended to African cities: Bergen

(Norway) with Mozambique Island, Lille (France) with St Louis of Senegal, Lyon and Cergy-Pontoise (France) with Porto Novo (Benin), Melun (France) with Ouidah (Benin), to name but a few of the city-to-city partnerships working on urban conservation and development under the aegis of UNESCO.

The **World Heritage Partnership Initiative** (WHPI), launched in 2002 on an experimental basis, aims to build a more effective system of international co-operation for addressing priority conservation issues. The initiative will place special emphasis on building innovative partnerships with NGOs and public charities, with States Parties that foster South-South co-operation as well as those that go beyond the conventional North-South donor-recipient arrangements.

New Information and Communication Technologies

also hold the potential to better manage heritage sites. Geographic Information Systems (GIS), for example, make it possible to translate databases containing extensive information on sites (architectural, socio-economic, and demographic) into high-precision maps, providing valuable tools for urban planners. UNESCO is facilitating exchange (through, for example, its Virtual Congress held in October 2002 from the newly inaugurated Alexandria Library) on new techniques for managing heritage in the digital age. The Virtual Heritage Network, linking together several hundred research institutions, professionals and hi-tech companies from across the globe, has been collaborating with UNESCO since its formation in 1998².

There is no single model for preserving the heritage of historic city centres. There are however, yardsticks for measuring the impact of policies. How do they serve the inhabitants of historic areas? How do they preserve, even enhance diversity? How do they improve basic living standards – access to decent housing, clean water, work and school?

Heritage, as cases in this publication illustrate, cannot be treated in isolation – it is not only about buildings, but people, traditions, identity and opportunity. The original fabric of historic cities reflects a unified vision, a purpose, a culture that must be recaptured as a foundation for renewal, bearing in mind its relationship to the surrounding environment. Enhancing historic quarters by improving housing, resolving transport issues, providing economic opportunities and social services can have an impact well beyond the historic heart.

Thirty years ago, the preamble to the *World Heritage Convention* noted that "cultural heritage and the natural heritage are increasingly threatened with destruction not only by the traditional causes of decay, but also by changing social and economic conditions which aggravate the situation with even more formidable phenomena of damage and destruction." Today, the Convention is buttressed by three decades of experience, numerous projects and partnerships, and a global awareness of our common belonging. At the turn of the new century, in 2000, all United Nations Member States pledged to meet the Millennium Development Goals, which call, *inter alia*, to reduce by half the proportion of people living on less than a dollar a day by the year 2015. In light of rapid urbanization, cities have a critical role to play in achieving these goals. UNESCO, with its partners, will continue to promote a democratic vision for historic cities, where culture is a springboard for securing basic rights, environmental safety and social justice – in short, a more humane future.

2. For more details on VHN, visit the Network on the Internet at <http://www.virtualheritage.net>

2

Opening Session



Palazzo Ducale – Urbino, Italy

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Official Welcome

Massimo Galluzzi, Mayor of Urbino, Fabrizio Ago, Representative of the Italian Ministry of Foreign Affairs, Francesco Scoppola, Representative of the Italian Ministry of Culture and Paolo Avarello, President of the National Institute for Town planning of Italy (INU) expressed their deepest thanks to UNESCO and its Director General Koïchiro Matsuura, the World Heritage Centre and its Director Francesco Bandarin and the organisers of the workshop for choosing the city of Urbino to hold the international workshop celebrating the 30th anniversary of the World Heritage Convention. As partners of this initiative, Jean-Marie Vincent, Representative of the French Government, Tamás Fejérdy, President of the World Heritage Committee, Irene Wiese von Ofen, President of the International Federation of Housing and Planning (IFHP) and Ray Bondin, Representative of ICOMOS extended their warmest thanks to Urbino for hosting this workshop and to UNESCO and its World Heritage Centre for organising it. They have taken this opportunity to stress the scope of partnerships in dealing with historical cities. Their speeches, summarized below, introduced the stakes of heritage conservation and development in a changing environment.

Massimo Galluzzi, as *Mayor of Urbino*, extended a warm welcome to all the participants of the workshop in the city of Urbino, recalling that Urbino is famous for being a historic pioneer in large-scale town-planning operations. The Historic Centre of Urbino was inscribed on the World Heritage List in 1998 as a masterpiece of Renaissance ingenuity. Local stakeholders interpreted this inscription as a new potential for the development of the city as well as for the protection of its World Heritage. As a result, Urbino initiated a partnership with the city of Pondicherry (India), which turned out to be a fruitful experience to develop conservation strategies for the future. The city also decided to open a new information place on World Heritage located at the foot of the most important building in the town, the Palazzo Ducale, which will house a documentation and observation centre.

Fabrizio Ago, *Representative of the Italian Ministry of Foreign Affairs*.

Culture, in all its aspects, is an integral part of the process of peoples' development. Living conditions can be enhanced through a heritage programme aimed at both identifying essential economic resources and safeguarding cultural traditions. Local distinctiveness needs to be preserved from the effects of globalisation. Activities to protect heritage are also an opportunity for countries that underwent religious or interethnic conflicts to recover their national dignity. Among other actions, the Italian Ministry of Foreign Affairs has been involved in enhancing or developing museums (such as the museums of Cairo, Damascus, Tehran, Shaanxi in China, and other museums in Bosnia, Angola or Benin). The Ministry has also developed other programmes dealing more specifically with historic centres in Old Havana, the Forbidden City in China and the Stone City in Zanzibar. In these activities, the approach has consisted in restoring buildings and preserving the socio-economic fabric, by facilitating the access to education and work for the local population as well as the integration of newcomers.

Francesco Scoppola, *Representative of the Italian Ministry of Culture*.

The overall socio-economic trends over the last decades have challenged heritage protection policies. Some processes

have changed the world forever, particularly industrialization (i.e. the substitution of natural energies by mechanical energies) and the new economic policies, which have tended to "turn heritage into banknotes". Monuments and cities - although defined as priceless - are all too often reduced to their economic value. Today's challenge is to preserve heritage as long as possible and in the best conditions possible. Although the will to discover and leave one's imprint is in human nature, it is not adapted to the current overpopulation. Mechanical energies have given men a lot of power to construct but also to destroy, thus it is time to understand that men's new challenge must be discretion rather than affirmation. In the 19th century, conservation meant looking after a statue, a coin or a vase. The definition of World Heritage has widened over time, from architectural masterpieces to historic urban centres and UNESCO plays a leading role in this new understanding of heritage. The 1972 *World Heritage Convention* provided a framework, which fostered the development of legal tools for heritage protection, although some of them remain under-exploited.

Paolo Avarello, *President of the National Institute for Town Planning of Italy*

The notion of territory is very important especially when referring to an area in which cultural and natural aspects merge. A fundamental aspect to promote urban conservation is to maintain the quality of life of the area. In Italy, the population often suffers from their heavy heritage more than they are proud of it. The subtlest threat on urban heritage comes from the lack of its recognition by the inhabitants. Consequently, heritage should be considered not only as an economic resource but also as a resource for the quality of life. Upgrading the quality of life should be one of the priorities. Any conservation project has to take into account the whole urban area and not to restrict itself to the heritage core. What must be sought is the correct and compatible use of the resources constituted by the World Heritage site.

Jean-Marie Vincent, *Representative of the French Government, Ministry of Culture and Communication, Direction of Architecture and Heritage*

The French government was delighted to support this workshop, and share its experience in the field of heritage protection with stakeholders from various countries and professional backgrounds. In France, culture - and heritage in particular - has long been considered as a strong vector for a balanced urban development, especially since the adoption of the Malraux law for "safeguarded areas" (*secteurs sauvegardés*) in 1962. Sharing this experience in heritage protection policies materialized through the co-operation agreement signed with UNESCO in 1997. In coherence with the growing decentralization movement of the French institutions, these heritage protection policies have increasingly taken the form of city-to-city partnerships between French cities and other countries' cities.

Tamás Fejérdy, *President of the World Heritage Committee*

The challenge of the year 2002 is to mark at the same time the United Nations year for Cultural Heritage and the 30th anniversary of the *World Heritage Convention*. This workshop on historic cities is crucial as historic cities are complex living entities, vulnerable to their own development. The safeguarding and development projects undertaken in World Heritage Cities considered as experiment for any historic town are supported by the World Heritage Committee. Indeed, at its 26th session, the World Heritage Committee has adopted the "Budapest Declaration" quoted as follows: "In view of the increasing challenges to our shared heritage, we will: (...) seek to ensure an appro-

appropriate and equitable balance between conservation, sustainability and development, so that World Heritage properties can be protected through appropriate activities contributing to the social and economic development and the quality of life of our communities; (...) seek to ensure the active involvement of our local communities at all levels in the identification, protection and management of our World Heritage properties. (...) We, the World Heritage Committee, will co-operate and seek the assistance of all partners for the support of World Heritage. For this purpose, we invite all interested parties to co-operate and to promote the following objectives: (a) strengthen the credibility of the World Heritage List, as a representative and geographically balanced testimony of cultural and natural properties of outstanding universal value; (b) ensure the effective conservation of World Heritage properties; (c) promote the development of effective capacity-building measures, including assistance for preparing the nomination of properties to the World Heritage List, for the understanding and implementation of the *World Heritage Convention* and related instruments; (d) increase public awareness, involvement and support for World Heritage through communication”.

Irene Wiese von Ofen, *President of the International Federation of Housing and Planning*, highlighted the twofold relation between cultural heritage and city dwellers: on the one hand, cultural heritage is a fundamental asset to enable people to identify with their home place; on the other hand, when inhabitants are involved in the city they live in, its sustainable development is assured. Consequently, a sustainable urban planning project includes the promotion of cultural heritage and the involvement of the local residents: only with the inhabitants’ commitment can a town-planning project be totally successful. IFHP is convinced of the need of interdisciplinary and inter-sectorial work in urban planning. The IFHP has been working in this pluralistic approach, strongly related to the action of the UNESCO and of the United Nations Centre for Human Settlements (UNCHS).

Ray Bondin, *Representative of the International Council on Monuments and Sites and President of the International Committee of Historic Cities*, stressed the importance of the *World Heritage Convention* in raising awareness on the value of heritage. The nomination to the World Heritage List is a pro-active process. However, the inscription of a site on the World Heritage List does not necessarily ensure its long-term protection. Historic centres can be important economic assets: if we ensure their sustainable development, they can bring economic return. However, more than the economic dimension of sustainable urban heritage policies, it is the identity and pride that such policies strengthen. As a result, it is most important to involve the citizens and all NGOs related to heritage protection.



Workshop speakers

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Minja Yang, *Deputy Director of the World Heritage Centre*, representing UNESCO joined the earlier speakers in welcoming this opportunity to assess the results of the World Heritage Cities Programme initiated in 1996, first in Asia but since became global. For two days, the floor will be opened to discuss the results of some experiences of international co-operation in urban heritage management. The gathering of such a large panel of partners dealing with different aspects of urban policies, and at the local, regional and international levels is a unique opportunity. The recommendations that would result from the two days of presentations, discussions and debates would be transmitted to the UNESCO Director General who would in turn present them to the World Heritage Committee.

The City as an Expression of Culture: the Case of 14th century Urbino

Keynote Speech by Leonardo Benevolo

Participating in this workshop has given me the opportunity to examine and re-propose certain questions regarding the theme of conservation for World Heritage Cities. Although I am aware of the many propositions for new approaches to this topic, I do not feel adequately informed to be able to express views on the methods by which these proposals are developed. I can however confer a modest contribution in attempting to understand what exists at the basis of this argument, and by trying to respond to certain underlying questions: What is the World Heritage that the UNESCO proposes to defend? What in effect is this cultural heritage to which so much importance has been attributed? And what is the true origin of this discussion? Is it perhaps a first attempt at generating a true global representation for all of humankind, and for a humanity that actively contemplates its origins while reflecting on what is needed to work effectively today and in the future to come?

I have specifically requested the list of the sites inscribed as World Heritage. Some of these places were once of great importance, having had a considerable number of inhabitants and cultural values of notable historic significance. We tend to recognise these locations for their physical properties as World Heritage, and they maintain their high levels of importance, even if they are no longer inhabited. However, there is yet another category of site locations just as significant: cities. Cities differ from other sites in that they are inhabited, and because a population of both residents and guests lives them in. This means that they are places in which it is possible to access and absorb cultural values in every day activities with a consideration that is not temporarily limited to short term visits (as it happens with tourism). This attention is thus combined with the daily needs and inconveniences of every-day life. And this is perhaps the best approach for trying to understand what types of message cities are presently transmitting.



Urbino, Italy

The city of Urbino lends itself as a perfect example for developing this line of reasoning, for there is no other place in the world where such great cultural efforts have been exercised for a city of such limited spatial dimensions. It is this observation that leads us to reflect upon the enigmatic relation between *quality* and *quantity*, which is an integral part of the discussion that we are to develop. Within the city walls, Urbino's dimension extends to 35 hectares, and it has never had a population of over 7000 inhabitants. It is perhaps the only city in the world that has succeeded in becoming a city of worldwide cultural interest without exceeding the threshold of 10,000 inhabitants (as indicated by Aristotle with his theoretical domain of *aphoris*¹). The succession of historical events in Urbino documents an exceptional cultural and spiritual victory over material circumstances that we shall hereto examine.

In order to fully understand the nature of Urbino, we must ask ourselves what role 'culture' plays, not only in an intellectual life, but also for life in general. In this day and age we often attribute values to culture that tend to be sectorial and segmental. In the past, culture has had a founding value that bound it tightly to political practices and, in preceding political policies; it depended on that strange word which authors of the Renaissance called virtue. Virtue was the incentive by which things were accomplished: in fact the private study of Urbino's Duke Federico di Montefeltro has a Latin inscription that states "*virtutibus itur ad astra*" ("with virtue, one can reach the stars").

The Duke, Federico di Montefeltro, was not the author, but the "director" of an extraordinary operation of assemblage, which brought together the best of talents and energies of the period, from scientific, artistic and literary realms. This consolidation readily demonstrated how all of these great minds could positively work together for a common enterprise. Federico was an exceptional individual, a captain of fortune and a military general, who, for his great professional qualities, was able to avoid the perpetual contention between military costs and civic spending that typically represented the major obstacle preoccupying all other European governors of that time. He was instead able to gain from war, placing himself at the service of much greater external powers, which, in Urbino's case, was represented by Venice². Before Federico's urban interventions, during the time in which Renaissance culture coming from Florence was applied to Urbino, the city had already defined its principal physical characteristics. A careful historic reading of the city in fact indicates an urban layout, realised during the Medieval Communal period of the 13th century. Therefore, all of the large-scale building decisions had already been made before Federico's arrival. He however understood how to effectively apply the new Renaissance culture to the city's plan, in using the correct and appropriate scale of intervention. Notwithstanding, the historic

conditions of the time and the lack of sufficient organisational means for large-scale urban transformation, he was able to accomplish this endeavour without trying to dismantle the existing urban fabric. As a matter of fact, the Renaissance culture was developed soon after a serious economic crisis, consequential of the mid-14th century's great plague, which had altogether halted the development of European cities. So during that period, the goals for urban transformation became to "trigger a new impetus" to cities. Federico was able to interpret this moment with exceptional accuracy, and he understood that the ambitious propositions of a new culture (visually and aesthetically with the likes of Brunelleschi along with other architects and artists) and the onset of Humanism (with Florentine humanists like Lorenzo Valla) could be applied to an enhancement of Urbino's already defined urban layout. As illustration of this point, it is impossible to find a building in Urbino that was built entirely according to prospectivist schemes, except for a partial exception of the Palazzo Ducale.

The Palazzo, with its grand dimension, partially occupies the platform of a part of the medieval city. Above this platform, there were two lines of allotments, with small roads in between. In order to give the Palazzo building its actual dimension, one section of the two continuous tracts of allotments was occupied, a measure that also included a transformation of the intermediary road (which is however still recognisable as a small alley-way that flanks the old university building). Although Federico privatised this passageway, he

decided that it should always be left open and without closures, for the free transit of citizens. During that period, the palazzo never had doors that closed, for the sovereignty of Federico de Montefeltro was one based on principles of persuasion and an open mutual regard between the Prince and his subjects – a theme that was amply described by writers of that time period. It is this consideration that leads us to highlight two important aspects of the unfolding of historic events in Urbino. The first of these represents one of the fundamental endeavours of Federico, which was to build a strong rapport of consensus (in terms of the culture at that time), and of solidarity between the Duke and his citizens. The second important enterprise of that time was the act of opening Urbino to the world. In fact, while Federico's government inherited the best tradition of citizen solidarity deriving from precedent medieval statutes, he was concurrently able to open this tradition to the rest of the known world. The Royal Court of Urbino had become the court in Italy with the highest number of relations, not only with other European countries, but with countries outside of Europe as well. There were ambassadors from all of the principal European powers, and there was even a period which included an ambassador of the Scia' of Persia. Federico was very knowledgeable of the importance of opening his horizons to the world, so much in fact that, for his guests of other religions, he had a small chapel built in his palace without Catholic symbolism or decoration, which was readily adapted to other types of prayer or worship.



Palazzo Ducale – Urbino, Italy

1. Aristotle stated that a city should not ever exceed a population of 10,000 inhabitants.
2. Hence, behind the events in Urbino there is the financing from Venice. If we are to consider the city's economic basis, Urbino is one of the extraordinary effects of the presence of that colossal financial power which Venice represented for many centuries.

In order to understand the case of Federico one must also consider that in the play between virtue and fortune, the latter holds great importance. An example is the fact that Federico was able to govern the city of Urbino for 38 years, a considerable length of time compared to the reign of other important rulers of that era, very few of which surpassed a decade. He enjoyed a period that lent him time to consider and reconsider his sovereignty. It was as if there had been a truce in the bad luck (and wartime) of his era, even if this bad luck was to punctually return soon after Federico's death. Federico died just as that 50-year-old military truce was coming to an end, the same military truce that he himself had preserved since the time of the Lodi peace agreement. It was this period of relative peacefulness that nurtured and ensured the environment in which the Renaissance culture developed.

After the death of Federico, dispersion took place toward larger Italian cities of the artists and men of letters who Federico had cultivated at Urbino³. One of these artists was Raffaello. He brought to the court of Rome a resonance of this culture, so capable in organising large collective works, and in which Raffaello himself was able to partake for only a brief time. This experience, which was prematurely interrupted, was in full contrast with the prevalent orientation of the culture at the time: Leonardo da Vinci, Michelangelo, Machiavelli, and Erasmus were all interested in the capacity of individual action. Raffaello, instead, perceived the mysterious parallel between art and friendship by intuition, and noted its qualities in implementing it in his practices and among his peers and associates.

We believe it is important to underline the fact that while in Urbino the one who organised the operation was the Duke himself, in Rome this role could no longer be fulfilled by those governing and was thus passed on as a responsibility of the artist. From that point forward, the culture lost that contact, that political power which was at the root of this cultural heritage. Raffaello would have had to give a cultural contribution to the great political operation - of making Rome the capital of Europe - which the pontiffs of the time had thought up. This project folded quickly under the crisis and bad fortune of the times and Raffaello died just at the beginning of this crisis. A few years after his death, the event of the sack of Rome excluded the city, once and for all, from ever becoming a great European power, and from that point on, culture, which should have been a means of support for other political operations, changed course. It became an instrument for formation of a cultural storehouse that for many centuries presented Europe and the rest of the world with not only an artistic example, but also an actual model of approach to nourishing and sustaining a cultural life. This inimitable prestige acquired by that culture was precisely due to the great work of Raffaello, which despite having had lost vigour in his time, endured throughout the successive centuries. This grand idea that culture was a way of refining the entire human experience had its origins in Urbino and the value of its model lasted up until the second half of the 19th century.

Today, we return to these arguments with the knowledge that the city of Urbino later suffered a series of blows, which completely destroyed the autonomous source of these same ideas. However, the city in some way has always conserved its unique physical characteristics and there is a type of genius, which has protected it throughout the centuries and up until present day. Today Urbino is considered a secondary city. Yet for numerous reasons, many people despite not being natives of the place find themselves tied to it in some way and often end up working for, and believing in, the importance of its conservation.

To conclude, let us try to understand what a cultural heritage of this sort means in our present time. There are two main things to consider from which we are very far today:

- One is the idea of the coherency of knowledge from which proceeds the Urbino project. Today we speak of artists, scientists and literary scholars, but in the era of Federico all of these professions were considered one thing: the visual cultural Renaissance, or in other words, the humanistic way of keeping in touch with the world, as well as consciously changing it. From this concept art and science were born, and subsequently separated, but not before science had found, in the first half of the 17th century, its own methods to distinguish it from the methods of the Renaissance.
- The other is the discussion concerning the idea of virtue, which should characterise all public life, even if the exercising of virtue has become very difficult in situations which are ever-more complicated to govern, yet which distinguish our times. This discussion appears, after all, and moreover in dramatic ways. What is the type of virtue we ask our governing leaders for? It is a type of elevated culture capable of finding agreement on things, which we, on the contrary, tend to separate.

This is a great lesson that can only come from a comprehensive consideration of the sites that the UNESCO has decided to safeguard. The current attempt is mainly to extend World Heritage inscriptions to a more ample worldwide dimension; because for the time being, these prototypes are in reality based on a mostly European tradition. The real challenge remains to bring these models to a global level. And only UNESCO has demonstrated effective capability for connecting and comparing experiences of a European tradition with the experiences of the rest of the world, while at the same time expanding these discussion topics of a European dimension to one that is worldwide. It should automatically be a part of human nature to recognise the substantial genealogy of cultural traditions that have been cultivated in the world. I have recently read a text written by a French anthropologist who tried to understand for what reasons in the Neolithic age (a period spanning 5,000 years, starting with the invention of agriculture to the foundation of the first cities), certain exceptional conquests were accomplished, which, still today, are as determinant as some of the most important achievements ever accomplished (including the selection of cultivated plants and animals that accompany human life, along with principal industries). It is in fact revealed that for these conquests, later generations were only able to contribute certain adaptations and perfections. According to this anthropologist, in the Neolithic age, mankind already had everything it needed. The explanation that is presently given to this exceptional fertility is tied to the fact that in the Neolithic age there were no large cities. The societies generated by at the time were thus able to enact such extraordinary acquisitions, because they were fragmented in many small villages. The constellation of these Neolithic villages, for the very reason of their moderate size, represented collective places of cultural production that are without present-day comparison. Therefore, in maintaining a certain dimension, it was possible to conserve the spontaneity of the interpersonal relations that were indispensable for obtaining such great achievements. History has repeatedly confirmed this affirmation, as it is demonstrated for example in the case of the constellation of Sumerian cities, from which the first urban culture was generated.

Today the world is a much bigger place, its dimensions are difficult to govern, but the efforts underlying the idea of certifying World Heritage cities can help to preserve them and

3. Federico had no immediate "heir"; after eight daughters, he only had one son at a late age, who was still a child when Federico died.

to use them as a clear indication of the things that need to be done presently, and in the future. These measures can also help us to recognise a series of essential cultural values, typically viewed as separate, which in cities are instead combined and united. And this is the fundamental teaching that can emerge from work and efforts of this nature.

Leonardo Benevolo, Italian, is an architect and city planner since 1947. Graduated *Honoris Causa* at Zurich Polytechnic School (Switzerland) in 1980, he was a professor of territorial history at the Architecture Academy of Mendrisio (Switzerland); a professor of history of architecture from 1955 to 1977 in Rome, Florence, Venice, Palermo; a visiting professor at Yale (New Haven- USA), Columbia (New York- USA), Caracas (Venezuela), Teheran (Iran), Rio de Janeiro (Brazil), Hosei (Tokyo – Japan). His main publications in English are "The origin of modern town planning" (Routledge & Kegan Paul 1967), "History of Modern Architecture" (MIT press 1971), "The architecture of the Renaissance" (Routledge & Kegan Paul 1978), "The European city" (Blackwell 1993). He received the prize of free press, Lugano (CH).

Partnerships for Urban Conservation Strategies

by Enrico Fontanari

In this day and age, an assessment regarding the state of advancement of conservation processes and the evaluation of cities that have been declared as World Heritage can be difficult tasks given the diversified nature and the inherent problems of the situations at hand. In combining the diverse realities of these cities, it becomes apparent that the differences lead back to two principal components, those being the operative practices in the field of urban planning and the geographic position and economic conditions of each city's country.

Urban Planning

In regard to the operative practices of urban planning, in most cases, the formal declaration of World Heritage cities was accompanied by a general layout for an urban plan and above all by the definition of building regulations intent on controlling further transformations, in order to favour the conservation of the existing architectural heritage. The primary objective of the inscription on the World Heritage List was to impede the mishandling or even worse, the destruction of the city's physical patrimony, and to define legislative measures to protect it and to regulate its transformations. At the present state, there is a gradual change on the part of urban operators, who tend to give more attention to the operative aspects of intervention rather than to the regulatory ones. This is due in part to the fact that, especially in developed countries, regulatory measures for protection are generally pre-established and agreed upon, and to the commonly held assumption that planning and regulations are not sufficient in guaranteeing the start of a true and effective process of the urban re-qualification and revitalisation of historic centres. These are instead essential factors (it is necessary to guarantee the protection of the city's physical

patrimony, but also to indicate the possible compatible methods for intervention) that however cannot solely ensure the initiation of a process for recovery and rehabilitation. Hence there is a general shift of attention towards the operative modes that can favour an effective implementation of the objectives set for urban re-qualification. What becomes increasingly important and vital in these new approaches is the construction of a partnership among the various actors involved (both directly and indirectly) in the processes of urban recovery.

This new attention requires a greater recognition of the increasingly relevant role of the local dimension and particularly of the municipalities, as managers and co-ordinators of the aforementioned processes. Furthermore, these elements are inevitable given that the topic of conservation of historic centres is always viewed and managed within the issues of the governing and control of urban development, for which the historic centre is a central component. This component, both essential and strategic to local governments, should be dealt within consideration of the general framework of objectives for urban development, which are typically entrusted to the local authorities.

Culture and Sustainable Urban Development

The second factor of diversity has also emerged with more clarity starting from when more attention was given to the phases of actual implementation compared to that given to regulatory planning of historic centres. This situation can be noted and summarised as the increasing existence of operative differences between developed and less developed countries. If in the former cases, it is not difficult to find operators who are interested in becoming involved in projects for urban renewal that comprise parts of the city's historic centre, in the latter, the situation is much different, and oftentimes the historic centres declared as World Heritage are not considered as favourable for urban investment given their limited possibilities for transformation and development. Furthermore, in developed countries, the actions for the recovery of historic centres have often been launched with a significant physical intervention subsidised by public funding. In developing countries, where public administrations notoriously lack financial resources, a policy of simple subsidising is presently implausible for the processes of urban recovery, and it is instead necessary to establish forms of intervention and restoration that incorporate a greater number of private investments. The international co-operation, that over the past few years has witnessed an increase of different agencies and organisations in this sector of intervention (The UNESCO is no longer alone, it is supported by other bi-lateral co-operations such as the European Union, NGOs, and other UN agencies, etc.), can play a significant role in helping economically weaker situations, while concurrently favouring partial subsidised interventions. However, the sustainability of these actions (from which depends their effective practicability) is at this point assured only by the capability of involving private investors at a local level, who can guarantee a continuous participation of investment and management. And this is organised mainly with the intent of paying back the anticipated financial capital, usually with favourable interest rates, without of course freely giving them away.

The topic of partnership in these cases can become complicated, and the traditional institutional actors involved take on new associates, deriving both from the sectors of national and international finance and the world of private investment from various areas, such as the real-estate market, commercial endeavours and tourist organisations.

The questions related to this issue become complicated and complicate the management of the partnership; as a result, new complex procedures continuously emerge for urban renovation, of which the historic centre is only a component (urban compensations are a perfect example). In order to govern this type of operation, a certain preparation and understanding of urban management is necessary, which, in developing countries, often cannot be found at a local level. This poses a very important problem regarding the technical capabilities of formation that precede or necessarily follow the construction of new experiences of partnership for urban recovery and renewal.

Partnership and Strategies for Conservation

Hence, the questions remain of what the possible strategies can be for current methods of conservation and how can the differences between developed and less developed countries be conciliated. In regard to the questions of urban identity, for example one of the principal problems in developed countries is to block the rapid trends of a mono-cultural touristic recreational model. It is this model which in turn leads to the disappearance of an ensemble of diverse functions such as residence, administrative and institutional representativity, education, artisan production etc., which originally represented such strong characterising attributes of historic centres, not only as mere parts of the city, but as the city in its entirety. The advancement of this touristic monoculture is increasingly seen on the part of the city's residents (who are constantly decreasing in number) as a strong threat to their identity as citizens of historic centres, and it often leads to the explosion of sometimes bitter conflicts among groups holding diverse interests. These conflicts have been further complicated in the last decade with the phenomenon of immigration, which has brought about new users of the historic centres. These users often make use of public spaces according to their own cultural perception of public space and according to their different customs and traditional backgrounds, which can differ not only from European standards or customs, but among them as well. To transform this problematic conflict into a matter of cultural enrichment and enhancement for the cities' historic centres is one of the major challenges that a programme for the conservation of historic cities will presently have to face. However in less developed countries, this problem does not present itself as relevant, and the issue of identity is still tied to the necessity of helping local inhabitants recognise the value of their historic patrimony as both a determining factor for the verification of their own cultural identity and as a potential economic resource that can be evaluated and salvaged.

The diversity of the social and economic situations hence requires further consideration of the opportunity to better define strategies of conservation that pertain more directly to the various socio-economic factors and to specific urban qualities and characteristics. If a general objective to salvage a city's heritage is agreed upon, the real problems arise in the moment when a programme is to be devised for actions intent on guaranteeing conservation and sustainability. The main problem is no longer the definition of regulations and unitary approaches regarding urban restoration (that however remain as a necessary and important passage, even if not entirely sufficient), but rather the identification of distinct models and methods of approaching the problems of urban development, which in turn lead local governments to adopt historic centres as strategic components for the re-qualification of their cities. Often, more than a methodological problem, the question arises on how to introduce new mentalities within the

administrations of historic cities. Although plans for a modification of strategies for conservation may seem inevitable, in that they can no longer be entrusted solely to international "documentation", it will consequently become necessary to better understand which types of partnership can fully adapt and respond to such situations. Therefore, an important objective of the workshop is to explore possible points of intersection between different modes of partnership building.

In essence, these partnerships represent new institutions that can respond to various set goals and which can be organised and directed in different ways:

- They can be oriented towards promoting a further understanding and enhanced knowledge of a certain urban context and its associated values (with a deficit of this understanding regarding the value of local resources, for example, a policy can be enacted to make known the potential advantages deriving from the conservation of a given historic patrimony)
- They can be oriented towards favouring actions at a social level; in building a network of relations among subjects and actors that do not have strong bonds (among public offices, for example, at an institutional level)
- They can aid in overcoming the institutional hierarchies and help to build key moments of co-ordination for actions on the part of the different government institutions.

It would be of great interest to understand how these different types of partnership can be ordered, in regard to their structural differences and the differences existing between developed and less developed countries, while also considering their diverse approaches and strategies for conservation. It also appears significant to reflect upon the cultural variations that can occur when adopting new partnership practices at an institutional, technical, political, and above all, at a social level; because these variations can often modify the already weak relations among diverse realities and social subjects within the institutions of city governments.

Urban Culture for Social Development

There does not seem to be a tight connection between urban culture and social development. Different levels of social development and support can accompany urban culture, in its common, contemporary, and often mixed formats. It can be a 'hidden' resource, waiting for stimulating input or for a mechanism that can evaluate its potential. And this often occurs within urban contexts that favour cultural development, while remaining weak from a social perspective. This relationship changes according to the type of city and its capacity to hold together and nurture both its global and local aspects. One interesting example of this phenomenon can be found in the city of Venice. For cultural and historic reasons, this city has maintained constant dialogue between every single one of its monuments and buildings and the rest of the world. Despite the city's inhabitants that live and use the city on a daily basis, Venice has for a long time (since the end of the Venetian Republic) had a rather weak social structure and local institutions that are in certain respects irrelevant to its own destiny. Other similar cases can be found in poor countries, which are historically and culturally wealthy, but that find themselves in oftentimes hazardous and dramatic situations. This weak relationship between urban culture and social development can strongly influence the practices and methods of conservation. The historic discipline of this area of research has had an ample range (in Venice's case between the two extreme historic positions of Ruskin

and Viollet le Duc) and has constituted further schools of research and useful debates on the economic and social roles of conservation. However, in practice, the possibility of effecting contemporary conservation, rather than the re-elaboration of historic memories, leads back to our own responsibilities and capabilities in making a positively significant mark in history.

With these premises in mind, it may be of some use to compare and contrast the demands and strategies of conservation with the modes of communication and deliberation that directly relate to these topics. This can be an effective operation from various points of view. In the first place, it would allow for the reconstruction of a type of map or framework for local demands and strategies of conservation in which UNESCO can become one of the important players among many. Secondly, it would allow for the placement of these strategies within various contexts, making them plausible and more directly related to local platforms and methods of communication, and to the ways in which local populations view their own history while keeping in mind the external views as well. It would furthermore allow for a concrete realisation of partnerships through an evaluation of their formations and utilities. This is a strategic argument not only from an economic point of view. Partnerships working for conservation processes can produce valuable institutional capital in at least three related ways. The first of which can be defined as intellectual capital, resulting from the enhanced knowledge of places and their history. The second can be defined as social capital, best described as the ensemble of relations acting as networks among diverse, both local and non-local, subjects and actors. The third as political capital with the deriving resources of governance. These three forms of institutional capital help configure the specific modes of partnership building and could help formulate the character and practices of conservation and evaluation of cultural and historical commodities. In this way a policy for conservation could also help establish better understanding and knowledge that is produced by commonly shared communication methods and critical debates, and would finally develop new relations to modify institutional approaches and practices. It is furthermore useful to highlight how the joined forces of conservation and partnership can change according to levels of development, or rather with the way in which different countries bring together the relationships that exist among rights, capabilities and functions (thoroughly researched by A.Sen).

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Culture as a Vector for a Balanced Urban Development

by *Jean-Marie Vincent*

This paper recalls the existing French policies on heritage protection and urban development in the context of decentralization and explains how, through the Co-operation Agreement signed with UNESCO, this French approach has provided assistance to other countries, regions and cities.

In France, culture and in particular heritage are considered as a strong vector for balanced urban development. France has a long experience in urban heritage protection. 2002 marks the 40th anniversary of the law adopted on 4 August 1962 by the Parliament concerning the "secteurs sauvegardés" or "safeguarded areas". This law was introduced by the first French Minister of Culture, André Malraux, following the massive urban migration of the rural populations attracted by the industrial boom, and the drastic changes in our cities resulting from modernist and sanitation theories. At that time, the historic core of a city was considered as a coherent heritage ensemble that needed to be managed as such by a "safeguarding and enhancement plan". Through the enforcement of this law, 98 historic centres, representing 7,000 urban hectares, and roughly a million inhabitants, are considered today the emblematic and symbolic areas of their cities. In the wake of errors of the first ten years, these measures had the unfortunate effect of transforming the "safeguarded areas" into places reserved solely for administrative and tourist activities and dwellings for the privileged classes. Nowadays, their management has, on the contrary, aimed to transform them into living spaces encouraging social diversity particularly through social housing programmes. Little by little, these "safeguarded areas" are once again becoming the heart of our cities, animated by the daily life of the inhabitants and at the same time welcoming increasing numbers of foreign visitors.

The first wave of decentralization of the French institutions, in 1983, encouraged this evolution. Indeed, the mayors felt more responsible for the management of their cities and enhancing the urban heritage seemed a most effective tool to improve the image of the city in the eyes of its inhabitants and also to generate diverse economic activities. Thus, in partnership with the State and the municipality, heritage management plans attached to the town-planning master plan and called "zone de protection du patrimoine architectural, urbain et paysager" or protected areas for architectural, urban and landscape heritage (ZPPAUP) were progressively introduced. To date, 350 of these zones have been created and 600 others are under consideration. There has also been a significant increase in other urban heritage enhancement actions such as the label "Cities and Places of Art and History" attributed today to 130 cities or "associations de communes" (associations of local authorities) that are committed, through a convention with the State, to enhancing their heritage, raising awareness and involving their populations in the conservation process. Through the network they have created, these "Cities and Places of Art and History" work on promoting such approach at both national and international levels.

All these policies and on-going processes explain why we have been particularly sensitive to UNESCO's acknowledgement of the effort made by France to safeguard its urban heritage. Indeed, amongst the remarkable French monuments and sites, the following urban areas are listed as World Heritage: the Banks of the Seine River in Paris, the emblematic City of Carcassonne, restored by Viollet-le Duc, and the City of Lyon with the antique Lugdunum (the first "safeguarded area" of France).

France and UNESCO have Created a Partnership to Strengthen UNESCO's Actions for Heritage Protection

Signed on 16 October 1997, a Co-operation Agreement for cultural heritage associates the French Government, through its competent services, with UNESCO's actions notably for "the protection, restoration and enhancement of urban ensembles or protected cities". This co-operation is based on France's long experience in the field that gave the capacity to identify solutions, to propose efficient procedures and to avoid pitfalls. It is not based upon a so-called "French exemplarity" – no country can claim that – but on a capacity to offer a panorama of more or less successful experiments, built on sound interdisciplinary professional expertise. For a better grasp of the scope of this co-operation, it is interesting to cite one of the clauses of this Co-operation Agreement stating that "heritage and modernity, cultural development and social development are closely linked, and they are the essential challenges to be considered for the future of our cities". This Agreement was amended on 16 February 2000 to include natural heritage, thus supporting UNESCO's evolution towards an increasingly comprehensive and coherent concept, buttressed by the *World Heritage Convention*. France, like other countries with similar experience, notably Italy and Spain, can thus propose to counterparts a large panel of very diverse experiences. Of course, these past experiences are not directly reproducible in the countries requesting assistance but serve as reference. In each particular case, a theoretical and critical review of the French experiences is undertaken to adapt their expertise to the local context of each country.

This Co-operation is Inscribed in a Growing Decentralization Movement

Today, France is seeking to attain a new phase of decentralization. With regard to all forms of heritage and notably the architectural, urban and landscape heritage, it is increasingly necessary to obtain a synergy between the role of the State, responsible for maintaining the coherence of the protection policies and a balanced level of intervention throughout the entire national territory, and that of the "collectivités territoriales" (territorial communities) that, due to their presence on the field, should rightly have the responsibility for the daily management of heritage. This local approach explains why, systematically, we seek and encourage a direct relationship between the foreign city requesting co-operation in the field of urban heritage protection, and a French city, chosen out of the convictions and involvement of the elected representatives, and for the quality of its achievements. This is the case for Chinon, a beautiful medieval city with a "safeguarded area" and with the 'City of Art and History' label, recently included in the World Heritage site of the Val de Loire and which provides assistance to several Asian cities: Luang Prabang in Laos and cities of eastern China. Its Senator-Mayor is no other than Yves Dauge, held in great

esteem for his many achievements and as an advisor to UNESCO. We have observed with interest that this practice is developing also in Italy, since Urbino assists the Indian city of Pondicherry. It would be mutually enriching if this type of decentralized partnership could be the theme of an international encounter for an exchange of experiences. Finally, it should be stressed that the French authorities and experts who participate in this co-operation above all consider themselves beneficiaries of these exchanges. To share with the representatives of other countries one's own experience by welcoming them to France, to be an advisor to them in defining their own approach, inevitably different from ours, although with the same objective, is an extremely rich experience from which one gains great lucidity with regard to one's own activities, and greater inventiveness thanks to the opinion of others and the discovery of different and innovative initiatives.

Jean-Marie Vincent, *French, heads the General Inspection for Heritage and Architecture at the French Ministry of Culture and Communication where he coordinates activities related to heritage conservation and the promotion of quality architecture through government policies and programmes. He participates in numerous international projects in these areas. Trained historian, he worked first as a researcher at the "Inventaire Général des monuments et richesses" in Aix-en-Provence (France), then as the head of service for the Region Centre. He has been working in both the Ministry of Equipment and the Ministry of Culture for many years as Deputy Director for the General Inspection.*

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Case Studies



Mexico City, Mexico

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Theme 1: Urban Identity – the Core and the Periphery

Introduction

by Yves Dauge

Can the City be Considered as an Integrated Entity?

At the heart of the centre and the periphery issue lies the problem of identity. The feeling of belonging to and identifying with a city can only be experienced when it is apprehended in its entirety.

The first concern is that of the relationship between the city and its rural areas. The frontier between the city and the beginning of the countryside is far too often neglected, and this laissez-faire policy destroys the countryside without improving the city.

The second issue is that of social housing: historic centres must remain as living places, in other words, inhabited places. To modernise housing is an expensive exercise (treatment of insalubrity, installation of water and basic comforts), and not within the means of the poorer populations. However, preservation of the conglomerate nature of cities is essential to ensure a flow of continual exchange. Maintaining the lower income bracket of the population in the heart of the city is a real challenge, which can only be achieved through strong policies and significant funding.

Economic activity and services is the third issue to be considered. The historic centres have suffered from depopulation and are consequently becoming smaller (in relation to the urbanisation rate), in spite of monopolising many public and private services. This excess of services could be detrimental to their authenticity: too many banks, tourists and travel agencies can transform the centres into “dead cities” in the evening, resulting in a precarious balance between the various functions that the centre must ensure. This is a difficult problem: how to preserve an active city, producer of employment, without reducing it to a commercial showcase and destroying its cultural dimension? This is the crux of the matter: how to keep the cities alive, and prevent the ensuing urban activity from destroying them?

Finally, the institutional issue: our policies must be inscribed within national public policies. The private sector must be a recognised actor and partner, but because the very identity of the city and the historic centres are at stake, this identity can only be vehicled by a political project that will ensure sustainable balance, on an appropriate scale. Quite clearly, complete reliance on market exchange and the private sector leads to the destruction of cities. One must actively defend the pre-eminence of the national policy and projects, and guarantee the State and the law an important place, correlated with the international conventions of UNESCO. In parallel, the decentralization movement must mobilise the local municipalities and citizens: both actions have to be reconciled; the city must be given as much importance as the State. At the same time, it is necessary to strengthen public policies and ensure their democracy. The idea of the Prince of Urbino to open the city up to the citizens should be retained. The challenge is to decentralize and democratise, through the constant involvement of the population, the neighbourhood committees, and the street associations, encouraging closer contact with the daily environment of citizens. Because this daily living environment is ever present, this experience must be taken into account. As perfect as it may appear, an enhancement and protection plan

will have no impact without the involvement of the population. Each citizen should feel that he belongs to his city. If the citizen has pride in his city because he understands its heritage value, then the city will be defended by its inhabitants as well as by its laws.

Yves Dauge, French, is Senator of Indre-et-Loire and Mayor of Chinon (France). He holds a law degree as well as a degree in political economy and economic sciences. He also studied at the Economics Institute University of Colorado and the Institute of World Affairs of Harvard (U.S.A.). From 1963 to 1965, Yves Dauge served in the cabinet of Edgar Pisani, successively in the Ministries of Agriculture, and of Infrastructure, Urban Development and Transport, then in 1981 in the cabinet of Pierre Mauroy, the French Prime Minister. Yves Dauge was Director of Urban Planning and Landscapes from 1982 to 1985; President of the Inter-ministerial Mission for the Coordination of Great Works of Architecture and Urban Planning from 1985 to 1988; special advisor to Maurice Faure, the Minister of Infrastructure in 1988, and President of the Inter-ministerial Delegation for Cities and Urban Social Development between 1988 and 1991. He then became responsible for « Cities, Urban planning and Outskirts » to the French President of the Republic, François Mitterrand until 1995. Mayor of Saint Germain-Sur-Vienne from 1971 to 1989, then Mayor of Chinon since 1989, Yves Dauge has also been elected regional and departmental councillor, Member of the French National Assembly from 1997 to 2001, then of the Senate in 2001. He has also served as special advisor on urban issues to UNESCO since 1995.

Heritage Protection and Decentralization

by Yves Dauge & Minja Yang

Cultural Diversity and Local Governance

“Culture takes diverse forms across time and space. This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind. As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature. In this sense, it is the common heritage of humanity and should be recognized and affirmed for the of present and future generations.”

This quote from Article 1 of the *Universal Declaration on Cultural Diversity* adopted by the UNESCO General Conference in 2001 has far-reaching implications on the governance of heritage. Throughout history, the domination of one group over another, has been accompanied by varying forms of iconoclastic acts. Subjugation of peoples have involved in many cases, the denial of the cultural rights of the vanquished, or in other more subtle forms, the establishment of objective conditions that have led to the disappearance or assimilation of the culture of the minority by the dominant force. But “culture” as collective manifestations of human intellectual achievements,

resulting in customs and civilization of a particular time or people, is by nature, dynamic and inclusive. Moreover, societies have designated the value of cultural heritage differently over generations.

To be sure, neither the framers of the *Universal Declaration on Cultural Diversity*, nor those of the *World Heritage Convention*, three decades earlier, regarded culture in a static exclusive manner. If these international instruments seek to protect cultural heritage in all its diversity, it is certainly not to undermine the acculturation process that has been the source of creativity of cultures throughout the world.

Cultural diversity above all, implies the protection of the cultural rights of all, hence contingent on democracy. Although heritage has, by and large, been created and maintained without State intervention, the role of governments in commissioning great works from renown architects and artists, as well as in encouraging and guiding the creativity of its citizens must also be recognized. With the expansion of the notion of "heritage" which until recent years was limited to grand monumental masterworks, the more modest testimonies of the creativity of the ordinary people are now being accepted to be as important as those with global impact. The laboured landscapes of the countryside, places of worship and monuments devoted to prayer and rites of all religions have given the landscape their special mark, just as vernacular architecture and industrial heritage, also recount local stories, transmitting local values and local ways of life in relation to global phenomena.

This diversity of heritage testifying to the different beliefs, modes of life and production rooted in the specificity of each physical, environmental context and of the epoch, constitutes the cultural wealth of our world. And this is what must today, be the foundation of a heritage policy of each State, nation and community.

Irreversible, tragic destruction of heritage occurs every day, despite the increasing awareness of cultural and heritage values and their defence in many parts of the world. Uncontrolled economic development through excessive exploitation of natural resources, over production and anarchic urbanisation is responsible for the ongoing destruction of natural spaces, rural landscapes, historic urban centres, villages and monuments.

The protective role of the State has become increasingly important over the course of time. But States that are to provide the defence of heritage, have been and are often responsible for ill-conceived public works, and worst still, wars that ravage heritage. Granted the reason of State, *the raison d'état* evoked, for the collective well-being of its citizens, democracy must provide a system of check and balance. As the government closet to its citizens, local authorities should increasingly initiate and carry out policies, including those pertaining to heritage. The process of decentralization is occurring in many countries as part of the process of contemporary democracy, resulting in the transfer of a larger share of the authority of the central government to local governments and the increasing autonomy of those entities. But, their local knowledge needs to be supported with skills, tools and programme of action necessary for heritage protection and valorization. Local authorities and their communities are irreplaceable players for managing the complex relationship between heritage and development with the proper articulation of relations and division of responsibilities and tasks with the State.

The International, National and Local

The collective will of States through the United Nations and especially UNESCO, have developed guidelines for the identification, protection, conservation and enhancement of heritage. A body of international laws for the protection of heritage has gradually come into being. Despite the fact that national law is uneven and incomplete depending on the country, international standard setting instruments provide a framework for their evolution and improvement. The 1972 UNESCO *Convention for the Protection of World Cultural and Natural Heritage* is part of this corpus of laws giving impetus to this essential movement of recognizing the diversity of heritage and at the same time its universal value.

The Convention affirms the sovereignty of each State and hence its responsibility through the enactment of national law to ensure compliance to the international treaty. UNESCO, on the occasion of the 30th anniversary of the *World Heritage Convention*, is emphasizing the importance of States opening the vast domain of heritage to the civil society, through increased responsibility of local governments. This is not an alternative to a strong role of the State but a complementary policy, which is, furthermore, closely connected to the history of heritage. One might even say that decentralization is not only a transfer of the State's responsibility to local communities, but first and foremost the recognition of a legitimacy of local governments, on behalf of their constituents, to define and carry out policies.

Citizenship-based Mobilization

Today, in the battle between the mechanisms that are destroying the planet's rich heritage and the forces that are fighting to protect them, States and international organisations must know how to involve and pass the responsibility to local players - local governments, local inhabitants and non-governmental organisations.

On the occasion of the 1972 Convention's 30th Anniversary, UNESCO organized with the support of the French Senate, an international conference entitled "World Heritage: the Challenge of Decentralization", as the first of a series of international gatherings grouped under an internet-linked *Virtual Congress for World Heritage Management*. These events that followed in Alexandria, Beijing, Dakar, Mexico City, Strasbourg and Tours, each on different themes of heritage management, had as an objective, the engagement of local governments and their citizens in assuming greater responsibilities for local and democratic governance for the protection and enhancement of cultural diversity. The promotion of policies that are more "shared" and better "accepted" by a greater number of officials and citizens for greater local mobilisation. This is necessary for the effectiveness of the *World Heritage Convention*, and will be even more so for the *Convention on Intangible Heritage*, currently being drafted for examination by the UNESCO General Conference in 2003, as well as in adherence to the *Universal Declaration on Cultural Diversity* adopted in 2001.

Legal First of All

In promoting local governance through decentralization, the first level of intervention is to ensure adequate legal measures.

Each country's legal situation sets the course of action:

- The State can entrust, from the outset, rights and responsibility to a region or a local authority. This transfer

Theme 1: Urban Identity – the Core and the Periphery

of responsibility must however take place under conditions defined legally by the State. Assessment of the risk of possible abuse is needed, and if required, to strengthen national laws to supervise the local authorities in the exercise of the transferred competence. The State can delegate or give authority to local governments to interpret, within the bounds of regulations. Certain points of a national law or in certain areas, a regional law can be drafted that would replace the national law, to deal with specific local characteristics or to protect the heritage that has not yet been officially registered.

This is already the case in many federal States where regions historically play an important political role.

Decentralization must be assessed in the light of four variables: the law, which applies to all; the power of the State to apply it; the power of regions and local communities; and the level of citizens' consciousness and the control they can exert by taking legal action. The more stringent the law, and the better the citizen is informed and organized, the stronger decentralization can be.

Situations vary greatly, requiring UNESCO and States to make serious appraisals before recommending advancement in the decentralization process which needs to be accompanied with technical and financial support. The first level of co-operation that needs to be developed is thus between the State and local government to ensure the prerequisites for success.

- The State can co-manage responsibility with regional, provincial and local governments. The level of the State's involvement can depend on the particularity of the issue and can also evolve over time. This approach has the advantage of securing the partners' responsibility and competence. This must involve the participation of citizens through more transparency, education and explanations.

France experimented with such measures during the period when the major decentralization laws were passed in 1982. With regard to heritage, the State commission was supplemented, rather than replaced by local departmental and regional commissions for "protected areas", sites and designations. These local commissions involve State representatives, elected officials and experts. This practice of shared responsibility should be strengthened. The special decentralized protection procedure known as Zone for the Protection of Architectural, Urban, and Landscape Heritage (ZPPAUP) was set up in 1982 to give a greater role to local governments. Projects are developed by elected officials, submitted to public hearings and validated by the regional heritage commission. This system of decentralized partnership has been very successful.

Practice Matters Most

In addition to the law giving local players more responsibility, practice and everyday action are necessary to ensure progress through decentralization, notably by:

- transmitting knowledge, and, consequently, training,
- enhancing local human resources for managing decisions,
- taking initiatives in favour of an approach that recognizes the value of places, ways of life and activities that are overlooked too often.
- developing the capacity of local communities and local players to organize within the scope of the city or larger area, to include the heritage dimension in their development policy.

The precondition inherent in this practice is the existence of a preservation policy set down in national or local laws and tools that must be developed by local officials with the inhabitants. This planning process must be an opportunity to train people in skills that will be used locally. The documents, which are normative, also cover expertise that are necessary. If a norm comes from above, and if it is not the formal expression of an understood local reality, there will be no compliance. If it is not accompanied by a specific implementation capacity, it will remain theoretical. That is why support and mobilisation are essential.

Managing tools and expertise in favour of preserving heritage also requires the establishment with local officials of local technical and mediating agencies capable of designing policies, dialoguing with local inhabitants and strictly applying the defined rules, but with willingness to compromise and educate.

Decentralized practice of heritage protection and enhancement policies are to ensure that:

- monuments will be saved through new uses they will be given,
- traditional habitat will be restored through the demonstration of the feasibility to modernise and introduce modern comforts,
- traditional shopping streets and markets will be preserved by maintaining local services and activities in the neighbourhoods,
- historic districts in cities and towns will be renovated and cleaned up if they remain inhabited and continue to perform their role in cultural and economic exchanges, contributing to the development of cities and towns as a whole,
- major protected sites will become role models of sustainable urban development.

These show that it is less preservation which is at stake, and that it is less a matter of conserving monuments but the much more complex question of developing and managing cities and landscapes that have an important heritage to offer.

The response can perhaps be found in living heritage values that also take into account the values of modernity.

Although the State and the law are the necessary framework of a heritage protection policy, it will be the local communities, regions and towns that will go beyond the law to create in close relationship with the local inhabitants, the subtle alchemy between the physical and intangible elements of heritage that can lead to sustainable development.

Conditions for Success

How can local resources be mobilised in favour of heritage? The key to success surely lies in a certain form of local culture that exists and must be mobilized, or which is weak or has vanished and must be nurtured, if not rekindled. It also lies in organising local players capable of managing the relationship between heritage and development.

That is where "decentralized co-operation" can be precious, with support of the national level for the local level, of one community for another within a country or between countries and, especially, between the North and the South. In order to be effective, that support must be based on an exchange and not on a one-way relationship of give and take. There are examples of co-operation that have brought significant results and, especially, plenty of hope, but their success have been anchored in the respect of rules.

It is the promotion of such rules - the *World Heritage Convention* and other multilateral treaties on heritage and environment protection through international co-operation, that UNESCO aims to carry out with a large spectrum of partners - multilateral and bilateral co-operation agencies, national and local governments, elected officials of the Parliament, institutions of research and learning, unions and associations of professionals and the civil society, to engage the people towards the goal of creating a democratic and just society for the appreciation and enjoyment of culture.

On this 30th anniversary of the *World Heritage Convention*, the aim of the Urbino workshop on cities is to bring about fresh contributions to urban heritage policy to humanize the city.

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Minja Yang, Japanese, is currently the Deputy Director of the UNESCO World Heritage Centre. She obtained a BA in Sociology of Development from Georgetown University (Washington DC), MA in Political Science and post-graduate diploma in Political Theory from the School of Oriental and African Studies (SOAS) of the University of London. After working as a reporter on economic issues in Bangkok and Hong Kong, she joined the United Nations High Commissioner for Refugees (UNHCR) in 1979, serving in Bangkok, then Tokyo until 1985, then worked for the Independent Commission for International Humanitarian Issues (ICHI) and UNHCR in Geneva until 1989 when she joined UNESCO. She served successively in the Cabinet of the Director-General, as Chief of Emergency Unit of the Bureau for Operational Activities (1990), then Head of Inter-sectoral Task Force on Cambodia and concurrently Chief of the Angkor Unit (1992-94) before joining the World Heritage Centre in 1994 as Chief of Asia Pacific Unit and also responsible for the Information Unit. She became Deputy Director of the World Heritage Centre and coordinator of the World Heritage Cities Programme in 1999.

Authenticity, Integrity and the World Heritage Convention

by Jukka Jokilehto

At the root of protecting heritage lies the assessment of its value. In the case of historic towns, this assessment is all the more complex as these areas are dynamic, evolving over time. This paper explains the criteria to consider in identifying the authenticity and integrity of historic towns.

The number of historic urban areas on the World Heritage List has continuously increased. According to the *World Heritage Convention*, historic towns fall under the category of 'groups of buildings', which, because of their architecture, their homogeneity or their place in the landscape, have outstanding universal value. These can be either archaeological sites not inhabited anymore, or inhabited historic towns which continue to develop and change. The former are 'static', and the questions of authenticity and integrity can be referred to a relatively 'unchanged situation'. The latter, concerning a living community which has to meet the requirements of life, are subject to change and therefore 'dynamic'. Obviously the conservation and management of such areas will pose very different types of problems. Modern conservation-restoration is defined as a critical process, which starts with the recognition of the heritage resource and its significance. The identification of the values of the resource concerned is thus a fundamental part of this process. The values will differ from one resource to another (and from one period to another); therefore, it is not sufficient to base restoration on 'established principles'. Rather, it is necessary to recognize the resource and its values every time a conservation-restoration process is initiated. This recognition also forms the basis for monitoring processes. Cultural values are related to the notions of authenticity and integrity of the place; loss of one or the other will generally result in the reduction of such values. The notion of authenticity can be seen in relation to the meaning and quality of the site or object concerned, and it can be referred to three different aspects:

- the creative-innovative aspect of human activity;
- the historic-documentary evidence of such activity;
- the social-cultural condition of the community generating relevant values.

The first aspect refers to the form and the quality of design in the urban layout, the architecture and technical features. The second aspect refers to the historicity of the urban fabric in reference to time and the significant periods of construction. The third aspect, instead, refers to the social-cultural condition of the community and their motives for the upkeep or change of the traditional fabric or land use. In each case, the test of authenticity should be based on a balanced judgement of relevant parameters, such as design, material, workmanship, and setting (*Operational Guidelines*, 1999), as well as traditions, use and functions, etc. as indicated in the draft *Operational Guidelines* of 2000 (WHC-02/CONF.202/14B).

The condition of integrity in relation to historic areas necessarily refers to the state acquired through time, rather than to the condition of completeness as in the case of natural resources – though there are similarities in the definitions. In this sense even an archaeological site with ruins

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can have its integrity. One can thus speak of the visual integrity, the structural integrity, and the functional integrity of an historic town. The visual integrity refers to a critical assessment of the aesthetic quality of the settlement seen in its context. Structural integrity refers to the relationship of its different components in reference to their functional or historic interaction (such as buildings, land lots, streets, canals, and gardens). Functional integrity refers to a critical assessment of appropriate uses and functional relationships within a settlement and its components – also in relation to structural integrity. The emphasis in defining the authenticity and integrity of an historic town may vary subject to the historic condition of the nominated area, and its significance. When the whole town is typical of a specific period or culture and has been largely unaffected by subsequent developments, the reference of authenticity and integrity should be that particular historic condition. When a town has evolved along characteristic lines, having preserved spatial arrangements and structures typical of successive stages in their history, the emphasis in the assessment of authenticity and integrity is referred to the dynamics of its development as well as the different stages. Perhaps the most typical case is the survival of an 'historic centre', surrounded by modern development, frequently referring to a pre-industrial phase of the town, and concerning an area that still is or that used to be surrounded by walls. Sometimes only limited areas or sectors have survived, which still represent a significant testimony of the former whole, meriting due attention.

While the principal reference in relation to authenticity of historic urban areas may well be the material truthfulness of the urban fabric (the buildings, streets, canals, bridges, gardens, etc.), a significant overall plan or urban design would carry a considerable weight in the assessment seen in relation to the context. Regarding the authenticity and integrity of towns, which have continued developing over time, the complexity lies in the assessment of the different phases in relation to contemporary elements, the cultural landscape of which the area is part, and the functions of the present-day community. In cases where only sectors of the old town have survived, the identification of authenticity would be limited to the areas concerned, while the condition of integrity should take into account the relationship within the whole. Continuous change in the surrounding areas imposes pressures that may have an important impact on the authenticity and integrity of the historic fabric. In the case of archaeological sites, the values are mainly referred to the physical resource within its context. In 'living historic towns', instead, the values of contemporary uses and functions need to be taken into account, which obviously complicates the process. The towns or areas representing the modern industrial era face various difficulties, ranging from their appreciation by the population to the problems of maintenance and restoration. In townships or villages, consisting of often fragile vernacular structures characteristic of the region, the test of authenticity should take into account the values represented by the present-day community and how the maintenance and daily care are carried out. Vernacular settlements are generally closely related with the land use; in the assessment, therefore, special attention should be given to the condition of integrity in the cultural landscape of which such areas form part.

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he worked in ICCROM as Assistant to the Director General. He is the author of "A History of Architectural Conservation" (Butterworth, 1999/2002), and with Sir Bernard Feilden of "Management Guidelines for World Cultural Heritage Sites" (ICCROM, 1993/1998).

Protecting the Urban Morphology of Asian Cities

by *Minja Yang*

This paper introduces two examples of a city-to-city partnership brokered by UNESCO to promote capacity building of local authorities in urban conservation. Case studies of two former royal capitals in Southeast Asia – Hué and Luang Prabang - are provided to illustrate the challenge of conservation and development in these towns emerging from decades of war and deprivation.

Most Asian countries have national laws for the protection of historic monuments but very few have regulatory frameworks specific to the conservation of the historic urban fabric. In the last ten years, some countries of the region have included in their urban planning regulations, the concept of historic zones, but the planning instrument has mainly been limited to the restriction of the height of buildings. The need to elaborate a safeguarding and development plan is however increasingly recognized, to serve as a tool to integrate conservation into the development process by valorizing heritage as a vector for urban development. This process, largely driven in the initial stage by the tourism sector to "commercialise" heritage is now also being complemented by socio-cultural programmes owing to political decentralization and the increasing responsibility of local governments to look after the welfare of its citizens.

Since 1996, to address the needs emerging from decentralization, UNESCO has brokered a number of "decentralized co-operation" projects between local authorities of the European Union member states and those of Asia to promote institutional capacity building of local governments in urban heritage protection and valorization. A number of pilot projects has been undertaken to analyse the heritage value of historic centres, and the socio-economic development imperatives of the city as a whole, and within this larger context, the relationship between the centre and the city.

These projects have involved partnership between municipal, provincial and national authorities, universities, tourism authorities, and the local populations of the Asian cities as well as those of the donor states. Based on the premises that every city has its unique dynamics, rather than to impose a model of urban conservation practiced in historic centres of European cities, each pilot project started with assessment of the state of conservation and identification of problems. The needs emerging from the analyses have been the following:

- strengthening of legal and administrative frameworks to promote conservation and development;
- integration of the cultural resources preservation plan with the overall urban development scheme to guide major public works, notably those related to transportation;

- architectural survey and documentation, including cultural resources mapping with tools such as the geographical information system (GIS);
- Elaboration of construction regulations and guidelines for conservation and adaptive reuse of historic buildings;
- establishment of locally administered «heritage advisory centres» to promote compliance to the conservation and development plan;
- establishment of locally administered credit or revolving funds for the conservation of privately owned historic buildings;
- elaboration of sustainable tourism development plans including advice on funding for conservation through tourism revenues;
- technical assistance for educational and promotional activities; and
- promotion of local community participation in preservation actions.

Activities undertaken within the framework of this Programme for the Safeguarding and Development of World Heritage Cities have addressed the impact of modern transport system development on the historic urban morphology in Hué, Vietnam, Suzhou, China and in Luang Prabang, Laos. Protection and enhancement of the natural setting of the city has been given special attention in the planning exercise in these and other towns, especially by reinforcing the river in the townscape to mark the urban identity. The river and heritage, as interdependent, mutually reinforcing elements in the development of the urban character has become a major axis in almost all the pilot projects.

This naturally led to activities in flood disaster mitigation actions, which featured prominently in Hué, after the 1999 floods, as well as in Luang Prabang in advising the government and the Asian Development Bank on the Mekong and Khan rivers embankment consolidation and the protection of the urban wetlands.

The rehabilitation of historic gardens as public urban space, rather than as isolated monuments has been another concern of the Programme, and has been highlighted in Suzhou (China) and also in Lahore (Pakistan).

The protection of monumental zones in the expanding city has raised the question of architectural continuity or rupture. Bhaktapur, Lalitpur/Patan, and Kathmandu monument zones have illustrated the complexity of this issue, which continues to be debated throughout the world.

The question of authenticity has been a major issue in all pilot projects as cultural tourism paves the way for urban conservation and cultural revival, How can authenticity be maintained, and what defines falsification as opposed to evolution in continuing tradition? These are questions, which are particularly pertinent in Asia where the main building materials of historic buildings have been in timber, which are not only perishable but also increasingly scarce and expensive. If traditional building materials are no longer available, what can constitute the base of the integrity, if not the authenticity of the built environment of the historic centre?

How to treat the necessary expansion of the historic city, has also been a concern treated under the Programme. How can the historic centre fix the identity of the city as a whole? How should the physical and spiritual linkage of the historic centre and its surrounding, and furthermore, the city and the urban periphery be featured in the planning instrument? Design projects in Intramuros Manila and the “Humanize Bangkok” project in Rattanakosin, the his-

toric centre of Bangkok, provided opportunities to test ideas. The subsequent realization by the Bangkok Metropolitan Administration under Governor Pichit, of the five public spaces in Rattanakosin, converting parking spaces into convivial multi-purpose public spaces, tangibly demonstrated the importance of such design work.

The greatest obstacle encountered in all urban conservation projects initiated to date has been that of poverty. How can the historic buildings in the protected areas be rehabilitated without removing its inhabitants, the majority of them being too poor to maintain the buildings in good state of conservation? Is conversion of historic buildings into tourism facilities the only solution, through the so-called adaptive re-use process? How many internet cafes and tourist souvenir shops can a historic centre support without it losing the spirit of place? In Hoi An (Vietnam), Lijiang (China), Bhaktapur (Nepal), Luang Prabang (Laos) and in many other historic centres inscribed on the World Heritage List, the advent of tourism has indeed, led to more economic opportunities, more employment, more cash flow into the town. But the cost of living has increased dramatically and there is no certitude that the quality of life of the inhabitants has improved. Unfortunately, in some cases, the poor inhabitants have been pressured into abandoning their ancestral homes due to conservation standards imposed in the rehabilitation of their houses.

These concerns have led the Cities Programme into experimental actions for poverty reduction through sustainable heritage management. Provided below are the cases of Luang Prabang and Hué, two former royal capitals of Laos and Vietnam, respectively, where social development for poverty alleviation has become the focus of concern.

Luang Prabang, Laos: Legislation and Incentives

Graced with palaces, pagodas, temples, timber houses on stilts amid lush vegetation, Luang Prabang, the former royal capital of Laos, set along the banks of the Mekong River, was inscribed on the World Heritage List in 1995. The exemplary links between the natural and built environment, the unique merge of the traditional village settlement patterns with the geometry of French colonial layout, and the harmony of the vernacular Lao and French architecture were the outstanding universal values of the town recognized by the Committee. The environment is fragile, threatened by classic development pressures. In 1996, UNESCO brokered a de-centralized co-operation scheme between the French city of Chinon (Loire Valley) and the provincial authorities of Luang Prabang, with financial support from the European Union, the French Ministry of Foreign Affairs and since 1999, from the French Development Agency. The main strategy has been to enhance the skills of local authorities in managing heritage and promoting quality of life. A first step consisted in reviewing current regulations and drafting national protective legislation on heritage, leading to the adoption in 1997 of a law on the protection of national cultural heritage. Three institutions – a national inter-ministerial committee on cultural and natural heritage, a local heritage commission and the Heritage House, a technical advisory service reporting to both the central and local governments – were established to provide a framework for developing policies and projects for heritage, most importantly a Safeguarding and Enhancement Plan. Finalized in 2000, after a period of three years that began with recording and documentation, preparation of a heritage inventory composed of remarkable buildings, wetlands, vegetation and in-situ decorative arts, and other features

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making up the special atmosphere of the town. Simultaneously, several timber houses, colonial buildings, religious monuments and public spaces were rehabilitated through on-the-site and on-the-job training sessions. A Bank of Traditional Materials forming part of the Fund for Aid to the Local Inhabitants was established to provide incentive measures to rehabilitate private property and to give residents of modest economic means to improve housing and sanitation, thereby encouraging them to remain in the town centre. Co-operation between UNESCO, Chinon, Luang Prabang and the French Development Agency in the “Grand Travaux des Petits Projets” has facilitated small-scale urban infrastructure improvement works. A study, followed by pilot projects to protect the urban wetlands have served to assess health and sanitation needs, make recommendations to eradicate illnesses linked to stagnant waters and improve small-scale agriculture and fish harvesting. For the benefit of tourists and locals, traditional cultural festivals have been revived, giving this project a truly living edge, anchored in the community’s participation in heritage conservation.

Catalytic funds between 1995-2002, amounting to a total of US\$ 125,000 from the World Heritage Fund have generated under the decentralized co-operation scheme, projects and activities amounting to some US\$ 15 million in grant aid. UNESCO and the City of Chinon as principle partners of the Luang Prabang local authorities in this mobilization effort have been supported by the Government of France, Region Centre of France, the European Union, the French Development Agency (AFD), UNDP/JN Volunteers, Norwegian Agency for Development Co-operation (NORAD) and others.

The strategic role of the Heritage House merits special attention. While serving as a community advisory service within the provincial government to evaluate all construction permits and to provide free services in drawing up renovation plans of traditional houses, it also became the local operator of most international aid activities, as the provider of technical and administrative backstopping. In the long-term, the principle role of the Heritage House will be to advise and supervise public and private works. However, the lack of technical skills of the construction companies has made it necessary for the Heritage House to directly execute the public works and to support private owners of heritage buildings in rehabilitation work. The extent of studies, analyses, care and attention given in all interventions in the fragile environment carried out by the Heritage House is thus serving to train the local and national construction companies in raising the standards of their work.



Luang Prabang, Laos

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The Fund for Aid to Local Inhabitants (for housing improvement) placed under the authority of the Local Committee was established with support from UNESCO, the French Development Agency and the European Commission. It is paving the way for a future municipal housing loan scheme to benefit the inhabitants, especially the poor. Pending the finalization of modalities for the provision of loans and subsidies, and agreement by the government to include a heritage tax within the overall tourism tax, the available funds have been used to constitute a «bank of traditional building material» to serve as incentive measures in rehabilitation projects.

Another novelty of the Luang Prabang experience is the “Village contract”. As a modality in the execution of public works, by which the village headman of each urban unit (referred to as “baan” or village) leads the collective decision-making process to determine the small-scale public works to be financed by the French Development Agency, it has tangibly promoted democratic local governance. Responsibility of citizenship, in respecting building regulations and in the shared maintenance of public facilities resulting from the village contract scheme have added a new dimension to the age-old local tradition of participatory governance.

Hué, Viet Nam: the Spirit of Feng Shui

The principles of Feng Shui construction philosophy (literally, “wind and water”, the positioning of man-made structures in optimum harmony with nature) profoundly influenced the building of this former imperial capital, one of the last great fortified citadels of Southeast Asia. As such, it stands in perfect harmony with the natural environment, along the Perfume River. As a symbol of the Vietnamese people’s reconstruction efforts after decades of war, the UNESCO-led International Safeguarding Campaign for Hué launched in 1981 gave a great impetus to the restoration of the palaces and tombs of the Nguyen emperors. Hué was inscribed on the World Heritage List in 1993.

With support from the Government of Japan, Government of Poland (through PKZ), Toyota Foundation (Japan), Rhone-Poulenc (France) among others the most damaged monuments were restored to its former glory. The Vietnamese Government, placing the Hué Campaign until the direct authority of the Council of Ministers, made the revenue from entry tickets to the monuments entirely available for the restoration works. A laboratory for the conservation of wood was established with funding from the UNESCO World Heritage Committee.

However, as in many historic cities in Asia, the monumental focus resulted in the neglect of buildings of vernacular architectural style and of the wholistic approach in preserving the urban morphology of the site particularly important to Hué built in respect of *feng shui*. To address this problem, UNESCO helped set-up with financial support



Hué, Vietnam

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from the Republic of Korea, a geographical information system (GIS) of the core area of Hué as a conservation management tool. To prevent the demolition of the traditional residential areas to widen roads, and to address the legitimate need for inner-city mass transportation systems, close collaboration developed with the French DATAR (Direction for Transport and Regional Planning) and the Vietnamese Ministry of Construction. Consultations between UNESCO and the Japan Bank for International Co-operation (JBIC) also began to influence decisions concerning the upgrading of the National Route No.1, which cuts across the Hué World Heritage Site between the citadel and the imperial tombs area. Collaborative relations have also been established with the Tokyo Showa Women's University and Waseda University of Japan in the recording of over 600 traditional houses of architectural value in areas.

The city and its historic urban fabric have been struggling to cope with urban migration, demographic pressure and tourism, which have led to uncontrolled construction. To protect the urban heritage, an ambitious process of restoration and revitalization began in 1997 with the signing of a three-year decentralized co-operation programme between the local authorities of Hué (Thua Thien Hué province) and the French urban community of Lille Métropole. The aim has been to balance protection with development needs, by integrating heritage conservation into the broader economic and social context. The programme is characterized by small-scale pilot projects, the opening of a Heritage House and a review of the legal protection framework.

The five pilot project sites in the city encompass 4,000 inhabitants and 600 houses. With assistance from students from the Lille and Hué Schools of Architecture, an urban inventory and diagnosis identifying preservation priorities was completed. Several workshops have defined a heritage policy attuned to preserving the landscape's authenticity while taking into account inhabitants' aspirations.

To support this joint Hué-Lille Métropole-UNESCO project, the French bank, Caisse des Dépôts et des Consignations (CDC) carried out an expertise on setting up a micro-credit system associating loan and subsidies for housing renovations adapted to the inhabitant's financial capacities. A feasibility study on housing policies as a springboard for development followed, under funding from the European Union's Asia Urbs Programme. The city of Turin (Italy) and the Sao Paolo Bank of Italy joined Lille Métropole in the partnership with Hué. The result of the feasibility study for the micro-credit system for housing improvement indicated that the majority of the historic buildings could be maintained through relatively limited repair works rather than major costly restorations. Loans from international and regional public banks, guaranteed by an affiliate of the CDC and French Development Agency (AFD), SIDI, combined with a relatively modest grant aid of some US\$ 2 million from bilateral or multilateral development

co-operation agencies could constitute a revolving fund for housing loans and subsidies. This fund would enable the Vietnamese national bank to provide the basis of a credit scheme to be operated by the provincial or municipal authorities. The Vietnamese Women's Association and the Hué Heritage House would be entrusted with the task of providing advisory services to the local population, under this scheme.

This collaboration endowed the city with a legal framework for urban conservation, which in turn has generated awareness toward the value of safeguarding and forged closer co-operation between Vietnamese institutions responsible for heritage, urban planning, flood control and social welfare. The programme has emphasized the conservation of the urban fabric with its residential sectors and garden houses, and sought the active engagement of inhabitants, convinced that regulations can only have an impact if issues such as poverty alleviation are addressed. The Hué Heritage House hence has an important role to play in supporting and guiding the future dynamics of heritage and development through the participation of the local community.

Minja Yang, Japanese, is currently the Deputy Director of the UNESCO World Heritage Centre. She obtained a BA in Sociology of Development from Georgetown University (Washington DC), MA in Political Science and post-graduate diploma in Political Theory from the School of Oriental and African Studies (SOAS) of the University of London. After working as a reporter on economic issues in Bangkok and Hong Kong, she joined the United Nations High Commissioner for Refugees (UNHCR) in 1979, serving in Bangkok, then Tokyo until 1985, then worked for the Independent Commission for International Humanitarian Issues (ICHI) and UNHCR in Geneva until 1989 when she joined UNESCO. She served successively in the Cabinet of the Director-General, as Chief of Emergency Unit of the Bureau for Operational Activities (1990), then Head of Inter-sectoral Task Force on Cambodia and concurrently Chief of the Angkor Unit (1992-94) before joining the World Heritage Centre in 1994 as Chief of Asia Pacific Unit and also responsible for the Information Unit. She became Deputy Director of the World Heritage Centre and co-ordinator of the World Heritage Cities Programme in 1999.

Urban Identity and Natural Environment – Venice and its Lagoon (Italy)

by Giorgio Lombardi

After defining the characteristics and evolution of the lagoon of Venice, this paper highlights the efforts and actions undertaken by the Venitians to prevent the lagoon from disappearing and to deal with the high tides.

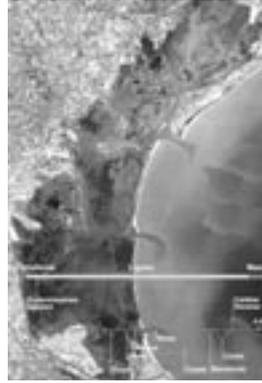
The Lagoon of Venice: it's Constituting Elements

The lagoon of Venice, measuring at 550 square kilometres, is the vastest lagoon in Italy, and the most important remaining of the stretch of lagoons that, until recent

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Venice, Italy



historic eras, extended from Ravenna to Monfalcone. It is governed by the tides of the upper Adriatic Sea that have "normal" tidal amplitude of 60cm. Made up of sand bars, marshlands, canals, shoals and quagmire, the complex and articulate morphology of the lagoon is characterized by its different environments, of both inland and the sea, which are constantly evolving. It is an environment of transition between land and water that is in a state of perpetual instability. The lagoon's morphology depends on the relations and exchanges that develop between transfers of solid materials from the sea or from rivers and the erosive actions of waves and high tides.

A lagoon has three possible outcomes: if erosion and sedimentation are compensated, the lagoon's environment will continue to survive, even if under a precarious and unstable equilibrium. If the solid materials introduced by the rivers and the sea predominate, a lagoon will tend to be filled in and to be transformed into land or marsh, as is presently occurring with the delta of the Po River. If, on the other hand, the erosive forces of the sea waves and high tides predominate, the lagoon will be transformed into a further extension of the sea, which is the current trend and course of Venice's lagoon. Man's earlier interventions to preserve the lagoon also contributed in part to determining its present condition.

At one time, important rivers flowed into Venice's lagoon, but today their outlets, after the great diversion projects started in the 14th century, are directed straight to the sea. These operations allowed for the lagoon basin to remain integral and undiminished, rescuing it from its destiny of landfill and silting. On the other hand however, they also had the effect of drastically reducing the transfer of solid materials and fresh waters brought in from the inland rivers. The Po River itself, which had a mouth outlet adjacent to the lagoon, was also redirected in order to distance it from the lagoon. The lagoon's embouchures were originally numerous, wide and quite shallow. There are currently only three remaining, which are equipped with dam barriers that block the breadth of the passages as to favour deeper soundings and to further impede the entrance of sand loads from the sea. Over the past centuries, deep canals were dredged to allow for navigation and other purposes, while other vast parts of the lagoons were filled in with land. Moreover, the new enemy to the lagoon of Venice is pollution, deriving from agricultural, industrial and even civil sources. In summarising synthesis, compared to the past, the lagoon has grown larger, deeper, flatter, saltier and more polluted.

The Ecosystem of Venice's Lagoon

The lagoon's ecosystem is composed of three main entities that are tightly connected by their reciprocal exchanges: the drainage basin, as that part of dry land that carries rain and fluvial waters into the lagoon, the lagoon itself, and the upper Adriatic sea, the tidal patterns of which govern the lagoon with the flow and backwash of the waters through the lagoon's three portal outlets.

In the past centuries Venice has succeeded in resisting its "natural" destiny of losing the lagoon to an eventual landfill, and it has transformed this destiny into a potentiality through its continuous research and study of the lagoon's difficult balance. This endeavour was also pursued through the daily governing of the lagoon's commodities and resources, by means of precise strategic plans of dominance, as well as with careful plans of territorial management.

The water management bureau, with specific tasks for fresh, brackish, and salt waters, required an enormous effort that was to be collective, constant and devised. These enterprises further required caution, consensus, and adequate experimentation as well as an effective performing of technical capacities. Today the ecosystem no longer possesses the "adaptability" that it once had; it has now become complex, rigid, and hence fragile. The various factors directly affecting the lagoon are manifold, including: the unpredicted effects of age-old interventions that were realised to confront diverse emergencies, the development of modern activities, functions and ways of life, the oftentimes conflicting co-presence of natural, economic and social resources, as well as the very structures of decision and control centres.

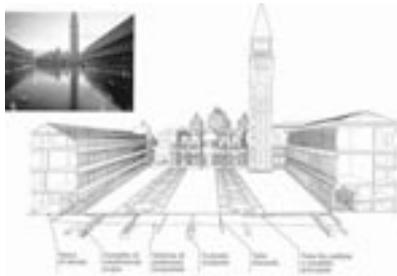
Defence from the High Tides

In order to defend the city from high tides, an integrated system of operations was developed which plans for interventions of local defence of the islets of the city's historic centres for high tides reaching up to one metre above sea level. In addition, there are mobile dam units at the lagoon's portal outlets that are activated in the event of even higher tides. The lagoon's high tides exceed the 1mt. level at an average of seven times a year.

Local Defence of the Islets of the Lagoon's Historic Centres and the Inhabited Coastal Areas

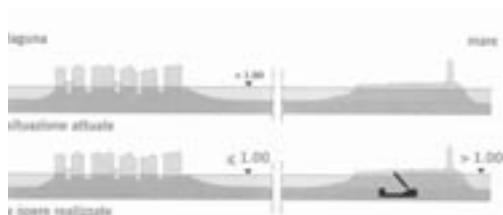
The local defence methods carried out by "raising" the lower levelled urban areas permanently as to be compatible with the given altimetrical, architectural and practicable conditions, has historic origins. Such projects hence acquire relevance and feasibility if associated with the possibility of control over the high tides, that exceed certain levels, through the closing of the portal outlets with mobile dam devices. The local interventions plan for the raising of the city's embankments, the waters' adjacent walkways and the city's pavement levels in general where most flooding occurs. These operations are to be integrated with the re-adjustment of the city's below-ground utilities network (water, gas, sewage, electricity, telephones and fire hydrants), along with the maintenance of the canals and the foundations of the buildings and walkways.

This type of intervention presents diverse characteristics according to the affected areas. In the urban centres of the coastal longshore bar, protection is provided even for high tides reaching above 120 cm, while the fragility of the architectural structures of the lagoon's internal historic centres and the sanctioned limits established by the Municipal Superintendent of Environment and Culture allow for only modest ground-level raising: Venice and Chioggia have the limit +120cm.



Islets of the historic centres The projects for complex intervention operations have been developed such as those for the islets of San Marco and Tolentini in Venice.

The islet of San Marco This is the lowest area of the city and it starts to flood when tides reach about 70cm above sea level, consequently about 40 times a year. The project plans of defence foresee: a raising to a 1metre level mark for the tracts of pavement of the wharf, in order to confront the flooding from overflow of the embankments; the reorganisation and the adjustment of the below-ground network of utility services and the subsurface shaft circuits, which will concurrently ensure a horizontal protection in order to avoid reascending or out-pour from the ground cavities or through underground filtration.



Project for the Mobile Dam Units at the Lagoon's Portal Outlets for the Regulation of Tidal Flow into the Lagoon.

The objective that the approved enactment of the law n. 798 /1984 has set is the complete defence for all inhabitants of the lagoon against high tides of any level, including extreme interventions. During the process of selection for the intervention types that could respond to this objective, the project planners evaluated the effectiveness, technical and economic feasibility of certain alternative project hypotheses that were grouped together in three distinct categories and out of which each would be distinguished for the diverse attributes that characterised it.

The *first model* included interventions that worked directly on the physical structure of the lagoon, the *second model* consists in intervention that aim at defending the inhabitants of the lagoon with a superelevation of the waters' borders, or of the entire surface that is subject to flooding. The first two intervention types act upon the hydrodynamics of tidal flows at the lagoon's portal outlet, while the interventions of the third type actuate a passive defence against the growing levels of high tides.

The recourse to the intervention projects on the physical structure of the lagoon, even being completed in conjunction with the local defence projects for the inhabitants, followed without having significant effects on the reduction of the lagoon's tide levels.

The appeal to such intervention projects is instead effected (as it was in the past) to respond to the objectives established by law that keep to the endeavour of a morphological recovery of the lagoon as well as its environmental re-balance. The solution that foresees the temporary closing of all three of the portal outlets, by means of a mobile formation of flood gates, together with the local defence of the inhabitants up to a determined sea-level quota, instead results as the only method that is capable of responding thoroughly to the pre-established objectives. The type of flood-gates adopted in this project also comply to the precepts and regulations that regard: the absence of intermediate structures or sectors and their insertion within the context of an environmental landscape of the lagoon; the necessity to avoid diminishing natural exchanges of water brought in by tidal flow; the limitation of impact on socio-economic activities, with particular reference to the necessities of naval traffic, port activities and fishing industries.

The proposed project is a highly innovative one, which has required numerous studies, experiments and analyses based on mathematic and physical models. In addition to this, between 1988 and 1992, certain scientific experiments were conducted with real-dimension scale prototypes (Mo. S.E.).

Function of the floodgates

If inactive, the floodgates remain filled with water and lay within housing tracts placed along the sounding. In the event of bad weather, when a tide that exceeds +100cm. is forecasted, its characteristics are to be monitored with measures that are confronted to the sea, at the portal outlets and in the lagoon. The floodgates are consequently filled with compressed air that forces out the water and brings them afloat, rolling around the axis of the rising hinge, until emerging from the water to block the flux of the high tide.

Theme 1: Urban Identity – the Core and the Periphery

Giorgio Lombardi, Italian, is an architect and urban planner in Venice, Italy. He is also a professor of Urban Design at the IUAV, as well as visiting professor in many universities in Europe and Latin America. He has worked on the restoration of historic cities in Northern Italy. As consultant for UNESCO, he participated in the master plans of the historic centre of Quito, Bagdad, Cartagena, Mtsketa among others. Since 1995, he has been working on various master plans financed by the World Bank in Latin America (San Salvador, Montevideo, Carrasco, Prado, Santa Marta and Santo Domingo). He has also participated in various projects for the reuse of abandoned industrial areas.

Cultural Heritage and Urban Development Project for five Historic Cities in Lebanon

by Anthony G. Bigio & Jade Tabet

This joint presentation will cover the objectives, contents, operational approach and expected outcomes of “the Cultural Heritage and Urban Development project”, which has been recently prepared by the Government of Lebanon jointly with the World Bank. The presentation will also cover in detail the interventions proposed for the historic city of Tripoli, exemplifying the linkages between the investments in public spaces and monuments and the expected rehabilitation of the urban fabric as a whole. The authors wish to thank the Governments of Italy and of Japan that have generously supported the technical studies required for the preparation phase. It is expected that the Cultural Heritage and Urban Development Project will be negotiated and approved in early 2003, and that the investments will become effective soon thereafter.

Project Objectives

The proposed Cultural Heritage and Urban Development project (CHUD) has two key development objectives, being to create the conditions for increased local economic development and enhanced quality of life in the historic centres of five main secondary cities; as well as to improve the conservation and management of Lebanon’s built cultural heritage. These development objectives apply to five key secondary cities (Baalbeck, Byblos, Saida, Tripoli, and Tyre), which still show serious effects of damage, decay, poverty and economic stagnation resulting from the civil war. The cultural heritage assets of these five cities are of such outstanding worth that they must be integrated into municipal development plans and strategies for local economic growth and poverty alleviation. The CHUD objectives, therefore, reflect the recognition of the intrinsic value of built cultural heritage and its importance as an asset for sustainable economic and social development. By setting the two interrelated objectives, the project aims to harvest the economic value of cultural heritage, capture the synergy between cultural heritage and urban development, and integrate cultural heritage preservation, local economic development, and poverty alleviation. It will also raise the awareness and appreciation of local inhabitants of the value of cultural heritage.

The principal outcome and impact indicators, selected for measuring and monitoring progress towards the achievement of the project’s development objectives are as follows:

- Support to local development and enhancement of quality of life in the historic centres of five main secondary cities. It is measured by an increase in culture, tourism and heritage related local employment, and private sector investments; an increased number of rehabilitated historic properties and public spaces in use for communal and tourist purposes; and the rise of property values in and around areas of historic and cultural importance.
- Improvement of conservation and management of Lebanon’s built cultural heritage overall and in selected archaeological sites and historic city centres. It will be measured by both the increased efficiency of archaeological sites and urban protected zones management; the increased rehabilitation activities in historic urban cores in compliance with approved regulations recognizing the centrality of their cultural heritage to their economic and social development; and finally increased employment of professionals in conservation and management of heritage.

Project Components

The proposed project has a total value of US\$ 62 million and three main components:

- Rehabilitation of Historic City Centres and Urban Infrastructure Improvements (US\$ 42.7 million). These activities will be carried out in and around the old towns of the five project cities of Baalbeck, Byblos, Saida, Tripoli and Tyre. This includes the upgrading and improvements to public spaces, the conservation and adaptive reuse of monuments and historic buildings; the support to cultural heritage related productive and commercial activities; the support to the rehabilitation of the housing stock; the enforcement of city centre zoning regulations; the traffic and parking improvements for historic centres; the protection and landscaping of coastal and green areas; and studies for urban redevelopment adjacent to historical cores. In the case of Tripoli and Tyre, they will be implemented in conjunction with a parallel project addressing the deficiencies of water and wastewater infrastructure.
- Archaeological Sites Conservation and Management (US\$ 13.8 million). These activities will take place primarily in Baalbeck and Tyre, two of the main archaeological sites of Lebanon, both inscribed on the UNESCO World Heritage List. Additional activities will take place in Tripoli. This includes research and documentation; conservation of surfaces and structures; site presentation to visitors; site management; and further archaeological studies.
- Institutional Strengthening (US\$ 5.5 million) which includes the management of historic centres by municipalities and DGU; the reform of the cultural heritage institutional and regulatory framework; the restructuring and strengthening of the DGA; and the CDR project management.

Anthony Bigio, Italian, is a Senior Urban Specialist with the Transport and Urban Development Department of the World Bank, which he joined in 1994. He is currently in charge of the Urban Environment Thematic Group, and has been working on a number of cultural heritage and urban development projects in the Middle East and North Africa region, with a focus on Lebanon and Morocco since 1998. He holds a master’s degree (*summacum laude*) in architecture and planning from

the University of Rome (Italy). Prior to joining the Transport and Urban Development Department, he managed the Clean Air Initiative in Latin American cities, a partnership programme on urban air quality management, and numerous capacity building programmes on the urban environment, decentralization and poverty reduction in Africa, Latin America, and India. Before joining the World Bank, Anthony Bigio was the owner and manager of an Italian consulting firm specialized in urban design and building practices in the developing world.

Jade Tabet, Lebanese, works since 1970 in Beirut and Paris in the field of Architecture and Planning. He obtained his diploma in architecture from the American University of Beirut in 1969 (Lebanon). Mr. Tabet taught architecture at the School of Architecture of Paris-Belleville (1992-1995), the Lebanese University (1976-1981), and the American University of Beirut (1982-1986). He directed the International Union of Architects Work Programme on the Reconstruction of War-Torn Cities, and is currently member of the UNESCO World Heritage Committee.

Integrating or Erasing the Past in Ouidah and Porto-Novo (Benin)

by Bachir Oloudé

The West coast of Africa, from the mouth of the River Senegal to Douala in Cameroon, has undergone several European and Latin American influences, which find expression in architectural forms and models retracing the installation of the first occupants of the Portuguese traders of the 15th century up until the years of independence during the period 1950-1960. The Cities of Ouidah and Porto-Novo on the coast of Benin were especially fashioned by these architectural forms and models, the vestiges of which are still visible in the urban landscapes.

This paper, after describing the characteristics of the forms and models in the two cities, will present the situation and the actions undertaken by the authorities to take account of or to integrate architectural heritage in the urban policies, which have been in place for more than a decade.

Ouidah

Ouidah is a city situated on the Atlantic coast, 45 kilometres west of Cotonou. It was the most important slave trade centre in Benin, under the control of the Kingdom of Abomey. The importance of this slave activity is marked by the presence of several forts, notably the French Fort built in 1671 called "Fort Saint Louis de Grégoy", the English Fort built in 1712 called "Fort William" and the Portuguese Fort built in 1721. (The Dutch also settled

there but did not construct a fort). Alongside the forts, where the slaves were grouped prior to embarkation, is the route used by the slaves and baptized "The Slave Route" between Ouidah and the beach, where the slaves boarded ship. This route is only the final part of the itinerary taken by the slaves. In the framework of the elaboration of the Urban Development Plan, a historical and ethno-housing study was undertaken and resulted in the publication of numerous works, among which "Le Comptoir de Ouidah – Une Ville Africaine Singulière" (published by Editions Karthala).

The different facets of the city developed over time and in different areas are the native district with the presence of Vodoun sanctuaries (the Temple of Pythons), the district of the Forts, the religious worship (the basilica and central mosque), the Afro-Brazilian society, and the colonial presence. These districts are marked not only by original urban forms, but also by architectural models resulting from the flux and flow of the society of Ouidah. The monumental houses are those with an Afro-Brazilian or colonial character. This heritage is very rich and varied as regards both the urban and the architectural features and has given the city its original form. After independence and for several decades, no one was concerned with this heritage; it was not maintained and remained in a state of abandon. It was not until the period of democratic renewal that recognition of the community and political authorities would arise. Thus, the religious buildings (Vodoun, Catholic and Moslem cults) were renovated, and the city experienced a policy of urban rehabilitation with the development of roads, and the rehabilitation of certain public buildings. A vast project, named "The Slave Route" was initiated following the celebration of the important event "Ouidah 92", which marked the different stages along the Slave Route. Steps were also undertaken for the inscription of Ouidah on the World Heritage List. Although these initiatives were quite beneficial, it remains that in the absence of strong national and local recognition as well as appropriate legislation, certain rehabilitation activities undertaken run the risk of producing a negative effect on heritage protection and even threatening the authenticity of the heritage sites. Private architectural heritage is of so little concern to the public that when it is dilapidated and unsound, it is sometimes demolished by its owner and replaced by new constructions.

Porto-Novo

Where Ouidah is characterised by the presence of the Forts, Porto-Novo is particularly marked by the Goun Royalty and the strong influences of Afro-Brazilian and colonial presence. It is one of the pre-colonial cities of Benin, which was created in the 16th century. It was the seat of a kingdom, then a slave trade centre, then a colonial capital, and the Constitution of 11 December 1990 confirmed it as the capital of Benin. It is situated 30 km from Cotonou and 120 km from Lagos. Porto-Novo is built as an amphitheatre at an altitude of 29 meters on a plateau that gradually slopes down to the lagoon. Migrations from east and west occurring at different times increasingly populated the area: from 133,989 inhabitants in 1979, the population rose to 179,138 in 1992 and to 221,891 inhabitants in 2001. This has created urban fabrics that reflect either the organisation of local traditional societies, or that of European societies, with no single system of organization or a unique spatial logic. In the framework of the elaboration of the Urban Master Plan of the city, a historic study was carried out and resulted in the publication of numerous works of which "Porto-Novo: Ville d'Afrique Noire" published by Editions Parenthèses.

Theme 1: Urban Identity – the Core and the Periphery

The development of the city occurred in several phases:

- **Pre-colonial City:** oral tradition relates that the city was founded towards the end of the 17th century around the myth of three Yoruba hunters from Nigeria who created the Accron district, first district of the city named "Adjatchè". The foundation of the Kingdom dates from the 18th century with the supremacy of Tê-Agbanlin, descendent of the Adja d'Allada group. The symbol of this historic past is the royal palace of "Honnè" of the city of "Hogbonou".
- **Slave Trade City:** Porto-Novo was also a city of the slave trade from the 18th century to the middle of the 19th century. Portuguese, Dutch, English and French organized this lucrative trade, which contributed to strengthening the kingdom. The city took the name of "Porto-Novo" in 1742, following its discovery by a Portuguese explorer, Eucaristus de Campos.
- **Colonial City:** At the end of the slave trade, another commerce took its place and flourished, that of agricultural and manufactured products. As the English were keen to conquer the city in 1861, the first protectorship treaty was signed with France in 1863, under the reign of King Sodji. The second protectorate established on 14 April 1882 under the reign of King Toffa, marked the installation of the French administration. The colony of Dahomey was created and Porto-Novo made capital by decree of 22 June 1894.
- **Contemporary City:** In spite of the hazards of history and the ascension of the city of Cotonou, Porto-Novo has retained its status as the capital. It was divested of its attributes as a capital in the 60s and 70s with the transfer of the Presidency and Ministries to Cotonou. However, with the advent of the Democratic Renewal in 1990, the status of capital of Benin was confirmed and the city experienced a new boom with the implementation of the Special Rehabilitation Programme.

This historic and human density has also produced specific urban landscapes marked by contrasts and unique harmonies. The urban landscape is characterised by several types of architecture of which the most significant are: pre-colonial, Afro-Brazilian, colonial and contemporary architecture:

- **Traditional architecture:** especially found in the ancient heart of the city, occupied by the Gouns and Yorubas family concessions centring around the Royal Palace of Houmè.
- **Afro-Brazilian architecture:** located at the junction between the ancient core and the colonial administrative area to the west of the city. It is the model handed down by the emancipated slaves and inspired by the Brazilian or Portuguese constructions. The constructions are imposing, and marked by decorative patterns. The central mosque of Port-Novo is one of the most representative examples of this kind.
- **Colonial architecture:** visible in the colonial administrative area characterized by buildings of a monumental type and serving as a work place and administrative residences.
- **Religious architecture:** characterized by temple-convents, churches and mosques (inspired by Portuguese and Middle Eastern architecture).

This urban heritage architecture (public or private) has not been maintained for many years to the point where certain characteristic features have collapsed due to the passage of time. The revival of the city began with the renewal of democracy in 1990 and was reinforced in 1996 following the establishment of the Special Rehabilitation Programme of the City, the major goal of which was to restore to the city its attributes as a capital. Several urban rehabilitation programmes have been undertaken as well as construc-

tion work for the headquarters of some of the Republic's institutions. The first public actions initiated concern heritage rehabilitation among which the development of the Place Jean Bayol and the rehabilitation of numerous buildings. The Honnè Palace is to become a museum-spectacle and the Governor's palace will house the National Assembly while the formal headquarters of the latter will provide the space for the Departmental Library. The former prefecture will become the High Court of Justice and the former headquarters of the National Archives will be the School for African Heritage. Finally, the Cultural Centre is planned to have an international scope. Gardens with genuine ecological reference are considered part of this heritage and will therefore be rehabilitated.



Porto Novo, Benin

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The urban rehabilitation programmes also comprise street paving and the construction of sewage facilities. The Special Rehabilitation Programme for the City initiated by the Government in 1996, has introduced another dimension, that of the construction of headquarters for the Institutions of the Republic, including the Supreme Court, the High Authority for Audio-visual and Communications, the Economic and Social Council, the Constitutional Court, the Moral Conduct and Public Life Authority and the National Assembly. Although certain urban rehabilitation projects have integrated a heritage protection dimension and can be considered as success cases, others threaten the rich legacy of heritage. With regard to privately owned constructions of recognized heritage value, no steps have been undertaken to ensure their protection. Thus, certain owners do not hesitate to demolish these buildings that constitute a public danger and construct in their place other modern buildings. In the face of this worrying situation, the Government has undertaken a study on the rehabilitation of the architectural heritage of Porto-Novo. Parallel to this study, it has initiated a measure, as for Ouidah, for the inscription of Porto-Novo on UNESCO's World Heritage List.

The cities of Porto-Novo and Ouidah are highly referenced with regard to heritage in Benin. Although no action was undertaken for many years in the field of heritage management, it may now be noted that since about ten years the authorities have recognized the need to take heritage values into account when considering urban policies. This realization is reflected in the actions and studies undertaken leading to the inscription of these two cities on the UNESCO World Heritage Tentative List. In all, the development of urban programmes in the two cities has not sufficiently taken into account the heritage protection dimension, in spite of the heritage studies that were undertaken. It is still possible to integrate this dimension into the urban policies of Benin. In order to meet this challenge and obtain success, the following procedures should be undertaken:

- finalise the inscription process on the World Heritage List for the two cities;
- set up strong local heritage management institutions;
- establish specific regulations concerning the perimeters and heritage to be safeguarded;
- establish an information and communication policy based on community management of heritage inscribed on the World Heritage List.

Bachir Oloudé, Beninese, is a town planner. For the last ten years he has held the post of Director-General of the SERHAU-SA (*Service d'études et de recherche pour l'habitat, l'aménagement et l'urbanisme*) in Cotonou, Benin. He worked for many years on urban heritage in Benin in general, and at Porto-Novo and Ouidah in particular. He has also directed several rehabilitation projects for architectural heritage in Benin and is presently coordinating a study on the rehabilitation of architectural heritage of Porto-Novo. He is co-author of the book entitled "Porto-Novo: Ville d'Afrique Noire".

Multi-ethnicity and Cultural Significance in Georgetown (Guyana)

by Ron van Oers

This paper discusses some key issues in the preservation of the built heritage of Georgetown, capital of the Co-operative Republic of Guyana (South America), a multi-ethnic and fractured society of colonial origins, and seeks to identify a scheme for partnerships in conservation relevant for this heritage devoid of a common cultural basis. A study of the historic and socio-economic development of the city has been undertaken to establish the characteristics of its built environment and assess the significance and identity of the city. Based on this analysis, common historical rather than cultural elements are explained in relation to integrated conservation, aiming to unite the urban society in diversity. Different forms of partnerships and co-operation activities are discussed highlighting the importance of a proper assessment of cultural significance in historic cities of colonial origin, taking the case of Georgetown as point of departure.

Introduction

The origins of Georgetown are rather confusing; because of the many shifts in colonial power that took place during the latter half of the eighteenth century, and subject to academic debate¹. Whatever the opinion, from 1781 onwards a series of planning and construction activities take place, rather haphazardly, which would eventually lead to the establishment of what was labeled in the nineteenth century as the Garden City of the Caribbean Region – today's Georgetown.

Contemporary Georgetown hardly justifies this name anymore, as some of its essential features have disappeared by

deliberate re-construction as well as neglect. Many of its canals have been filled in to create new urban space, resulting in occasional flooding of whole neighbourhoods. Some of its gardens and parks are not maintained anymore and subject to illegal dumping activities. The traditional streetscape made up of elegant wooden buildings set in large garden plots is disappearing fast due to subdivisions, redevelopment and wanton destruction. Although proper legislation and conservation planning could diminish some of these threats, perhaps the root cause of the changing cultural-historic character of the city lies in the way its identity is perceived now by the resident population: the significance of Georgetown's heritage is hardly recognized². Associations with colonialism, as well as with the ruling political party, make that an appreciation of the city's historic structures is virtually absent and that they are subject to deliberate destruction by arson as acts of political protest and opposition³. How can a city that is not recognized by its own residents as being the proud representative of a culture or cultural tradition be preserved? The multi-ethnic make up of Georgetown's population results in the existence of several cultural traditions. However, a weak cohesion in contemporary society as well as a lack of continuity in the (cultural) relations with the United Kingdom, the former colonial power from 1803 to 1966, make that these various cultural traditions remain like islands; there's no chemistry that results in a whole that is more than the sum of the parts (like in Brazil, for instance). In the absence of a national cultural tradition, which elements are vital in the complex process of conservation and management of living, historic cities? And, more in particular, for cities with a colonial and turbulent past? These questions become all the more pressing when taking into consideration the current ambition of Guyana to obtain a World Heritage status for Georgetown⁴.

Urban and Architectural Characteristics of Georgetown

The cultivation of land on the Wild Coast (north-east South America) from the seventeenth century onwards required an enormous effort in labour, money and time. The tropical rainforest had to be cleared and the plantations had to be surrounded by dykes, while the water management of the area had to be regulated by drainage canals and sluices. Similar structures utilized in the construction of 'polders' in the Netherlands since the 15th century made that the Dutch could exercise their civil engineering techniques and experiences in water management for the large-scale cultivation of Guyana's riverbanks and coastal area.

1. See for instance: J. Rodway, *The Story of Georgetown*, reprint edition, Georgetown (1997), p.14; V.T. Daly, *A Short History of the Guyanese People*, London (1975), p. 92; L.J. Hernandez, *Historical Georgetown – Guyana*, Georgetown (1997), p.5; L. Vidal & E. d'Orgeix, *Les villes françaises du Nouveau Monde*, Paris (1999), pp.131-132; R. van Oers, *Dutch Town Planning Overseas during VOC and WIC Rule (1600-1800)*, Zutphen (2000), p.68.
2. See: "Guyana's Capital, Tropical Victorian" by T. Varadarajan, *The New York Times*, 6 February 2000, TR/8,9.
3. As most dramatic example can be mentioned the attempt to burn down St. George's Cathedral during the latest elections in October 2001, which fortunately was prevented and upset at least parts of Guyanese society.
4. In 2001 two Preparatory Assistance missions were carried out by the author for UNESCO's World Heritage Centre to assess the feasibility of a nomination of Georgetown to the World Heritage List. The first mission, undertaken in February/March focused on the identification of a Cultural Property and justification for its inclusion on the World Heritage List. The second mission, in October, further elaborated on issues of protection and management of historic Georgetown. See: R. van Oers, *Mission to Georgetown – Final Report to the Government of the Co-operative Republic of Guyana* UNESCO (April 2001); and: R. van Oers, *Mission Report Guyana*, UNESCO (October 2001).

Theme 1: Urban Identity – the Core and the Periphery

Georgetown is a typical planned city: there existed no settlement at the mouth of the Demerara River before the decision to found a town was made, a strip of land for public functions was reserved and a plan prepared. The flat, clayish and fertile lowlands at the mouth of the river were divided into numerous oblong plantations, separated by dams and drainage canals running from east to west. "The dams were converted into roads and streets when the town was founded and grew. The 'damstreets' were supplemented by parallel streets in between and cross streets, which run parallel to the riverbanks. The result was a gridiron pattern"⁵. The plantations and gridiron pattern suited the same type of layout for all new parts of town up to the 1950s. Only the most recent parts of Georgetown differ from the traditional pattern.

The need for drainage canals resulted in a spacious layout of the city and affected the width of the streets. A relatively dense planting scheme for the residential areas in the centre of town, mainly along the wide streets and avenues of Georgetown, acquired it the name of "The Garden City". The architectural heritage is a blend of styles and a true example of 'mutual heritage'. The main style is British Colonial, Victorian that is, with important influences from the West Indies in response to the particular climatic conditions in Guyana. Sometimes these are supplemented by Italian Renaissance elements, as the architect's fingerprint, with Creole and Madeiran craftsmanship as a finishing touch – the interpretation given by slaves and indentured labourers, as local carpenters, in the construction of the buildings⁶. The resulting image is, in general, one of wooden buildings on brick stilts, with steep roofs, wide eaves, verandas, roof overhangs and open staircases in the front of the houses. Old houses still have carved decorations, small-checked windows, sometimes Demerara shutters in the topmost floor with the bedrooms, and a tower⁷.

Socio-political and Racial Tensions

To provide for the necessary labour force to work the large plantations for the growth of crops like sugar, tobacco and coffee, the Dutch West India Company began to supply the colonists with slaves from Africa. More land came under cultivation and new settlements and plantations emerged along the large rivers in Guyana. During the eighteenth century the sugar industry began to dominate the other crop cultivations. At the beginning of the nineteenth century the colony came under British rule and witnessed fluctuating fortunes within the sugar industry. The abolition of the slave trade in 1807, the slave emancipation in 1834 and the termination of the apprenticeship system in 1838 brought about an exodus of ex-slaves from the plantations to newly acquired villages. By around 1850 over 42.000 ex-slaves had settled in the newly created villages, which emerged around the capital of Georgetown. The grave labour shortage led to the importation of indentured labourers, particularly from China and India. By 1917, 238.000 immigrants had arrived, turning the British colony into a multi-cultural society⁸. This eventually led to big racial conflicts, mainly between black African and Asian-Indian residents, during the 1960's surrounding the struggle for independence and following political elections. Independence from Great Britain was gained in 1966, but at the cost of internal conflict and bloodshed. During the 1980's Guyana plunged into a serious economic crisis, which prompted the government in 1989 to embark on an Economic Recovery Programme through agreement with the IMF. Today the economy is on the rise again, but traditional areas of government control, such as urban planning, housing, renewal and maintenance have been seriously neglected resulting in a severely deteriorated urban environment in Georgetown, with the majority of its population living under very basic conditions.

The Issue of Cultural Significance

Guyanese society, roughly, consists of people from Asian-Indian decent (50%), African decent (30%), mixed origin (10%), Amerindian decent (< 5%), and 5% others (among which are Europeans and Chinese)⁹. Gibbs writes accordingly: "The peoples who were brought from Asia and Africa and the Europeans who came or were brought to these colonies, each came with their own rich cultural heritage: language, beliefs and customs. These cultures, in dissonant interaction with each other and the culture of the indigenous peoples, underwent varying degrees of assimilation and consolidation in the new society in such a way that the cultural diversity, which the ethnic plurality established at the foundation of the new society entailed, has remained largely intact"¹⁰. The social tensions that caused the loss of many lives during the struggle for independence still underlie Guyanese society. Every election period is particularly stressful. While political parties are engaged in a fierce competition for electoral votes, sometimes the built environment itself becomes a target and former colonial buildings that house government institutions or officials are subject to arson. During such moments, apparently Guyana's architectural 'inheritance' is seen as 'belonging' to the ruling party only and therefore justifies destruction. It is clear that conservation policies and legislation are of little use in such a situation – the preservation of cultural and built heritage needs to come from the people it concerns.

To gain support for a costly and major endeavour such as urban conservation, all population groups in Guyanese society must recognize its significance. They must be able to identify themselves with what is being proposed for protection and preservation. To this end, it is essential, before public awareness campaigns are launched, to re-assess and re-write the cultural history of the city to include the contributions of all population groups to the foundation and development of the capital city – European colonizers, African and Indian Ocean territory slaves and indentured labourers, Muslim traders, Chinese merchants. The current bias on the European contribution has to be abandoned and a proper re-assessment made of the involvement of the various ethnic and religious groups. Only such an assessment will indicate the values and significance relevant to each population group and thus provide the basis for serious conservation efforts. Seen in this light, the remark of Hernandez becomes suddenly very important, when he writes: "As is usual even today, we have more records on our early architects than on our early builders: but even what we have is not enough. A history of buildings must include the creators, both architect and builder: there is much for our architectural historians to do"¹¹. For the establishment of a city's cultural significance, research is of paramount importance.

5. *Georgetown Planning Area – Development Plan Year 2000*, Volume 3: Special Studies, Town and Country Planning Department, Central Housing and Planning Authority (1982), pp. 232-233.
6. See: L.J. Hernandez, *Conservation for Cultural Survival – Towards the Conservation of Historic Buildings: A Preliminary Study for Guyana*, University of York, UK (1991), pp.18-21.
7. See: O. Hinds, *Early Town Houses in Guyana*, unpublished master thesis Thames Polytechnic, Georgetown (1982), pp.35-38.
8. T. Mangar, "Conceptualisation and History of the Guianas", in: *Problems of Development of the Guianas*, H. Jeffrey & J. Menke (eds.), Paramaribo (1991), pp.16-17.
9. Percentages as of 1980 and taken from L. Strachan, *Guyana, in: Urbanization, Planning & Development in the Caribbean*, R.B. Potter, London (1989); *op.cit.* Loomans (1999), p.16.
10. W. Gibbs, "The Changing World Economy and the Industrial Development of Guyana and Suriname", in: Jeffrey & Menke (1991), p. 97.
11. Hernandez (1991), p.19.

Partnerships in Conservation and Development

In respect of the shared heritage, UNESCO's World Heritage Centre, with technical and financial support from the Netherlands and Japan, has provided assistance to Guyana in the identification and legal protection of the historic areas of Georgetown that could be considered for nomination to the World Heritage List. Although a registration of the city on the List is not guaranteed, it is the process that is of importance and a possible World Heritage listing serves as a powerful incentive to mobilize decision-makers, private companies and citizens, creating opportunities and emphasizing responsibilities. Activities under both bi- and multi-lateral programmes (of Canada and the European Union, respectively) and the operations of organizations such as the Inter-American Development Bank and the Organization of American States play an important part in the strengthening of governmental and municipal capacities through training activities as a component of urban development or tourism promotion projects. In these programmes and activities, the element of culture as a vehicle for development is fully recognized and utilized. Further international support in urban conservation and development, maintenance and housing will help stabilize government and society. Next to the initiative to protect and conserve Georgetown's wooden architectural heritage, urban renewal of areas surrounding the historic core is necessary to improve living conditions and stimulate business, thereby providing incentives for conservation and generating funds for maintenance. To this end, UNESCO has initiated the Inter-sectorial Project "Poverty Reduction through Sustainable World Heritage Management", which is currently executed by the World Heritage Centre. The division over five selected pilot sites¹² leaves a relatively small budget per site for project implementation. In order to make the most of the money available, a connection with ongoing development programmes with more or less similar objectives is being sought, thereby building on already established infrastructure and aiming for multiplier effects.

Conclusion

The conservation and management of highly complex cultural sites, such as colonial historic cities, requires first of all a thorough assessment of its values and cultural significance that reflects the identity of the place relating to all resident groups of society. This assessment then needs to be translated into proper conservation objectives and policies requiring the involvement of all ethnic and religious groups to ensure that the diversity of cultural aspects is taken along and responsibilities are shared. Partnerships need to be established that are based upon mutual respect. Although already in 1975 the Council of Europe adopted the principles of integrated conservation, as promulgated in the Amsterdam statement known as the European Charter of the Architectural Heritage, containing the agreement that the conservation of architectural heritage should become an integral part of urban and regional planning, still conservation issues are mainly dealt with by Ministries of Culture, seldom by Ministries of Planning – also in Guyana. The strategic partnership in urban conservation and management between UNESCO, the National Trust of Guyana (Ministry of Culture) and the Central Housing & Planning Authority (Ministry of Housing) can be regarded as rather rare and should be further promoted and reproduced elsewhere. Co-operation with development agencies, supplemented by bi- and

multi-lateral donations, on top of that, covers the full spectrum needed for the implementation of a long-term, sustainable conservation strategy and various projects at the operational level.

Finally, within partnerships for conservation universities should play an important role in providing for the necessary human resources for studies and research, thorough and objective. The existing potential of master and doctorate students nowadays is strangely under-utilized and an affront to society. Up until now, there is little strategic co-operation in conservation with universities, despite various initiatives from both sides. Identification, discussion and explanation of cultural significance and identity, and subsequent creation of public awareness, start with education, from secondary schools up to universities – the first important and priceless step is to be made here.

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Town Planning Project and Heritage: towards a New Approach

by *François Noisette*

This paper recalls the processes existing in France to protect the urban heritage, their evolution over time to broaden the scope of partners, more specifically to the local authorities, and the new approaches to be sought after in order to preserve not only the architectural value but the urban spirit of the neighbourhood or the area in an ever-evolving city.

A Group of Complementary Tools, Created by the State

In France, the recognition of the city as a subject for public policies gradually appeared in town planning regulations and operations. Today, this recognition is based on a series of procedures of diverse origin, where the main objective was not necessarily heritage protection. In this respect, the 1958 law on urban renewal can be cited, encouraging the recovery of city centres through urban renewal projects. By means of a study on the quality of the buildings, with regard to hygiene and structural stability, a demolition programme of insalubrious buildings was developed and financed, in order to rebuild modern districts, respecting the rules of hygiene and standards, and ensuring the enhancement of the site. This first straightforward consideration of the old city as an ensemble was completed in 1962 by the introduction of the concept of a "secteur sauvegardé" ("safeguarded area") by the Malraux Law, named after the then Minister of Culture. This concept is not totally opposed to that of renewal. The

12. The pilot sites are St. Louis de Senegal, Porto Novo (Benin), Luang Prabang (Laos), the Six Canal Towns of the Lower Yangtze (China) and Georgetown (Guyana).

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procedure is based on a cultural approach with an inventory of all the buildings with historical and architectural value. From this inventory and from a historical analysis, the chief architect elaborates an urban project that defines prescriptions for each building: protection, rehabilitation, demolition, and recommends the town planning rules to be respected for reconstruction or new constructions. Fiscal assistance, subsidies, and public interventions are then programmed to ensure the implementation of the project.

Two other procedures were created in the early 1970s, which follow on from the above. In 1970, the Vivien Law initiated operations to reduce the problem of insalubrious housing. It is a ponderous procedure that permits, by declaration of public utility, the acquisition of buildings which the State has declared insalubrious. They are then demolished and the liberated land put on the market. If needed, a new operation is financed in order to facilitate the relocation of the dwellers. In 1972, the procedure for planned housing improvement operation introduced the concept of partnerships. These schemes are contracts established between the local community, the State and the Agence Nationale d'Amélioration de l'Habitat (ANAH – National Agency for Housing Improvement) to provide, over a period of three years, and within a limited zone, a significant level of assistance to renovate a district and its housing. The operation is preceded by an in-depth inventory of the buildings, which takes account not only of their technical qualities, but also their architectural values provided that the neighbourhood is old. The operation therefore provides assistance to the owners to bring their homes up to standard, develop the public areas, undertake new operations where sufficient land is available, but also to provide the public facilities for the neighbourhood. Measures can be programmed to respond to specific problems of the neighbourhood: renovation of facades, assistance for the reinstallation or modernisation of businesses and crafts, modernisation of the networks, reuse of old buildings, economy of energy or development of alternative energy, creation of pedestrian areas, training of craftsmen in traditional techniques to intervene on old buildings, etc. Finally, the creation of "zone de protection du patrimoine architectural, urbain et paysager" (ZPPAUP) or protected areas for architectural, urban and landscape heritage in 1983 has completed the legal provisions. The procedure for the "safeguarded areas" is guided by a project for the reconstitution or rigorous protection of certain aspect of the city or district. Many ensembles have urban qualities that do not justify this high degree of protection and procedure. In the ZPPAUP, specific town planning regulations, at times very precise, can provide support for improvement, renovation or construction projects in respect of an "urban ambience" characteristic of the area. But such regulations do not define the measures to be respected for each individual building, as is the case with a "safeguarded area".

The Emergence of Local Communities

The heritage procedure is inseparable from the identification procedure for a territory, a nation, and a people. In France, it was therefore natural that the heritage procedure be conducted by the State, the only power established by the French people. For more than 150 years, heritage policy was a State monopoly. The steps for listing individual works and buildings were of course accompanied by financial assistance measures for private owners, but under strict control of the architects of historic monuments. The creation of planned operations for housing improvement operations brought the full-fledged participation of the municipalities in the elaboration and

management of a heritage policy. They seized upon this flexible procedure, with considerable success: more than 3,300 operations were undertaken in 25 years, and nearly 200 new operations are undertaken each year, enabling the subsidies and improvement of 60,000 homes annually. The decentralization law of 1982 transferred all urban expertise to the municipalities. This transfer strengthened the municipalities' strategies in retrieving the old town centres, strategies that are being carried out in the framework of housing improvement operations. The municipalities also seized upon the procedure for the ZPPAUP. The study and definition of the regulations are carried out in close association with the State, but the influence of the local officials is important, as much with respect to the definition of the objectives of protection and enhancement as in the effective implementation of the policy defined. The municipalities relied on the experience acquired in the conduct of these procedures to play a stronger role in the study and management of the "safeguarded areas", which are an important element for tourism, but also for economic interest. Although consent remains the responsibility of the State, the local authorities have seized upon the tool: requests for creation, proposals, discussion of objectives, funding of the studies, conduct of encounters with the local actors, financing of the subsidiary activities, presentation.

French cities, responsible for their development strategies, have clearly understood what is at stake with the valorisation of their old city centres and more generally of their urban heritage. Their officials are henceforth the foremost promoters of coherent strategies for protection and modernisation of the old centres, in a perspective of global valorisation of the agglomeration. The desire for a balance between the different districts henceforth introduces qualitative procedures designed along the procedures carried out in the older districts for the benefit of the entire city. If the work on the public spaces is somewhat common nowadays, interesting experiences have been carried out in more banal districts. Definition of voluntary regulations for building enclosures and housing extensions in the suburban zones of the 1930s or after the war, the recovery of areas that had not been put to good use in the new cities of the 50s and 60s. In addition to its regulatory competencies, the importance of the role played by the regions through financial assistance policies must not be underestimated. Carried out on a regular basis and sometimes involving important funding, these policies have greatly contributed to the generalisation of procedures for the enhancement of urban heritage. The policy of planned operations for housing improvement has also been very strongly supported.

Towards a New Phase

A new phase of decentralization has been embarked upon in France. It is far too early to predict what new balance will be found next year, but it is already accepted that the transfer of expertise for the benefit of the regions could be carried out with regard to heritage, with the possibility for the regions to ensure the management of the inventory. It is, however, unlikely that these developments will change procedures relating to urban heritage. Indeed, through these procedures, acknowledgement by others of the value of heritage is sought. This acknowledgement of one's own culture cannot, of course, only be legitimately accorded by the cities themselves. On the other hand, it is possible that the control exercised exclusively by the architects and site inspectors of historic monuments becomes the subject of debate, towards a more partnership approach for the management of urban spaces that are of heritage value.

New Reflections

The legal tools and the management modalities of territories and projects for urban heritage enhancement necessary to meet these new demands articulating the social project and heritage have yet to be invented. Regulations and management modalities for the perimeters of the “safeguarded areas” and ZPPAUP will of course be adapted progressively. These developments, rich with accumulated experience and managed by all the partners in the framework of a revision of the initial agreement, will be slow, and will be limited to the perimeters already protected, which obviously does not respond to the present problem. New procedures are therefore initiated. Two examples in the Ile-de-France deserve mention. They interpret the same concept in replying to two radically different situations.

The first is undertaken by the Atelier parisien d’urbanisme (APUR). This office is in charge of conducting urban studies of the city of Paris, in partnership with the State and the region of the Ile-de-France. The knowledge gathered on the city by this team of 100 persons is without equal: a great deal of sociological, architectural, economic information on each parcel of land, analyses of economic activity, urban structures, housing developments, use of public spaces. This year, APUR has begun a study on the “faugbourien” districts. These areas developed in the 18th and 19th centuries beyond the royal fortifications, today the grand boulevards, for those who are familiar with the city. They are very heterogeneous areas that mix activities, housing, infrastructures and important public facilities (hospitals...). These areas play a very important role in Parisian culture, Parisian image, and Parisian life. Due to the irregular quality of their composition, sometimes mediocre and not dense, these districts undergo strong real estate pressure: small buildings of two or three storeys, intermingled with former workshops, even some houses, are replaced by structures that conform to the classic urban planning laws of Paris: six or seven floors, parallel with the street. It is an entire vision of Paris that is threatened: Belleville, Ménilmontant, Montmartre, Montsouris and so many other less well-known places, without which Paris would not be Paris.

Traditional protection of these areas would have no meaning. The buildings have little individual value, and Paris cannot take the risk of sterilising all evolution of its real estate programme: the city would lose too many inhabitants and economic wealth; it would disappear from the scene of the great economic and intellectual centres of the planet. At the request of the city, the APUR town planners will therefore attempt to identify the characteristics of each of these districts. These “minimal” but “necessary” characteristics for preserving the identity of the district could serve as a basis for urban regulations and city projects. The necessary transformations of the built environment, the public spaces and the uses of the district could thus be organised in order to reinforce a “complete picture” and to reduce the risk of a standardization certainly refused by the inhabitants, and by probably the tourists, but also by the economic actors who also know how to benefit from the micro-cultures and their evolution.

The second action is engaged by the State in the district of La Défense. This business district is henceforth being completed, and the Etablissement public d’aménagement de la Défense (EPAD, Public Society for the Development of La Défense) that has directed the development for more than 40 years will be dissolved. The EPAD has created the business district closely respecting the national urban regulations. Through its building specification contract, it

imposed the transfer of rights to construct the volume and the characteristics of each building, and the minimum distance between each of the buildings. At the end of the operation, the normal regulations of urban law will henceforth be managed according to standard practices: the municipalities on the basis of classic, printed regulations will grant building rights.

Two contradictory objectives are pursued. It is essential for the Ile-de-France to preserve the dynamism of this business centre, famous throughout the world. Its expansion henceforth more reduced, should be relayed by a capacity for the renewal of the towers, modernisation and the adaptation to new standards. Certain buildings will be destroyed to make way for new projects, such as the “Coeur défense” group that has replaced the Shell building constructed in the late 1950s. It is just as essential to protect an exceptional witness to the urbanism of the second half of the 20th century by its scope, coherence, and conformity to the original intention. La Défense should be listed. At the request of the State, a study is therefore underway to identify what defines La Défense as a heritage site, its value and its characteristics. The Great Arch and the CNIT, of course, could be listed as monuments. The proportions of the historical perspective must be protected: but the width of the concrete slab and the height of the bordering towers obviously do not define “the perspective”.

What should be listed is a certain manner of examining the building proposals, according to their aesthetic impact, but also their functional impact on the towers and surrounding space, as well as on the entire site. It is not therefore a matter of preserving an image, but a manner of producing the urban image, articulating its functions. In order to transfer to the local officials the responsibility for keeping La Défense alive and thus preserving its identity without betraying it, the objectives to preserve an urban identity will have to be recorded, so that the action of the two municipalities can be supported, without threatening the economic and social future of the district. In a few months, the question of committing these two procedures as the rules and modalities of new management will be raised. The challenge that urban heritage presents to our societies is: how to ensure that the spirit, the culture of a city, perfectly illustrated in certain well-preserved districts, is at the heart of development projects or the redevelopment of spaces that are rejected by our contemporaries because they are too banal. It is a matter of creating development strategies that extend, renew, and pursue the work of our predecessors in respect of identity and culture that makes no one city resembles another. Results of reflection on projects and territorial identities must be integrated in research on the characteristic forms and uses of culture. It is possible that outlying urban areas may benefit from the revelation of these structural principles embracing new techniques on the study and conception of urban projects that respect the culture of the inhabitants and the traditions of the territory, or the ones they have decided to adopt.

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and as an expert to the French Ministry of Foreign Affairs (1995-2000), where he was responsible for the co-ordination and technical co-operation with the UN Organisations and investors.

Strategic Activities to Strengthen Urban Identity in Bergen (Norway)

by Siri Myrvoll

This paper will explore the tools and policies developed by Bergen's Heritage Management office to preserve the city's urban heritage. It will also present the co-operation programme initiated for the protection of the Iha de Mozambique.

Defining Tools and Assets to Strengthen the City's Identity

The old Hanseatic Wharf of Bryggen, Bergen's World Heritage Site, is home to a large group of wooden buildings, originally merchant offices and fish warehouses servicing the harbour trade. The buildings in the harbour complex date from the period just after the great fire that ravaged the city in 1702, but extensive archaeological excavations have revealed construction of a similar nature dating back to some of the earliest times in the city's history, as far back as the beginnings of the 12th century. However, the Bryggen area is just one small part of the historic city of Bergen, whose medieval streets and layout has been kept largely intact. Bergen boasts three medieval churches, and the development of the city over the centuries has taken place in separate, homogenous areas, dividing the city into roughly five parts. Each of these areas has thus kept its own, distinct identity: the medieval old city, the post-medieval settlements on Nordnes and in Marken, the "new" Harbour in Skuteviken/Sandviken (all of which developed organically), and the planned city centre built after the 1916 Bergen fire. Bergen is alive with history, with specific period buildings representing each phase of urban development and activity from medieval times through the present. But it is also the economic centre of Norway's

western seaboard. Bergen is still very much a dynamic modern city and must confront many new challenges and needs as they arise. It should never be thought of as an outdoor museum.

Such is the challenge. As Bergen develops, it must preserve and pass on its historical heritage—a heritage of local, national and international value—and maintain its unique identity without strangling the living, modern city. This is often a daunting task, since the activity of thriving modern

Bergen can sometimes threaten the city's historical character. Traffic management, for example, is a critical issue in a city where the historic centre is largely constructed on foundations of wood and atop harbour infill, and whose narrow streets are unsuitable for larger modern vehicles. If allowed to proceed in an unrestrained manner, new construction, or even minor details such as signs, posters or window replacements can erode the cultural landscape, causing larger areas to lose their historical character. To address these pressures, planning and development efforts must be firmly based on a thorough knowledge of the historical city structure and awareness of the elements vital to Bergen's identity. Documentation of historic structures and the integration of their main features into the larger planning picture should be pursued with a view to ensuring that development proceeds within the pattern that history has already defined. Such efforts should also seek to end the perennial conflict between preservation and large-scale urban development. Moreover, planners should pay greater attention to the context of heritage, and less to the isolated object. The main goal should be the protection of the historical cultural landscape, as this landscape constitutes the city's identity.

The Heritage Management Office in Bergen has developed a tool to integrate cultural heritage values with the urban planning process based on context and identity rather than on the estimated value of isolated monuments. Using a series of Geographic Information System (GIS) maps, the historical framework for prospective development of a given urban district is summarized in four categories defining the major aspects of urban historical character: early topography, settlement structure, communication lines, and special features and objects listed as historical landmarks. Thematic maps based on these four categories are elaborated for each master plan and become components of the basic planning tools used by the Department of Urban Development for new development schemes. The maps are available on the Department's computer network, along with recommendations from the Heritage Management Office on the handling of various topics. Details on the draft plans are then discussed and heritage management plays an active part in the planning process from start to finish. In this way, heritage management and urban development are integrated, ensuring better preservation of the city's historic identity.

A Buffer Zone to Protect Bergen Heritage

The Bryggen district of Bergen is surrounded by a development buffer zone. The concept was not part of the existing legal framework of the Norwegian planning system, and so until recently, the buffer zone had no ground in law. Since it included a large part of the historic city centre and the harbour, it was important to find a legal definition that would leave the city in charge of urban development, while placing emphasis on heritage management inside the zone's limits. It was finally decided to define the buffer zone as a land-use plan managed through the Planning and Building Act, and to develop the integrated heritage management tool in further detail, fine-tuning it to meet the specific management challenges posed by the buffer zone. Through these efforts, documentation of the historic district has been enriched, forming the basis for three sets of maps. The first of these is a set of thematic maps organized under the four headings of the heritage analysis, but at a higher level of detail than the master plan maps. Next, a set of comparative maps support discussion of basic information by juxtaposing various heritage elements. Finally, a set of summary maps present conclusions and other findings of the documentation efforts and comparative studies.



Bergen, Norway

The maps provide a heritage perspective for land-use decisions in the buffer zone through the same process used in the master plans. GIS-based mapsets are made available to planners through the Department's intranet, and provide a basis for co-operation between the Heritage Management Office and the planners during the elaboration of the land-use plans. The new land-use plan will address issues raised by the ICOMOS evaluation reports of 1994 and 2000, particularly traffic management (major reductions in traffic are necessary) and the treatment of the urban landscape surrounding the Bryggen buildings. It is our hope that the land-use plan will prove to be a useful tool in the protection of Bryggen as a World Heritage site, and at the same time respect the city's more practical development needs.

Bergen - Ilha de Mozambique Partnership

The co-operation between Bergen and Ilha de Mozambique dates back to 1995, when representatives of the two cities met at the General Assembly of the Organisation of World Heritage Cities (OWHC) held in Bergen, Norway. Here it was tentatively agreed to establish a city-to-city network contact on cultural heritage as a follow-up of the ideas behind the establishment of the OWHC. The contact was kept up between the two cities during the next few years. A delegation from the municipality of Ilha de Mozambique visited the municipality of Bergen in 1999, financially supported by NORAD, and the two mayors setting out ideas for future contact and co-operation signed an agreement of intent. In 2000, on the initiative of the chief commissioner of Bergen (and then president of the OWHC) Mrs. Anne-Grethe Strøm-Erichsen, a programme was established whereby the city of Bergen would assist the municipality of Ilha de Mozambique in developing two conservation projects and setting up a heritage management unit, supported by the Norwegian Peace Corps and NORAD. After a period of planning and networking, a three-year programme is now under implementation. A conservation officer is in place in the Ilha de Mozambique municipality working with the city planners as well as preparing a team of workers for the practical conservation projects. Several workshops are also planned, where the towns of Zanzibar and Lamu will be invited to join. The programme is financed by NORAD and with practical support from the Norwegian Peace Corps. The city of Bergen handles the administration, and there is a close co-operation between the Heritage Management Office of Bergen and the Directorate for Cultural Heritage in Mozambique.

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English Heritage

by Peter de Figueiredo

While presenting the activities undertaken by English Heritage, this paper explains how the historic environment is perceived and what policies English Heritage developed to integrate these perceptions.

Core Activities

English Heritage is the lead body concerned with the conservation of the historic environment in England. Our work covers every aspect of understanding, conserving and promoting access to England's built and archaeological heritage, and falls into three main categories: identifying buildings of historical or architectural interest and monuments for protection; assisting their owners and other bodies in conserving them; and helping people to understand and enjoy their heritage. In 2000-2001 English Heritage gave £34.2 million in grants to historic buildings, landscapes, conservation area and archaeological projects. Over half our grants are aimed directly at fostering the social and economic regeneration of local communities. We compile a register of major historic buildings at risk, and target resources at these to prevent their decay and loss. Broadening public access is central to our work. In 2000-2001 over 11 million people visited the 409 historic properties, monuments and war memorials in our care. The National Monuments Record is English Heritage's public archive, providing 10 million items relating to England's buildings and archaeological sites. Listing protects 370,000 historic buildings in England, and there are 19,000 Scheduled Ancient Monuments. These designations are made by government on the basis of recommendation by English Heritage. As statutory adviser to central and local government on the historic environment, English Heritage advised on over 17,600 planning and listed building consent applications in 2000-2001. We produce guidance and policy documents on a wide range of issues.

Power of Place

In 2001, English Heritage co-ordinated a government review of policy and practice relating to the historic environment. The resultant report had five main messages. Firstly, most people place a high value on the historic environment. 87% think it is right that there should be public funding to preserve it. 85% think it is important in the regeneration of our towns and cities, and most see it as a major contributor to the quality of life. Secondly, because people care about their environment, they want to be involved in decisions affecting it. And, in a multi-cultural society, everyone's heritage needs to be recognised. Thirdly, the historic environment is seen by most people as a totality. They value places, not just a series of individual sites and buildings. This has implications for the way we identify and evaluate significance. Fourthly, everyone has a part to play in caring for the historic environment. Central and local government are critical; so too are amenity societies, community groups, owners, developers, professionals, schools and universities. More will be achieved if we work in partnership. Leadership and adequate resources are essential to success. Finally, everything rests on sound knowledge and understanding. Good history is based on thorough research and is tested and refined through open debate. The review document, "Power of Place", sets out a new agenda for the management of the historic environment, based on a changing perception of the nature

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of the historic environment and includes the following elements of policy:

Investing in Regeneration

English Heritage has been contributing to the regeneration of England's towns and cities through the restoration of historic buildings for many years. This involvement acts as a major catalyst for improvement, and encourages investment by the private sector and other agencies in programmes aimed at fulfilling local needs. English Heritage works in partnership with a wide range of agencies and funding programmes including the government's Single Regeneration Budget and the European Regional Development Fund to achieve long-term sustainable regeneration through conservation, and to breathe new life into previously declining communities. An intelligent, adequately funded and democratic conservation needs leadership. Communities of place, faith, culture and interest will each play their part, but effective leadership is essential. English Heritage, as lead body for the sector, works closely with government on planning, environmental and transport issues, and encourages strong championship of heritage initiatives at both national and local government level. The historic environment lies at the heart of England's £22 billion tourist industry. It is vital that tourism does not degrade the asset on which it depends. English Heritage believes that management planning provides the best way of identifying potential conflicts and encouraging participation to reduce their impact.

Working in Partnership and towards Social Inclusion

At the local level, partnerships have been established with a wide range of organisations including local authorities, Chambers of Trade, housing associations, community and church groups. Such partnerships can bring about real change in deprived communities by generating confidence and optimism and helping to lever in private sector investment. An important focus of government policy is tackling social exclusion, which arises as a consequence of poverty. The dimensions of poverty include unemployment; poor skills, low income, poor housing, high crime environments, bad health and family breakdown, and many English Heritage projects are aimed at addressing social exclusion through the creation of jobs and creating high quality physical environments in previously decaying areas.

Decline of the Public Realm and Countryside at Risk

The loss in quality in the public realm has degraded the historic environment across Britain. There are many reasons: fragmentation of responsibility, deregulation, privatisation of former public utilities, poor co-ordination between agencies, reduction in maintenance budgets, and above all the impact of increased traffic. The management and presentation of streets and public areas requires as much care as that of the buildings that enclose them. English Heritage improvement programmes for the public realm have had a major impact in attracting jobs and people back to previously degraded areas. On the other hand, the historic environment of the countryside continues to suffer from the intensification of agriculture, restructuring of the farming industry and the collapse in farm incomes. English Heritage supports the progressive switch of resources from production support to agri-environment measures as a means of securing a sustainable future for the rural environment. There is currently a serious shortage of traditional building skills in many parts of the country. Horticultural skills are also at risk. English Heritage is committed to establishing a national conservation training forum to bring together all training initiatives and to support regional centres of excellence for skills training and development.

Education: a Focus on Research and Programmes that Aim at Broadening Understanding

People are interested in the historic environment. They want to learn about it, help define it, and be involved in decisions affecting it. They want their children to be taught about it. English Heritage believes historic environment teaching should be integrated with teaching of citizenship, geography, environmental science and design in the National Curriculum in ways that reflect our multi-cultural society. The historic environment is part of everyday culture. It is accessible to everyone, and being able to interpret it enriches people's lives just as literature, art or music does. Although opinion surveys show that 98% of the population think the heritage is important in teaching us about the past, many feel excluded from it and powerless to be involved. English Heritage is working with government, museums and other heritage bodies to widen access to the historic environment and attract new audiences. This means that a continuous, thoughtful and well-targeted research is necessary to enable us to identify significance and direct funds effectively for the care of the historic environment. English Heritage conducts and funds research programmes, and encourages the development of curatorship to protect and enhance the knowledge base.

World Heritage Sites

A changing perception of the historic environment has led to a changed definition of World Heritage. This is evident in the concerns of the UNESCO World Heritage Committee and in the implementation of the *World Heritage Convention*. Increasingly we are moving away from seeing the past in terms of individual sites, monuments or buildings, and recognising instead the total environment as historic. This concept can encompass both urban and rural landscapes, and can be seen in the types of sites currently included by government on the UK World Heritage List. The recent inscription of Blaenavon, the Derwent Valley Mills and Saltaire are examples, the inscribed areas including not just industrial buildings, but also housing, social facilities and other ancillary structures. Essentially they are landscapes, not sites. Proposed nominations in Manchester and Liverpool are other examples of this trend.

The greater complexity of such sites requires a different type of management. No longer is the heritage manager dealing with contained monuments; rather he or she is managing the heritage aspects of areas that are subject to continuous change. The process is about managing that change so as to conserve the significance of the historic environment while allowing sustainable economic development and regeneration to take place. This is a challenging task, but one that is much more relevant to the needs of society as a whole.

In Liverpool the process is being informed by an integrated heritage project. HELP (Historic Environment in Liverpool Project) is a three year partnership project designed by English Heritage to give a better understanding of what makes Liverpool's historic environment special, and ensure that its potential to contribute to the city's long term development is fully realised.

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projects within Europe and Asia. He is the holder of a diploma in Arch RIBA, IHBC. He is an author and lecturer on conservation and the historic environment of the north west of England.

Inscription of Byblos on the World Heritage List, an Asset for Urban Centrality of Jbeil City (Lebanon)

by Jehanne Pharès

Jbeil, Byblos, two names corresponding to different historical periods, left a profound impact on the history of a Lebanese city officially called Jbeil-Byblos¹. In 1984, while the Lebanese civil war was in full swing, the site of Byblos was inscribed on the UNESCO World Heritage List. Since the end of the war in 1991, a country-wide reconstruction process has begun introducing economic, urban, and spatial reorganisations. This article tries to present and understand the role of heritage in the reorganisation of the urban fabric of Byblos, in the relationships between the city and other regions, mainly the centre-periphery issues, and also in the urban system of the country.

Introduction

Coastal city, located at 37km north of Beirut, the Lebanese capital, Jbeil-Byblos is a city with a population of 20 000 inhabitants. It is also the headquarters of the *caza*². The continuous occupation of the site since the Neolithic period, and its close link with the diffusion of the alphabet, justified its inscription on the World Heritage List³. The urban landscape was profoundly modified by long years of war, dividing the country into micro-territories under the control of militia chiefs. Being a refuge zone⁴, the city experienced an important growth in population. Thus, contrary to the usual urban development scenarios, Jbeil's urban growth, and centrality within the country, emerged through the division of the country into micro-territories. However, since the end of the war, inter-urban relationships are being reorganised into networks.

Urban centrality, in which the "city is not isolated by being integrated in a network of cities, it is [instead] a hub within a population system, a system within the network of cities"⁵ is profoundly modified by this socio-politico-

economic confusion. The centrality of Jbeil-Byblos is evolving and undergoing change as a mid-sized city within the urban framework of Lebanon, as well as with regard to its inner dynamics

Heritage and Levels of Centrality

The inter-urban network of relationships places the city in various levels of centrality. Byblos is an economic hub within the Jbeil region⁶. The attraction to Jbeil is historical; amongst the historical links with the hinterland the transportation of cedar wood from the forests in Jaj to Byblos harbour for exportation to Palestine, or to Egypt. Thus trade has been the main factor in Byblos' rise and prominence since the Canaanian period, as testified by the abundant vestiges of archaeological remains in villages in the hinterland. Other historical evidence of the Adonis Myth, are the spring and grotto of Afqa, where a pagan cult dedicated to fertility still exists. Thus, regional identity is deeply rooted in the relationship between the city and its hinterland, and it remains symbolically inscribed in the denomination of the eponymous administrative district "Jbeil *caza*". Today, these links are mostly economic and trade related, and heritage is non-existent. No regional historical itinerary is planned⁷ leaving aside thousands of years of links and remains, which are not known and often abandoned. Finally, regional identity is not linked to the site of Byblos, which is mainly considered for tourism.

The proximity between Jbeil and Beirut⁸, and the intensive urbanisation of the Lebanese coast has incorporated Jbeil within the Metropolitan area of Beirut. Although the satellite effect of Jbeil to the metropolis is difficult to judge, the heavy flow, exchanges and daily liaisons between the city and the capital demonstrate a certain degree of dependence. If frequent visits to the Byblos site is facilitated through the proximity to Beirut, it limits itself to an oscillating relationship whereby visits are limited to a few hours and mainly focused on the archaeological *tell*; on the other hand, many locals from Beirut come to Byblos to enjoy the physical environment, as well as the historical atmosphere, something that no longer exists in the capital or in any other suburbs of the metropolitan area. The old harbour and the historic centre of Jbeil count among these attractive public spaces. Already, at the metropolitan level, the heritage impact is much stronger.

The image of Jbeil is often restricted to its archaeological and heritage treasures. The inscription of its site on the UNESCO World Heritage List places the city in a system of centrality extending far beyond the Lebanese borders. Its inscription makes the city a popular international tourist destination in Lebanon; the archaeological *tell* is the second most visited site in the country. However, this tourist

1. The city inhabitants, as well as the Lebanese population at large use both names. The use of the official term "Jbeil-Byblos" has been adopted at the creation of the municipal authority.
2. Within the framework of the Lebanese administration, inherited from the Ottoman period, the country is divided into five *mohafazats*, which are in turn subdivided into *cazas*. These two levels of regional authorities are appointed by the central government, the municipality being the only decentralized institution.
3. Inscription according to criteria II, IV and VI.
4. During all the civil war, the religious co-existence between Christians and Muslims in the city of Jbeil-Byblos has never been the cause of any frictions, massacres or massive population displacement towards mono-religious areas. This very peculiar situation has attracted many Christians and Muslims to the area.

5. Auray, Bailly, Derycke, Huriot (dir), 1994 : *Encyclopédie d'économie spatiale, concepts, comportements, organisations*, Paris, p.114. As a place of exchanges, the city positions itself in the urban layout according to the polarities and flux through the functional specialisation of its inner area. Two types of centralities can be distinguished, the endogenous one (relationships between the city and its area of influence) and the inner one (organisation of the activities, services, equipments within the city).
6. As the true center concentrating on activities and equipment, Jbeil's attraction extends to the whole part of the center region of Lebanon consolidated by a geographical position privileged by being accessible by both the roads on the coast and that which connects to the interior.
7. The Cedar route, for example.
8. If the municipal limits of Beirut have never changed, intensive urbanisation resulted in suburbs and peripheries often remote, where more half of the population of the country already reside. Huybrechts & Verdeil, 2000 « Beyrouth entre reconstruction et métropolisation », *Villes en parallèle*, Paris.

Theme 1: Urban Identity – the Core and the Periphery

potential is barely exploited, due to poor infrastructure, which makes accessibility of the historic zone from the recently developed urban areas difficult, as well as certain political issues in the Middle East. Moreover, the use of this heritage “label” for an integrated economic development within the territory is not taken into account or even considered.

The inscription of Byblos on the World Heritage List could be a potential asset for its urban differentiation, a major factor of attraction and centrality within the territory. Similarly, the historic fabric could bring identity and historic continuity, something lost in many other historic centres in Lebanese cities destroyed during the civil war. Until now, however, the impact of heritage in the economic and spatial reorganisation of Byblos is still very marginal. To understand such low incidence, one has to evaluate the role of heritage at the local level as well as in the organisation of its internal centrality.

Heritage Incidence on the Central Areas of Jbeil

Within Jbeil-Byblos, three areas can be distinguished through a differentiation of functions, modes of accessibility and mobility: the old city with its archaeological *tell*; the ancient Beirut – Tripoli route where shops and public service buildings are concentrated and the road13, a zone structured alongside the linear axis parallel to the highway. These varying but complementary areas challenge the idea of a dispersed centrality. The potential for economic development, housing and leisure, as well as services offered in each zone differs; however, the intricate relationships within the three zones rest on a precarious balance made even more fragile in the context of an economic recession.

Of course, heritage defines the old city. The concentration of places of worship in the old city bears witness to the historic centrality of this area. This zone was the heart of the city economically speaking, when activities in the harbour and trade were the core dynamics. There are still supply warehouses from this period. Today, the attraction for the city's heritage defines the area. The development of hotels, restaurants, museums, the evolution of the old Souk towards the establishment of craft boutiques and activities linked to tourism illustrate this “heritage” effect. This area, which was conceived for pedestrian accessibility for both local, certain well-established businesses and increasingly international visitors, is characterised by a development approach based on heritage and cultural tourism opportunities, much to the detriment of its former commercial and harbour activities. Some areas within the souk, the most remote from the entrance to the archaeological site, are still very active in trade (commercial supply warehouses) and traditional crafts, such as the metal workers.

The symbolic link in the identity of Jbeil is more complex. The archaeological excavations were undertaken after the expropriation in the 1930s of a large portion of the historic city, which was built on the rocky headland. Because of this, the *tell* is perceived by the inhabitants as a disturbing foreign element. The archaeological site has destroyed the social links of the local population; in fact, most inhabitants have never visited the archaeological site. Only the eldest generation remember the houses and the urban fabric that was on the *tell*. On the other hand, what is still left from the old town, the old Souk and the harbour are symbolic places bearing strong identity. Aside from the areas expropriated by the DGA, the real estate belongs to local families and religious orders. The old harbour also plays a role in the social cohesion; for example, fishing is a tradition inherited from father to sons. Tourism is also a

threat, as the majority of fishing boats are being used for tourists purposes. Fishing, therefore, is becoming more and more a hobby; almost no fishermen can survive through this activity.

The historical area is confined into a very small perimeter (the archaeological site, the ottoman souk and the harbour are in a 500m perimeter along the coastline). However, parts of the old city are difficult to access, as well tourist buses at the entrance of the *tell* congest the area.

Beyond the old city, the various points of heritage break the continuity of the urban fabric: the ramparts and the economically marginalized zone of the Ottoman souk divides the present city from the historic one. On the other hand, the archaeological site separates the harbour and the beaches; the Roman road cuts through the new shopping area. There are also topographical differences in the highway, the old railway, the farmlands, and the undeveloped areas. These numerous physical, morphological and relational restrictions contribute to the urban discontinuity, creating real obstacles, gulfs in the heart of the city.

An integrated approach of the city as a whole would be crucial to turn these constraints into potentialities for development re-qualifying these areas into public spaces and monuments structuring the urban landscape. Such an approach depends firstly on the local and national willingness and capacities, thus on the institutional framework and the existing urban management.

Heritage and Urban Management

Here too, the legal and institutional framework is more complex because of heritage. At the institutional level, the General Directorate of Antiquities (DGA), proprietor of the archaeological site, owns also a large part of the old city, through expropriation. This expropriation undertaken before the war to pursue archaeological excavations is now obsolete, especially in that today no one would destroy the historical urban fabric to undertake excavations. However, the DGA preserves its territorial acquisition without responding to the continuous demands for restitution by the original owners. In such a context, no renovation or reuse of these vacant buildings is foreseen. Moreover, the DGA's field of action is greatly limited by its meagre financial and human capacity. Only one project for the enhancement and presentation of the archaeological site has been undertaken thanks to Canadian co-operation and funding.

The financial situation of the DGA is even more critical as it does not benefit from the income generated by tickets to the entrance of the site. The Ministry of Tourism, which receives the income, should officially give a share to the DGA, as well as to the city; however, such rule is barely applied. Furthermore, the port remains under the authority of the Ministry of Transportation in spite of its recognized historical value; the DGA has no jurisdiction on public works and projects undertaken. Finally, the General Directorate of Town Planning is responsible for zoning and granting of building permits.

In 1998, the local elections voted in a new municipal team, which tries to compensate for certain deficits: for example, it ensures the maintenance of the archaeological site and the port. As a symbol of its interest in focusing on cultural development, its new offices are located in the old souk. In order to respond to urgent local problems it has engaged in several local actions, but it has neither the prerogatives, nor the financial means to initiate an integrated development project.

As a flagship reconstruction institution, the Council for Development and Reconstruction is responsible for the implementation of the project launched by The World Bank for tourism development of five Lebanese historic cities. This project is far from having the approval of all parties concerned due to such a complex institutional context. Some of the delicate issues, where heritage and urban development clash and where the standpoint of the various actors differ, concern the port pier, the preservation of plant areas, the definition of a buffer zone, and the expropriated zones.

Another example of this complex situation concerns the recommendation made by the World Heritage Committee at the time of the inscription on the World Heritage List. It was requested to define a vast protected zone including the fortified historic city and the area of the necropolises. The application of this recommendation was prevented due to circumstances of the civil war, which, today, seems forgotten by the institutions concerned.

At the regulatory level, the Antiquities Law dating from the French mandate does not cover urban heritage from the 19th and 20th centuries. The zoning in force protects the archaeological site, but does not include a buffer zone; the zones adjacent to the site benefit from a relatively high exploitation factors. Indeed, the regulations in force and the physical capacities of the territory offer many landowner opportunities. From the north to the south of the archaeological *tell*, Jbeil's coast is barely urbanised, and highly sought after by private promoters. In the absence of protection, these landowner reserves, in particular the agricultural land, appear to be destined to urban expansion⁹ destroying the coastal landscape and site. With the effect that economic stagnation, movement of populations, and surplus real estate has in curtailing development operations, no coherent economic or aesthetic urban development strategy is being developed, either. Current urbanisation is organised along a series of individual acts arising from distinct strategies, in which heritage remains an influential force.

If, at the moment, the influence of heritage is mitigated, it may become to be a major resource, a real development asset. To make this happen, it would require the optimal agreement of all the actors involved, in order to develop a global strategy, as opposed to individual action, comprising legal, regulatory, operational and management means. Putting heritage at the heart of urban trends would improve tourism potentialities, improve the quality of urban spaces and give soul to these areas. Such an approach would allow one of the oldest urban centres of the Levantine coast to regain its primary role – that of a true transactional interface.

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9. The regulations in force, dating, except for some modifications, from 1962, differentiate the agricultural zones only by a slight moderation of the building coefficients.

Theme 2: Urban Culture for Social Development

Introduction

by Irene Wiese von Ofen

Can the City Provide Strong Social Ties?

Urbanisation is an ongoing process all over the world. Even in continents with large rural zones like Africa, India or China, cities are growing rapidly. They are at the centre of development, bringing together infrastructure and economic, administrative, financial, labour and education activities. It is in cities where the hopes for a better tomorrow crystallise. They are societies' laboratories, and represent a country's social and economic structure in miniature. Urban heritage is a crucial element in the development of cities and has a decisive impact on the quality of land use. Religious sites, castles, fortresses, marketplaces, logistical centres and governmental seats all contribute to the fabric of urban history, and contribute to a city's distinctive character. This is why urban heritage is such a vital resource for diversity and cultural identity. It is the collective memory not only of the cities themselves, but also of their countries and ethnic communities.

The challenge for the future is to balance efforts to preserve traditions with the ongoing necessities of innovation and change. Preserving urban heritage does not mean resisting modernity, or transforming cities into museums. There are many elements comprising urban heritage: historical urban architecture, certainly, but also modern design, and cities legacies of education, citizenship, civil responsibility and the social issues and activity that animate urban society. Concern for urban heritage is the mark of an advanced society, a society that cares about the welfare of its urban community, and tries to promote social cohesion and development. City governments that share this spirit of urban heritage have made a place for initiatives to reinforce social inclusion in their budgets and decision-making processes, but an integrated approach is needed to bring together municipal authorities, politicians and civil society in the same efforts.

City dwellers should be aware of their city's unique character. Administrators, elected bodies and representatives of civil society and NGOs, as well as individuals working in special fields of urban development should be brought together to help position, develop and maintain this character. This is not just a question of preservation, but also involves ensuring that new buildings and plans for public space meet size and design criteria appropriate to the historical environment of their prospective sites. Ideally, people who live in historic cities should learn to be proud of their heritage and aware of their own contributions to it. Even the economically disadvantaged can appreciate how they are part of the beauty and historical importance of their city. Municipal authorities and their partners should try to convince investors or large corporations of the benefits that an historical urban setting can have for their corporate image or economic base, and thus should encourage them to respect what can be lost forever if development proceeds in a way that damages urban heritage. This approach has the advantage of making

investors and companies stakeholders in the local culture and in efforts to preserve the city's historical character.

Working together with property owners and large institutions, but also with artists, galleries, street performers and small shops, cities should provide opportunities to create or preserve a special atmosphere at historical places. People should be attracted to such places by everything they have to offer, and not just by opportunities to consume. Cities need to develop strategies to encourage individuals living in historic places to become involved as entrepreneurs and representatives of a modern society living in an historical environment. Reconciling preservation and urban renewal with a laissez-faire development policy can be very difficult, however, and this is why interaction with UNESCO is a very important means of supporting urban heritage as a vector of development. UNESCO, together with other NGOs, should bring stakeholders and actors together to exchange experience and should extend mechanisms of participation beyond their own committees and bodies to include local groups, decision-makers, opinion leaders, residents, property owners, little shops, and other interested citizens, in order to mobilise human resources on the local level. When UNESCO provides the incentive, the local scene follows. The international attention UNESCO's involvement brings stimulates residents pride and awareness of their city's place in history. This mobilises residents energies and strengthens the sense of municipal identity, and in turn, social cohesion and collective responsibility are also strengthened.

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Local Economy and Urban Conservation in Zabid (Yemen)

by Hadi Saliba

This case study focuses on the importance of socio-economic revitalisation in the success or failure of efforts to safeguard and rehabilitate a World Heritage city. The analysis will deal essentially with the current project underway in the historic city of Zabid in Yemen, inscribed on the List of World Heritage in Danger. In principle, the socio-economic revitalisation of a city depends on awareness of the population, the existence of an economic base

structure, and finally, the restoration and the proper re-use of its components. None of these conditions are met in Zabid. The city has become a village, and the inhabitants are no longer city dwellers; they are in the process of radically transforming their identity.

Zabid Heritage

Zabid is a World Heritage city since 1993 and listed as World Heritage in Danger since 2000. It is oval shaped, about 1 km long by 1 km wide, and the only city in Yemen built according to the pattern of Islamic cities. As well known in Islam as Cairo or Medina, we owe to it the discovery of algebra. A religious and University City since the 10th century, it used to be the winter capital of the Rassoulide Empire (13th to 15th centuries). At the crossroads of inter-regional and international commerce (Upper Yemen, Hadramawt, Hijaz, Egypt, East Africa, India), it was formerly a textile-manufacturing city, and possessed a seaport. Zabid used to be the cultural and economic capital of Yemen for several centuries with an important university centre, recognized throughout the Muslim world. Today, economic, political and cultural developments have turned Zabid into a pauperised village, whose identity and function as a city have collapsed.

The city, with at its centre the Al-Ashair Mosque, is not over-populated. The Grand Mosque is situated to the west and the historic souk covers the area between these two mosques. Its four doors are linked to the central mosque by a network of streets and lanes that embrace the entire city and occasionally open onto small squares. Each of the blocks formed by the streets includes a passage giving access to the houses. The blocks comprise a dwelling with a system of rooms and courtyards. The only big open space is that of the esplanade of the citadel. Besides Sana'a, Zabid has the highest concentration of mosques in Yemen (86 in total).

Advanced State of Deterioration of Both the Built Heritage and the Social Fabric

Today, Zabid is partially destroyed through the action of its inhabitants or by abandonment. 35% of the housing has either collapsed or been replaced by cement constructions (stakes, beams, cinderblocks) of 2 to 5-6 storeys; while 20% of the housing (representing 300 units) is abandoned due to successive exoduses. The remainder of the habitat is in a dire state of conservation. On average, Zabid loses 20 to 30 historical dwellings annually. Similarly, 40% of the souk (which correspond to 313 boutiques) has collapsed or is dilapidated. Only 80 boutiques are functioning, and another haphazard and shabby souk in the north of the city has taken its place. The public realm is in appalling conditions: numerous encroachments on the public area restrict the narrow roads and monuments lack maintenance and are subject to constant degradation. There is no sanitation network or paved streets, and water has only recently been made available but the urban fabric is losing its authenticity through the gradual onslaught of cement constructions. Moreover, the population suffers from great poverty, with incomes varying from 30 to 120 US\$ per month and the city no longer provides them with urban services. Reduced to the role of a village, Zabid has no productive economic, commercial or tourism-

based, activities that commonly characterise a city; and has been also deprived of its intellectual and religious activity after the transfer of the superior Islamic and Arabic studies to the University of Al-Hudayda.

There is no municipality in Zabid. Without a legal urban perimeter and clearly defined territorial boundaries, the city is absorbed into the rural district. In the absence of any urban development plan, the city is neither guarded, nor maintained, and lacks basic health care and financing. Building permits are granted verbally and the Awqaf properties, the proceeds of which were intended to ensure the maintenance and functioning of the religious places, have been traded off. Finally, Zabid has an average yearly demographic deficit of 2.3%, which represents a significant demographic decline. Faced with the ruin of its heritage and economy, the city is dying. The population has fallen from 40,000 inhabitants twenty years ago, to less than 20,000 today. Zabid has become so poor that it has lost all the functions that had made the city the centre of a region of a million inhabitants. Today, two centres situated at 10km to the north and to the south have drained the former economic activities of the city, totally marginalizing it. The region of Zabid has become a withdrawal zone, where no urban centre redirects the surplus overflow resulting from the secondary and tertiary sectors.

Comparative Advantages of Zabid in View of its Safeguard

Recent surveys and missions have shown that the former hub role of integrated services played by Zabid is not fulfilled by any of the settlements of southern Tihama. Six regional weekly markets, visited on an average by 5,000 to 20,000 persons per day, adjacent to the city, have benefited from Zabid's downfall. As the geographical centre of a vast market radius, the project to recreate a weekly market could be justified. A comparative analysis of Zabid with the other important city of the Tihama (Beit El Fakih – 40 km to the north), indicates that the city might be able to recover its former role of service provider. First, Zabid is still the only place in the sub-region that can physically be qualified as a "city" and no other replacement centre has been proposed. Furthermore, the Government has the intention of making Zabid the seat of the Governorship of Southern Tihama. Finally, the city's former role of central activity hub, extending to the north (17 km) and to the south (12 km) has remained in the perimeter of its region.

The safeguard of the heritage of Zabid could reactivate cultural tourism. Other than the historic city, the site has two other advantages that have not yet been exploited: the agricultural landscapes of the wadi and the palm groves parallel to the sea to the west of Zabid. The new Educational Faculty and many schools enable the city's intellectual elite to survive. There are still libraries and specialised courses in theological, historical and Arabic studies, with its numerous disciplines, that could be activated in view of a reopening of the Faculty of Theology. Furthermore, the increase of the Yemeni population justifies the creation of a second hub (other than Sana'a) for the traditional textile industries adapted to the demand (such as drapery or indigo).

Theme 2: Urban Culture for Social Development

Hypotheses for the Rehabilitation of the City

The safeguard of the heritage of Zabid is doomed to failure without its socio-economic revitalisation, the repair of its infrastructures, the re-use and development of its souk, the reconstitution of its urban facade and of its consequent tourist attraction. The potential of the city must be urgently exploited. Indeed, to count on tourism alone, which is still uncertain in Yemen, is not sufficient. To regain its place, Zabid must again be able to propose facilities and modern services, which do not exist elsewhere, thus distinguishing it from other neighbouring market places. Amongst these necessary actions, mention may be made of the rehabilitated university and religious role, the renovated and attractive urban framework, the renovated administrative structures as well as meat and fish refrigeration equipment, modern and hygienic market stalls, running water and sewage system, urban sanitary equipment, availability of public showers, and enhancement of urban spaces. This revitalisation of the city's socio-economic foundation cannot be achieved without the development of the minimal conditions and without the existence of a consensus at all levels in Yemen. In parallel, it is urgent to improve the income of the urban population by rehabilitating the traditional crafts. The city must be opened up through access of the professions to a development policy and the reopening of its rural hinterland providing a market for non-daily products and services. Finally, in order to take into account the double aspect of the revitalisation of the socio-economic basis and that of the safeguard of the urban heritage, clear options for development must be defined.

Present and Future Actions

Faced with all these urgencies, a preliminary plan of action has been proposed, the success or failure of which depends a great deal on available capacities, the interest of the Government but also and especially on bilateral and multilateral donors. To move forward in Zabid and to ensure the eventual safeguarding of the city it is necessary that all the parameters of the region be taken into consideration. From this viewpoint, and awaiting a greater mobilisation, a certain number of urgent measures have been recommended or implemented, amongst which a decree for halting construction in the city, which has produced results, but which must imperatively be completed by a genuine policy of conservation and development.

The situation is so difficult that there is currently an urgent need for immediate action and rapid results for the Yemeni authorities, for UNESCO, for financial sponsors and especially, for the inhabitants of Zabid who are at a loss to understand the situation. In view of this rehabilitation, a certain number of actions and projects are under study, in parallel with the conservation and urban development plans. However, at this stage, they still do not address the overall needs. These projects include:

- The development of a preliminary urban and architectural conservation plan and regulations, which will deal with the issues of protection, restoration and renovation.
- The restoration of the historic habitat, monuments and their surroundings, including the Al-Ashaer Mosque, heart of the souk and the city, but also of its religiosity;
- The rehabilitation and adapted reuse of the houses in the framework of the original urban plan;

- The functional and physical renovation of the Souk, to widen the boutiques and improve the services (paving, waterproofing, waste treatment, refuse collection, refrigerated facilities, other services);
- The revitalisation of the arts and craftsmanship, by reintroducing the fabrication of traditional bricks, pottery, ceramics, jewellery, and leather crafts, among others.

A special study concerning the economic revitalisation of the city, partially begun, should be completed. In the meantime, priority actions have been proposed to the authorities to reverse the cycle of deterioration and destruction, safeguard the heritage, motivate and mobilise resources, and finally to convince them that something can be done. It seems logical and important to install an information centre and to launch a public and community awareness campaign. A project already financed concerns the initiation of the physical revitalisation of the historic Souk. Partially financed, the project of consolidation and protection of the structures of the historical residential ensembles should be complementary with the restoration of the urban configuration of Zabid along the main axes (NS-EW). Other projects are under study, such as the establishment of strict protection areas of 50 meters around the mosques and the important public buildings, as well as a new urban development planning and extensions to the city along the inter-regional route towards the northeast. Financing is being sought for the organisation of a weekly market to attract the visitors and the business people at the eastern entrance of the city and in the central court of the citadel, thus generating a functional and physical link with the historic urban system and the Souk. Finally, a project for the rehabilitation of the square of the citadel, and redesigning of the entrance to the city is to be launched. It seems relevant to establish an urban perimeter and a buffer zone of a kilometre from east to north.

Zabid currently benefits from the support of the Netherlands, Germany, the World Bank via the Social Fund for Development, which have contributed to date approximately US\$ 10 million in assistance for its safeguard. The in-danger listing is the actual origin of the donor countries interest and mobilisation. However, efforts must be pursued for at least ten years and the battle is not yet won, as it requires time to carry out the planned projects. Issues to be solved relate to institutional problems, as well as awareness raising and funding problems, and the adhesion to a revitalisation and sustainable action plan. Time is of the utmost for Zabid. If mobilisation for the city could have an impact, then the inhabitants would be able to regain confidence, and consequently hope to save Zabid.

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Resource Mobilization in Sana'a and Zabid (Yemen)

by Gianni Brizzi

This paper looks at the critical role that the mobilization of human and financial resources plays for the protection, preservation and social and economic valorisation of the World Heritage Cities. The analysis focuses on the experiences of Sana'a and Zabid in Yemen, which, notwithstanding their peculiarities, offer lessons of general interest.



Zabid, Yemen

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Sana'a, Yemen

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Resources for Urban Economic Revitalization

In old Sana'a, the need for economic revitalization is limited. The issue is rather the creation of proper conditions for maintaining its traditional economic activities, improving access to services by its residents, and fostering tourism through the adaptive reuse of selected buildings. In Zabid, the need for economic revitalization encompasses the entire city and should result in the re-establishment of a viable economy based on the city's traditional administrative, university and local market functions. The financial resources for the economic revitalization of old Sana'a and historic Zabid are bound to come from the national budget (infrastructure investment) and private sector spending (productive investment). Considering the limited scope of the investment needs and the potential for donor financing, resource mobilization should not be an insurmount-

able problem. The main issue relates to the deployment of the human resources required to plan and implement the economic revitalization process. Rather than the absence of proper institutions, the availability of qualified civil servants and a suitable judicial and administrative environment for their activities is the actual constraint.

Resources for the Rehabilitation, Improvement or Development of the Social and Economic Infrastructure

In both Sana'a and Zabid, resources are needed for social infrastructure investments (e.g., educational, health and community facilities) and economic infrastructure investments (e.g., street paving, street lighting, drainage, water and sanitation, public gardens). In Sana'a, the need for intervention is selective insofar numerous parts of the old city are already endowed with adequate social and economic infrastructure. In Zabid, the need for intervention is pervasive and requires the definition and implementation of a comprehensive and integrated programme. The main sources of funding for investment projects and programmes include: the investment budgets of ministries and public agencies; the Social Fund for Development (SFD); and the Public Works Programme (PWP). Mobilization of funding from these sources should not be a problem since the amounts involved are marginal for the ministries and agencies concerned and the SFD and PWP enjoy of the support of international financial institutions and bilateral donors. The SFD and PWP could provide not only investment funding but also technical support, particularly for investment planning, project design and project supervision.

Resources for the Conservation of Monuments and Public Buildings of Historic or Cultural Heritage Value

In the context of Yemen, resource requirements for the conservation of monuments and public buildings of historic or cultural value are conspicuous in both Sana'a and Zabid. Few public agencies have the resources required for a proper restoration and conservation policy. Eventually resources will have to be provided by the Treasury either directly to these agencies in the form of special budgetary allocations or indirectly through financial intermediaries such as the SFD and the PWP. The scope for resource mobilization from domestic and, particularly, international donors could be significant. International donors may be keen to channel their resources through the SFD and the PWP. Given its extensive resource requirements, the conservation of public buildings should be carefully planned. Priority should be given to buildings that are threatened by irreversible physical degradation or collapse, that present major architectural and historical value, that are suitable for adaptive re-use and can generate urban renewal around them, that are already targeted for renovation by their public owners, and that may attract grant funding from interested donors.

Resources for the Conservation of Private Buildings of Historic or Cultural Heritage Value

The heritage value of Sana'a and Zabid is linked to the preservation of their housing stock in its entirety and original conditions. Being mostly privately owned, the financial

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responsibility for preserving it mainly rests with the private sector. While in Sana'a the mobilization of resources is facilitated by the fact that the old city is part of a dynamic urban agglomeration and continues to play a significant role for its commercial, recreational and residential activities, in Zabid the mobilization is constrained by the economic marginalization of the historic city and by the poor financial situation of most businesses and households. In Yemen, the provision of investment incentives is however problematic. Because of the limited administrative capacity and accountability of the civil service, the provision of fiscal incentives and subsidized loans presents multiple risks that make it inadvisable. The best solution appears the provision of investment support grants awarded according to transparent criteria by trustworthy institutions. The SFD could be one of these institutions. Given the presence of a vital economy, in old Sana'a, investment grants could be highly selective in terms of purpose (e.g., rehabilitation of buildings in advanced status of decay) and beneficiaries (e.g., poorest households and businesses). Conversely, given the existence of a depressed economy, in historic Zabid, investment grants could be provided effectively only in the context of a comprehensive conservation and rehabilitation programme extending simultaneously to the entire housing stock.

Conclusions

The inscription of monuments, sites and cities on UNESCO's World Heritage List requires that the country concerned ensure their effective protection and management. The experience of Sana'a and Zabid confirms that for many national and local governments the mobilization of the human and financial resource needed to meet this obligation is a daunting challenge. It also confirms that the challenge of mobilizing financial resources is often dwarfed by that of finding qualified people and creating the conditions that allow them to perform effectively. UNESCO assisted the government of Yemen to create the General Office for the Preservation of Historic Cities of Yemen (GOPCHY) as a means to meet the above obligation. Unfortunately, GOPCHY's efficiency is challenged by Yemen's weak juridical and administrative context that hinders law enforcement and accountability. Technical assistance by international organizations and donors proved inadequate or insufficient to counter this weakness. Unless the overarching problem of improving governance in Yemen is addressed, there is little hope that GOPCHY, or for that matter any other institution, could function effectively.

The mobilization of human and financial resources calls for partnership first and foremost among national entities and secondly between these entities and foreign donors. Unless subject to strong conditionality in terms of obligations and results, the mobilization of human and financial resources is bound to fail. UNESCO should contribute to this objective by monitoring closely that the national and local governments responsible for the preservation and management of World Heritage cities meet the above conditionality. To this effect, UNESCO may enlist the assistance of rich and committed countries and cities and ask them to act as guarantors. The notion of guarantor would need to be clearly defined in terms of legal content and practical responsibilities. Obviously, it goes well beyond the notion of twinning.

Very few World Heritage cities demonstrate as much as Zabid that the preservation of their historical urban fabric and architectural heritage depends on a general revitalization of the local economy. Unless this objective is achieved, there is little hope that they will be able not only to preserve their stock of historical buildings on a sustainable basis but also to ensure the essential urban services, such as solid waste collection, traffic management and security that make them liveable and accessible to visitors. The urgent approval by government of an economic revitalization plan and its commitment to mobilize human and financial resources for implementing it should be prerequisite for maintaining Zabid on the World Heritage List. Finally, the preservation of the urban fabric and architectural heritage of Sana'a and Zabid can be achieved only if their inhabitants support it. Adequate human and financial resources should be mobilized to promote widespread awareness and appreciation of the cities and their patrimony and to secure popular participation to their protection and preservation. Because of the lack of domestic expertise in the areas of communication, community development and civil society organization and reluctance to invest in these areas, at least initially, this endeavour would have to rely on substantial international partnership.

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Social Housing and Urban Conservation in Istanbul Historic Peninsula (Turkey)

by Nuran Zeren Gülersoy

Turkey, as a developing country, has been facing an ongoing population explosion in major urban centres since the 1950s. There have been mass migrations from rural to urban areas. In addition to creating squatter settlements—informal housing—on the outskirts of the city, this migration trend has also become one of the reasons for the deterioration and demolition of traditional houses in the historic core of the city. This paper examines the case of the Istanbul Historic Peninsula as an example of this process and summarises findings related to social housing and urban conservation in the historic city. These findings are examined in the context of building conditions and the physical qualities of the area,

the socio-economic level of the residents, and public attitudes concerning the conservation of the area's historic houses and their surroundings.

Situated on two continents, Istanbul lies on the Peninsula of Pashaeli in Europe and the Peninsula of Kocaeli in Asia. Due to this strategic location, the city was an important capital during several different periods. It was an administrative, commercial and cultural centre in Byzantium, and continued to be so under Ottoman rule. Istanbul was the only city in the Ottoman Empire with a population of over a million inhabitants at the dawn of the last century, and most of the country's service industry and foreign trade houses were located here. After the foundation of the Turkish Republic, Ankara was chosen as the new capital. However, as a major port and a base for Western institutions, Istanbul continued to play an important role as a commercial, industrial and cultural centre. The city enjoys an architectural heritage of historical buildings and monuments dating from all periods of its rich past. Through a decision of the World Heritage Committee in 1985, historic areas of Istanbul, including masterpieces like the ancient Hippodrome of Constantine and the 16th century Süleymaniye Mosque, as well as entire neighbourhoods, such as Süleymaniye and Zeyrek, were inscribed on the UNESCO World Heritage List. The historic core of the city has always been the focal point of the Greater City of Istanbul, and contains the city's principal historic sites, including Topkapı Palace, Sultanahmet Square, Hagia Sophia, the Sultan Ahmet Mosque Complex, the Covered Bazaar and the Golden Horn. It remains an important centre for trade and wholesale business, with many warehouses and thriving small business. Putting aside the limited number of settlements along the Bosphorus and Galata, the city of Istanbul was confined to the Historic Peninsula until the middle of the 18th century. Today, because it lies at the heart of the Istanbul Metropolitan Area, the Peninsula is facing pressures from urban concentration, heavy transportation use and structural deterioration. On the other hand, during the rapid urbanization process that Turkey underwent following the 1970s, development in a number of cities has been occurring in an unplanned way. Substantial demolition and reconstruction took place in the historic centres of these cities. Traditional urban patterns have largely disappeared: streets and boulevards have had to be run through reconstructed areas and multi-storey buildings are now higher than ever before.

In 1965, a new piece of legislation, the Flat Ownership Law, came into force, allowing the ownership of single units in apartment blocks. This led to the creation of a new type of enterprise in the urban housing market, in turn spurring the conversion of historic houses into apartment blocks for economic ends. In addition to the legal regulations stated above, the rules set out in the development plans—which defined a high density to floor area ratio—also led to the demolition of traditional Turkish houses built on large plots and to the prevalence of multi-storey housing. Other factors accelerating this phenomenon include social evolution in general, the growth of the urban population, changes in family structure and, in particular, the fact that living in a multi-storey apartment block has come to be seen as an indicator of social status.

Examples of social housing and conservation process can be found in research carried out in the historic districts of the Istanbul Historic Peninsula (namely Zeyrek, Süleymaniye, and Yenikapı) with the support of UNESCO's World Heritage Centre. Zeyrek, Süleymaniye and Yenikapı are three historic districts in the Istanbul Historic Peninsula where the original settlement pattern has been preserved. The monumental buildings and civil architecture in Zeyrek and Süleymaniye are highly important from the standpoint of a historical, aesthetic and architectural perspective, which is why they have been included on the World Heritage List. Süleymaniye is located on the third hill of the Historic Peninsula. The area is an affluent residential area where high-level bureaucrats of the Ottoman Empire lived from the 16th to the 19th centuries. The pressure of increasing business activities in Süleymaniye on the residential buildings has led to demolition of traditional wooden houses. Zeyrek, particularly around the Pantokrator Monastery, is one of the historic settlement areas on the Golden Horn. The inhabitants of Zeyrek have low incomes, and most of them work in local small businesses, giving rise to a temporary migrant population from the east and southeast parts of Anatolia. Most of the existing traditional buildings in Zeyrek have been subdivided and are shared by more than one family. Yenikapı is located on the south shores of the Historical Peninsula. Yalı Mahallesi is an area bounded on the south by the Marmara seashore and on the north by the railway that connects Istanbul to Europe. Yalı Mahallesi is a typical historic urban quarter of old Istanbul with stone and timber civil architecture and a substantial cultural heritage. An historic Armenian church, the Church of Surp Tartios Partihiminius, is located in the district and still holds services.

Comparative Evaluation of the Physical Survey and Analysis of the Architectural Heritage

The study included a transportation survey, as well as a survey of individual buildings and spaces, examining land and building use, living conditions in the buildings, building dimensions, materials used, property ownership, occupancy, and compatibility between newer construction, listed historic buildings and the overall architectural of the area.

The dominant use for both ground and upper floors in Süleymaniye, Zeyrek and Yenikapı is housing. Zeyrek shows a rather different trend, relative to Süleymaniye and Yenikapı. In Zeyrek, 68% of street level building space is used for housing, compared to 93.2% on upper floors. In Süleymaniye and Yenikapı (26.5% and 47.9% of ground floor space is used for housing, respectively, while 47.2% and 75.9%, respectively, of upper floor space is housing. The recently built Bazaar on Atatürk Boulevard has had an important impact on the development of commercial and manufacturing facilities in the area, and on the type of residents. Earlier housing has been replaced by warehouses or manufacturing complexes. In the case of Yenikapı, a shortage of residential units has resulted from the multiplication of nightclubs and



Istanbul, Turkey

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manufacturing facilities on the surrounding transit roads. The buildings in Yenikapı are in better condition than those of Süleymaniye and Zeyrek, but there seems to be significant deterioration in the listed timber structures in all areas.

A large percentage of the structures in Süleymaniye, Yenikapı and Zeyrek are two or three stories high, 72.5%, 78.7% and 52%, respectively, including both listed and non-listed buildings. The majority of the structures are made of masonry or concrete in the planning areas. When listing status is considered, nearly half of the total listed structures are of the masonry type in both Süleymaniye and Yenikapı. Although timber structures predominate in the conservation areas, they represent only 11% of the total in Süleymaniye and 7.1% in Yenikapı. Zeyrek has a rather higher percentage of timber structures, 28%, of which 58% are listed. Of the lots included in the survey, almost all are privately owned, in every area. In Süleymaniye, 78.3% of the listed buildings are privately owned, while the percentage rises to 90% in Yenikapı and 92.6% in Zeyrek.

The percentage of occupied buildings is rather higher in Süleymaniye and Zeyrek, but the vacancy problem often affects listed structures, due to high maintenance costs, and the vacancy ratio is high in each location. In the evaluation of newer structures that are in harmony with the area's traditional architectural character, Süleymaniye, Zeyrek and Yenikapı have relatively different profiles. Of the buildings studied, 65.1% are said to be in harmony with the architectural character of Süleymaniye, on the contrary, only 44% and 26.2% in Zeyrek and Yenikapı, respectively, are in harmony. However, nearly 80 percent of the listed structures of Süleymaniye, Yenikapı and Zeyrek are in harmony with the traditional character of the area. According to the survey, the lion's share of the structures are examples of civil architecture, the ratio differing in Yenikapı, which has fewer listed monumental buildings. The percentage of empty lots that were formerly sites of listed buildings (now demolished) is rather high in Süleymaniye and Zeyrek, compared to Yenikapı.

Comparative Analysis of the Social Structure in the Study Areas

The study analysed social structure in the areas under consideration, and examined demographic and socio-economic aspects of the planning areas as well as residents' interaction with their environment, their expectations, and their approach to urban conservation and the historical environment. Information was gathered from households in both listed and non-listed buildings. One hundred questionnaires were prepared, with fifty for listed and non-listed buildings in Zeyrek and Süleymaniye, while seventy questionnaires were circulated evenly between listed and non-listed buildings in Yenikapı.

Most of the families surveyed in the study areas are extended families of more than 5 people. This statistic is a result of increasing immigration rates from economically undeveloped areas of Southeast or East Anatolia. "Bekarevleri" or "single men houses", which house 8 to 10 men in a single room represent one of the most important problems Süleymaniye faces. A greater number of the families in Süleymaniye and Zeyrek were born in the cities of Southeast Anatolia, generally in Siirt, Adiyaman or Mardin. Most of the mothers living in Yenikapı were born

in the cities of East Anatolia, most often in Siirt, Diyarbakır and Elazı, while fathers are from Southeast Anatolia. Süleymaniye is a centre where most of the distribution of goods for Istanbul's European half takes place, and much of the young labour force lives there. Yenikapı primarily houses the labour force for nearby commercial centres and entertainment businesses. Zeyrek has less commercial activity, and is more residential. Most of the residential population in the planning areas are housewives or are self-employed. The number of fathers with no income is rather higher in Süleymaniye compared to Zeyrek and Yenikapı. Again, a higher percentage of fathers earn between US\$ 124-186 a month in Süleymaniye and between between US\$ 62-124 in Zeyrek, while most fathers earn more than US\$ 284 in Yenikapı thanks to the thriving entertainment business.

In each district, most families are tenants, but the percentage of renters is lower in Zeyrek. A small portion of families in Yenikapı and Zeyrek live in their buildings free of charge. In Süleymaniye and Yenikapı, almost half of the residents have lived in their current homes for less than 5 years. Although the portion is lower in Zeyrek, again, the majority have lived in their current residences for less than 5 years. Ongoing immigration from economically undeveloped regions of Turkey has given rise to a dynamic, mobile population in all three areas. According to the survey, the percentage of families expressing a desire to stay in the same district, but unable to do so due to economic reasons is 44% in Zeyrek, 36% in Süleymaniye and 40% in Yenikapı. The families living in non-listed buildings more frequently express a desire to move than those residing in listed buildings. There are more common areas for neighbourhood gatherings in Süleymaniye than in Yenikapı, because of its role as a centre for tourism. The percentage of families who feel their area lacks public space is highest in Zeyrek with 76% of those polled expressing this opinion.

It was determined that a small portion of residents understands the conservation issues in Süleymaniye, Zeyrek and Yenikapı. Although awareness is low, the majority of the population nevertheless see urban conservation in general as an important issue. Compared to Süleymaniye and Yenikapı, more residents in Zeyrek are of the opinion that local listed properties must be preserved. Residents in both Süleymaniye and Yenikapı tend to favour the replacement of listed houses with modern, multi-story buildings, whereas Zeyrek residents think the opposite.

General Evaluation of the Present Situation of Historic Houses

The study found that the original social structure of Istanbul's Historic Peninsula Districts has completely changed. Most of the current users are low-income immigrants and are unconcerned about the historic value of their houses and of the local environment. According to the results of the survey, the main problems with conservation efforts seem to be related to maintenance difficulties and outmoded sanitary facilities. Another difficulty lies in the very dense occupancy of many historic buildings. Originally, these houses were built for single families, but today the common spaces in such houses (e.g. bathrooms and toilets) must be shared by the members of more than one family. Users also complain about the costs of maintenance and repairs, the difficulties of cleaning, and insect

and rodent infestation. Another factor contributing to the high demolition rate of historical buildings is the sense of social status gained by living in a modern apartment flat. Most of the residents who support demolition of historic houses claim that the houses are old-fashioned and dilapidated. They also believe that the district would be much cleaner and tidier after demolition. Most of the owners would rather demolish and build multi-storey buildings, as these would be much more profitable. However, tenants generally do not agree, fearing eviction and the prospect of higher rents in new, similar lodgings.

In spite of the New Act No. 2863 for “The Conservation of Cultural and Natural Entities” and its June 1987 amendment, and irrespective of the regulations and various arrangements undertaken in the institutions as a result of the Act, the conservation objectives and the criteria for selecting and listing buildings and sites have still not been clearly defined. A comprehensive, nationwide framework for conservation and the necessary technical staff are still lacking. The tools and resources required by the central and local authorities to raise the living conditions in the houses, or to purchase and expropriate them if necessary, are also far from sufficient. The Protection Fund for Restoration and Conservation of Privately-Owned Immovable Cultural Entities, which was established for this purpose, has proven difficult to use effectively. Only in some conservation areas with heavy tourism can the owners of listed buildings benefit from the loans that are available to adapt ancient buildings for tourism uses. As decisions regarding heritage conservation cannot be combined with income-raising activities other than tourism, they generally remain unimplemented; particularly as regards historic houses with less than satisfactory living conditions. The residents or owners of these houses tend to reject the idea that they need to be preserved, and thus react negatively to conservation efforts.

The study found that very few owners of listed buildings approved of the decision to list their buildings, and that the great majority was either indifferent to, or disapproved the decisions. Owners of the listed buildings, seeing and envying the multi-storey modern buildings under construction nearby, more often try to roll back the listing decision in order to replace their old-fashioned historic buildings with modern apartment blocks.

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leading a research and implementation project on the Conservation of Istanbul's Historic Peninsula, supported by the UNESCO World Heritage Centre.

Istanbul, Turkey: Social Housing in Historic Buildings

The World Heritage site of Istanbul, inscribed in 1985, is composed of four areas, best known for their monumental complexes, notably Hagia Sophia and the Süleymaniye Mosque, and the Rampart. But the site also harbours districts lined with timber houses from the Ottoman period – Zeyrek in the Fatih District -, in majority privately owned and inhabited by a population of modest income. Many of these buildings are dilapidated, rendering them dangerous to inhabitants. Strict conservation norms make restoration costs prohibitive for many dwellers, forcing them to move from the area, causing the buildings to deteriorate beyond repair, leaving the door open to property developers. The latter are taking over a growing number of houses, in some cases restoring them into multistorey apartment buildings, in others constructing new houses with timber facing to evoke Ottoman style, undermining authenticity.

In the aim of improving housing conditions for the poor while simultaneously protecting cultural heritage, UNESCO carried out a feasibility study in 1998 with European Union MEDA funding for the rehabilitation and revitalization of the Fatih district, where many of the Ottoman houses are located. A wide consultation ensued over six months, with authorities, conservation experts, jurists, sociologists, students and inhabitants joining in the task. The study spurred TOKI (Toplu Konut İdaresi), the national social housing authorities to consider, for the first time, the investment of social housing funds to rehabilitate historic buildings, instead of restricting investment to the construction of new low-rent housing buildings in the urban periphery. A Heritage House was established in 1999 by the Fatih Municipality with support from the UNESCO World Heritage Committee to provide advice to inhabitants and to carry out socio-economic studies and inventory work of the Fatih district.

The European Commission approved 7 million euros in grant aid in 1998 to execute the project which, after some delay, began in 2002. A consortium led-by Foment, a public agency of Barcelona specialized in urban renewal, has put into place a team of international and Turkish experts to begin the consultation process with the local inhabitants for the selection of the houses to be rehabilitated. Meanwhile, through the France-UNESCO Co-operation Agreement, the conservation plan for Istanbul's protected areas was evaluated in 2000 and again in 2002 in collaboration with local authorities. Updating the inventory of historic buildings, evaluation of their state of conservation together with socio-economic surveys of the inhabitants in Zeyrek, Süleymaniye and Yenikapı districts where the timber buildings still mark the townscape, are also underway by the Istanbul Technical University with funding support from UNESCO's World Heritage Committee.

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By setting this revitalization into a broad development framework – treating such issues as educational and cultural opportunities, housing, health care and open meeting spaces – the project builds a bridge between heritage and social issues, rooted in respect for the identity – both physical and social – of these historic districts.

Minja Yang

Events-oriented Rehabilitation - a New Impetus for Barcelona (Spain)

by *Xavier Casas-I-Masjoan*

The city of Barcelona has taken advantage on all the major international events that it hosted to give a new impulsion to its urban regeneration and development. It is this on-going process that started about a century ago that this paper presents.

Barcelona is the centre of a metropolitan region covering over 3,200 km² and is home to a population of over 4 million. The city itself, with 1.5 million inhabitants, covers an area of about 100 km², including 14 kilometres of coastline, 7 km of which, in the southwest, are used for manufacturing, industrial and logistical activities. A further 7 km in the northeast are zoned for new tertiary sector, residential and leisure activities. As the capital of Catalonia, Barcelona accounts for 20% of the region's total population, and contributes 33% of GDP. 33% of the total working population in Catalonia live there.

It is a phenomenon common to some towns and cities to promote urban change by hosting and taking advantage of large-scale international events. Barcelona stands out as a model in this regard. To understand the current urban situation in our city, one must consider the International Expositions held in Barcelona in 1888 and 1929, as well as the 1992 Olympic Games. In 1888, shortly after the old city walls were taken down, the International Exposition was held and the old military Citadel was dismantled. This provided sufficient space to erect the buildings required for that event. But more importantly, it made it possible to link the historic centre with the booming industrial area known as Poblenou. It also led to the creation of Citadel Park, which even to this day continues to be the largest urban park in the city. The activities carried out for the International Exposition also led to the genesis of a new district in the city, Barcelona's Eixample. Today, Eixample is still very much as Cerdà conceived it, with 100-meter blocks of houses arranged in a grid-shaped layout. In 1929, another International Exposition led to the radical urbanization of Montjuïc Mountain, that is to say creating a town where there was once nothing, and incorporating the area in a functional manner into the urban continuum.

An axis was constructed between the Plaza de España and the Palau Nacional (National Palace) providing an organization principle for group of facilities and features still in use to this day. In the same year, a stadium was built towards the top of the mount, and was refurbished in 1992 to become the Olympic Stadium.

Just as the 1888 exhibition accelerated the development of areas beyond previously defined boundaries, the 1929 exhibition gave rise to the creation of the city's first underground rail network, which complemented the existing network of trams and surface railways. It also provided a perfect opportunity to create the city's first pedestrian crossing and to install its first automatic traffic light system on street corners. A small funicular railway assured public transport up to Montjuïc. More recently, the organisation of the 1992 Olympic Games was put to good use in what would prove to be one of the most important changes in the city structure. Unlike the 1881 and 1929 exhibitions, which apart from the development directly related to the events, only improved small, specific areas, the extent of the activities undertaken under the aegis of Olympic Games placed Barcelona at the forefront of the leading European towns and cities. On this occasion, four large areas were developed: Montjuïc mountain was re-urbanised, access to the Diagonal sports area was improved, the urban areas of Vall d'Hebron at the foot of the Sierra de Collserola were structured, and the city was opened up to the sea by the construction of the Olympic Village.

Re-urbanising the City's Neighbourhoods: Montjuïc, Diagonal, Vall d'Hebron

The question of what to do with Montjuïc Mountain has been hanging over Barcelona since the end of the 1970s, and was undoubtedly one of the most compelling tasks for the designers of the 1992 Olympic Games. Finding a solution for Montjuïc mountain and completing town planning in this area was more than just a challenge. The controversial choice of a mountaintop as the focal point of a vast sports project and the area where the best facilities were to be built led to an intense internal debate. On the one hand, some feared repeating the fiasco of the earlier mountaintop sports complex ("Europe's most sports-oriented mountain") whose abandoned stadium was a lingering reminder of a previous planning failure. On the other hand, there was the emotional and symbolic interest in making Montjuïc a major sports centre for all Barcelonans. Finally, Montjuïc became the focal point of the sports facilities built by Barcelona for the Games. The reasons behind the choice were basically twofold: first, for its location, being almost central to the city and highly habitable; and second, because it was representative of urban Barcelona. With the construction of the first stadium designed to host the Olympic Games, the importance and meaning of the cultural and sporting events held on Montjuïc reached a point they had not known since the 1929 International Exposition. Furthermore, the complex of facilities built on Montjuïc has over time become the area most used by the city's inhabitants for enjoyment and leisure activities. The result was a group of spectacular buildings and facilities, among them the Palau Sant Jordi, which together make up an Olympic area far beyond expectations.

In the northeast, at the end of the top side of the longest and most emblematic avenue in the city, a series of pre-existing facilities were restructured and improved with only a few new constructions: the stadium (120,000 spectators), the “Palau Blaugrana” mini-stadium and other buildings of the Barcelona Football Club, a horse racing track, polo fields, the (private) Polo Club tennis courts, the university sports area and other less important facilities. An overall plan and a detailed programme of collaboration between the public and the private sectors made it possible, at a moderate cost, to convert a widely varied series of sports facilities into a coherent entity, fully integrated into the city.

With the Olympic Games, the Vall d’Hebron area surrounding the outskirts of the city became a new urban centre. The journalists’ Olympic village entailed the construction of 500 living quarters. A large park and several sports facilities, a swimming pool, tennis courts and a sports centre rounded off the complex. The construction of the Horta velodrome, a few years ago, was the first sign of the winds of change coming to the Vall d’Hebron area. The velodrome, as with the other Olympic constructions and facilities, has been continually re-used without interruption. In this particular case, it has played host to sports or cultural events as well as other events such as concerts. The surrounding area has become a natural meeting place for an increasing number of cyclists from the city.

Opening the City to the Sea: the Olympic Village, the Oceanfront and the Beaches, Las Rondas

Various proposals were submitted for the setting of the Olympic Village. Setting it up in empty lots near the airport with good access to the Montjuïc sports facilities was a favourable option from the standpoint of logistics and the calendar, but it was unsatisfactory as far as urban strategy was concerned, and was in contradiction with the scheme launched in 1979 with the creation of the new democratic Town Councils. Locating it in Poblenou led to a re-distribution of the city’s esplanade covering almost 7 hectares. To make this work, a number of sizable infrastructure issues had to be addressed:

- The coastal railway line route leading from the station known as França and which acted as a barrier between the city and the sea needed to be modified;
- Modification to the existing sewage network had to be made, including construction of four new outlets to solve a perennial flooding problem in Poblenou;
- The Coast Road needed to be built between the city and the sea without creating a new barrier between the two; and;
- The coastline had to be redesigned, regenerating and reinforcing the new beaches

Once the infrastructure problems were dealt with, it was possible to go ahead with urban remodelling. A new residential fabric was built in an area that was essentially occupied by obsolete industrial sites, including 2,000 residences by Barcelona’s most prestigious architect. Creation and maintenance of quality public areas was a particular focus, even though the area was not a residential district. The Olympic Village is a complex of shops located on ground floors, yet it is not a shopping centre. It consists of a skyscraper and four daring buildings entirely designed for

offices, yet it is not a business sector. It includes a sports centre, a hotel and bars, yet it is not a leisure area. No single type of urbanism defines the Olympic Village: it serves several uses at the same time. It is about the search for balance.

Barcelona has taken almost 100 years to do away with the boundary placed by Cerdà between the city and the sea. The Olympic Games provided an historic opportunity to reverse the terms of this conception and reclaim a four kilometre-long esplanade, in which the Olympic Village is not the only important element. It also afforded the possibility, from a morphological point of view, to test out new typological concepts by distributing buildings within the different islands, with open-plan blocks and other building extending across two islands by means of construction built over the street. Apart from the strategic significance, which I have tried to highlight in describing the coastal reclamation process, the Olympic Village made it possible to provide the area with examples of a wide range of architectural styles of exceptionally high quality. All these areas were linked by the road system: a major artery circling the city and passing through highly diverse urban landscapes.

As I pointed out earlier, the construction of the Olympic Village was a key factor in the process of reclaiming the city’s oceanfront, a process begun in the early 1980s when the old Moll de la Fusta (Sawmill) was changed into an urban walk. This process continued throughout the 1990s with alterations to the rest of the Old Port including the Spain and Barcelona Wharfs and Paseo Joan de Borbó. A city with its back to the sea in the 1970s, Barcelona now has an urban area on the coast, organized by a sequence of buildings, parks and new beaches very popular among native Barcelonans and visitors alike. The urban landscape near the coast was also renewed, from the Olympic Village to the Besòs River, through operations such as those in Nou Front Marítim or Diagonal Mar. The remaining stretch of oceanfront to be recovered is being remodelled under the framework of the Coastal Front-Besòs development project, which is the scenario for Forum 2004.

While the Olympic Village provided the occasion to reclaim the oceanfront, the Rondas were a key factor in improving the means of moving around the entire city. This major road for urban traffic, linking up the four Olympic areas, could not merely be a large street. It had to be a metropolitan boulevard with a capacity of up to 150,000 vehicles per day in certain stretches. At the same time, it had to provide a connection to the urban landscapes that it passed through. The solution finally adopted was that of a mixed, two-level road: one segregated, with no traffic lights, running flat or through a tunnel, making it possible to travel medium to long distances, and another one acting as a distributor road on the surface, with traffic signals and numerous connections to the streets leading into it. The Rondas, unlike conventional motorways, were minutely adapted to the smallest details of several highly varied pre-existing urban landscapes. The occasion of their construction was also used to build 35 kilometres of service galleries, making it possible to streamline the use of the subsoil and the layout of the urban facilities network.

The Barcelona Model

As we have seen, the changes involved in the Olympic projects went beyond what was strictly necessary for the

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hosting of the Games, and were implemented in the framework of an urban redistribution strategy that took account of the city and its future design as a whole. It was a general city planning project that made it possible to renew infrastructure (the surrounding Rondas with the service galleries), to open the city up to the sea (by re-using an old industrial area for the Olympic Village) and to establish a new urban balance through the construction of the four Olympic areas. In short, Barcelona took advantage of the 1992 event to deal with a larger series of objectives, moving beyond the conventional approaches of the time. The way the project was implemented gave rise to what became known as the "Barcelona model". A model characterised by "the consensus of public administrations; the incorporation of the private sector in the funding system; autonomous organisation in the planning, design and management processes; the prevalence of an architectural project over conventional town planning; strategic planning; a demand for quality at the municipal level, and the application of the principle that strength lies more in sound ideas than in great resources".

Today, Barcelona is faced with a similar challenge: once again, an international event has become an opportunity to launch urban projects that go beyond the scope of the occasion.

Forum 2004: Urban Regeneration and Renewal in the Besòs Coastal Sector.

Under the sponsorship of UNESCO, the City of Barcelona, with the support of the Central Government and the Autonomous Government of Catalonia, is preparing to host the World Forum of Cultures in 2004. This event will take place from May to September 2004, and includes a set of thematic exhibitions, a World Arts Festival, and a series of cultural and political debates aimed at giving deep, unprejudiced thought to three fundamental themes: Peace (the conditions necessary for peace), Diversity (cultural diversity) and Sustainability. The event does not require large buildings or unique facilities, but the municipality decided to prepare a reference scenario for the oceanfront area next to the Besòs River. The proposal illustrates the City's commitment to improving historically underprivileged areas, and has been prepared according to clearly defined criteria for sustainability. The Forum area lies along the oceanfront next to the Besòs River. Construction will take place on over 214 hectares of land— five times the area of the Olympic Village. Over 30 hectares are reclaimed land, and the entire project covers about 2.5 kilometres of coastline between Poblenou and the right-hand bank of the river delta. The area lying between the Coastal Road and the sea is presently unstructured and occupied by a series of environmental and power generation systems, which had "colonized" the terrain in terms of their own functional logic, without reference to the city. In this case, as in 1992, the projected development is as extensive as it is complex.

Criteria for Transformation and Projects

The planned transformation of the Besòs Coastal Sector answers to four underlying criteria: 1. Finalising the coastal recovery process; 2. Rethinking the environmental systems on the basis of clearly defined principles of sustainability; 3. Stimulating economic activity in this part of the city with

economic activity; and 4. Improving the existing neighbourhoods in the area, both in terms of housing and the standard of living of the inhabitants. Several projects have been conceived to give momentum to these objectives. First, a Conference Area will be built, including the Barcelona International Conference Centre and the Forum Building, new hotels and offices, and a residential complex between Taulat and Lull streets. Second, social facilities for the city will be created, including projects for the elderly, the new Levante University Campus and a 1,000-berth Marina. Third, a large public esplanade, already underway, will be built to partially cover the purifying plant, and link remediation facilities for the Besòs River and the system of parks (Parque de la Nova Mar Bella and the new Aquarium, the Parque de los Auditorios, the New Baths Area and the Northeast Park). Finally, the entire area will be made more accessible by efforts including the extension of Taulat and Lull streets, the creation of new access points to Las Rondas and new side roads, and a new underground station and tramline. Environmental and energy-oriented projects include modifications to the purifying plant, the power plant and the power step-up station, as well as a new generating plant and efforts to restore the marine biotope.

Description of the Proposal

One difficulty facing the oceanfront recovery process between the Nova Mar Bella beach and the Besòs River concerns the setting of the water purification plant on the oceanfront. One plant is currently being upgraded to improve its efficiency. A little further along, next to the river, more purifying and power generating facilities occupy the oceanfront. After it intersects with Rambla de Prim as it draws near to the sea, the Avenida Diagonal runs into its first obstacle: the Coastal Ronda. However, it provides access to the purifying plant mentioned above further along on the other side. The distribution proposal defines a new, extended coastline, reclaiming land from the sea and making it possible to leave the plants and infrastructure complex in the background. In this manner, a new coastal contour can be designed, serving as a platform for the planned aquarium, the new baths area, the Sant Adrià de Besòs marina and the new beach, and the Northeast Park, which surrounds and imposes a certain order on the plant complex near the river. In addition, the Avenida Diagonal will be extended near where it leads into Rambla de Prim, continuing as Taulat Street, which in turn will link up with Calle Badalona. For pedestrians, this will provide a new access to a unique public space, the Forum esplanade. The esplanade is a large square which from Calle Taulat (level +5), gradually rises up in elevation until it goes over the Ronda (level +14), finally becoming the roof of the purifying plant. This acts as an extension to the Avenida Diagonal as well as a pedestrian traffic distributor, providing several alternative routes to the new baths area through the South Park (where the Auditoriums are located) and giving access to the commercial and leisure facilities in the marina. Another route provided by the extension crosses over the top of the marina via a footbridge to the other side, leading into the Northeast Park.

A unique complex of buildings will greet the public where Avenida Diagonal merges with the esplanade (at the intersection of Rambla de Prim and Calle Taulat). Barcelona's International Conference Centre (15,000 capacity) is built around an 80 by 110 metre central area with no pillars,

and is connected underground to the Forum Building. The two will be a single functional unit beginning in 2005. The Forum Building is basically a 3,200-capacity auditorium anchored in the square from which it slopes up. The building is complemented by exhibition areas on the first floor, which give it its characteristic triangular profile. The roof includes a thin sheet of water that contributes to the thermal insulation of the building. In a sense, the Forum Building has been designed as the emblem of the upcoming international event. These two buildings are complemented and reinforced by hotels, commercial spaces, living quarters and other facilities, forming a complex that creates the focal point the surrounding area has lacked until now. Between the Coastal Ronda and Calle Taulat, a university campus will be laid out just opposite the new residential area slated for the area between the new Taulat and Lull streets. The entire complex is a transitional zone linking the system of public areas and parks along the new coastline with the La Mina neighbourhood currently undergoing redevelopment. Considered as a whole, the proposal is a vision for distributing the spaces and activities along the oceanfront in a manner that favours continuity and integration with the rest of the city. It will promote traffic linkage between the various urban areas, integrating the new coastal road system with the already existing one; it will modify the existing metropolitan utility facilities, making them compatible with the new public uses of the area; and it will create a new system of public space and facilities for Barcelonans in general. The introduction of new uses and densities will open up the way for overall improvements in the quality of the area, and the projects will be characterised by environmental reclamation and sustainability. Environmentally-oriented projects—including a large-scale solar power platform capable of producing 1.3 mW, a system for recovering residual heat from one of the environmental plants for air conditioning in the central buildings, and the restoration of the local sea floor ecosystem—are just some of the ways Barcelona is pursuing this vision. Each of these initiatives seeks to meet the needs of Forum 2004 as efficiently as possible while aspiring to improve the urban environment in a broader, more permanent way. The vision is inscribed within a larger strategy of re-centralizing development in the northeast of the city, and finds its complement in the La Sagrera Area and the 22@BCN district.

On a final note and going back to the theme which has brought us together, I would just like to add that only within the framework of a clearly-defined overall urban strategy can events like the Games or the Forum be useful as means to providing a fresh impetus and positive growth for towns and cities.

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Urban Culture and Social Development: Looking for Values

by *Domenico Patassini*

The ongoing discussion on World Heritage cities, and in particular on urban culture for social development seems to involve two principle lines of thought: on the one hand the line held by those – writers, philosophers and artists amongst them – which claims that art is dying, and with it our sense of ‘culture’; and on the other, the line that emphasises the difficulty in recognizing cultural heritage in the attributes of some entity or object, and not just as an entity in itself. The problem lies perhaps in the unwillingness to view technology from a cultural perspective. Another, less problematic position is, however, possible, and consists in the identification of communication and intercultural spaces conducive to the development of urban culture and the formation of partnerships. Since this thesis may well be considered a pre-condition to any form of partnership, it might be opportune to focus in this paper on these factors rather than on the idea of partnership itself.

Milan Kundera warned as to the disappearance of Art: “What lies ahead is a post-artistic era, dominated by misomuses, by Art’s enemies, a world where ‘Art disappears because it is need of Art that vanishes, the sensitivity for Art’¹. However, Kundera’s pessimism is counteracted by those who uphold the values of non-conformism: “Art”, they say, “is not only museums or monuments. It is itself, creativity, non-conformism, dissent, and disobedience to rules. It is the outcome of ... living cities, with promiscuous streets ... it is an outcome of intellectual vitality”². These are apparently antonymous viewpoints, but can in fact be simultaneously maintained via a more flexible standpoint, whereby sensitivity towards Art and also towards Non-conformism is considered a vital ingredient in the forming of any cultural heritage policy, be that policy on a local or international level. To quote M Weber: “whenever the history of development was supposed to teach something, it was culture that made the difference”. Furthermore, cultural conservation and revitalization must be integral to the dialectic of urban culture and social development. Cultural conservation and revitalization should therefore be obtained by engaging in and with public (social) debate, symbol and ritual³, using updated approaches and tools. Then, these tools must be capable of assessing differences amongst and within the various locations; for each and any member of a partnership must be part of an interactive group. In order that urban culture is developed appropriately, it should be based upon a romantic notion which has long been neglected by traditional planning practices (and also by perspectives that are currently oriented towards governance and cohesion). The notion is that of thought in search of freedom and cultural values; the nourishing and understanding of differences; the objecting to the enforcement of rules; all this whilst allowing for the designing of palimpsests of World Heritage cities that will be appreciated as sources of culture and similarities amongst people and the places themselves.

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A preliminary condition should be guaranteed for this process to be undertaken. When cities are considered as a social product, culture emerges from what there is of 'new', of 'creative' and of 'past heritage' in the value systems, in the way the value systems withstand or are modified by scientific and technological processes. Cities, be they big or small, become a culture unto them and generate civilization whenever there is introspection; long before there are any considerations of relations, competition, or strategic partnership. Such introspection should be as deep and as widely based as possible in order to prevent discrimination and "beautiful and good" based choices.

Two types of partnership therefore emerge and a different sense of 'competition' is established. The first type of partnership – wherein the city is considered both metaphorically and literally as a node – is introverted, aiming at strengthening local identities in space and time, with palimpsests thus becoming nodes themselves of a potential network. The second is extroverted, and aims at developing links between these nodes (nodes in the sense of meaning and sources of meaning). The introverted type of partnership does not allow for the development of nodes via interaction. Links are considered to be of little use in creating an ordered structure, and lacking in effectiveness when unrelated to identified benchmarks. The more extrovert type of partnership proposes a sort of mobile palimpsest unlike the first, which, as we have seen, tends to be closed, static, and to a certain degree short-sighted. It is not by chance, in fact, that the strongest partnerships are formed and officially documented amongst actors (museums, historical centres, national park authorities and so forth) or amongst cities willing to exchange and cooperate because they are asymmetrically linked, due to a lack of equal-opportunity based direct competition. It is not difficult under these circumstances to generate 'win-win' scenarios. Relations amongst heritage cities, nonetheless, are contextually variable, and so it is obviously very useful to have a referral value framework for cultural heritage as well as having operational tools that guarantee action sustainability⁴.

Heritage cultural values can lead urban culture towards social development in four fields: research, rights and rules, planning systems, and governance. Within the field of research, one of the issues to be engaged with is theory. By 'theory' we intend the definitions of the categories that describe and shape local cultural structures, and their windows on the world. The semiotic value of heritage, via representation and establishment of spatial identities is the starting point to the 'theory'. Then, by acknowledging local spatial values of cultural heritage, messages can be emitted by various categories, addressed to similar environments. These categories are not mere classifications⁵, and therefore call for a second engagement, in the designing of Cultural Information Systems (CIS) that are viable both in terms of architecture and functioning⁶. The CIS to which the palimpsests then refer are not only sources of lost works or the original traces of a remote past, but rather, constitute a set of layers which are able to display and update the cultural messages of a society. Palimpsests are a living language, and as such must be enriched, and not merely used as points of reference. As in the theatre, the actors of conservation and revitalization should know how to lessen the silences, the pauses, and the reactions of the public just as they would soften their own voice. Indeed, the CIS might be deployed in establishing inter-

pretation frameworks for endogenous development. If designed and tested using shared legends and links, these CIS would be able to reinforce the ties between meanings and values, by focusing on differences in architecture and its uses. A third engagement is that of the Project-led approach in which CIS and their matrices are included as useful devices in the designing of spaces. The deployment of CIS in varying contexts provides for reliability and the increase in project or policy effectiveness and meaning. Lastly, as far as research is concerned, of great importance are experimenting systems (the eco-museum, for instance), for their ability to communicate common identities and to use differences as resources for future design.

The second field in consideration is that of rights. It is within this field that notions such as utopia, social needs and demands, and rules and regulations can be considered tools for producing the values of cultural heritage. Utopia, as a perspective value of cultural heritage may help design scenarios as complex combinations of trends, projections, preferences, and omens. The Moro's Utopia, for instance, considers the separation of reality from fiction an extremely lazy idea. Utopia has the ability supply future generations with cultural heritage not only as a special gift, but also as proof of justice. The value of Utopia may still be appreciated today, considering the importance it places on the social demand for identity, self-esteem, and symbolic values. Then, with participation, conservation may be transformed into a strong and shared interest, and if necessary, into cultural protocols or rules for space designing⁷. The strengthening of rights means that cultural heritage is of benefit to all, by making the transposition and comparison of meanings more readily comprehensible. Comparative legislation has already opened up opportunities in this respect. Planning systems at a national level, but not only, tend to acknowledge the social values of cultural heritage at two extremes; at one end cultural heritage is accepted as a necessary precondition to the growth and development of the value of conservation, and at the other, it is merely considered an option. As a precondition, conservation raises issues of economic sustainability, neither claiming to be in harmony with the present generation nor in doubt over the judicial capacities of future ones. As far as the environment is concerned, experience and test results show that economic sustainability occurs whenever implicit value components are properly assessed, and also when cultural heritage is not considered merely as an indivisible 'good', or entity (albeit not in that form) but as an attribute of other selected entities. Appreciating cultural heritage as an attribute or series

1. M Rizzante, Milan Kundera. "Elogio dell'incertezza per scoprirsi finalmente saggi" (Milan Kundera. "In praise of uncertainty in the discovery of one's wisdom"), *La Repubblica* 30/10/2002.
2. See, for instance, the discussion on politics and culture at the Florence Social Forum in 2002, P Ginsburg, "Questa città non è solo un museo" ("This city is not just a museum"), *La Repubblica* 31/10/2002.
3. See the studies of J Forester on the deliberative practitioner.
4. See M Carta, "L'armatura culturale del territorio" ("Infrastructure in the cultural defence of territory"), F Angeli, Milano, pp.364-373.
5. Under the new 'Tremonti' law by which the sale of public property has been facilitated, Italy by deed revokes the previous 'Bottai' legislation of 1939 and rewrites the rules of cultural debate of which it had hitherto been a prime participant.
6. See, for evidence, the programme agreements between ministries and regional authorities, as in the case of Emilia-Romagna (Italy).
7. As in regional programmes led by European spatial cohesion strategies, such as the Interreg and Spatial Scheme of the European Community.

of attributes (either on the market or not) requires widespread administration and incentives for co-operation. It also requires new tools, such as French 'interpreting plans', designed as planning frames either within local boundaries or else spaces of international cohesion. There are certain 'experimenting practices' which can be used as reference, such as those carried out in France, Canada, Australia, Italy, and other countries besides.

What becomes very clear from the fields considered so far is the demand for governance. There are some very obvious questions, amongst which: who is going to affect, control, lead, or enrich the government institutions and their attitude towards cultural heritage? General education and the open market are obviously crucial to these considerations. Urban culture, and in particular cultural heritage, could well become an infrastructure of permanent education curricula, and at the same time, a device by which to change behavioural and consumer models. To date, few urban policy communities have set up effective action plans. Policy communities may be considered as actual communities (and then informal institutions) for their capacity to draw up strategies and plan actions. Amongst these actions, the following seem to deserve special attention:

- Identification of actors involved in conservation activities as a form of interaction.
- Promotion of legislative and institutional campaigns based on the development of urban culture and its side effects.
- Building cooperative networks involving institutional and social actors within cultural communities, education frameworks, participation nodes, social economy, and association.
- Setting up guidelines, highlighting instructive contents of palimpsests related to conservation and sustainable social development.
- Definition of a fiscal system whereby conservation costs are discounted as social and cultural investments, thus facilitating the development of non-profit and cultural enterprises, mixed companies, agreements and contracts, and enhancing the value of local production and economic centres.

Should cultural heritage be considered as outlined above, and therefore not only as an entity in itself but as a series of attributes, special attention is required in the assessment of these attributes as a resource. The evaluation of cultural 'goods' as such raises issues of some difficulty for the more traditional sense of design and technique evaluation. Evaluation design should come about from a very clear mandate, which is plausible and coherent with the stated aims of individual or partner cities. Furthermore, this sort of evaluation should highlight the actors and the processes of the cultural heritage policy concerned, and assess the available resources (above all the willingness to use the evaluation results appropriately). Evaluation, if pluralistic in its approach, would prove to be a very useful device for the developing urban culture. In general, it could be said that the evaluation of a cultural heritage policy or project facilitates the assessment of three forms of institutional capital⁸: intellectual (or knowledge), social (relations and networks), and political (governance, i.e. the thinking about government capacities). Intellectual capital may be assessed with the help of explorative evaluation focussed on the identification of cultural values. Network analyses may offer an assessment of social capital initially

by studying social relations (nature, intensity, clusters, etc.). The third dimension here is that of the generating of political capital, i.e. the role of urban culture in paving the way towards governance. Since governance is one of the outcomes of social networking, evaluation might help assess exactly to what extent the idea of heritage shapes urban culture, and hence social development. As regards the first dimension outlined above, evaluation may prove useful for two reasons. First of all, it is only thanks to evaluation that many aspects of value in cultural heritage may be discovered and described. The use of evaluation techniques means that worth is neither taken for granted nor fully explained. Worth does not therefore become depreciated through accounting procedures and the subsequent risk therein of turning cultural heritage into a mere 'bank deposit' value⁹, but aids the process of developing cultural interpretations and the creation of scenarios. The total value (both in terms of market value and non) of cultural heritage in the environment is variable. Though only partially tangible, an attribute almost always constitutes a viable transaction item, even when it is apparently depreciated or forgotten. The value of an environmental attribute changes according to economic performance and context creativity. Contemporary sociology (M. Weber) claims that culture and civilization are parallel processes. Culture involves the creative productivity and values of any given society, and civilization aligns technical and scientific progress, both modern and traditional.

A city that has difficulty in finding its 'mission' might run the risk of wasting away its cultural heritage just like a city that tends to accept innovation as a product without attending to the way that innovation might be accepted. In these respects cities differ, in both the rich and the poor world. It can therefore be said that the value of cultural heritage (either as an entity or as an attribute) changes according to the missions identified by the cities themselves. In order to understand what actually occurs, it is necessary to analyse the value composition of the cultural entity and discover the relations amongst use, exchange, legacy and existent values. These values can be expected to change throughout the course of the city's history, due partly to the fact that value components are strongly affected by the semiotic value of the cultural entity in question. Any form of cultural heritage is at once a symbol, a meaning and a vector of meanings, containing and telling a story (as in Calvino's invisible city of Zaira). Furthermore, it is of great educational purport, and schools and universities should therefore take advantage of this aspect to enhance their own progress and reform. The semiotic and educational values of cultural heritage affect the complex relations between the other values involved.

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8. A Khakee applied such an approach to assess the results of Agenda 21 in Sweden. See A Khakee 'Assessing institutional capital building in a local Agenda 21 process in Göteborg' *Planning Theory & Practice*, Vol.3, n.1, April 2002.
9. G. Settis, 2002, *Italia Spa. L'assalto al patrimonio culturale*, (Italy Ltd. An attack on cultural heritage), Einaudi, Turin.

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The Role of Culture-focused Projects in a Decentralized Co-operation Programme – the European Union Asia Urbs Programme

by Vincent Rotgé

NB: This text expresses the personal views of its author and does not necessarily reflect the official views of the Commission, or oblige the Commission.

The Asia Urbs Programme in a Nutshell

The Asia Urbs Programme is a decentralized co-operation Programme of the European Commission Co-operation Office (Europe Aid). Since its establishment in 1998, the Programme has striven to reinforce exchanges between Asia and Europe in the area of urban development based on city-to-city (or region-to-region) co-operation in the field of urban development. Asia Urbs provides grants to urban development project proposals, which are put forward by Euro-Asian partnerships comprising local governments from the EU and South or Southeast Asia or China.

The Programme has made a special effort to elicit proposals in urban areas recognised as important for Asia where there is an expertise in the EU. To do so, it has published articles on selected development areas in the Programme's Magazine¹ The Programme has also organised, or participated in, conferences with a thematic focus in Europe and Asia. It has disseminated information on existing networks specialised in certain development facets of urban development (e.g. water and waste management, mountain or coastal development, etc.). Overall, an attempt has been made to highlight common geographical, historical or socio-economic and cultural features shared by cities in the EU and Asia, which can constitute a solid ground for partnerships. By design, the Programme has remained essentially demand-driven. Project proposals considered for funding are assessed on their own merit against a set of criteria, which favour, at the municipal or regional level: relevance to local socio-economic needs, citizen's participation, added value in terms of sound management practice, capacity building and sustainable development.

Asia Urbs and Culture

The Asia Urbs Programme is of special relevance to the role of culture in development for the analysis of on-going projects reveals the considerable importance of culture in the Programme as a key element. At the same time, the demand-driven nature of the Programme suggests that the importance taken by culture-focused projects is a spontaneous trend originating from local governments and their civil society partners. In turn, this brings a set of questions regarding the causes of such enthusiasm. Is it because of the interest of Asian partners for the European expertise in preserving urban heritages and living cultures? Is it because of the interest of Europeans for understand-

ing Asian old urban cultures and emergent ones in growing metropolises or urban peripheries, and learning from? Is it because of the need perceived by Asians that the conservation of urban cultures and the consolidation of emerging ones in rapidly changing environments contributes to enhancing common values within urban communities and hence to averting social disruptions? Or even more simply, is it because of the recognition of the beauty of forms of traditional urban cultures, or that the conservation of tangible cultural assets and urban cultures can attract tourism and create jobs?

As a matter of fact, the *raison-d'être* of most Euro-Asian partnerships within the framework of Asia Urbs borrows from these four categories. From a European perspective, this trend is part of a much wider social movement, which is noticeable in most industrialized countries. One thinks of the shifting away from abstract forms of economic development, which overlooked local or regional including human and environmental peculiarities, to lay increasing emphasis on local and regional economies and human and environmental settings while paying increased attention to historic legacies and local cultures as development factors. There is also a relationship between such a trend and the rising role of the service economy as a major growth engine in cities.

Dialogue between Cultures and Relation between Social Development and Culture

There are nevertheless differences (cultural asymmetries) in approaches among societies in Asia and Europe, which can bring fruitful dialogues. Thus, the European experience in conserving tangible (physical) assets is highly relevant to Asia. Conversely, the way Asian urban cultures have achieved remarkable forms of resilience and diversity can be of considerable interest to Europe. These cultures have followed a different development path from European ones, usually in partly bypassing "fordism" and the type of development of the early industrialisation in Europe. Some of them have thus kept traditional ("pre-industrial") forms of societal structures while now entering a post-fordist age.

As a matter of fact, forms of traditional rotating credit (similar to *simpan pinjam*, or *arisan* in Java, which are present elsewhere in Asia) belonging to traditional Asian cultures, which have been formalised by the Grameen Bank in Bangladesh for instance, have been exported to the USA and Europe. Those who are familiar with community life in Asia know that these forms of credits are part of social mechanisms to strengthen community life and community cohesiveness as well as ensuring livelihoods. More than mere financial tools, they are clearly cultural features of many Asian societies. Other possible examples of Euro-Asian cross-fertilisation in development or planning methods can be thought of.

The Asia Urbs Pilot Projects, Culture and Social Development

Concretely, what are culture-focused Asia Urbs pilot projects about? Out of 50 Asia Urbs projects in total as of October 2002, about 10 can be described as clearly

¹ The second issue of the Asia Urbs Magazine focused entirely on historical conservation (go to: <http://europa.eu.int/comm/europeaid/projects/asia-urbs/magazine.htm>, then click on: Issue #2, Autumn 1999, Urban Culture: diversity and heritage).

culture-focused. For the sake of convenience, these projects can be clustered into the following categories²:

- Historical conservation projects with a focus on the habitat (substitution materials and credit) and capacity building (land-use planning, inventories through GIS, etc.), e.g. Lalitpur (Nepal), Thirty Six Streets district, Hanoi, and Huê (Vietnam), Phnom Penh (Cambodia).
- Integrated historical conservation projects with a focus on recreational spaces and the building/revitalisation of pedestrian itineraries through the city, e.g. Pondicherry (India) (with Urbino, Italy, as the main European partner).
- Historical conservation with a focus on the enhancement of inherited urban characteristics (e.g. walled cities) with the secondary aim of creating jobs through tourism development, e.g. Jaipur (India), Wenzhou (China).
- Conservation and strengthening of traditional crafts, e.g. Hai Duong (Vietnam).
- Ethnic diversity, mediation and sensitisation to the maintenance of public space, tourism development as a way to create employment, e.g. Luang Prabang (Laos) (with Chinon, France, as the main European partner).
- Provision of affordable public services in small district towns in mountainous areas with a focus on traditional health systems, e.g. Yen Bai Province (Vietnam).

Some Implementation Challenges

In general, culture-focused projects have considerable potentials but are also confronted with a number of challenges. Some of them relate to the nature of the projects; others are exacerbated by the *modus operandi* of a decentralized co-operation programme, which relies perhaps even more than other forms of co-operation on agreeing on common goals and therefore on effective communications and understanding.

In this light, let us take an example of possible cultural misunderstanding among partners. There are conspicuous differences among Asian societies and cultures in the way and the extent to which historical conservation is perceived as a need³. For example, the conservation of physical cultural assets is not considered important everywhere in Asia. In some countries rightly proud of their economic achievements, economic growth and development are the focus of every effort and attention. In extreme cases, historical conservation can be even perceived as an obstacle to economic growth. In this context, the necessity for historical conservation cannot be considered as an iron law, but rather as a notion influenced by culture and history, which deserves to be discussed among partners. Projects motivated by common cultural backgrounds (for instance projects undertaken in South Asia by a local government in the UK with a large relevant immigrant population) may be in a better position to ensure adequate cross-cultural communications and dialogues. They often have bicultural staff that can act as cultural interface. Moreover, one will never insist too much on the importance of linguistic skills. Among European cultures, there are nuances in urban planning approaches partly reflected in the language. Such differences are likely to be more stringent among even more distant cultures where cultural interfaces and interpreters are needed when project staff members do not share a same language. There is always a risk that interpreters are not familiar with the subject. In any event, resorting too much to interpreters can hamper the establishment of a real dialogue among partners.

Other challenges are the role that tourism can play in an integrated historical conservation project especially as tourism becomes a significant sector in service economies. It is acknowledged that restoring built structures is not sustainable without the provision of income-generating measures. It is therefore tempting to kill two birds with one stone. However, side effects of untamed tourism can lead to the disruption of intangible cultural assets such as traditional lifestyles. This problem is especially acute when one deals with international, as opposed to domestic, tourism. Also, there are a number of problems usually associated with tourism, which may limit its income-generation capacity. For example it has been often noticed that a large share of the revenues of tourism are not reinvested locally.⁴ There is also a risk that tourism may siphon up all available resources to the detriment of other sectors of the economy. Practical steps to achieve sustainable forms of tourism should be an integral part of project proposals in this area. Some typical areas of concern in the case of projects concerned with the development and conservation of crafts as part of integrated schemes for neighbourhood revitalisation relate to the marketability of the goods and to the quality of design. In particular, the question may be posed as to how the preservation of traditional production techniques and materials in developing or emergent countries can go along with innovation in design as it has been achieved with notable successes in countries such as Italy and Japan. For foodstuff produced by SMEs (Small and Medium Enterprises) or cottage industries, improvements in packaging and hygiene and preservation – as well as marketing – are issues at least as important as production-related ones. A great deal of Euro-Asian cross-fertilisation could be achieved in these co-operation areas with the view of preserving traditional forms of livelihood in an innovative way.

Another challenge of culture-focused projects is the poverty alleviation dimension of such projects. In many historical cities of Asia, the economic base is insufficient. Many urban dwellers are unable to reap the benefit of tourism. Tourists are either unlikely to stay in certain districts – those which are usually the more in need for income-generating activities – or do not consume the type of goods – or not in sufficient amount – produced in such districts. In such a case, the prospect for historical conservation is obviously limited. Other alternatives must be explored. International projects could target selected areas. But the size of the needs is often too vast to be comprehensively addressed by them. Asian and European citizen's involvement and participation are also important issues. Culture-focused projects – like all decentralized co-operation schemes – involve local communities. It is therefore important to involve local citizens who must be able to see how they can benefit by such a type of co-operation. To this end, a number of Asia Urbs projects have designed meetings, exhibitions at schools and other

2. A number of these projects are described in issues of the Asia Urbs Magazine (go to : <http://europa.eu.int/comm/europeaid/projects/asia-urbs/magazine.htm>, then click on specific issues).
3. By virtue of history and depending on the stage of economic development, there are also clear differences among Asian communities in the state of conservation of their cultural assets.
4. See Sustainable Tourism and Cultural Heritage, A Review of Development Assistance and Its Potential to Promote Sustainability, NWHO (Nordic World Heritage Office), November 1999.

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relevant events. The point is to ensure that such events are both useful and cost-effective. There is certainly a still largely untapped potential in this area.

Last but not least, there is an issue, which needs to be emphasised as essential in culture-focused project. Cross-cultural dialogue requires time and constant efforts.

The Future

There is a clear potential for culture-focused projects within the framework of the Asia Urbs Programme. The possibility to introduce priority areas of co-operation in the Programme may be considered in the future. If it is the case, the relevance to prioritise issues such as sustainable tourism, urban ethnicity possibly alongside more "traditional" issues such as historical conservation already represented in the Programme should be carefully analysed. The introduction of more thematic activities in the Programme such as focused information-exchange seminars and more thematic networking, which could comprise cultural issues, may be also considered.

The Asia Urbs Programme

The Asia Urbs Programme began in 1998 as the EC instrument for decentralized co-operation between towns and cities in the EU and South/South East Asia. This covers: Bangladesh, Bhutan, Indonesia, India, Cambodia, Lao PDR, Sri Lanka, Malaysia, Maldives, Nepal, Pakistan, Philippines, Thailand, Vietnam. It was extended to cover China in 2001. Its main aim is to strengthen the capacity of local governments in urban management, with an emphasis towards alleviating poverty in the local communities. Funds are provided for local government partnerships (from at least two cities in the EU and one in Asia) to jointly undertake feasibility studies and/or two-year pilot projects addressing certain key areas of co-operation. The EC is contributing 36 million euros, out of which 32.2 million euros are earmarked for financing partnership projects. The first phase of the Programme will come to an end in December 2003. The possibility of launching a Phase Two in 2004 is being reviewed. Please find general information on the Asia Urbs Programme on the web at: http://europa.eu.int/comm/europeaid/projects/asia-urbs/index_en.htm

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Pondicherry – Urbino co-operation programme under Asia-Urbs

Pondicherry was built by the French in the XVII century. Famous French Comptoir in India, it has developed with an urban layout similar to that of middle-ages towns of South of France, like Villeneuve-sur-Lot and Carcassonne. Such historical context enabled the interaction of the French and Tamil architectures giving Pondicherry a very peculiar character, unique in India and worldwide.

Under the Asia-Urbs programme of the European Commission, the cities of Urbino (Italy) and Villeneuve-sur-Lot (France) started in February 2002 a 2-year co-operation programme with the Indian city of Pondicherry. With a grant amounting to 482,000 euros, the city-to-city co-operation programme aims to achieving urban and economic development through the protection of the local urban heritage.

Urbino and Pondicherry share many similarity: both are relatively small in size but are coordinating centers for a wider surrounding area. In both cases the historical parts of the town are strictly delimited, by walls in the case of Urbino and boulevards in that of Pondicherry. Both of them are sharing the same objective to promote economic growth through activities related to tourism while preserving the local urban heritage and above all the need to identify functions that can create solid economic interactions. In such a context, Urbino's experience – the implementation of an economic development pattern from the centre to the periphery – can be very informative and useful in the co-operation with Pondicherry.

Heritage Conservation Efforts in Georgetown, Penang (Malaysia)

by Tan Thean Siew

This paper explains the on-going conservation policies and actions undertaken to preserve the Malaysian city of Georgetown in a context of mounting urban pressures and conflicting economic interests.

The city of Georgetown in Penang (Malaysia) has a history of urban growth that stretches back more than 200 years. Georgetown developed as a British trading port, with traders and settlers coming from Europe, China, India, Arabia, Indonesia and other parts of Asia. They came not only to trade but also to make Georgetown their home,

seeking a better life for themselves and their descendants, and bringing with them their religious and cultural beliefs, and their styles of clothing, art, food and building. This potpourri of religious, cultural and architectural traditions resulted in making Georgetown a city that is unique in the world, and where the major religions and cultures of the eastern as well as western world are practiced in an extremely tolerant atmosphere. It is this blend of cultures that prompted the Malaysian Government to make an attempt to have Georgetown, together with Malacca, inscribed on the UNESCO World Heritage List. However, these assets are being threatened by modernisation and new trends of economic growth. In the conflict between modern economic trends and conservation, modern trends have the advantage. As the never-ending pursuit of economic growth continues, the heritage of Georgetown, like that of many old cities in the world, is in danger. The people and the government of Penang are quite aware of this dilemma, yet the conflict goes on. As a response, since the 1970s, the Municipal Council of Penang Island and the State Government of Penang have adopted conservation policies for the Inner City of Georgetown, guidelines for positive development and incentives for conservation.

Conservation Awareness and Efforts in Penang

It can be said that conservation planning efforts first began in 1973, when the former City Council of Georgetown prepared its first comprehensive land-use zoning plan for the city. The plan, called the Interim Zoning Plan for Georgetown, was meant to be the first of a progressive series of plans to guide development in Georgetown and was aimed at preventing the destruction and deterioration of the historical parts of the city, and promoting greater awareness and sensitivity towards the environment in urban renewal and redevelopment policies, both to favour wider appreciation of the social and historical values of the city, and to preserve and improve the quality of the environment and the life of the population.

In 1987, under the 1976 Antiquities Act, the Municipal Council of Penang Island prepared its Structure Plan, which spelled out the Municipal Council's conservation policies and proposals in more precise terms, especially for the inner city of Georgetown, where certain areas and buildings were declared "conservation areas" and "heritage buildings". Under the new system of planning management spelled out in the Act, such properties were to be preserved through strict control of development, incentives for preservation of heritage buildings, preservation of ancient monuments and comprehensive planning and management for each "conservation area". With the help of conservation and urban design experts from Yokohama and Germany under technical exchange programmes, conservation studies were carried out and proposals were drawn up for the inner city. To preserve the character of the area, a set of guidelines identified buildings of architectural, historical and cultural value. Redevelopment was allowed for a large proportion of the urban area, including permitting of high-rise buildings. However, all previous proposals for road widening and road realignment in the inner city (from the 1950s and 1960s) that would have harmed the character of the old city were deleted. It can indeed be said that at that time, conservation objectives won out over engineering objec-

tives in the planning policies related to the inner city. At this point, the Penang Heritage Trust, set up in 1987 as an NGO, became more involved in conservation efforts for Georgetown. Under pressure from conservation groups led by the Penang Heritage Trust, the State Government became more aware of conservation issues, and in 1995, directed the Municipal Council to review its conservation guidelines, which were too lenient and allowed too many high-rise buildings in the inner city. A State Heritage Committee was set up under the chairmanship of the Chief Minister. A firm of conservation consultants was also appointed to carry out studies, identify heritage buildings and conservation areas, and come up with new conservation guidelines more suitable for Georgetown. Conservation awareness at the Federal Level resulted in the amendment of the Town and Country Planning Act in 1995 to give more emphasis and to add specific provisions for the conservation of historical buildings and areas in development planning. To further its previous efforts, the Municipal Council carried out a model restoration project in 1993. An old, dilapidated building, belonging to the Municipal Council and built by an historic figure in Georgetown, was chosen for the restoration project. The building was also a fine example of an eclectic-style residential mansion, with influences from contemporary European and Indian architecture, but with Chinese and Malay details. When the restoration was finished in 1994, it was chosen as 1999's Most Excellent Project in Conservation and Heritage Development from Badan Warisan Malaysia, and encouraged further similar experiments, such as the restoration of the Cheong Fatt Tze mansion, which in 2000 won Most Excellent Project in UNESCO's Asia-Pacific Heritage Awards for Culture Heritage Conservation.

Nevertheless, this was not enough, and pressures to demolish or redevelop heritage buildings continued to mount. The eagerness on the part of building owners to put taller buildings on their property was further fuelled by the repeal of the Rent Control Act in 2000. Implemented in 1948 by the English colonial government, it had been intended to control the rapid increase in rental properties after the war, which threatened to create a major social problem. Under the act, tenants could not be evicted and owners were prevented from redeveloping their properties. In a way, it did help to preserve thousands of old buildings, though today many are in very poor condition. Under the pressure of building owners, in 2000, the Government repealed the Rent Control Act. By this time, a large enough number of low-cost housing units had been built both by the Government and private housing developers, and the tenants who had to vacate their homes could resettle elsewhere. At the time, more than 120 houses and 400 shops were vacated in Georgetown's Inner City alone. However, due to the economic downturn, the eagerly awaited re-renting of the premises at higher rates did not occur, and a large number of properties were left vacant.

What to Conserve

Conservation is one of the most controversial issues in planning, especially in a developing country where financial profit is a priority. However, in an old city like Georgetown, there is a great deal worth preserving. The most obvious priorities are those buildings that provide an

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historical record of the city and symbolize permanence and continuity. Tried and tested habits of daily living left their mark on the historical parts of Georgetown, and the historical centre gives the inhabitants a sense of belonging, pride, continuity, context and meets other psychological needs so important to the well being of the people. Georgetown has provided homes for people of different cultural and ethnic backgrounds whose forefathers had come from various countries of the east and the west. They have lived in close harmony through the generations and can provide a model for tolerance and peaceful co-existence between people of different backgrounds. Their homes exemplify a variety of architectural styles; some in their pure form, others in eclectic mixtures of styles, and give the historical centre its unique character. Tourism is an important source of income to Malaysia and to Penang in particular, one of the major tourist destinations in Southeast Asia.

The main tourist attractions of Penang have customarily been the hills and beaches, the food, Penang's temples, friendly people and old buildings. However tourists do not come only to see and be entertained, but also to be educated and to participate. The architectural, historical and cultural elements are sources of education and subjects of study. The rich practices and festivals, the large variety of food, traditional trades, architectures of buildings and historical monuments still in their authentic forms are attractions that can bring revenue to Penang. Finally, the traditional shop houses, which make up most of Georgetown's built environment, provide spaces for living and working in the same building, with the homes upstairs and the offices and working space downstairs. Shop houses are the most suitable building for the old city environment since it avoids travelling to work, which demands so much energy, time and money, and is the source of a great deal of pollution especially from automobile traffic in the city. The old city still has over 4000 shop houses in need of renovation.

Obstacles and Barriers to Successful Conservation

Criticism and objections to conservation come from many directions. One of the most common criticisms is that conservation inhibits progress and economic growth. Many still feel that progress and economic growth can take place only with change, and through the adaptation of homes, offices and shops to modern economic ends and modern (and western) ways of life. And with the invention of reinforced concrete and other modern building techniques, the sky is the limit as far as the height of new buildings is concerned. Thus there is a serious conflict between pro- and anti-conservationists, each viewing the other as a threat to his ambitions or interests. A large part of the conflict, however, arises out of misunderstanding of the issues, or a lack of interest in trying to understand them from a more comprehensive and longer-term perspective.

Tastes have changed with time and external influences, especially among the younger generation. With globalisation and better communication facilities, people are easily attracted to the most influential styles, and little can compete with the western way of life in attractiveness. Modern home designs and equipment have made modern housing more attractive and there is a trend especially

among young people who can afford to buy new houses to move out of old cities into new housing areas being developed on the periphery. Georgetown's inner city has been suffering from this exodus from the cities since the 1970s, and its residential population fell from 40,179 in 1980, to 25,719 in 1991, to about 21,000 in 2000. This selective migration has left a higher percentage of older and poorer residents behind. About 20% of the population in the inner city of Georgetown is 55 years or older, compared to 13.6 % in 1980 and 17.7 % in 1991. These people are unable to maintain their houses in the old city, but were still able to stay on because of the cheap rent rates when the Rent Control Act was still in force. Its repeal is behind another major phenomenon in the life of the city: building owners began increasing rents and evicting tenants who could not pay. However, with the economic downturn, their long-held dreams of making huge returns on the new rents were disappointed, and they could not find new tenants or buyers for their properties. Many buildings have been left vacant, and so are easy prey to break-ins and vandalism. This further contributes to the deterioration of buildings in Georgetown. With large numbers of people moving out, membership and participation in religious and cultural groups has also declined, especially among the younger generation, and thus there is no regeneration of these traditions when the older generation passes away. This is true also for the traditional trades, practices, skills and craftsmanship. Traditional foods, dresses, dances, handicrafts, songs, music and even languages are being lost or changed in this way.

The old city is also suffering from the deterioration and overloading of infrastructure like water pipes, sewerage pipes and drains, some of which had been laid more than 60 years ago. Many parts of the city suffer from frequent flooding. A very large amount of money will have to be spent to replace or upgrade this infrastructure and alleviate these problems. The roads in the old city were not meant for cars and heavy vehicles. Inevitably, the increase in the use of cars has brought with it increased congestion, noise and air pollution, making the place less and less comfortable to live in. The tendency to widen roads to accommodate the growth in traffic will eventually destroy the character of the old city. Some traditional trades are also damaging the environment. Goldsmiths and blacksmiths discharge toxic chemicals and waste into waterways, and have caused environmental degradation to the extent that the main waterway in the city, Sungai Pinang, has become a blackish, dead river. New laws and regulations are sometimes not conducive to good conservation practices. The old residential and commercial premises cannot meet new building codes, and hence use of the buildings and renovations may be illegal. This problem is especially acute where the current, very stringent fire code is concerned, as it requires additional staircases and concrete floors in buildings, among other things.

Proposals for Conservation

An effective conservation plan must be clear and ambitious. At the same time, to be feasible, a conservation plan must be economically viable for all parties. This is the very definition of sustainability and it can only be carried out through a comprehensive approach that involves all stakeholders: federal, state and local governments, property owners, private investors and developers, NGOs and

professionals, the cultural and religious communities, political leaders and residents, tenants and operators. Conservation should be seen as the best strategy for progress and growth, especially in a case like the old city of Georgetown. Other approaches will be doomed to failure and with failure, the deterioration of the city will be inevitable. First and foremost, the plan must overcome the poor demand situation, by increasing demand for residential units and commercial space in the old city, and preventing the further flight of residents and employment from the old city. Following economic theory, true and sustainable demand can only be achieved through external markets. Tourism may be the solution. The inscription of Georgetown on the UNESCO World Heritage List and the tourism boom it is likely to bring in its wake is a good starting point. However the plan must be carefully balanced to ensure that the tourist industry in Georgetown remains sustainable.

Cultural traditions supported in the neighbourhood must be genuine and not just tourist shows. Hence, the plan should promote cultural activities for their own sake and not for the sake of tourism. Such activities are often enough in themselves to attract visitors from other countries, who come to learn and participate in prayers, ceremonies and festivals such as Thaipusam, Hari Raya and Chinese New Year. These activities will also provide employment and ensure a higher level of income for the locals and for those involved in the cultural and religious practices and ceremonies. More residential units are needed for local residents, who with the increased income will be able to afford the higher rents and hence generate profits for property owners while increasing the value of their properties. The federal, state and local governments will in turn benefit from the increased tax revenues. On the other hand, by allowing an individual developer to put a high-rise building on property within a row of traditional shop houses, the increase in floor space will absorb all the demand and lead to an oversupply situation once more. The floor space in the other shop houses will most likely not be needed and the building left to rot, leading to urban decay. At the same time, the incompatible new structure will spoil the attractiveness of the area, and ruin the tourism potential of the whole ensemble, once more reducing demand for older buildings in the area (fig. 4 & 5). Even the new building will likely not be fully occupied, and will thus be a loss to both developer and property owner. This way, everybody eventually loses. Therefore, the plan must curb unrealistic individual aspirations for the overall good. This will create longer-term benefits for everybody and will be more sustainable. Investors will be more confident that they can make better returns if they preserve their buildings.

However, sustainable urban growth can come about only after a return to overall economic growth. Thus, in the beginning, government needs to intervene and provide incentives for property owners to begin maintaining, upgrading and renovating their buildings. These incentives can be in the form of financial loans or grants, rapid approval for permit applications for renovation, change of building use and licensing, exemption from income taxes and other fees, and in the form of upgrades to infrastructures like sewerage and water pipes, electrical and telephone cables and drains, and improved sanitation of streets and public areas. This should be accompanied by

traffic management, better public transport and pedestrianisation. Such a programme has already begun, with the beautification and pedestrianisation of Campbell Street, an effort designed and modelled after the famous Motomachi Mall in Yokohama. The project is now completed and is being followed by a similar project in "Little India," currently under construction and financed by the Federal Government. Elsewhere, other similar projects financed by the Federal Government and the Municipal Council will follow. The Municipal Council has also provided free public bus service in the inner city.

Conclusion

The Government of Penang understands the value and potential of cultural heritage as manifested in its buildings and practices, ceremonies, festivals and a way of life based on the major religions and cultures of both East and West. The possibility of getting Georgetown, together with Malacca, inscribed on the UNESCO World Heritage List, which would put Georgetown on the world tourism map, is a great opportunity and would make the plan much more convincing. So that it benefits all stakeholders, the plan has to be clearly defined, and must include:

- Clear guidelines for control of development of individual properties;
- Incentives, financial and others, to encourage conservation, maintenance, restoration and renovation by private owners and developers;
- A programme to clean and beautify the conservation areas;
- A plan for traffic control, parking, public transport and pedestrianisation;
- A programme to upgrade infrastructure and utilities;
- A programme to promote the study and practice of cultural activities and traditional trades; and
- A plan for tourism development and promotion.

Only with a clear, well thought out and comprehensive approach, one that involves both the private and government sectors, can the conservation effort be successful and sustainable, and the cultural as well as economic growth of Penang ensured.

Tan Thean Siew, Malay, member of CityNet, has been working for the Municipal Council of Penang Island since 1976, first as a Town Planning Officer, then as a project manager, and since 1992, as the Director of the Department of Town Planning and Development. He holds a master of science in planning.

Theme 3: Historic Centres towards Modernity

Introduction

by Jean B. Bakolé

Introducing Modernity in Historic Centres: a Threat or an Opportunity?

During the United Nations Conference on Human Settlements (HABITAT II) organised in Istanbul, Turkey in 1996, the nations of the world pledged to “promote conservation, the rehabilitation and maintenance of buildings, monuments, open spaces, landscapes and settlement patterns of historical, cultural, architectural, natural, religious and spiritual value”¹. This commitment was essentially aimed at preserving past achievements. However, prevailing conditions represent either an opportunity or a threat in the face of the need to rehabilitate certain historical sites. What approach should be envisaged to respond to the requirements of a global and coherent territorial development project? The dialectic concerning pre-existing and present conditions reveals just how complex the management of historical sites in many cities, villages and territories throughout the world has become. For some, the current modern conditions are adverse, and for others modernity can have a transforming, constructive effect, and be an impetus for tradition. Tradition can only exist if integrated into the context of these evolving conditions.

Further to these two views, it should also be noted that the conservation and metamorphosis of historical sites involves very diverse stakes that are tied to the specific characteristics of the territories, countries and the regions concerned. These stakes embrace the environmental conditions, the socio-economic context, the policies being implemented and the cultural behaviour that shapes the lives of the populations in each city. In this perspective, one of the fundamental questions is how to regulate the special benefits enjoyed by the historical centres, sometimes to the detriment of the outlying centres, which – although not “historic” – also deserve an appropriate treatment. In other words, given that the historical centres are not independent of the other elements of the territory, the question of how to encourage greater interaction between the historic components and the other aspects of city life remains to be defined. However, to achieve this interaction, the different structures of the city – whatever their historic value – must also be considered specifically within their historical context and their complementary relationships.

In this framework, the United Nations Programme for Human Settlements (UN-HABITAT) encourages the preservation and improvement of the historical centres that harmoniously combine traditional elements and modern conditions. In this respect, the revitalisation process of historical centres should not be perceived as a rupture with the past nor as the outright rejection of tradition, but as an innovative process to enable “restored historical sites” to become places of reference within which modern assets are not promoted to the detriment of past achievements. Therefore, the notion of regarding past achievements as a part of the new programme for the cultural development project of the city, taking account of the socio-economic development of the people, is under debate. All work is accomplished over time and space and therefore cannot be developed outside of the new paradigms that today are part of everyone’s future. In this perspective, the commu-

nities, authorities, and citizens should rather renegotiate ways to revitalise the historical sites in the face of many-sided interests, notably those of the commercial investors, but also those persons who are directly or indirectly involved in such action, be it on the economic, cultural, social or environmental level. Seen from this perspective, a harmonious coexistence between the historical centres and other territorial sites, old or more recent, can only be long term with a new paradigm of participatory governance involving, in an overtly inclusive manner, all those involved in the decision-making process of the city. In other words, the major challenge of modern communities will be to define an appropriate approach for improved conservation of the historic heritage in a modern environment, taking into account ancient expressions and cultural development, and which essentially involves all the actors.

What does such an approach imply? For UN-HABITAT, the rehabilitation actions of the historical centres fall within the competence of local and regional authorities that have the responsibility for developing innovative strategies for a sustainable restoration project. These strategies must minimise the negative impacts of restoration actions on the socio-economic and environmental equilibrium of the resident population. Such actions must meet the criteria for partnerships and cultural enrichment of the heritage. This cultural enrichment is also dependent on the intelligent promotion of the acquired sciences and participation by society in this domain. Beyond theoretical or scientific knowledge, educational structures should widen their horizons and encourage a dialogue between the generations. Knowledge acquired over time should assist young people in their understanding of the value of a community’s heritage and thus ensure its safeguard. Sharing this acquired knowledge would also promote the revival of cultural interdependencies that link men and women, and pave the way to resolving historic contradictions for the benefit of community efforts.

At the threshold of this third millennium, the development of historic centres faces many external influences linked to civil strife, war, migratory flux, commercial and economic instability, and demographic pressures of increasingly cosmopolitan agglomerations. All these factors clearly demonstrate the complexity of any development project, be it for a historic centre or another territory elsewhere in the world. Consequently, the development of the historic centres must be inscribed in a renewal policy that dialectically combines our increased understanding of the ancient world and territorial innovation, whilst placing the citizen in a context whereby he can actively participate in his own future.

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1. United Nations Conference on Human Settlements (Habitat II), Istanbul, Turkey, 3-14 June 1996. The Istanbul Declaration and the Human Settlements Programme, Nairobi, 1997, p.5.

Cultural Tourism and Development in the Six Canal Towns of the Lower Yangtze River (China)

by Zhou Jian

This paper highlights the traditional linkages existing between the Canal Towns of the Lower Yangtze River and the need to protect and develop this area in an integrated manner especially in view of the increasing urban pressures.



Tongli, China

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History and Heritage

The Six Canal Towns of the Lower Yangtze River share the same natural environment and cultural background. Human settlement in the area goes back seven thousand years. In the 11th century C.E., it was one of the richest regions in China. When the Song Dynasty moved south (1127 C.E.), the Lower Yangtze River became a cultural and economic centre, and the region (rural areas as well as cities) became economically and culturally very active. When the state of Wu was founded in the 11th century B.C.E., the land near the southern part of the Yangtze River was mostly occupied by cultivated fields (Jiangnan area). About two millennia later, when the Song dynasty moved south, the Jiangnan region's culture, economy and society matured and were greatly enhanced. Canal Towns developed rapidly during this period. Jiangnan's area is traversed by many rivers and canals, which provided agriculture with fairly good conditions. So by the time of the Sui and Tang dynasties (581-907), the region had developed into an important agricultural area. Farmers cultivating rice produced silk as well, since producing silk and cotton products were far more lucrative than growing rice. After the 15th century, the cotton and silk industries prevailed over the traditional rice industry. Thus many towns prospered in this area. The numerous interlinked rivers made transportation very convenient, and fostered the development of a canal town market system in which the average distance between two towns did not exceed one kilometre. This system was based on complementary needs, and various resources were exchanged. For instance, Zhouzhuang produced rice and bamboo, Tongli, rice and cooking oil, Luzhi, rice and Chinese medicines, and Nanxun and Wuzhen, mostly silk. As the population increased, merchants settled in the area. The Canal Towns were typically divided by a canal, the two halves being linked by many different styles of stone bridges. The houses faced the water and each household had a boat. This structure was the origin of the special landscape and

character of the Canal Towns. Six types of heritage object are present in these towns: canals, bridges, waterfront housing, lanes, courtyards and small private gardens. Traditional ways of life have not disappeared.

Conservation as a Basis for Development

In the 1980s, a conservation plan for the Six Canal Towns was prepared. It provided local stakeholders with professional and technical support for preservation and construction. The principal elements of the plan included the definition of historic conservation areas and of the buildings to be preserved, control of the canal space, height limitations for new buildings, modifications of land-use policy, improvements in living conditions for the local population and the implementation of GIS for management and classification of the heritage considered by the conservation plan.

In addition to the elements mentioned above, another point should be mentioned. A French conservation plan and the experience generated in its conception and implementation was used as a reference, particularly in the establishment of guidelines for historic buildings and public spaces. The plan was highly successful, and several other Chinese cities followed its example and established their own heritage conservation policies. Since the historic towns and the surrounding natural environment are interdependent, the conservation plan not only covered the historic conservation area, but also extended to the nearby natural areas, defining a buffer zone to be regulated as part of the overall conservation strategy.

Main Projects

Several projects have been carried out following the finalization of the conservation plan. Projects related to building preservation mainly included monument maintenance and restoration, using traditional skills and original materials for the improvement of historic houses and the renovation of public spaces (street spaces, plazas, canal spaces). Historic buildings were reused in various ways, some of them being turned into hotels, mini-museums (based on the identity of the building) or stores. However, most buildings remained reserved for housing. Other projects were related to intangible elements, since heritage conservation also emphasises the protection of traditional arts and crafts and skills transmitted from one generation to another. In these towns, cooperative efforts with UNESCO and France are flourishing. New exhibition buildings were opened to educate people about the value of heritage.

Challenges for the Future

Since the Canal Towns are located in a rapidly developing economic area, they face certain challenges. We need to answer the following questions:

- How can conservators cope with the pressure that expanding tourism places on the Canal Towns' heritage?
- What new uses can be found for the canal?
- How can the income level of local residents be raised through heritage protection?
- How can development be appropriately balanced between each of the Six Canal Towns?

The number of tourists visiting the Six Canal Towns increases each year by more than 30%. The towns all consider tourism as an attractive source of employment for their inhabitants. But at the same time, the local authorities of the towns have realized that the rapidly developing tourism industry will undoubtedly influence the preservation

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of the historic area and the daily life of local people. The similar culture and character of the Six Canal Towns, and the very short distance between them creates competition between the towns and this could become counterproductive. For this reason, and to ensure that the development of each of the towns proceeds in a harmonious fashion, the six towns formed a Sister Towns programme for preservation and tourism in 2001.

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Inter-Communality, Cultural Tourism and Development in the Six Canal Towns of the Lower Yangtze River (China)

by Alain Marinos

China is a country on the scale of a continent, with a very high rate of development which today more than ever before, affects the extraordinarily rich and diverse architectural, urban and landscape heritage. In spite of a strong attraction for Oriental cultures, I would never have ventured to study a problem of such great magnitude, had not Françoise Ged, responsible for the Observatory of Architecture in Contemporary China, at the end of 1998, associated me in the first exchanges with Professor Ruan Yisan, Director of the National Research Centre for Historical Cities (CNRVH) and Professor Zhou Jian, Deputy Director of the School of Architecture and Town-Planning of the Tongji University, Shanghai. This paper presents the strong co-operation between the French and Chinese authorities in the safeguarding and development of these Six Canal Towns.

Following the UNESCO conference of the Mayors of Historic Chinese Cities and the European Union (Suzhou, April 1998), the climate was favourable for co-operation on architectural, urban and landscape heritage. Teams were established (other than the afore-mentioned persons) from the Chinese side, with Mme Shao Yong and Mlle Zhang Kai and from the French side with Mr Bruno Fayolle-Lussac and Mr Jean-Pierre Goulette. This process has been very fruitful. We have brought our experience gained from forty years of work with French "safeguarded areas", and twenty years with the ZPPAUP. Although not considered as a model, this practical experience was useful for producing new tools for China. Our Chinese partners have given us new perspectives to reflect upon our own heritage protection systems, which are efficient, but in which, victims of our success, we have trapped both the heritage... and ourselves (an experienced person is often of a certain age... with the rigidity of body and spirit that goes with it).

By mutual agreement, the first common project was launched on the Six Canal Towns of the Lower Yangtze River, where local authorities were planning to apply for inscription on the World Heritage List (the site is already on the Chinese Tentative List). Two points should be emphasized regarding this project. First, one of the plans for the protected area of Tongli shows the extension of the area considered for its heritage value: it includes today a part of the urban periphery and rural areas adjacent to the city, notably around the lake. Recognition of the territorial dimension of the historic city is vital. Historic centres are tightly linked to the urban and rural areas of which they form an integral part. A territorial strategy is needed and all the more important in view of the rapidly increasing number of tourists. Considering such area could also respond to the social imbalance between a rural population that is becoming poorer and an urban population that is growing wealthier. Second, contemporary architectural and development projects in the centre of Tongli illustrate the desire for a guiding policy for architectural and urban design within the context of the ancient built environment.

It should be recalled that although the work carried out by our Chinese partners is remarkable in many respects, it differs, however, from one city to another, according to each city's characteristics, and raises several questions, all the more so as the considerable increase in tourism (up to 70% increase over two years) changes the scope of the problems:

- Will the city be able to resist the tourism pressures and preserve a social balance?
- What geographical limitations should be established for the protection of heritage and planning? Can the example of Tongli be generalized and if so, how?
- Who will ensure the technical monitoring of these ensembles under pressure? What will be the time span? What will be the management methods, notably for the long-term?

Thanks to the France-UNESCO Co-operation Agreement, at the beginning of November 2002, we were able to organize a visit to the six cities with the representatives of the French Association of Cities and Places of Art and History (AVPAH). Jean Rouger (Vice-President of the Association), Jean-René Etchegaray (City of Bayonne), Jean-Louis Jossic (City of Nantes) and Marilyse Ortiz (responsible for the administrative management of AVPAH) met with the local officials and proposed to pursue the exchanges through decentralized co-operations between cities. As a first step, together with our Chinese partners, they unanimously proposed to receive in France the decision-makers representing the local authorities of these six cities, and, in a second phase, to focus this co-operation on training heritage activities co-ordinator (mission, function and status). Heritage activities co-ordinators are active in the Cities and Places of Art and History and are coordinated by the Directorate of Architecture and Heritage of the Ministry of Culture and Communication. They are responsible for the diffusion of knowledge, promotion of architecture and heritage, co-ordination of the teams, and animation of places of culture.

The work carried out in the six cities is an important step in the recognition of urban heritage in China. Today, other steps are underway:

- The basic work on urban planning carried out in the six cities leads to reflection on and proposals of orientations for an appropriate legislative framework. Attention is drawn to the ongoing work of Shao Yong in the framework of his PhD thesis for which it was proposed that I be co-director.
- The Observatory of Architecture in Contemporary China co-organized a Congress at the Tsinghua University,

Beijing, from 30 to 31 October 2002 on the theme "The future of Old Beijing and the Conflict between Modernisation and Preservation", under the aegis of UNESCO, the French Embassy and the Henrich Boell Foundation. The meeting gathered many participants; the press was present and the debates very lively. We participated in this activity through the presentation of ideas and examples.

- Vice-Minister Qiu Baoxing of the Ministry of Construction received us the day after the Congress. The interview lasted one hour and thirty minutes during which the Minister indicated the need for the local authorities to take heritage into account. The possibility of setting up a network of competent professionals to assist the local authorities in taking decisions was evoked: the idea to give priority to setting up a network of Chinese State architects and town planners (on the French model of "Architecte et Urbaniste d'Etat" – AUE) particularly interested the Vice-Minister (three architect-town planners had followed the AUE training in France, and several architect-town planners, received in France in the framework of the "presidential programme" had been in contact with the departmental services of architecture and heritage). The network of heritage activities co-ordinators within the Cities and Places of Art and History was also presented.
- Professor Zhou Jian recently involved the team in reflections on the future of the central district of Nanshi in Shanghai, completely destroyed many times (there remains very little, dating from before the 20th century). The ancient urban structure still clearly visible constitutes a heritage with a strong social function. The objective is to highlight the relationship between the urban structure and the social function so as to influence the new development of the area in a balanced operation on a global scale (and not through lots granted to developers).
- The team has also been consulted regarding other development projects with heritage values. Having received, in 2000, the title of Associate Professor at the School of Town Planning and Architecture at the Tongji University, I follow the work of the student researchers and give conferences.

In conclusion, it is important to stress our common commitment to the values of heritage as a necessary component for ensuring sustainable development, whatever the scale. We are convinced of long-term action, each action being a step towards greater consideration for architectural, urban and landscape heritage. In this perspective, we shall continue our common work with confidence and in unison. I would also like to insist on the interest of the nomination dossier of the Six Canal Cities of Jiangnan for the inscription on the World Heritage List. This inscription will draw attention to the heritage values of built territories in a country where it appears more useful (and easier!) to limit inscriptions to monumental or archaeological heritage. In this context, developing interest in urban and landscape heritage in China is a priority today.

Alain Marinos, French, is currently the Director of the Architecture and Heritage Section at the French Ministry of Culture and Communication and Associate Professor at the University of Tongji of Shanghai (China). He also works as an expert consultant for both the France UNESCO Co-operation Agreement and the Observatory of Architecture of Contemporary China. He holds a diploma of architecture 'DPLG' and a diploma from the Centre of History and Conservation of Ancient Buildings (Centre des Hautes Etudes de Chaillot), where he subsequently served as Director in 1997-2000.

Decentralization, Assistance, Investments and Future of the Historic Centres of Africa

by Jean-Pierre Elong Mbassi

Africa appears as the poor relative of World Heritage. The African continent is the least represented on the World Heritage List. Throughout the continent, only five countries are represented on the World Heritage List: Ghana, Kenya, Mauritania, Senegal and Mozambique. Although it comprises one of the greatest reservoirs of cultural diversity, the inventory of African heritage suffers from serious lacuna. Why are the Africans not interested in heritage? Why isn't heritage conservation included in their policy programmes? In this paper, three elements of response are identified: urbanization, recent, rapid and a consequence of colonisation; poverty; and the pre-eminence of intangible heritage over tangible heritage.

Urban Growth

In a century, the urban population in the sub-Saharan region has increased ten-fold, whilst the rural population has only tripled. The rate of urbanisation is therefore high, bringing intense and rapid mixing and restructuring of the population, the consequences of which we have yet to measure: the arrival of refugees and immigrants of diverse cultures is often characterised by the outburst of conflicts. A question therefore comes to mind: what urban cultural identity is the heritage supposed to conserve? One quarter of the urban population of Africa did not live in a city ten years ago, and the majority are less than 20 years old. The feeling of belonging to the urban space is governed neither by history (the inhabitants come from elsewhere) nor by memory (the population is too young).

The cities are not so much places of cultural memory as they are places of transit: those who arrive do not remain, those who remain do not die there, those who die there are buried elsewhere. The city therefore does not "belong" to the people, it is not their reality, and it requires a real educational effort to make them appreciate its heritage, because it is not inscribed within the usual behaviour pattern of the populations. Moreover, the policy of heritage enhancement supported by UNESCO must be very vigilant in the face of the problem of autochthony, serious source of conflict in Africa, and should not give the impression that one identity is favoured more than another. Nevertheless, people manifest a strong desire to participate, and the promotion of decentralization can enhance the capacity of the inhabitants to reinvest in this reality. They should take possession of heritage and perceive it as cultural wealth worthy of being maintained. To this end, it is important that the responsibilities undertaken by the local and regional authorities be legally recognised.

Poverty

Poverty is in the first instance, a matter of growing disparities between the North and the South: the GNP per inhabitant of the 44 most disadvantaged countries is 80 times weaker than the 24 richest countries'. The resources of an African city-dweller are 1000 times weaker than of his

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European counterpart. One must be lucid: poverty is and will remain the condition of Africa's majority. Africa's resources are one thousand times weaker than those of developed countries, which is an important factor in the field of heritage. In general, the accent is placed on rural poverty, whereas urban poverty is just as critical a reality. Even in the hypothesis of major progress, poverty will remain an unavoidable issue and a long-lasting factor that will have to be taken into account.

Poverty has various consequences in terms of heritage protection. Firstly, priority is given to matters of daily survival of the population. Furthermore, the credibility of decentralization is judged according to its capacity to meet sustainable development: heritage will be considered an opportunity worth consideration only if it comes from the perspective of local development.

Predominance of Intangible Heritage

Recently, UNESCO has been involved with inventorying and classifying methods for intangible heritage, notably in large cities where several identities clash. This method is far more suitable in the case of Africa than that foreseen for the inventorying of tangible heritage. In fact, in Africa, the concept of heritage is lived rather than built. It is more symbolic in nature and closer to tradition than the architectural domain. However the predominance of intangible heritage in Africa raises a number of questions: what are the methodological approaches to be adopted? How can this work be done in the cities where multiple cultural identities claim official recognition? How can the focus on heritage avoid the exacerbation of cultural conflicts?

To deal with its great heritage, Africa needs the help and support of foreign partners. However, to date, partnerships remain greatly insufficient for the protection of African heritage. The World Bank has no major activities for the protection of heritage in sub-Saharan Africa. The African Development Bank has no activities either. The European Union is very active through the Maastricht Treaty and numerous projects focusing on specific regions, but Africa is not listed ('Asia-Urbs', 'EuroMed' exist, but not 'Africa-Urbs'). The reason cited to explain this absence of projects is the existence of the EDF (European Development Fund). However, the EDF funds cultural activity projects such as the cinema, but does not fund heritage.

Therefore, an international community effort is indispensable to establish an inventory of African heritage, cradle of humankind, because the Africans are not doing so. This work could be carried out with the co-operation of the School of African Heritage (Ecole du Patrimoine Africain EPA), the African School of Architecture and Urban Planning (Ecole Africaine des Métiers de l'Architecture et de l'Urbanisme EAMAU), African universities, authorities, and all other partners being co-ordinated by UNESCO. Moreover a new initiative "African City and Heritage" should be launched under the aegis of UNESCO to mobilise the attention of central and local authorities of Africa. I hope that this initiative can be inaugurated during the forthcoming Africities summit in Yaoundé in December 2003. Every three years, Africities brings together nearly 2,000 mayors, as well as the ministries responsible for decentralization and funding, researchers and private and development partners. It is therefore an excellent tribune from which to launch a strong message on the need to protect and conserve African heritage.

Jean-Pierre Elong Mbassi, Cameroones, is the Co-ordinator of the Municipal Development Partnership (MDP) for West and Central Africa since 1992. His duties at the MDP include supervision of assistance programmes for decentralization and local government capacity building in Africa, negotiation of funding contracts with donors, support and consultancy services to associations and other organizations whose activities fall under MDP's field of action. He has a degree in town planning. After serving as Task Manager at the Co-operation and Planning Agency (Agence de Coopération et d'Aménagement) in France (1973-1981), he became Director of the first Project of Urban Development of Cameroon co-financed by the World Bank and Swiss Co-operation (1982-1991), then Secretary General of the World Associations of Cities and Local Authorities Co-ordination (1996-1998).

Urban Mobility and Conservation

by Roland Ries

Based on many examples in France and Europe, this paper will present the issues at stake when considering urban mobility in a city and in its historic centre, as well as some policies developed as a mean to counteract the predominance of the car as a mean of transportation.

It is a deplorable but all-too-familiar observation: the historic heritage of the large European cities suffers from a public circulation policy that, for more than half a century, has privileged road infrastructures and the private car. The damage of atmospheric pollution is a proven fact, with more than 70% due to vehicle emissions. A case in point is the Gothic Rhenan masterpiece of the 12th and 13th centuries, Strasbourg Cathedral, which is suffering from a type of sandstone sickness: a film caused by atmospheric pollution coating the stone year after year, preventing it from "breathing", and finally causing it to crack. Similar scenarios can be observed with many of the older monuments, and considerable funds shall have to be invested to ensure their maintenance or rehabilitation: the magnificent Reims Cathedral today offers tourists the sad spectacle of eroded and barely recognizable statuary. If the tendency towards the alteration of historic sites, to adapt the city to the automobile, has been checked in the European cities, this is not the case in many other countries throughout the world. The long list of sites on UNESCO's World Heritage List in Danger makes eloquent reading: uncontrolled urbanisation around historic sites, such as Lahore in Pakistan, construction of heavy-circulation road



Strasbourg, France

infrastructures in city centres, outright demolition of certain historic districts such as in Beijing to make way for the automobile.... all this is well-known and alas, far from being curbed.

The introduction of motorized traffic has progressively transformed the pedestrian's city, largely occupied by the inhabitants and activities, into a city of roads where most of the non-built space is given over to traffic. Since the 70s, the car has gradually taken over the street, for circulation or for parking. In the second part of the 20th century, the city was built mainly for and with the car in mind, and in spite of speeches and actions giving priority to public transportation, alternative means, or the importance of environmental problems, the car has become a permanent part of the lifestyle. However, the constraints of the city centres, with their narrow streets, tend to favour the most economical transport methods in terms of use of space, such as walking, the bicycle, or public transportation. It is recalled that the total use of space for a 5-km journey is 11 times less for a bus than for a car. The historic centres of most of the French cities have thus progressively suffered the phenomenon of traffic congestion as well as noise and olfactory pollution, denaturing these centres.

But little by little, pedestrian areas have been created within the city centres. In France, the rue du Gros Horloge in Rouen was the first pedestrian street to be opened in 1970. At that time, this measure was the result of a policy to give new impetus to city centres competing with the more accessible outlying commercial centres. 1990 saw the appearance of the "30-zones", groups of streets where the speed limit is 30 km/h and where the entries and exits are planned to certain specifications. These zones diminish the effects of traffic congestion, such as noise, insecurity and pollution. The city of Lorient has established a 30-zones master plan for the entire city. In Paris, these zones are called "quiet districts", term which would appear more appropriate. In these zones, pedestrians, cyclists and cars cohabit with ease, thanks to specific measures limiting speed and encouraging the mix of transportation modes. The city of Berlin has, for the most part, also developed this concept.

Several Swiss cities have understood the advantage of preserving their space by encouraging pedestrian circulation, and the use of bicycles and public transportation. For example, in Geneva, walking is being promoted through the diffusion of a "pedestrian map" indicating the time it takes between different destinations, and this map has been distributed to the population. The city of Zurich has also attempted to limit automobile traffic, by strictly limiting parking areas. Parking spaces in office buildings were purposely restricted, as it has been proven that people are more likely to use a car to go to work if they have a parking space. Thus, these city dwellers usually walk or use public transportation, to such an extent that the use of the latter is 3 to 4 times higher than in any comparable French city. Milan about ten years ago, was suffocating from exhaust fumes, has introduced a zoning of its city centre, which prohibits crossing through the heart of the city. Some cities have chosen to encourage the use of the bicycle, like Strasbourg which, several years ago, inaugurated a policy to develop alternative methods to the car: a master plan for bicycles, bike rental, bicycle parking was proposed. We can also mention the example of Ferrare, here in Italy, where more than 30% of errands are by bicycle. Ferrare counts more than 140,000 inhabitants and approximately 100,000 bicycles. Several hectares of the city centre are pedestrian but remain accessible to cyclists. Around this core, an additional 50 hectares are open to automobile traffic, but with restrictions.

When an ambitious policy to reconquer urban space is implemented, it is generally based upon the creation of a public transportation system in a delimited zone within the site, a special bus route passageway on the road system reserved only for buses, or a tramway. The tramway has reappeared over the last fifteen years in France. Abolished in the 50s to make room for cars, the city of Nantes decided to revive it in 1985, and today there are about 35 km of tramways and its network is growing. Presently, more than ten French cities are equipped with a tramway, including Strasbourg, Paris, Montpellier, Lyon. The tramway appears to be the ideal means of providing new impetus to public areas for the introduction of urban improvement projects: restoration of buildings, rehabilitation of squares and streets, planting of trees, development of businesses. In Grenoble, when the tram appeared in 1987, a new plan for the entire city centre was conceived with, in particular, a large square where pedestrians, cyclists and tramways had their place. Other measures have been undertaken to conserve urban heritage and districts. Today in France, petrol is increasingly being replaced by the use of alternative energy. In historical centres, the use of shuttles and electric mini buses is increasing. Last year, the city of Bordeaux established a system of electric mini buses to function during the construction work of the tramway, to be completed this year. However this experience was much appreciated by the inhabitants of Bordeaux and the city has decided to retain the system.

The consciousness of the need to topple old concepts took root in Europe in the mid-80s. In France, pioneer cities such as Nantes, Grenoble or Strasbourg have attempted to give priority to public transportation and ecological means of mobility (bike and foot) by restricting the use of automobiles in the city centres. The development of pedestrian areas, the reorganization of traffic flow, a dissuasive parking policy for long-term parking in the city centre, and the creation of parking relays to facilitate the automobile/public transportation inter-modality were among the measures contributing in reversing the "car-supremacy" trend. Consequently, the presence of the automobile in the historic heart of the cities has considerably decreased. These new tendencies have also been observed in other European cities, including the Latin countries such as Italy or Spain, sometimes even more ahead of France in the development of new policies. New concepts and new strategies have been implemented in the development of roadway systems. Whilst for many years their development had no other objective than to facilitate the "flow" of traffic, today more and more cities on the contrary, seek to develop means to dissuade the automobile from entering the city centre: narrowing of roads, speed bumps, modification of the main entry thoroughfares by one-way systems adapted to these new policies, reduction of parking spaces in the city centre, etc. The roadway system in the city should first and foremost be adapted to the comfort and security of the pedestrian, king of the city. It should then facilitate public transportation and bicycle circulation. Automobiles in the central and historic areas of these cities should only be authorized if there is sufficient space and if the inconveniences caused do not outweigh the advantages.

These new policies cannot be implemented from one day to the next. But already, where they are being introduced in France or elsewhere, the initial results reveal that it is the way to go in the future, and with regard to sustainable development: the pollution level in the city centres is diminishing, the number of cars per family is stable, the alternative modes of transportation (bikes in particular) are not on the decline. Good policies are being put in place, if somewhat timidly, and even if at first only the very central areas are being preserved by displacing the nuisances to the outer

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circle without really achieving more of a balance in the means of transportation, it is a move in the right direction.

In fact it is a model for urban development that must be reinvented today in France, in Europe and throughout the world. A city with controlled and well-balanced town planning, non-exponential mobility, which encourages public transportation should counter-balance the sprawling and anarchic model, the expanding city that spread out on rural areas, the false cement modernity that destroys the historic cities. To achieve this, the local authorities will need clairvoyance and willpower; they will need to initiate public awareness campaigns and consultation with the citizens. This is the only way to ensure sustainable development of our historic cities. The cities inscribed as UNESCO World Heritage and also many others not yet inscribed, may then enjoy once again an authentic urban life far removed from excessive modernity and artificial tradition.

Roland Ries, French, was Vice-Mayor of the City of Strasbourg and Vice-President of the Urban Community of Strasbourg from 1989 until 1997, and Mayor of the City from 1997 until 2001. It was under his mandate that the tramway of Strasbourg was implemented and major public transportation actions were carried out. Deeply involved in the debates on public transportation issues in urban areas, he presides since 2002 a commission on the future of public urban transportation at the National General Planning Commissariat.

Historic Cities Moving towards Modernity

by Beatriz Barco

This paper focuses on real estate and urban development and provides a general overview of the sector and its main stakeholders. It highlights measures to improve the efficiency of collaboration between public and private stakeholders.

The Real Estate Development Process

All real estate development begins with the land. However, development proceeds in different ways depending on the initial condition of the land—whether it is arable land, or land already earmarked for construction. Legally speaking, to transform undeveloped land into a developable property, prospective developers must go through a land management process to bring it up to code. This generally means meeting certain legal requirements such as providing the land with basic services such as water, sewerage and applying for construction and other permits. If a property is not owner-occupied, once it has been developed, a management team is put in place to ensure the appropriate supervision and maintenance of the property. Once the property begins to generate income, the owner may sell it or may hold onto it as an investment.

After the initial planning process, the three fundamental drivers of the real estate market, namely demand, the developer and investment, come into play. In addition to

these three elements, other important players, such as banks and construction companies, also have a role.

- Demand is driven by all end users. It is very closely linked to the economic situation of the country concerned, which is why when analysing existing or possible demand, the economic and political facts must also be studied. We can say that the users are drivers of the real estate cycle;
- Developers can enter the development process at any time, but usually become involved at the beginning, before the land has been developed. Their role principally involves land purchases, dealing with land management issues (e.g. securing planning and licences), undertaking the development and construction work, and finally putting the finished building up for sale;
- Investors normally become involved in the process once the building is constructed and are not primarily interested in the property itself, but in the potential return on investment it offers.

This return is a function of demand in the housing or commercial rental markets. It varies depending on the sector, the property location and the level of risk connected with a given property, with higher levels of risk generally offering higher potential returns. The investor determines the return sought, and on this basis selects properties to invest in and decides what level of risk he can tolerate. Investment yields also depend on the performance of other financial products, such as stocks or fixed income products like bonds.

Different investors seek different levels of return, and are willing to assume different levels of risk. Simplifying somewhat, one can divide investors into two broad types: speculative investors, who invest for a shorter period and who assume higher risk (e.g. investment banks); and conservative investors, who generally choose long-term, low-risk investments (e.g. pension funds).

One can make four distinctions between developers and investors:

- Developers reap higher returns;
- Developers assume a higher level of risk;
- The duration of the investment is defined in the case of developer (i.e. ending with building completion);
- Developers purchase land whereas investors target the finished product.

How Real Estate Investors Look at Cities

The analytical tools employed by investors to assess the financial attractiveness of cities are based on rent levels, as this is a major factor affecting investment yields. This approach can end up affecting the city's economy, since investment tends to concentrate on cities with rapidly growing rent rates, particularly short-term investment. This situation can negatively affect a city's property market, creating a cyclical pattern of sharp upward and downward variation in the market and creating instability. This is why it is important to develop and implement political and market-based measures to contain sharp cyclical swings and promote long-term, sustainable development. In conclusion, from a developer's or an investor's point of view, cities are seen as contexts for real estate products. Investment is concentrated in the cities that perform the best, generally those with the highest growth in rent rates, and these, in turn, are driven by tenant demand.

Examples of Successful Partnerships between Private and Public Actors in Urban Development

A number of successful partnerships between private initiative and public authorities have recently been carried out in Spain. For example, in the World Heritage city of Tarragona, the General Plan was recently revised. The administration highlighted the necessity of increasing the housing supply while favouring balanced growth for the city, preserving environmental quality and integrating infrastructure. In this case, the administration became involved by changing zoning regulations and moving the coastal rail lines underground. At the same time the administration opened up the area to housing construction and complementary projects, and in a second case, allowed a factory near the city to relocate. In the second case, the administration changed the zoning from industrial to residential and tertiary, also altering zoning rules in another area to allow the factory to relocate much farther from the city centre. In each case, private investors contributed to financing the operation, in exchange for the granting of permits.

Another example concerns the city of Avila, where a proposal to restore the historic centre was developed. In this case, the administration initiated the project and development was undertaken by the private sector. The administration acquired the relevant property and commissioned plans without a market study, since design and conservation, rather than economic benefit, was the primary concern. Once the administration had acquired the property, private real estate funds came on board, purchasing the buildings in order to lease them for profit. The administration became involved again after construction, and subsidised a portion of the rents, to insure returns for the investors. This also served a social purpose by providing affordable housing to low-income groups.

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Historic Towns, Sustainable Development and Tourism

by Tamás Fejérdy

This article provides a general overview on urban heritage protection within the context of the implementation of the World Heritage Convention.

In order to secure a positive future for historic towns, the first task is to have a true knowledge and a right assessment of the heritage embodied in them. The heritage in historic towns is an important economic, social and cultural value. As such, it is a source that feeds growth.

Historic towns are not free from the effects of social and economic changes either. Economic decline and depopulation are not the only danger. Stagnation or even growth may cause significant damage by distorting either the tangible or the intangible environment.

The cultural identity of an urban environment and the quality of new architectural and urban planning and development projects must be considered in parallel. It is absolutely necessary to ensure their simultaneous enforcement.

It has to be noted, paradoxically enough, that a decline in the life of the town did not necessarily mean just a negative turn for its historic heritage. The conservation effect of a situation over a certain period, which had certainly no such purpose but was highly efficient to conserve values. Architects and urban planners together with decision-makers have a special responsibility when working for the revival and evolution of historic towns.

Tourism becomes a really important factor: if it is assessed and utilised in the right way to provide one of the most important means for a sustainable development of historic towns. By developing infrastructure, decision-makers try to serve tourism that becomes more and more self-generating. All those operations come to a point in the end where they will cause the original attraction of the place to be pushed into the background or disappear. Tourists will go to another place, to make new discoveries. Urban development and architects taking part in it have the responsibility of protecting historic towns from becoming victims of their own success. When thinking about development, we should or may talk about evolution rather than revolution. In all phases of development, it will keep harmony between the preservation of conditions and values and the use (but not exhaustion) of environmental resources available, and the objectives put forth. Those thinking in the long run will certainly not be deterred by this approach.

Today's architectural interventions should also serve this organic evolution, a natural and continuous preservation and renewal with life itself. Each age, each style will make their contribution. Our age is not inferior either, thus we can also do so and we are doing so. With an awareness that current societies assess the products of earlier ages differently (namely higher). Time has come when, in a historic context, development objectives will be focused on completing and integrating rather than replacing. In this regard we also have to talk about protection of integrated value that we can hear more and more about. Integrated conservation is not a luxury. Investing in ad hoc projects without systematic planning can be a waste...Integrated conservation of the historic environment means to stimulate, influence and steer future development, according to democratically accepted strategic goals and by making optimal use of the amenities and the cultural identity of the place. A stable and continuous policy is essential for a successful planning.

For a sustainable town development we have to be very cautious with the relocation of functions. The expansion of outskirts will be a threat to the traditional relationship of landscape and historic town. A special attention must be paid in this regard to settlements having an exceptional natural environment.

I also have to mention the danger of the abandonment of a historic city area through draining out certain functions of it. The limited resources of town development and preservation should be used in a way that they also serve the survival of the historic areas. That means usefulness and prestige value of the inner districts must be maintained as well, just maintaining the prestige of being historic.

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In many cases, it is unfortunately impossible, to keep certain parts of a historic town. Technical, economic, social or functional conditions and needs may require rebuilding. In such cases too, the organic integrity of the historic town as whole has to be considered.

It is important that town development plans covering longer periods of time and having a coordinative role, be known to a large public in the course of their creation, in order that the community could identify themselves with it. In both regards, namely the protection of interests and the development put forth. It is an important point that provisional solutions must be avoided.

Keeping in mind the needs of tourism, everything has to be implemented in historic towns in a way that the town could retain its ability to receive visitors. Necessary interventions must be implemented quickly and in a locally concentrated way. A longer shut down of such areas is unacceptable for tourists seeking up-to-date “consumable” experiences at all times in view of the potential loss of interest.

New opportunities of contemporary architects perhaps allow more “regionalism” than earlier periods, which favour the expectations of tourism. It is important to mention that the criteria of credibility cannot be understood on just historic and listed values, but also on new architecture linked to them, or even those with no direct connection with them. A tourist attraction should never be replaced by an artificial, fake architecture or urbanism. Real, creative architecture is an effective tool in implementing sustainable growth, and to support and develop the framework of life that has taken its shape in the course of centuries, with an aim of serving the well being of citizens - local people first of all. They need tourism, which takes part through its presence, in the life and in the development of the town, and in the way that the town itself through its historic nature, bring people and keep their interests alive, and not to change that dynamic role of the city.

Tamás Fejérdy, Hungarian, is the President of the World Heritage Committee (2001), Director of Conservation of National Heritage Office of Hungary. Architect and conservator of Historic Monuments. He obtained his doctoral degree from the Polytechnic University of Budapest in 1984 on the protection of sites and urban ensembles of Hungary. Before assuming his current position, he served successively as Deputy Chief of the Division for the Co-ordination of Historic Monuments Restoration (1976-83), Deputy Director of OMF (1987-89), then Director of Inspection until 1992. Former President of the National Office for the Protection of Historic Monuments of Hungary (OMvH) (1992-96) Tamás Fejérdy is an elected member of the Executive Council of the International Council on Monuments and Sites (ICOMOS) since 1999. He participated in the drafting of the International Charter for the Rehabilitation of Historic Towns and in the working groups of the Council of Europe on cultural landscapes (1991-96) and is an expert for UNESCO in the evaluation of sites proposed for the World Heritage List. He has authored many publications on heritage.

Cultural Heritage in Urban Projects of GTZ

by Ursula Eigel

The German Agency for Technical Co-operation (GTZ) offers advisory services, project-related training and technical planning or equipment to partner organizations in developing countries. Commissioned by the Federal Ministry for Economic Co-operation and Development (BMZ), GTZ follows the Ministry's policies and guidelines. It is not a development bank, but an organization that implements government policies through in-kind contributions. In more than 60 countries, the urban portfolio of GTZ deals with well-known issues on the international development agenda—decentralization and local governance, raising income levels for the poor, developing land-use and urban services, and promoting environmentally-conscious urban management and co-operation between public and private actors. Today, GTZ supports three urban programmes in historic cities (among which two are inscribed on the World Heritage List): Aleppo in Syria (inscribed in 1986), Shibam/Wadi Hadhramawt in Yemen (inscribed in 1982) and Sibiu in Romania.

Since its foundation in 1975, GTZ has only run five programmes that directly concern urban heritage. This limited number might suggest that neither policymakers in Germany, nor decision-makers in partner countries—who must formally request German assistance for specific projects—find such projects very important. This is quite surprising when one considers that rehabilitation programmes for historic neighbourhoods are a tradition among German planners and conservationists, particularly today, when it has become clear how important culture is for the preservation of individual and social identity in a globalising world.

So why is this? On the German side, there was—and still is—a view that historic city programmes are expensive, require high subsidies, focus only on restoration of public monuments and are therefore without significance for the German government's priorities in development co-operation: economic development, poverty reduction and governance. Investments in cultural heritage are considered a luxury that only rich countries can afford. Many partner governments seem to share the same opinion. German co-operation projects in this area have come into being through informal initiatives or by chance. They were all born individually, and not as parts of a sector strategy or policy of the partner country. Let's look at some of these projects and see how they were designed and implemented; what have they achieved. Have they helped the citizens, the city, or the country as a whole?

Bhaktapur, Nepal: Urban Development

This was the first—and by far the largest—project supported by the GTZ. Initiated in 1973-1974 following the renovation of an ancient priest's residence through a German grant, it eventually grew into a large urban development programme that lasted for more than 13 years. Town planning and development, major improvements of the urban infrastructure, economic and industrial promotion, environmental and health education, as well as restoration of more than 250 historic and religious monuments were all part of the programme's agenda. There was no direct support for rehabilitation of private housing.

For some years, infrastructure improvements dominated the work programme. Activities were initially carried out with heavy involvement of German personnel and were organized via a special Project Authority. From the early 1980s on, responsibilities were handed over to line agencies and participatory mechanisms were established. With decentralization becoming a trend in Nepal, the Bhaktapur Municipality eventually took over many important tasks. The project was the origin of other co-operation programmes between the two countries, which went far beyond the boundaries of Bhaktapur. Many of them could build on human capacities developed in Bhaktapur. A whole generation of young planners, architects and draftsmen learned from their Bhaktapur experience. Dying craft traditions were eventually revived, and many inhabitants make their living today from selling tourists products and services related to the cultural heritage. Bhaktapur has become a tourist attraction. Six years after the formal transfer of responsibility, the municipality began to turn heritage into a resource by charging foreign visitors entry fees (generating US\$ 150,000 for the 2000/2001 fiscal year), and about one-third of the money is being put back into conservation purposes. Project costs were high, by GTZ standards. However, it appears that the outcome was worth it, and that the citizens, the country—and the relationship between the two countries—benefited from it.

The Historic Centre of Aleppo, Syria: Restoration and Development

This project came about through the efforts of a local citizen initiative that teamed with UNESCO and the municipality, to roll back the implementation of an urban master plan for Aleppo that threatened to destroy the city's historic centre. The Syrian-German programme began in late 1993 and is still ongoing. The Syrian and the German governments, as well as the municipality of Aleppo, make substantive contributions. Over the past eight years, a comprehensive development plan, including sector plans for different topics concerning the old city (traffic management, technical infrastructure, urban economy) have been prepared and approved by the decision-makers; implementation of priority issues of the development programme is focusing on three action areas which cover about 20% of the Old City. A GIS system is in place. Planning and building codes have been improved, and guidelines for rehabilitation have been issued. Two funds offer subsidized loans for building restoration to homeowners throughout the Old City.

A directorate for the Old City has been created within the municipality, and the project is coordinated there. The programme has now reached a point where officials are discussing a new direction for its future. For some years, this has been the most conspicuous co-operation project between Syria and Germany, and thus it has garnered considerable official attention from both sides as it has proceeded.

Shibam, Yemen: Urban Development

Shibam-Hadhramawt in Yemen is famous for its unique complex of mud skyscrapers. The city has declined in economic importance, and has suffered from an exodus of residents. Over the last few decades, the mud houses have fallen into neglect. In 1997, the German government pledged to support a restoration programme, and co-operation began three years later. The GTZ mandate is to enhance development—socio-economic development in particular—in Shibam district (50,000 residents), inside of which the Old City (500 houses and 3000 people) is but one small urban settlement. The programme began when the decentralization law was enacted, and thus the newly

elected local council became one of the main project partners, together with the Shibam office of Yemen's Historic Cities Preservation Authority. Co-operation began with improved solid waste management, because residents and tourists considered the waste in Shibam's streets a major problem. By now, a wide range of intervention areas (related to institutional and economic development, planning, housing, environmental management and education) has been defined, and implementation is underway for most of them. House restoration is supported incrementally, with technical assistance and training offered by the project and a subsidy of 35% provided by a national fund to owners of historic houses using their own money for recommended repairs. The project works closely with local communities and opinion leaders, and micro-projects are directly supporting local groups—in particular women. Culture is a *leitmotiv* in various project activities. The project is not limited to the architectural heritage. Shibamis are also encouraged to rediscover the wealth of local songs, poetry, stories, dance, music, and so forth. Schoolchildren and students are special project partners in efforts to enhance cultural and heritage awareness.



Shibam, Yemen

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Lessons Learned

When comparing the three projects, several observations can be made. All three projects had as their objective the revival or preservation of a World Heritage city. All three used this vision as a starting point, but dealt with a wide range of urban development or urban management issues. Urban and conservation planning, infrastructure improvements and environmental management play major roles in all of them. Improvement schemes for private historic houses are at the core of both the Aleppo and the Shibam programmes. Institutional issues and capacity building were or became centrepieces of all three. Popular participation and reinforcement of the urban economy are also themes—albeit to differing degrees—in all three programmes. Bhaktapur seems to have become a success story; Aleppo has built an institution and mobilized additional local and international funds from the public and the private sector. The Shibam project is still too new to assess—but it has already demonstrated that a wide local and regional network of partners is a precondition for future success.

The lessons learned from these three programmes can teach us a great deal, and help us enhance the effectiveness of development co-operation efforts for World Heritage cities and other historic cities. When preparing a programme for a historic city, one should put oneself in the shoes of a good city mayor who loves his city but also cares for its citizens. This means that the programme must first and foremost deal with citizen needs and priorities. For citizens historic neighbourhoods and houses have an

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emotional value only if they can live in them decently and affordably. Improved public services and affordable (meaning gradual, incremental and sustained) building restoration programmes are therefore key factors for the survival of historic urban areas as places where people actually live. Public participation is crucial in such programmes. Residents of a historic area are not merely its users, the place is “theirs”. Information about rehabilitation measures; success stories and reasons for imposing restrictions must be communicated through media and awareness campaigns, public hearings and should be discussed face to face with citizens by the advisory teams. Programme elements must be clearly explained and negotiated, and project managers must be prepared for compromises. Personal links between the programme and its “clients” are of great importance.

Moreover, programmes must be designed for the urban sector as a whole. Linkages between different working areas make programme management difficult but multiply benefits. It is helpful to concentrate on priority areas in the beginning, but not in the long run. Heritage preservation should be systematically linked to institutional improvements, training and skill development. Economic and financial viability of measures at all stages of the rehabilitation programme must be carefully taken into account, particularly if outside funding is solicited. The economic benefits of investments in historic neighbourhoods should be made clear. As we know, benefits from restoration projects first come in the form of added value to improved or converted houses and the income and skill-learning opportunities created for builders and craftsmen. Programmes also can create opportunities linked to culture and cultural tourism, and often, they are beneficial simply by bringing life into the old city once more.

The public good components of improvements to privately-owned historic housing and the externalities linked to such programmes need to be understood by development banks if they are to receive subsidies for house rehabilitation. Public subsidies for housing should be linked to clear criteria and conditions.

Additionally, partnerships between the public and the private sectors must be energetically pursued to reduce the cost burden on public budgets. On the public side, economic instruments should be developed to enhance the financial sustainability of restoration activities. The tourism tax in Bhaktapur is but one option.

Finally, the heritage context adds an additional layer to any urban project, and development strategies for historic cities must accommodate objectives, which can often be at cross-purposes. In the interest of heritage preservation, the municipality must impose building restrictions and guidelines on users and residents. Yet at the same time, these areas need to remain attractive places to work and live in. Renovation and restoration of housing requires the capital of wealthy citizens. With money flowing in to a neighbourhood, gentrification often follows, driving poorer residents out and damaging social cohesion in the city. Increased taxation of businesses in historic quarters can help finance rehabilitation programmes, but it also chases away potential investors. Carrying out a rehabilitation programme sometimes means working against the clock. To achieve sustainability, however, time-consuming participatory processes are required. Cultural tourism can be a major source of income for a poor city, but it comes at a price: allowing thousands of tourists into historic residential areas also means curtailing the residents’ privacy and exposing them to what they may perceive as voyeurism.

There are no easy answers if we wish to promote the idea of “The City for All” in urban heritage programmes.

Ursula Eigel, German, is GTZ Advisor and Team Leader in the Shibam Urban Development Programme in Wadi Hadhramawt (Yemen). She received her formal training in law and social sciences in Germany. Her main areas of experience are urban management, local government reform and decentralization, upgrading of informal settlements and inner-city areas, promotion of small and medium-size cities—all in the context of development co-operation. She has worked for 29 years with GTZ’s urban programmes, partly in GTZ Headquarters, partly overseas, and was involved in three of GTZ’s five programmes in Historic Cities (Bhaktapur/Nepal, Aleppo/Syria, Shibam/Yemen).

Harmonious Collaboration between Development and World Heritage Preservation - Ajanta and Ellora Project (India)

by *Yoshio Wada*

Large infrastructure development activities change the dynamism of cities while often creating negative pressures on World Heritage properties. Furthermore, World Heritage properties are usually regarded as nuisances in the implementation of developmental activities. In fact, heritage preservation can only be achieved through poverty alleviation of the local population. This paper presents the experience of the “Ajanta & Ellora Conservation and Tourism Development Project”, a JBIC-funded project undertaken in close collaboration with the UNESCO World Heritage Centre and combining development and heritage conservation. Through this presentation, JBIC would like to share a case of good practice with others involved in development and heritage conservation.

Brief Description of the Japan Bank for International Co-operation

The Japan Bank for International Co-operation (JBIC) is a government institution for the formulation and implementation of Japan’s international financial policy and Official Development Aid (ODA). It was founded in 1999 as a result of a merger between the Export-Import Bank of Japan (JEXIM) and the Japanese Overseas Economic Co-operation Fund (OECF), both of these institutions had more than 30 years experience of their own. The aim of the ODA operation is to support the efforts of developing countries for sustainable development through the provision of long-term soft loans. JBIC’s ODA operations have, geographically speaking, focused in Asian countries such as Indonesia, China, Philippines, Malaysia, Thailand and India, with an annual commitment ranging around 6 billion dollars. Sectorial distribution has been diversified in recent years; the largest portfolio is composed of socio economic infrastructure such as power, gas, transportation, telecommunication and agriculture.

JBIC Assistance and World Heritage Properties – a Case Study in Ajanta and Ellora Caves (India)

Heritage conservation is rather a new area for JBIC. It has supported two projects aiming at strengthening the presentation and conservation of World Heritage properties: the “Borobudur & Prambanan Archaeological Parks construction project” in Indonesia and the “Ajanta-Ellora conservation project” in India. Both projects were formulated and implemented in close co-operation with UNESCO.

The Ajanta Caves, inscribed on the World Heritage List in 1983, are outstanding for their sculptures and paintings regarded as masterpieces of Buddhist art. The most notable feature of the Ajanta caves is its mural painting in tempera style, which marks the peak of this traditional Indian art. Originally, all the caves were painted, but in most cases only traces of paintings are left. They depict scenes from the life of Buddha, but also testify to the fauna and flora of the time, as well as palaces, villages, processions and people. The Ellora Caves, also inscribed on the World Heritage List in 1983, are composed of 34 monasteries and temples that show technical skills of ancient Indian civilizations. The rock-cut caves at Ellora belonging to three different faiths – Buddhism, Brahmanical and Jainism – represent the finest examples of rock-cut architecture. As in the Ajanta caves, the Ellora caves were also largely painted, but today the painted layers have almost entirely disappeared.

In the 90's, the caves were threatened with stone decay, humidity, and inappropriate conservation methods. Before the implementation of the tourism management plan, the site was a chaotic place with anarchic parking and haphazard development of souvenirs stands and proliferation of hawkers.

In 1992, in order to address the challenges faced in these two World Heritage sites, JBIC decided to provide a loan amounting to 1.3 billion rupees to the Indian Government to support the efforts for heritage conservation, site and tourist management. This assistance was a result of a lengthy discussion among several Indian ministries, local authorities and JBIC. The main objectives agreed upon were: i) conservation and preservation of monuments in the Ajanta-Ellora region; ii) improvement of the infrastructure to address the tourists influx; iii) enhancement of the visitor's path; iv) comprehensive social development of the local population.

Major components of the project included preservation and restoration of monuments, construction of facilities for visitors – such as toilet, walking paths and shopping centre – and reforestation of the surrounding areas. This project also includes an environmental management plan, a site management plan, and a visitor circulation management.

Evaluation of the Phase II by UNESCO World Heritage Centre

A joint UNESCO-JBIC study for “Ajanta & Ellora Conservation Tourism Development Project” was carried out in September 2002 in order to evaluate the project in the context of the *World Heritage Convention*, in other words to ensure that tourism development would not compromise the World Heritage values of the site and to make appropriate recommendations to the Indian Government.

The overall outcome of the evaluation was positive; the study concluded that the establishment of a visitor management system, including circulation plans, landscaping, tourists amenities, cave illumination and signage was good. The entrance area in the Ajanta site has been designed in order not to dominate the site but to offer a good view on an important temple. The core infrastructure was upgraded and equipped with toilet facilities (that were critically missing before for both the visitors and the staff) and proper water and electricity supplies. Bridges were constructed to better distribute visitors through the various caves, relieving the pressure on the caves that are close to the entrance and which received the heaviest negative impact from the tourist flux during peak season. Paths to viewpoints were created to allow the visitors to enjoy the walk and the beautiful vistas that the site offers. A garden was laid out at the entrance to welcome visitors and provide them with a pleasant place to eat as food was forbidden in the caves to discourage animals from damaging the site. Visitors' safety has been secured by the construction of a terrace in front of the caves. Inside the caves, important work was done in lighting to enable visitors to appreciate the decorated surfaces thanks to fiber optic lights.

An environmental management plan focusing on reforestation, the development of a low pollution local transportation and the removal of encroachments were also approved. A new parking area was designed and built to avoid chaotic parking close to the site, as well as a shopping area to allow traders to sell their goods in well-relocated shops that do not affect the aesthetic value of the site. Work was undertaken to facilitate the accessibility to airport and railway stations. The journey to the site has been improved through road works and the implementation of ecologically friendly buses. The reforestation programme aims at creating a suitable and sustainable environment surrounding the site. As the soil is relatively poor and trees take a long time to grow, greeneries were the most appropriate solution.

Following up on the outcome of the evaluation and the recommendations for future upgrading, JBIC has committed itself to the 2nd Phase of the Ajanta – Ellora Project. It includes monument conservation, the Aurangabad Airport upgrading, reforestation, roads upgrading, water supply, and so on. The 2nd Phase is innovative in implementing pilot micro-financing projects for the local inhabitants.

Conclusions and Lessons

These projects have sensitised JBIC on development approach integrating tourism and heritage conservation. Economic development and World Heritage protection are interdependent. Indeed, enhancing the living standards of local residents is crucial to make heritage conservation sustainable. Conservation of heritage will in turn create opportunities for economic development. Local stakeholders consider tourism as a mean of regeneration: the revenue from foreign or domestic tourists can stimulate economic growth and encourage the government to protect heritage.

Co-operation between development institutions, with different backgrounds, expertises and modalities, such as JBIC and the UNESCO World Heritage Centre has been another fruitful experience. Since development and heritage conservation are interdependent, we eventually share common goals. In order to formulate effective programmes in these areas, JBIC believes that development institutions need to strengthen co-operation, particularly with institutions such as UNESCO with longstanding expertise in heritage conservation.

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Yoshio Wada, Japanese, is the Director of the division responsible for loan operations in South Asian countries including India, Nepal, Turkey and Bhutan at the Japan Bank for International Co-operation, a Japanese governmental institution for the formulation and implementation of Official Development Aid of Japan. He completed his original training in political economics at Waseda University, Japan, and holds a masters degree in Economics from Johns Hopkins University, USA. He was based in Manila (Philippines) for more than 3 years where he was engaged in infrastructure and social development. His career is distinguished with his longstanding involvement in research in the field of economics.

Partnership Programme of the French Development Agency

by *Thierry Paulais*

The Agence française de développement - AFD (French Development Agency) operates in 45 countries, for the most part in Africa, the Middle East, and South-East Asia and in some states of the Pacific and Caribbean region. This article introduces AFD's experience in urban heritage preservation activities.

The AFD's Philosophy of Action

Being a development agency, we consider the built cultural heritage as a development factor. For many cities it represents their main opportunity for economic development. We model our interventions along two axes.

The first consists of crossing different themes. Indeed, we do not engage in the pure conservation perspective, but, for the most part, intervene at sites where **sectoral cross-cuttings** produce results. The example of the Medinas of the Maghreb is, in this respect, representative of our working methods. Populations resulting from the rural exodus settle in the city centre rather than in the outskirts, whilst the original inhabitants leave the area, and the local businesses gradually disappear. These Medinas succumb to an increasing cycle of degradation, the infrastructure and the original fabric becoming seriously dilapidated. This type of configuration calls for crosscutting projects with different sectoral approaches: from the renovation of the built heritage to the financing of the dwellings, from the renovation of infrastructures to support for employment and the alleviation of poverty.

Partnerships are our second axis of intervention, with institutions or donors (in particular, UNESCO, World Bank, the Ministries of Culture and Foreign Affairs, etc.) or French financial institutions whose vocation is not to work internationally, but which, nonetheless, provide us with specific expertise. We also establish partnerships with cities and territorial collectivities: regional, departmental institutions... These partnerships are obviously necessary in order to improve knowledge: we need additional expertise, human resources and legitimacy.

Future Problems

Two types of problems arise when presenting a project related to urban cultural heritage to the AFD Supervisory Council, the control institution that validates all projects:

- Firstly, the **duration of the project** (these are long-term interventions),
- Secondly, the **sustainability of the institutions** to be set up, which is the key to successful intervention.

Our strategy for the future is to focus on more systematic development of partnerships, to include as far as possible all the aspects of management, in particular those of urban management, and to explore funding possibilities and methods that will trigger a leverage effect.

Thierry Paulais, French, is the Head of the Division of Urban Development at the AFD.

Partnership Experiences for World Heritage Cities

by *Enrico Fontanari & Domenico Patassini*

This article analyses the various case studies discussed at the workshop, experiences that are quite diversified in their socio-political contexts and in their panel of tools and norms. These experiences allow us to draw some conclusions on the conditions for the development of a partnership scheme and the main types of partnerships.

Conditions for the Development of a Partnership Scheme

As illustrated in the cases examined, inscription on the UNESCO World Heritage List can trigger the development of a partnership scheme at the local, national or international level. These partnerships are either of a legal type and related to the ownership and to the use of the heritage site; or of an institutional type, when the competences of the different levels of public administration are brought together to strengthen the administrative process. In general, these partnerships are either oriented towards education and training, or aimed to develop a culture of conservation. The cases presented showed the necessity to develop planning tools: the existing legal tools and management schemes for assessing urban heritage are not yet well developed, and are insufficient to address the conflict between urban development needs and conservation of historical and cultural heritage.

Legal innovations often derive from the relationship between the project development process and the way heritage is perceived by the society at large. In Bergen (Norway), the Heritage Management Office (Norway) has developed an operational scheme through a detailed mapping of each district of the city. In Ouidah and Porto Novo (Benin), potential inscription on the World Heritage List is considered by the national and local authorities as an opportunity for safeguarding the urban heritage. Some specific rehabilitation programmes (mainly for buildings) have shown the necessity to take urgent preservation actions. In Georgetown (Guyana), cultural heritage

conservation became a matter of social conflict. The city's heritage is hardly recognized and some historic buildings are subject to destruction, as acts of political protest and opposition (as, for example, the attempt to burn down St. George Cathedral during the 2001 elections). To find common social grounds for the value of heritage is a prerequisite without which heritage risks destruction.

Innovations introduced into the planning systems like those used in many European countries and countries of Anglo-Saxon tradition also created favourable conditions for the development of partnerships.

In Georgetown (Penang, Malaysia), conservation activities have been carried out since the 1970's. The Federal State, local governments and communities have implemented several conservation activities within the city centre. In 1973, a Statement on urban conservation policy was included in the Interim Zone Plan. In 1976, the Federal Government adopted the Antiquities Act for the conservation of historic monuments, as well as the Town and Country Planning Act. The Central Government adopted these plans in 1985, with successive modifications in 1995 and 2001.

Another essential condition for conservation is the protection of the quality of the environment in which the historical buildings are found, and in particular air pollution control. Among others, Nantes, Grenoble, Strasbourg are examples of integration between conservation policies and management of urban traffic.

The Main Types of Partnership

Several types of partnerships emerged from the cases discussed.

The **inter-institutional partnership** can be distinguished in terms of its objectives and orientation. In France, the 1982 decentralization law has provided municipalities with technical and financial means in regard to urban planning. Thus, it led to a new partnership scheme that took the form of contracts between the State, the National Agency for Housing Improvement (Agence Nationale d'Amélioration de l'Habitat) and the local authorities. The reorganisation of the role of the State favoured the building of **cross-sectorial partnerships**, especially for municipalities. In this respect the experiences of the Atelier parisien d'urbanisme (Aur) in the Parisian "*faubourgs*" and of EPAD in "*la Defense*" area are of great interest.

The Lebanese Directorate of Antiquities is in charge of the management of the World Heritage site of Byblos. The establishment of the Council for the Reconstruction and Development at the end of the war allowed for independent decision on the development of partnerships, such as the ones with the World Bank. In Barcelona, a major event (the Olympics) triggered a strategic partnership for urban re-qualification and assessment in terms of property value of historic heritage. This experience shows how including actors from various sectors can bring conservation, re-qualification and development together. The inter-institutional type of partnership is often a prerequisite for a tourist-based strategy. In the Six Canal Towns of the Lower Yangtze River (China), the partnership between the six municipalities of this area and tourism operators has allowed to assess the threats and opportunities of tourism development with the aim of developing a regional plan.

International co-operation has been the springboard for safeguarding heritage. Through the co-operation of the Japanese and German Governments, studies were

carried out that proved useful in the drawing up of guidelines for heritage conservation in Georgetown (Penang, Malaysia) which were adopted in 1989. In the same year, the Municipality approved the Structure Plan, which takes into account the themes of conservation and is laid out in local conservation plans. The experiences of Zabid and Sana'a (Yemen) are similar. In Sana'a, a diminishing cultural identity motivated the action plan while in Zabid the issue was the creation of proper conditions for maintaining the city's traditional economic activities. In Yemen, provision for investment incentives is difficult; here resources made available through the Social Fund for Development (SFD) and the Public Works Programme proved to be essential. The Netherlands, Germany, and the World Bank through the SFD, are the main actors in this partnership. The co-operation between France and China, in which the Observatory for Contemporary Chinese Architecture, the National Research Centre on Historic Cities and the School of Architecture and Planning at Tongji University (Shanghai) worked together, was even more ambitious. The Programme has been supported by the Chinese Ministries of Culture and Construction, the French Government, and UNESCO. Training and capacity building are two essential components of this programme. An experimental method of analysis and a protection plan have been tested in Tongli (one of the Six Canal Towns mentioned earlier). The German GTZ presented the Bhaktapur (Nepal), Aleppo (Syria) and Shibam (Yemen) projects. In these cases, urban heritage was used as an entry point for comprehensive programmes in urban management and development, and for improving planning and institutional systems. Participation by national and local authorities as well as the civil society was crucial for the acceptance, co-financing, and sustainability of each project. Finally, there are actions developed for heritage cities in transition economies. The project in Vilnius (Lithuania) has involved UNESCO, ICCROM, and the Council of Europe since 1992. Regeneration activities started in the 1992-95 period. They followed an integrated approach for the conservation of heritage.

Partnerships can also grow out of **decentralized co-operation** like those funded by the European Union Asia-Urbs Programme. New types of partnership involving local authorities of Asian and European cities were established to promote new forms of heritage and cultural management, many brokered by UNESCO. The projects involved many Asian cities, like Lalitpur (Nepal), Yen Bai Province, Hai Duong, Hanoi and Hué (Vietnam), Luang Prabang (Laos), Phnom Penh (Cambodia), Jaipur (India), and Wenzou (China). The heritage and cultural management issues concerned are: housing, capacity-building, land-use planning, organisation of spatial information, re-qualification of urban and public spaces, job creation with traditional crafts, provision of affordable public services, and traditional health systems. Various and innovative forms of partnerships grew out of these links, which were capable of linking effectively conservation and development. An example brought up for discussion during the workshop was the project involving the cities of Urbino (Italy), Villeneuve-sur-Lot (France) and Pondicherry (India). Urban economic development through the protection of local urban heritage was of primary concern. These cities offered a chance for testing restoration techniques and economic promotion strategies.

Examples of partnerships originating out of incentives and negotiation are the ones in Istanbul and Georgetown (Penang, Malaysia). However, in Istanbul, the Fund contributing to the restoration and conservation of privately owned historical buildings to be protected has not been used effectively so far. Only the owners of listed buildings

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have benefited from the loans that allowed them to invest in old buildings. Private owners got incentives in Georgetown for restoring and re-qualifying buildings of historic-cultural interest. Here restoration and re-qualification projects were carried out in private and public areas involving real estate, infrastructures, and public spaces.

As previously stated, the activities of English Heritage fall into three main categories (identifying buildings of historical or architectural interest and monuments for protection; assisting owners and other bodies in conservation; and helping people understand and enjoy their heritage). English Heritage is also responsible for developing policy documents on a wide range of issues. It is its "Power of Space Agenda" that offers innovative ideas for conservation policies, especially for the co-operation between local authorities, Chambers of Commerce, housing associations, and community and church groups. Such partnerships can bring about real changes in deprived communities and help to obtain private sector investment. HELP (Historic Environment in Liverpool Project) is a promising result of this policy.

Institutional capacity building is the main focus of the Cultural Heritage and Urban Development projects in five Lebanese cities (Baalbeck, Byblos, Saida, Tripoli and Tyre). With the study phase co-financed by the Italian and Japanese governments, the project is directed to strengthen the institutions in these mid-size cities.

Conclusion

Even though the case studies show how diversified are the forms of partnerships, some major issues can be highlighted. One of the main concern of the initiatives discussed was how to link new development and conservation strategies. This connection is essential for the establishment of effective conservation norms and regulations, and to stimulate effective partnerships. Resolving this dichotomy called for negotiation between public interests and private developers, while, on the other, it required raising the awareness of the community's identity and strengthening the role of culture as a trigger of sustainable urban development. The second issue concerned the existence of a planning system. Laws and regulations often limited themselves to the classification of a property without taking into account its value for the establishment of a more far-reaching urban development scheme, thus failing to provide the basis for a sustainable development. Thirdly, we could see how some projects were able to integrate the urban, environmental and socio-economic factors, taking into account the poorer segments of the population. These experiences put social justice into a context that combined conservation, property value assessment, and urban development.

The relationship between short-term projects and middle and long-term planning was another issue linked to the overall development process. 'Sustainable' conservation scenarios assess current property values and integrate long term investment plans, and, in this way, determine a more equitable distribution of costs, benefits as well as compensations. Finally, an important issue is the credibility of a partnership. Partnerships rely on relationships among institutions, stakeholders, and other operational actors. Credible partnerships are the product of a social interaction requiring an accurate implementation of the key principle of "shared legacy and common responsibility".

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Discussion Highlights



Saint Louis, Senegal

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Introduction

Sharing experience acquired in local projects

This report brings together results from the workshop's three thematic roundtables, including presentations by their participants and the discussions and exchange these presentations generated. Participants came from nearly every corner of the world, from Europe, from Asia, from Africa and from Latin America, to share experience acquired in unique local contexts. The object of the workshop was not to establish a set of general rules applicable to all situations, but rather to present a broad overview of results using tools and approaches developed in very different milieus, but which potentially could be applied elsewhere.

Sharing perspectives from different professional cultures

The workshop was specifically designed to bring together actors from diverse sectors, all of whom had all at one time or another been involved in UNESCO projects. The workshop recognized that stakeholders in the same cities confront the same problems from different angles, and the assumption in bringing them together was that by encouraging dialogue between the different professional cultures that contribute to the life of a city, everyone benefits and approaches evolve. Understanding the interests and perspectives of people working in other sectors is a precondition of any form of effective co-operation. But another inspiration behind this workshop was that by reproducing this exchange on an international level, the benefits of such exchanges could be multiplied. Not only did actors from different levels of the public and private sector within cities have new opportunities to exchange views both vertically and horizontally, they also had the chance to see how their counterparts in other cities manage such relationships.

Finding common ground

Getting urban stakeholders together to explore and discuss the concept of urban heritage is a major priority for UNESCO. Building on UNESCO's ongoing work, this workshop represents a fundamental step in the World Heritage Cities Programme. The discussion was organised around three thematic workshops. Each theme provided the organising principle in a half-day session consisting of case study presentations followed by a roundtable discussion on the issues raised.

Theme 1: Urban Identity - the Core and the Periphery

Lifelines: how cities live with and through their heritage

The first theme looked at heritage from the point of view of geography. How do heritage sites fit into territorial ensembles? How are historic centres interwoven with the larger socioeconomic fabric of cities and outlying areas and how do they nourish one another reciprocally?

Urban historical centres can become isolated

Cultural heritage is focused by cities; it is a force that animates cities from within, placing the creativity and the energies of the past at the service of the present. But in many cases, modern cities have disconnected from their historical centres symbolically, organisationally and socially. Some historical centres have become well-maintained ghettos in the midst of their cities, preserved, but cut off from the currents of life that otherwise animate the burgeoning urban fabric around them; others have fallen into public neglect, lack services and are inhabited by the most disadvantaged segments of the population. Sometimes, this fragmentation is linked to historical or physical features of the urban landscape and its development, but it is also often an expression of the adverse effects of heritage policies that invest in historical centres in ways, which end up depriving them of their primary functions. For Federico di Montefeltro, who became Duke of Urbino in 1444, culture was the meeting place of all other disciplines, and this kind of fragmentary and ultimately contradictory approach would have been incomprehensible to him.

Urban historical centres risk becoming irrelevant to the larger life of their cities

It is impossible not to see that in so many cities, development of the tourist trade and the phenomenon of gentrification have gradually reduced historical urban centres to shells of their former, living selves. Heritage is not an affair of stone alone, and the living functions that once animated these centres were often integral parts of the criteria that qualified them for inscription on the World Heritage List in the first place. To protect the

World Heritage value of these sites, and to defend their authenticity and integrity, it is vital to ensure that historical city centres have a vital, living relationship with the urban fabric that surrounds them.

Integrating urban development and heritage policies

How does one restore unity to a fragmented urban space? How can the dual objectives of heritage protection and urban development be linked? In particular, how can efforts to preserve a city's heritage be translated into win-win benefits for the entire municipal area? Heritage policies can strengthen a city's identity as a whole, and can lend meaning and historical depth to urban projects well outside of tourism areas or historical centres. These were the sort of questions at the heart of the workshop discussions. Restoring the interaction between historical centres and the surrounding territory first of all requires making of the former just one neighbourhood among others. Sometimes that also means moderating their privileges as historical centres, and placing them on more of an even footing with the rest of the city, making them more accessible to the inhabitants of surrounding areas by ensuring that they cater to a variety of interests and that public services and infrastructure are balanced. Finding the right balance between heritage and development strategies requires more advanced tools and practices.

The World Heritage Convention: a resource for urban planning

The *World Heritage Convention* is the first international instrument designed to link heritage and development concerns. Since it was ratified in 1972, the manner in which the Convention has been implemented has changed in important ways. The initial approach essentially focused on isolated historical objects or monuments, and was characterised by projects of very local and limited scope at the sites concerned. Eventually, a more systemic conception of the *World Heritage Convention* emerged, focusing on the protection of historical centres and their interrelationships with their larger, generally urban, geographical contexts. A series of evaluative and tracking tools were also developed to improve the coherence between conservation policies and urban development efforts. Submission of a management plan was also made a condition of inscription on the World Heritage List. In this way, the Convention became an operational tool for integrating conservation and urban planning efforts.

The evolving vision of the conservation area: from sanctuary to living heart of the city

The definition of conservation areas has also changed over time. In the beginning, conservation areas were strictly defined. Core areas were surrounded by buffer zones, with descending degrees of protection moving out from the centre. In Tongli (China), for example, the perimeter of the conservation area was initially defined by the limits of urban construction. Later on, the boundaries were extended to surrounding rural zones. The same type of development occurred in Istanbul (Turkey). The first conservation zones, established as a result of the city's inscription on the World Heritage List in 1985, initially traced tight lines around a few major historical monuments although the entire peninsula became the buffer zone. Eventually, in 1996, the entire peninsula was protected under national law, but this expansion also entailed new, more subtle gradations in the zoning, rather than a simple enlargement of the administrative territory already defined. It was the beginning of a veritable territorial strategy, focused on integrating heritage conservation areas with global urban planning objectives. In the process, the nature of the conservation zone was transformed; no longer was it merely a preserve, rigidly fenced in from its surroundings. Instead, now it was defined with a view to integrating it in the city as a whole and making it a catalyst for, rather than an exception to the forces of development animating the city and determining its future.

Heritage legislation: helping revitalise the relationship between cities and their historical centres

Regulatory instruments can thus be used to integrate heritage and urban policies. France provides a useful example in this regard, since the history of French heritage regulation is the result of an old and ongoing exchange between urban policy and conservation efforts (see p.41). The French heritage protection laws (1962) are based on the 1958 urban renewal laws, but the specific tools implemented for historical centres made enduring and pervasive contributions to the wider repertoire of urban planning policy. Some qualitative procedures that were initially created for old neighbourhoods were in time extended to cover the entire city. This dialogue between historical centres and urban development eventually became enshrined in law. One result was the creation of management tools such as the *Plan de Sauvegarde et de Mise en valeur (PSMV)* or the *Schéma de Cohérence Territoriale (SCOT)*, which provided heritage-oriented frameworks for urban development and made the management of historic sites an integral part of larger urban and interior policies by defining national-scale development scenarios.

Geographic information Systems: tools for decision-makers

Legislation is not the only means to integrate heritage and urban policy. Today, technical tools, among which Geographic Information Systems (GIS) are the most familiar, also can make substantial contributions. In Bergen (Norway), the Office of Heritage Management has developed a resource to integrate cultural values into the urban planning process (see p.44). The historical context of different neighbourhoods are represented in thematic maps which inform the zoning and permitting process. This resource promotes dialogue between different partners by providing a concrete basis for discussions, and thus allows heritage to play a more important role in the decision-making process.

Empowering local authorities and strengthening their relationships with national government

Heritage should play a role in determining the future of cities as well as objectifying their past, and new regulatory and technical instruments are available to help make this possible. However, the first steps need to be taken on the political level. Vertical links between divisions in government need to be strengthened. This means ensuring better and more meaningful relationships between authorities at national and municipal levels, devolving authority to the local level in keeping with existing decentralization laws, notably concerning the right to raise taxes earmarked for heritage efforts, and overall, clarifying the respective responsibilities and fields of action of each level of government.

Clarifying national responsibilities

Unless governments improve the co-ordination and rationalisation of their policies across all sectors, heritage policies will not succeed. Heritage protection is most often the purview of Culture Ministries. Ministries involved in planning are only rarely part of the picture. This can lead to the isolation of heritage issues from the main actors and decision-making processes that affect urban development. To reverse this situation, the work of the various government branches involved in urban development must be more strongly coordinated, and heritage issues should receive consideration at an earlier stage in the formulation of policies and actions. In Byblos (Lebanon), for example, the implementation of the recent urban plan was greatly aided by the dialogue between the Ministry of Tourism and the Directorate General of Antiquities (the proprietor of the site) (see p.47). The nomination process for the World Heritage List, even when it does not result in the inscription of the site concerned, can generate political will for heritage objectives and can lead the different government departments concerned to clarify their respective responsibilities. This was the case in Georgetown (Guyana), where UNESCO's action strengthened cooperative work between the Ministries of Culture and Housing (see p.39).

Devolving authority to local government bodies

The involvement of the central government is critical in all of these issues, but the contribution that can be made by local authorities is often under-appreciated. After all, the integration of city planning and heritage policies takes place at the municipal level. While recently, in many cases the role of city authorities has increased in importance, particularly where oversight of urban projects are concerned, heritage management is more often a national responsibility. In Byblos, for example, even though the city authorities have an approach based on heritage development, they do not have the decision-making power. However, even in those cases where the local authorities are not officially involved in the decision-making process, it is clear that they are being increasingly called upon to assume responsibility for heritage work. Looking at France, housing improvement procedures resulted in municipal authorities becoming increasingly involved in heritage protection. Prior to this regulatory initiative, heritage protection had been strictly a prerogative of the national government (see p.41). The decentralization law of 1982 formalised this previously *de facto* situation in legislation, and reaffirmed in the same gesture the sense of the municipal initiatives to renew historic urban centres. Thus, the conditions for this sort of policy integration are first of all institutional: the responsibility of local authorities for heritage must be recognised in law, and the division of responsibilities between different levels of government must be clearly defined. However, such institutional changes will only be effective so long as they are accompanied by concrete additions to municipalities' capacities for action, namely financial and human resources and the authority to raise local taxes to finance new activities.

Strengthening local heritage management entities

If local authorities' capacity to address heritage issues is to be increased, local heritage management structures must also be strengthened. To this end, under the aegis of UNESCO, Heritage Houses have been created in Istanbul (Turkey), Hué (Vietnam) and Luang Prabang (Laos) as well as a Heritage Unit in Lalitpur (Nepal). These offices serve first of all as heritage information and public relations centres for the local population, and provide project management and other assistance with issues relating to city services, regulations and construction permits. The project management assistance

extends to international projects as well, as in the case of the multi-donor project in Luang Prabang (Laos). Finally, the Heritage Houses serve as points through which expertise can be exchanged, and also offer workshops and training programmes in different fields of heritage management.

Urban populations: the real foundation of a strong heritage

Restoring the links between historical centres and their surroundings is thus dependent on institutional changes, redefining and clarifying the responsibility of actors at various levels of government and putting new management tools in place. However, policy-makers must also go beyond the technical and political dimensions of this process: they must act upon and interact with the fabric of lived experience in cities, the city's identity as it is actually perceived by local populations. And this means building close and productive relationships with a city's people.

City-dwellers, the critical partners

The identity of a city is the product of a complex assembly of individual and collective perceptions. Cultural heritage is present in a special way in cities; it is a vibrant part of daily life and to a large degree, the foundation of the identity of cities and city-dwellers alike. Through their daily activities and travel, urban dwellers interiorise the geography of their cities, creating their own internal maps. And if the surface of the city appears fragmented, the living identity of the city, even if it is maintained only by thousands of different city-dwellers, is a unifying force since the individual feeling of appurtenance and identity refers to the city as a whole. Cities thus find their real coherence and integrity in their population, in the individuals who are the real stewards of urban identity. Accordingly, they should be the first interlocutors when heritage and urban planning policies are discussed. As the city's primary users, they are the most legitimate interlocutors, but they also are repositories of a special kind of knowledge about the place in which they live. By allowing them to share this knowledge and by paying attention to their relationship with the heritage they live with, heritage managers, government officials and other actors can almost always find new inspiration for efforts to reunite historical centres with the rest of their cities.

Encouraging collective responsibility

In the United Kingdom, heritage is popular and its social value is widely recognised (see p.45). However, even though 98% of the population feel that their historical surroundings are important and worth protecting, far fewer feel that it is their responsibility. They recognise the value of heritage, yet do not necessarily see it as an integral part of their cultural identity. This is why one of the central objectives of heritage protection policies is to instil a sense of collective responsibility among peoples by involving the public in the promotion of heritage and urban identity.

Restoring collective history

In the case of Georgetown (Guyana), the project of reinterpreting the collective heritage is particularly delicate, because the very value of heritage itself has been put in question by the population (see p.39). The residents do not recognise the value of urban heritage and do not identify with it. The colonial heritage and in particular the building housing the municipal government has been under fire from inhabitants who see it as a monument to a dark and oppressive chapter in their history, which is best forgotten or rejected. Thus, instead of bringing the city together, in Guyana, the architectural legacy of colonialism has become a divisive force between authorities and the people. This is chiefly due to a perception that the heritage is the property of people in power rather than being a public good. To address these social tensions and to change perceptions about colonial heritage, the narratives of collective history will have to be rewritten to define and emphasize the ways in which each community has made a contribution to Georgetown's identity. Getting universities more involved in this complex effort could be particularly useful, but such partnerships remain limited.

While these two cases illustrate how widely the relationships of city dwellers to their heritage can vary, they each show that a city's people are the most legitimate partners in projects to restore the urban fabric, both in terms of justice and of common sense. For more than anything else, the object is to reinvolve city dwellers in the life and the living history of their cities.

Theme 2: Urban Culture and Social Development

Putting heritage to work for the population

Heritage protection is often thought of as the business of historians, conservation professionals and people nostalgic for the past. Yet culture, and heritage in particular, is first of all the expression of a society's identity and creativity. Far from being a secret club for experts, it is a public good in which the history of a people or a city is crystallised. Taking the decision to preserve and improve it is to assume that the recovery and protection of the collective memory can be a central part of the common social project.

A major challenge

One major challenge for the various actors concerned by heritage is ensuring that heritage policies directly benefit the people, not only by improving the quality of their physical surroundings, but also in a more subtle way, by making community life richer. For historical centres are first of all living places, sites of exchange, interaction and even more, of the manifestation of a specific and unique mode of life. Thus the challenge for heritage policymakers is to improve the quality of people's physical surroundings, especially in neighbourhoods and public spaces, and to stimulate community life and the social experience by preserving the ambiance and spirit of urban spaces.

Coming up with new tools

Heritage policies and social development thus share a great deal of common ground, to the extent that the former are often only considered successful if they yield "social dividends". Yet it is hard to measure this impact and it is often only taken into consideration after policies are implemented. Whereas specific regulatory structures have already been put in place to harmonise the objectives of urban development and heritage policy, as is the case in France's protected areas, tools that might be used to integrate heritage and social development policy are desperately needed (see p.41). In most countries, very little work has been done to this end.

Involving local people

In many developing countries, the attitude of the population itself can contribute to the degradation of heritage. This can be due to a lack of awareness or recognition of its value, as in Porto Novo (Benin), to a sense of hostility awakened by testaments of a difficult past, as in Georgetown (Guyana), or simply because the heritage regulations in place are unsuited to the economic realities faced by poor inhabitants. In some cases, buildings are demolished and replaced with more functional concrete structures, while in others, architectural identity is radically altered by changes made to building facades, building function or by storey additions. Whatever form these modifications take, they reflect various aspirations or needs of the community; had they been taken into account earlier, might have been met in other ways. Local populations are not only the beneficiaries of heritage policies—they implement them, and the success or failure of policies is determined to a large degree by the behaviour of everyday users. This is why it is essential to encourage exchanges between local populations and heritage actors, and to create means of communication and consultation with local populations, eventually leading to full public participation in the decision-making process.

Evaluating a neighbourhood's community needs and human resources

Before an effective dialogue can be created however, the situation must be accurately assessed, and so the first step is making a diagnostic. In addition to the building inventory, evaluating the needs and human resources of a given historical neighbourhood is indispensable. This is the object of the UNESCO project "Fighting Poverty through Heritage", launched at five pilot sites in 2002: Saint Louis (Senegal), Porto Novo (Benin), Six Canal Towns (China), Georgetown (Guyana) and Luang Prabang (Laos). The project seeks to evaluate the degree to which heritage policies can be development drivers and can contribute to poverty reduction. Socioeconomic studies on the historical fabric of cities have evaluated local needs and the impact of sites' inscription on the World Heritage List upon nearby inhabitants. These studies have identified human resources in neighbourhoods surrounding sites (notably local associations) that could be recruited as partners and interlocutors in preservation efforts. Accordingly, in Istanbul (Turkey), the city government, together with the Istanbul Technical University, undertook a detailed diagnostic study of demographics and other social conditions in historical neighbourhoods that ultimately led to a better understanding of the inhabitants' relationship to heritage and the potential impacts of heritage policies (see p.54).

Responding quickly to the inhabitants' most important needs

The diagnostic phase of heritage projects provides an opportunity to establish a dialogue with the population and enlist local individuals and associations in preservation projects. However, attempts to get the local population to assist with heritage causes is almost always bound to fail if these efforts are not rapidly accompanied by palpable improvements in housing, public spaces or essential services. It is possible to take advantage of the lag period between the diagnostic and operational phases of heritage projects and use it for local outreach activities that can improve people's physical surroundings and address the local inhabitants' priorities. These small-scale activities—for example, focused rehabilitation of specific buildings and public spaces, improvement of local services—are essential since they raise awareness about the value of heritage and add credibility to government actions, particularly those carried out by municipal authorities, since city authorities are generally the actors in local efforts.

Encouraging communication and participation

However, to respond in this fashion, municipal authorities need co-ordination and communication assets that can allow them to appreciate the needs of local people, distribute information on heritage and heritage regulations to the public, and keep abreast of progress in various projects. This is the main mission of the Heritage Houses created under the aegis of UNESCO: providing a place for dialogue between all of the actors and stakeholders concerned by heritage issues. Through resources such as these, one can move beyond conventional communication or public awareness activities, which are too often one-off efforts, and provide the basis for ongoing public participation in heritage policies.

Improving living spaces and the local environment

Heritage policies can be used as tools for social development strategies because they affect the visual appeal of cities, residential areas and public spaces. Because they reshape the contours of the space people live in, they are close cousins of policies—particularly municipal policies—that seek to improve the quality of city-dwellers' physical surroundings and revitalise public spaces.

The exodus from historic city centres

Everywhere, the same phenomenon can be observed—whether it is Tongli (China), Georgetown Penang (Malaysia) or Istanbul (Turkey), historical city centres are losing their residents to modern housing generally located on the periphery. This variety of urban flight can sometimes be attributed to the attractiveness of modern lifestyles and the social prestige linked to living in a new, modern building. However, very often, people are driven from city centres by deteriorating housing and public services. These migrations have multiple consequences, for once emptied of their inhabitants, city centres are subject to the spiral of urban decay, or else they lose their authenticity and become mere playgrounds for tourists. Far from benefiting local populations evenly, the excessive development of tourism in such areas is often unstable and difficult to control, and puts intense pressure on local businesses and trades adapted to permanent residents.

Improving urban housing policies

Integrating heritage policies with broader housing and land-use policies in historical centres is thus a major challenge for policymakers. One of the main objectives of an integrated approach is to offer city dwellers the choice to continue living in their traditional neighbourhoods without sacrificing the comforts or economic opportunities which all too often, people perceive are more easily accessible on the periphery. Providing more accurate information and making an informed choice a reality for city dwellers demands resolute political will and considerable investment in the areas concerned. In Istanbul (Turkey), the city government is working together with the national public housing authority (TOKI) to implement a public housing programme supported by UNESCO and the European Commission in certain parts of the Golden Horn area, which are largely inhabited by the underprivileged.

Creating juridical frameworks for privately-owned heritage buildings

Traditionally, restoration policies have focused on buildings that have a collective function for various communities, the most common example being places of worship. This preference is justified to the extent that it concentrates attention on buildings that are important to specific communities, and this in turn is good for mobilising public support. Yet sometimes the heritage value of a site can be much more subtle. Rather than being linked to distinct and familiar types of monuments, it can be a function of the site's role in the larger urban fabric and in private life. Some of the most important elements of heritage may be humble yet dense testaments to a specific way of life and other, more discreet social structures. In Porto Novo (Benin), for example, temples and colonial buildings sit side by side with properties handed down through generations of the same family, and the city's true heritage is in the ensemble. However, there is often little legal recourse for authorities when a privately-owned historic building is threatened by

Improving neighbourhoods and providing small-scale access to funding

demolition or degradation. This frequently encountered legal gap excludes privately-owned buildings from heritage policies and can accelerate the deterioration of entire neighbourhoods, as the buildings concerned are either demolished, modified by their owners, or become subject to real estate speculation. Sometimes, property speculation is even fuelled by legislation, as in Malaysia, where rent liberalisation laws were adopted in 2000 (see p.66). Property laws sometimes can contribute to the erosion of traditional neighbourhoods. This was the case in Istanbul (Turkey), where the property ownership law of 1965 led to a trend towards the subdivision of historical houses into individual apartments (see p.54).

Financing the preservation of privately-owned heritage buildings and improving the quality of life of their inhabitants is thus a complex task. In many developing countries, it is difficult for the local inhabitants to comply with heritage regulations. Infrastructure improvements such as road maintenance or increased access to urban networks take precedence—and rightly so—over façade renovations. Residents of heritage buildings are often poor, and are unaware of resources that may be at their disposal to improve both their own living conditions and the life of their buildings. Subsidies are the preferred instruments since the absence of loan guarantees makes borrowing difficult. In this setting, the challenge is to create financing systems for heritage that will result in improvements to public services and aesthetic and sanitary conditions where people live while preserving heritage values. Many experiments to integrate these objectives have been launched. One programme in Luang Prabang (Laos), makes traditional construction materials available to inhabitants, while in Hué (Vietnam), UNESCO, working with France's Caisse des Dépôts et Consignations (CDC) has explored the creation of an assistance fund to help inhabitants restore their homes.

Strengthening the spirit of place to improve community living

Heritage policies can thus help power social development by acting on the inhabitants' physical surroundings. But urban heritage is first of all the product of a collective history, and thus is a key basis of social cohesion. While built heritage and the urban landscape are major touchstones of cultural identity, identity is also founded on impalpable, non-material elements, which for lack of more precise terms, are often collectively referred to as a city's *ambiance* or its *spirit of place*. The *spirit of place* or *genius loci* is an expression of social, ritual or historical values that a city's population associates with certain urban spaces. It is the product of their symbolic and emotional relationship with their city. Manifested and perpetuated through various cultural practices, through community life and through inhabitants' daily use of their city, the *spirit of place* is a vital source of urban identity and a foundation of peaceful coexistence among communities.

Understanding the symbolic value of heritage

One of the first steps that should be taken in efforts to preserve a city's *spirit of place* is to identify the critical sites through which it is articulated and in particular, the symbolic values the population associates with their urban heritage. This work is all the more important when the heritage value in question is invisible to the naked eye, that is to say, when it resides less in physical monuments than in symbols and practices, as in certain Asian and African cities or Parisian *faubourgs* (see p.41). The population should be closely involved in the reinterpretation work, as in the UK, where several projects were undertaken in concert with museums or schools to deepen the interpretation of places and bring out their symbolic dimensions.

Improving neighbourhood and social space

In addition to the analytical steps mentioned above, working to preserve and shape lived experience in a city also implies taking action to improve public spaces—neighbourhood spaces in particular—by creating meeting places, places for socialising and areas for leisure activities. One example is provided by the UNESCO project "Humanizing Bangkok", which among other efforts, promotes the creation of small squares, green areas and human-friendly meeting places to improve the city's legibility and strengthen the feeling of belonging to a specific urban context.

Laying the groundwork for dynamic social and cultural activities

Another key intangible contributor to a city's identity are the activities that take place in its collective spaces: block parties, festivals, parades and even demonstrations. These events are expressions of community and cultural life and contribute to a city's *spirit of place* as surely as built heritage. Sometimes they can even be the driving force behind urban restructuring. In Barcelona, for example, a series of major international events (the Olympic Games and World's Fair in 1992, and the World Forum of Cultures in 2004) provided the impetus and the foundation for urban renewal projects that transformed the city and its public spaces in particular.

Theme 3: Historic Centres towards Modernity

Heritage and modernity serving each other: an impossible dream?

In every city, the coexistence of the past with the aspirations of the present is a complex relationship, which must be constantly renegotiated. All too often, only two starkly opposed visions of the city are present in the public imagination: the brand-new high-tech city, efficient and offering modern conveniences, or the historical city, preserved as if in amber, authentic, but static and backwards. Each of these extremes are contrary to a vital and deep sense of urban identity, and they suggest, falsely, that the relationship between these alternatives must be competitive and mutually exclusive. On the one hand, collections of glittering skyscrapers and the polished facades of a sterile and unbounded modernity can appear as threats to the more traditional and human aspects of a city's life. On the other, concern for the preservation of a city's living memory can result in frozen, mummified historical centres cut off from the city's modern soul and increasingly irrelevant to all but sightseers and tourists. But the ambitions of the present and the persistence of the past in cities need not always be at cross-purposes. On the contrary, they can complement one another.

Two apparently contradictory alternatives

For some, whether they are decision-makers or members of the general public, efforts to protect heritage and traditions are backwards-looking concerns. At worst, they are perceived as troublesome efforts that impede modernisation or even as expressions of a programmatic rejection of modernity. In developing countries, heritage preservation is most often considered a luxury that is unwarranted given the pressing imperatives of development. Inversely, particularly for those who have dedicated their professional lives to preserving heritage in its various forms, modernity's demands are perceived as unreasonable, particularly when it is a question of losing elements of heritage that are irreplaceable. Can these seemingly opposite perspectives be reconciled?

Rising to meet the challenge from each side

Achievements in recent years have provided more reasons to be optimistic. Increasingly, the various stakeholders in cities are learning where to find common ground and how to work together, and there is a growing awareness of how the apparently different agendas of heritage protection and development intersect. On the side of development agencies and international institutions, this new awareness has manifested in the form of commitments to UNESCO development projects based on the promotion of cultural capital, in Laos for the Agence Française de Développement (AFD), in Turkey for the Japan Bank for International Co-operation (JBIC), or in Yemen for the Gesellschaft für Technische Zusammenarbeit (GTZ - German Technical Co-operation) and the results of these projects have been very encouraging. The participants of this workshop expressed a common will to take action to confront the threats to local cultures and to cultural diversity in general.

Reconciling heritage protection and the need to modernise

The emergence of this shared ambition demonstrates that heritage protection and the imperatives of modernisation need not be contradictory. The impression that heritage protection is an isolationist reaction to the forces of modernity, a withdrawal inward, has largely been discredited and awareness is growing about how on the contrary, heritage can be used to leverage urban development efforts. Protecting heritage and moving towards modernity are not mutually exclusive.

Improving urban infrastructure while safeguarding heritage

All too often, urban public works projects, whether they involve infrastructure such as roadway, or buildings such as schools and hospitals, are realised to the detriment of cities' cultural identity and radically alter their ambiance and appearance. But heritage protection and modernisation need not be incompatible, as the project financed by the Agence Française de Développement in Luang Prabang (Laos) demonstrates, particularly in the detailed work done with the small passages of the city's historical fabric (see p.30). The outreach done with the population in advance of the project, the adaptation of drainage infrastructure to service public spaces, the selection of quality materials, and the work put into ensuring harmony between the scale of new construction and the existing cityscape all allowed the urban fabric and site identity to be preserved while meeting the priority needs of the inhabitants.

Adapting urban mobility policies

Urban mobility policies, and in particular, the systematic adaptation of European cities to the use of passenger cars, have disrupted the urban landscape. To moderate this trend towards the all-out automobilisation of cities, alternative modes of mobility have been introduced, such as Strasbourg's tramway in France. These new modes of transport have

met simultaneous goals: increasing mobility while improving the quality of urban spaces and providing a foundation for urban restructuring projects. Reconciling heritage preservation and mobility demand is a political choice, but it is a choice that is available, and there are many successes that show that the principle of sustainable development, when it is taken into account at the beginning of the policy making process, can be at the centre of urban policies (see p.74).

Raising public awareness and proposing new criteria

Public policy, and especially municipal policy, thus have means to reconcile the imperative to modernise with heritage policy objectives. However, long-term success with this strategy depends on whether the public can be enlisted in the effort, since it is really their daily behaviour that will ensure that the heritage is protected. The local population tends to favour ostentatious modern buildings such as standardized villas with showy neo-gothic columns and white tiling, which are preferred to traditional wooden houses. The issue is not to discourage this evolution of taste and needs but rather to propose alternatives and make them accessible. The population should have other models to consider; other references should be made accessible to the public so that they have the possibility of making informed and responsible choices. Recent projects have demonstrated how this can work, without inhabitants having to sacrifice modern comforts, as in the case of the villa Xieng Mouane in Luang Prabang (Laos). Another approach is to introduce successful models of modern architecture into the historical fabric. These educational and awareness-raising efforts are essential if heritage is going to be preserved over the long term.

Making urban heritage a tool for local development

Far from being an obstacle for development, heritage and the cultural identity of cities can work as drivers for local development. They can stimulate and help diversify economic activities and work to boost the practical appeal and the attractiveness of cities to economic actors.

Tourism development: risks and opportunities

It is a matter of simple observation that once a site is inscribed on the World Heritage List, the level of tourism to that site increases substantially. World Heritage status has become a hallmark of quality for the tourism industry and an asset leveraged by local authorities, both to increase the number of visitors and to make their interaction with the sites they visit more meaningful. Locally, tourism is seen as a development opportunity and a way to create jobs and bring in hard currency. World Heritage status also gives a site international exposure, attracts investment and privileges the hosting of events such as festivals and international fairs, which can then draw still more visitors and attract international attention from investors and other parties. Nevertheless, this spike in tourism also has costs. First of all, it entails a considerable financial cost to authorities, who must invest massively in infrastructure to support the new influx of visitors. There are also environmental costs, and occasionally tourism can cause irreversible damage to the natural environment and to heritage. Tourism development is also very unstable, and fluctuates dramatically with fashion and the geopolitical situation, making it difficult for authorities to control and to plan for. Moreover, an excessive tourist presence can end up hurting the character of a site and driving tourists away, a phenomenon known as the “site exhaustion cycle”. Finally, tourism development does not benefit the population in a uniform manner, and sometimes can contribute to deepening social inequalities. Tourism’s impact on local development is thus very diverse and difficult to quantify. Advance planning is extremely important when sites are being developed for tourism, to distribute the impact of increased numbers of visitors across the region or city concerned and to efficiently redistribute the revenue generated by the activity.

Economic diversification strategies

So that tourism can benefit not only the entire region but also directly improve living conditions for the local population—so that it can be a true driving force for development—tourism policies should include a strategy for economic diversification. What is most important at the outset is preserving the agricultural economy, which is sometimes eclipsed by tourism. Agricultural workers will often abandon their fields in search of tourism-related jobs which generally turn out to be more precarious. Another focus is providing support to industry and local production (traditional construction materials, crafts, etc.) through the use of quality labels or export subsidies. Commercial activities in listed buildings should be supported with a view to making conservation activities profitable.

Developing a city’s profile through heritage—internationally and locally

Efforts to promote heritage and cultural identity, when linked to an effective strategy of economic diversification, can stimulate local economies and leverage national resources and expertise. Such efforts can also make a region more attractive to a variety of economic actors and can increase international appreciation of its culture and specificity.

Certain cities, like Rochefort (France) have seen this opportunity and use the cultural identity of their city to supplement their other municipal promotion policies and to attract enterprises. This is also the object of the LODIS project, which is co-financed by the European Commission as part of the Recite II initiative, and involves the city of Chester (UK). The project's goal is to identify local specificities, and unique local culture in particular, which can be emphasized to highlight the attractiveness of the city and provide impetus for economic development. In the 14th century, the Duke of Urbino felt that this link between cultural vitality and economic dynamism was obvious, and it was one of the convictions that enabled him to make of this city of 7000 inhabitants a centre of the arts, and consequently, a pole of commerce and other exchanges.

Building a new mode of urban governance

Identifying and emphasizing the constitutive elements of a city's identity can thus make a major contribution to local economic development while also making it more attractive to investment. However, managing urban development in a manner so that the imperatives of modernisation do not endanger cultural identity and the vestiges of the past requires that professional and political actors develop new techniques and approaches and work towards a new form of governance.

Public and private actors coming together

To make this new model a reality, public and private actors must negotiate to find win-win situations. Sometimes the objectives of developers and heritage policy can seem at cross purposes, but economic analyses suggest that there is ample common ground. For example, commercial development strategies which indiscriminately and systematically replace historical buildings with new, taller and more dense modern structures without considering architectural values end up diminishing the property values of their own neighbourhoods, reducing potential tourism income and investment attention in the process. At the same time, such activity can result in oversupply of office or residential space and can perturb the entire property climate. Preserving cultural identity thus can also add value to historic apartments and other living spaces. In the case of Barcelona (Spain), it was only through a painstakingly maintained dialogue with the public and a consensus between investors and developers that the municipal authorities were able to impose distinct construction and architectural standards and thus lead their urban renewal project towards success (see p.76).

Getting international development agencies involved in cultural projects

This new model is also being implemented on the international level. Many international development agencies think of heritage investments either as luxuries they cannot afford or as a field outside of their expertise. On the other hand, there are many other actors who have come to see culture and heritage as important vectors for economic development, whether this takes place through the development of tourism or through urban projects. However, development projects with a clear reference to heritage among their priorities remain scarce. This can be explained in part by the difficulties of quantifying cultural values in traditional cost-benefit analyses. Some institutions are responding to this need by developing more fine-grained quantitative tools. The World Bank in consultation with UNESCO has developed a series of indicators to measure the extent to which cultural elements are integrated in development strategies.

Bringing international attention to local efforts

International co-operation efforts should thus adapt to the ways in which urban governance is changing, and in particular, should take account of the new division of responsibilities between central government and local authorities. Decentralized co-operation—between cities of the North and South as well as between cities of the South themselves—can be one way of adapting to the process of decentralization and meeting the need for increased skills and resources at the local level. City-to-city co-operation is an effective way to transfer knowledge and capacity. In the case of Luang Prabang (Laos) and Chinon (France), emphasis on similarities in the heritage of the two cities was the basis of the cooperative efforts.

Conclusion

The Urbino Workshop, a watershed for future efforts

The three themes of the Urbino workshop invited participants to look at urban heritage issues from diverse perspectives. Nevertheless, whether participants were tackling heritage issues from a geographic, sociological or economic point of view, many common points were raised. Among them, participants asked how policymakers might restore unity to the cultural landscape in their countries. How might they better ensure a vital and authentic relationship between historical centres and their surroundings? How can urban development policy, heritage policy and social concerns be addressed together through more concerted government action and harmonised policies? Raising questions is part of the policymaking process and there are always more questions than answers. And so we should continue to ask, how can countries implement sustainable strategies for urban reform, which take into account development needs while defending the enduring and more specific cultural capital of cities. Policymakers must look both at the exigencies of modernisation and the importance of what are often very specific and localised heritage values and then fill in the larger picture. Because urban identity and the value of what seem to be local heritage efforts can nourish national efforts as a whole, they can provide bases for larger-scale efforts and development projects throughout an entire country. But if such an approach is to work, the public needs to be closely associated with the decision-making process. In the Urbino workshop, participants both traded experience with existing cultural programmes and identified the kinds of institutional tools that seemed likely to meet these goals.

UNESCO helping urban actors find common ground for heritage policies

In the course of this workshop, more than anything else, the message which emerged was that all participants felt that preserving the cultural identity of cities was a priority. It sounded a clear signal that cities can preserve their unique cultures while remaining actors on the world scene. The Urbino experience, ideally, should increase the motivation of city authorities and should lead them to acquire all of the tools available to meet these goals. These conclusions should also speak to national authorities, and encourage them to empower local bodies, and devolve power where appropriate to carry on the mission of bringing heritage back into the public sphere and in particular, making the evolution of heritage policies a prerogative of the people living in the spaces concerned. In these efforts, UNESCO's role is to be a source of information and a medium for networking, while at the same time providing a record of the experience gained with various policies.

Emmanuelle Robert, French, has been working as a consultant in UNESCO since 2003, notably on the "Fighting Poverty through Heritage" project and on the World Heritage Cities Programme. After graduating in ESSEC MBA (France), with a focus on urban economics and town planning, she worked in GIE Villes et Quartiers (a subsidiary of the Caisse des Dépôts et Consignations, a French public bank) between 2001 and 2003. She carried out various advisory missions for municipalities or social housing organizations on urban renewal projects carried out in social housing neighborhoods. She worked more specifically on urban management and community participation procedures.

Jehanne Pharès, Lebanese, urban planner, is a consultant at UNESCO World Heritage Centre since 2001, involved in the World Heritage Cities Programme, the "Fighting Poverty through Heritage" project and a study on the International Assistance of the World Heritage Fund, published in 2002. She holds a BA in Political Sciences from the American University of Beirut and a masters in urban planning from the Academie Libanaise des Beaux-Arts, where she carried out a thesis on the centrality of Jbeil-Byblos. Before joining UNESCO, she was an associate researcher at the French Research Centre on the Middle East, CERMOC, for the "Municipalities and local powers" programme. She published articles on Lebanese local governance in urban planning.

Alexandra Sauvage, French, is finalizing her PhD thesis co-supervised by the University of Paris IV-Sorbonne and the University of Sydney on colonial heritage and the production of new cultural identities in Australia. Affiliated to the Sorbonne research team on "the American West and the English-speaking region of the Asia-Pacific" and to the Australian Research Centre on "Natural History of Rights and Norms: towards a Dynamic Understanding", she has published articles on the representation of colonial heritage in school books and the politicization of Aboriginal heritage in social history-based museums.

Recommendations



Kathmandu, Nepal

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About 200 historic centres illustrating the diversities of cultural achievements are inscribed on the World Heritage List. This figure exceeds 300, if one considers the monuments located in an urban context and towns included in cultural landscapes.

The historic cities are confronted with intense pressure caused by the demands linked to development, particularly urban mobility, housing, commerce or public services. The need to obtain support of all actors, whether inhabitants, local authorities or the business sector, compounds the challenge of urban heritage conservation.

The representatives of international, national and local authorities, NGOs, professionals in urban planning, management and conservation as well as experts from the private sector who met in Urbino to debate the theme of "Partnerships for World Heritage Cities – Culture as a Vector for Sustainable Urban Development", considered that much could be learnt from the expose on the history of Urbino given by Prof. Leonardo Benevolo. He demonstrated that:

- The succession of projects, all respecting Urbino's history, have provided a base for an "ideal city" which justifies World Heritage inscription: creation in the Middle Ages, embellishment during the Renaissance, and a strong university influence in the second half of the 20th century;
- At the end of the 15th century, the global effort by Federico de Montefeltro conferred upon Urbino a recognition that prefigured the notion of outstanding heritage. In fact, he based the project for the embellishment of his city upon an active diplomacy, the association of the best artists in Italy in the elaboration of his political project and a heritage activity respectful of the medieval urban structure that he adapted and greatly magnified through many developments.

Following the examination of the projects presented during the two days and the ensuing debates, **the participants concluded** that urban heritage is a human and social cultural element that goes beyond the notion of "groups of buildings", as defined under the Operational Guidelines for the Implementation of the *World Heritage Convention*. This reality is clearly demonstrated by the cities designated as World Heritage, but also concerns all historic cities.

Presentations on cities¹ from all over the world have shown that the accumulation of cultures and traditions, recognized as such in their diversity, are the basis of heritage values in the areas and towns that these cultures have produced or reused. These values must be made clear from the outset and serve in defining urban development strategies, policies, programmes and actions.

Urban heritage practices must today adapt to the historic, economic and cultural context of each city and to the eventual difficulties caused by issues of past identity conflicts or more recent immigration.

The principles of authenticity, integrity and coherence constitute common references. Their application to be measured in the context of local cultural values validate actions for the protection and the social and economic development of these historic centres.

The participants identified three fundamental guidelines for the implementation of safeguarding and developing projects in historic cities and for the mobilization of partners:

1 • Take account of the territorial dimension of historic centres

Historic centres are intrinsically linked to the urban, peri-urban and rural territories, which surround them, from both the urban functional aspect and the cultural and historical values that comprise the genius of the site.

The acknowledgement of this territorial dimension is dependent on a better co-ordination between the policies guiding the protection of historic centres and territorial strategies. This co-ordination should permit an improvement in urban projects throughout the agglomeration in respect to these specific territorial values.

An ambitious definition of the role of historic centres within the territory would clarify its relations with other areas. Fringe areas too often separate the historic centre from the rest of the city, and are disfigured by equipment servicing the safeguarded areas. They should be integrated into the heritage-based development project. Partnerships with public and private entities, whether they be international, regional or national, developing public infrastructure and determining land-use, was deemed to be essential to ensure that the public and private projects transforming the setting will not undermine its heritage value.

2 • Elaborate an economic and social development strategy

Heirs of well established urban traditions; World Heritage historic centres should once again become emblematic places of "art de vivre" in the city.

A global strategy for safeguarding and development, based upon respect for heritage values and the strengthening of identity, to which the historic centre is a symbolic witness, will thus contribute to reinforcing social cohesion. This strategy aims at preventing its exclusive transformation into a business or tourist centre. To achieve this improvement, programmes for

1. Among others the Six Canal Towns of the Lower Yangtze, Baalbek, Barcelone, Bergen, Byblos, Georgetown, Hué, Istanbul, Luang Prabang, Mexico, Ouidah, Penang, Porto-Novo, Pondicherry, Sana'a, Tripoli, Tyr, Urbino, Venise, Zabid.

the residential community, small businesses, artisans and other activities must be encouraged within its centre. Specific actions to maintain or welcome populations from all social, ethnic or religious categories should also be promoted.

The outstanding cultural image of the historic centres and the specific potentials emanating from their history can be used in developing economic strategies for the city, particularly targeted at industry and up-and-coming activities such as new technologies and industries connected to culture and knowledge.

This image must be strengthened by the exemplary quality of architectural and urban creations, particularly concerning public spaces and construction projects in the protected area. Strengthening of partnerships with the concerned national and municipal authorities, non-governmental organizations, community leaders, as well as with the private sector in defining an integrated socio-economic urban development strategy was therefore stressed to be of paramount importance.

3 • Strengthen the institutions and political framework

Heritage protection, economic and social development projects should be based upon a long-term political vision, which is clear, coherent, and democratically approved.

The legal and prescribed responsibility of the State Party to the Convention, cannot be lessened or totally delegated and, as a last resort engages its capacity as a protector. In this framework, the involvement of the legitimate local authorities is an essential element for success. Sometimes involved in the elaboration of the protection policy, and its approval, they should be responsible for the coordinated management of conservation and development interventions.

The inclusion of heritage issues in national law and their declination in the explicative documents as well as in the implementation of protection laws and strategy for economic and social development, are indispensable for the establishment of efficient partnerships.

The democratic process should be supported by major local associations. Private landowners, inhabitants and economic actors of safeguarded areas participating in conservation and development policies of general interest, should be supported by public funding.

Participants insisted on the modalities required to create truly profitable partnerships for the inhabitants, the visitors and the actors involved in the protection of historic centres and in particular those inscribed on the World Heritage List.

At the local level, all efforts must be made to associate the network of actors able to mobilise support within the territory to the benefit of the global strategy for safeguarding and development. Particular attention will be given to local peoples' associations and to modalities to bring together all persons interested in the project.

At the global level, the urban historic centres need strengthened co-operation among organizations, funding agencies and partnership networks involved in the global strategy for the development of cities and poverty alleviation, so as to coordinate the strategies for safeguarding and social, economic and environmental development.

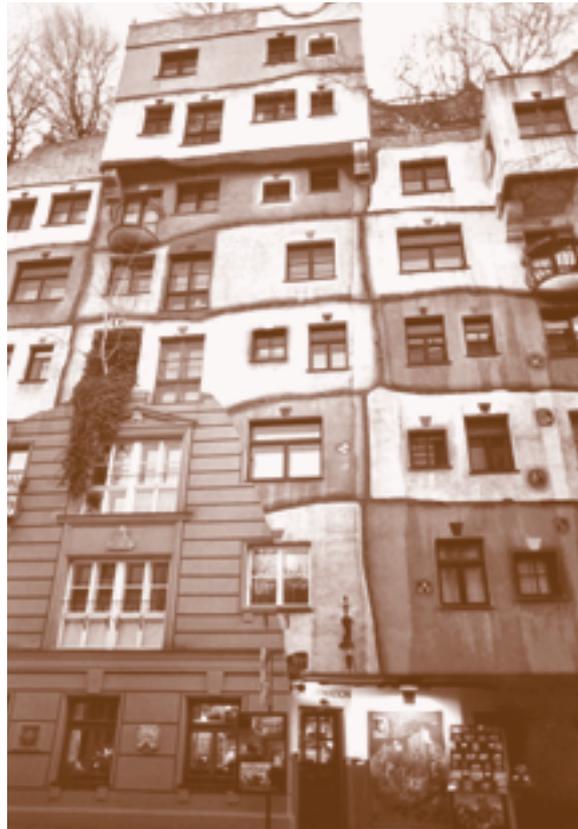
Transparency in partnerships and the rapid implementation of benefits for inhabitants are essential elements for the credibility of these partnerships and for the local authorities.

Experience has shown the need for a strengthened mobilisation of partnerships:

- City-to-city co-operation to benefit from the exchange of experiences and technical assistance;
- With universities, to systemise inventorying and support research on urban heritage and undertakings;
- With schools and open training institutions, privileged places of transmission and elaboration of cultural and heritage values;
- With professional circles, through training courses to encourage the integration of traditional know-how with modern techniques;
- With proprietors, public and private investors.

The responses to problems posed by the safeguarding and development of urban historic centres has above all been perceived as "political": based on democratic expression and public will. Exchanges have convinced the participants of the need for the support and partnerships of international organizations, UNESCO and its World Heritage Centre, to give their full legitimacy to the actions and discussions concerning these issues. The participants recognized the increasingly important role played by the *World Heritage Convention* to promote the politics of safeguarding and development of historic cities.

Agenda of the Workshop



Vienna, Austria

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Agenda of the Workshop

Held at the Palazzo Ducale, Urbino

11-12 November 2002

Day 1 - Monday, 11 November

- 9h30 Registration
- 10h00 Official welcome by:
Mayor of Urbino – *Massimo Galluzi*
Representative of the Ministry of Foreign Affairs of Italy – *Fabrizio Ago*
Representative of the Ministry of Culture of Italy – *Francesco Scoppola*
Representative of the Government of France – *Jean-Marie Vincent*
Chairman of the World Heritage Committee – *Tamás Fejérdy*
Representative of ICOMOS – *Ray Bondin*
Representative of IFHP – *Irene Wiese von Ofen*
Representative of INU – *Paolo Avarello*
- 11h30 Aim of the Workshop – The *World Heritage Convention* for Urban Conservation
by: *Minja Yang*, UNESCO World Heritage Centre
Enrico Fontanari, Istituto Universitario di Architettura di Venezia
- 12h15 Keynote Speech – The city as an Expression of Culture – Urbino in the 14th c.
by: *Leonardo Benevolo*, Italy
- 13h30 Lunch
- Afternoon Session: Urban Identity – the Core & the Periphery**
Chaired by: *Yves Dauge*, President of “Secteurs Sauvegardés”, Senator, Member of the Cultural Commission, Mayor of Chinon, France
- 14h30 Introduction to the issues
by: *Yves Dauge*
- 14h45 Authenticity, Integrity & the *World Heritage Convention*
by: *Jukka Jokilehto*, ICOMOS
- 15h05 Protecting the Urban Morphology – Asian cities
by: *Minja Yang*, UNESCO, World Heritage Centre
- 15h25 Urban Identity & Natural Environment: Conservation & Rehabilitation Projects for Venice & the Lagoon
by: *Giorgio Lombardi*, Istituto Universitario di Architettura di Venezia
- 15h45 Cultural Heritage & Development in Five Lebanese Cities
by: *Jade Tabet*, World Heritage Committee
Anthony Bigio, World Bank
- 16h05 Integrating or Erasing the Past: Urban Identity in an African Context – case studies on Ouidah & Porto Novo (Benin)
by: *Bachir Oloude*, Société d’Etudes Régionales d’Habitat et d’Aménagement urbain - SERHAU
- 16h25 Multi-Ethnicity & Social Cohesion – case study on Georgetown (Guyana)
by: *Ron Van Oers*, UNESCO World Heritage Centre / Delft University
- 16h45 Debate

- 17h25 Round Table Discussion
 Chaired by: *Francois Noisette*, Division of Urban planning & master plan, Direction Régionale de l'Équipement
 Panelists : *Siri Myrvoll*, Department of Urban Development & Environmental Affairs, City of Bergen
Peter de Figueiredo, English Heritage – North West Region
Jehanne Pharès, UNESCO World Heritage Centre / ALBA University

Day 2 - Tuesday, 12 November

Morning session: Urban Culture for Social Development

Chaired by: *Irene Wiese Von Ofen*, International Federation of Housing and Planning

- 9h30 Introduction to the issues
 by: *Irene Wiese Von Ofen*
- 9h45 Local Economics in Urban Conservation – case studies on Zabid & Sana'a (Yemen)
 by: *Hadi Saliba*, UNESCO World Heritage Centre
Gianni Brizzi, World Bank
- 10h05 Social Housing & Urban Renewal – case study on Istanbul (Turkey)
 by: *Nuran Zeren Gülersoy*, Istanbul Technical University
- 10h25 Events-Oriented Revitalization – case study on Barcelona (Spain)
 by: *Xavier Casas-I-Masjoan*, City of Barcelona
- 10h45 Sharing Issues & Perspective: the Urbino – Pondicherry Co-operation under Asia-Urbs Programme
 by: *Ajit Koujalgi*, INTACH, Indian National Trust for Art & Cultural Heritage
Carlo Giovannini, City of Urbino
Sauro Mezzetti
- 11h25 Debate
- 11h55 Round Table Discussion
 Chaired by: *Domenico Patassini*, Istituto Universitario di Architettura di Venezia
 Panelists : *Francisco López Morales*, World Heritage Committee; National Institute of Anthropology & History, Mexico
Vincent Rotgé, Asia Urbs Programme, European Union
Tan Thean Siew, CityNet, City of Penang, Malaysia
- 13h00 Lunch

Afternoon session: Historic Cities towards Modernity

Chaired by: *Jean Bakolé*, UN-Habitat Office to the European Union

- 14h30 Introduction to the issues
 by : *Jean Bakolé*
- 14h45 Inter-communality, Cultural Tourism & Development – case study of the Six Canal Towns of the Lower Yangtze River
 by: *Prof Zhou Jian*, Tongji University, China
Alain Marinos, Ministry of Culture & Communication, France
- 15h05 Decentralization, Aid, Investment & the Future of Historic Cities in Africa
 by: *Jean-Pierre Elong Mbassi*, Municipal Development Programme for Africa
- 15h25 Urban Mobility & Conservation – case studies on Strasbourg, Nancy, Nantes etc. in France
 by: *Audrey Bourgoin*, Groupement des Autorités Responsables des Transports

Annex A

- 15h45 Historic Cities & Real Estate Investment
by: *Beatriz Barco*, Partner, Aguirre Newman Urbanismo
- 16h05 Debate
- 16h35 Round Table Discussion:
Chaired by: *Tamás Fejérdy*, World Heritage Committee
Panelists: *Paolo Avarello*, INU
Anthony Bigio, World Bank
Ray Bondin, ICOMOS, CIVVIH
Ursula Eigel, GTZ-Germany
Yoshio Wada, Japan Bank for International Co-operation
Thierry Paulais, Agence Francaise de Développement
Jean-Marie Vincent, French Ministry of Culture & Communication
- 18h00 Adoption of the synthesis
by the rapporteur : *Jean-Marie Vincent*
- 18h35 Conclusion & closing remarks

Urban Heritage on the World Heritage List



La Havana, Cuba

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Urban Heritage on the World Heritage List

November 2002

This is an attempt to list all World Heritage cultural properties inscribed in an urban context. Some World Heritage Sites are historic centres, cities or towns while others are individual monuments, cultural landscapes or industrial heritage. Urban Areas take a number of different forms and come in many sizes. The definition of urban areas is established by each national government, which often makes comparisons difficult across national or regional boundaries. Many countries consider an area as “urban” when it reaches a certain population threshold; others use a combination of criteria, including population density, political organization and economic activity to define urban areas. Therefore, this is not an exhaustive inventory; it is based on an internal review of all the cultural properties inscribed on the World Heritage List to date.

Historic cities and towns inscribed as such on the WH List
World Heritage Sites in an urban context

ALGERIA

- 1982 Tipasa
- 1982 M'Zab Valley
- 1992 Kasbah of Algiers

ARMENIA

- 2000 The Cathedral and Churches of Echmiatsin and the Archaeological Site of Zvartnots

AUSTRIA

- 1996 Historic Centre of the City of Salzburg
- 1997 Hallstatt-Dachstein Salzkammergut Cultural Landscape
- 1999 City of Graz – Historic Centre
- 2000 The Wachau Cultural Landscape (Cultural Landscape)
- 2001 Historic Centre of Vienna

AZERBAIJAN

- 2000 The Walled City of Baku with the Shirvanshah's Palace and Maiden Tower

BANGLADESH

- 1985 Ruins of the Buddhist Vihara at Paharpur
- 1985 Historic Mosque City of Bagerhat

BELGIUM

- 1998 Grand-Place, Brussels
- 1998 Flemish Béguinages
- 1998 The Four Lifts on the Canal du Centre and their Environs, La Louvière and Le Roeulx (Hainault)
- 1999 Belfries of Flanders and Wallonia
- 2000 Historic Centre of Brugge
- 2000 The Major Town Houses of the Architect Victor Horta (Brussels)
- 2000 Notre-Dame Cathedral in Tournai

BOLIVIA

- 1987 City of Potosí
- 1991 Historic City of Sucre
- 1998 Fuerte de Samaipata

BRAZIL

- 1980 Historic Town of Ouro Preto
- 1982 Historic Centre of the Town of Olinda
- 1985 Historic Centre of Salvador de Bahia
- 1987 Brasília
- 1997 Historic Centre of São Luis
- 1999 Historic Centre of the Town of Diamantina
- 2001 Historic Centre of the Town of Goiás

BULGARIA

- 1983 Ancient City of Nessebar

CAMBODIA

- 1992 Angkor

CANADA

- 1985 Historic District of Québec
- 1995 Old Town Lunenburg

CHINA

- 1994 Mountain Resort and its Outlying Temples, Chengde
- 1994, 2000, 2001 Historic Ensemble of the Potala Palace, Lhasa
- 1997, 2000 Classical Gardens of Suzhou
- 1997 Ancient City of Ping Yao
- 1997 Old Town of Lijiang
- 1998 Summer Palace, an Imperial Garden in Beijing
- 1998 Temple of Heaven: an Imperial Sacrificial Altar in Beijing
- 2000 Ancient Villages in Southern Anhui - Xidi and Hongcun

COLOMBIA

- 1984 Port, Fortresses and Group of Monuments, Cartagena
- 1995 Historic Centre of Santa Cruz de Mompox

CROATIA

- 1979 Old City of Dubrovnik
- 1979 Historical Complex of Split with the Palace of Diocletian
- 1997 Historic City of Trogir
- 1997 Episcopal Complex of the Euphrasian Basilica in the Historic Centre of Porec
- 2000 The Cathedral of St James in Šibenik

CUBA

- 1982 Old Havana and its Fortifications
- 1988 Trinidad and the Valley de los Ingenios
- 1997 San Pedro de la Roca Castle, Santiago de Cuba

CYPRUS

- 1980 Paphos
- 1985, 2001 Painted Churches in the Troodos Region

CZECH REPUBLIC

- 1992 Historic Centre of Cesky Krumlov
- 1992 Historic Centre of Prague
- 1992 Historic Centre of Telc
- 1995 Kutná Hora: Historical Town Centre with the Church of St Barbara and the Cathedral of Our Lady at Sedlec
- 1998 Holašovice Historical Village Reservation
- 1998 Gardens and Castle at Kromeriz
- 1999 Litomyšl Castle
- 2000 Holy Trinity Column in Olomouc
- 2001 Tugendhat Villa in Brno

DENMARK

- 1995 Roskilde Cathedral
- 2000 Kronborg Castle

DOMINICAN REPUBLIC

- 1990 Colonial City of Santo Domingo

ECUADOR

- 1978 City of Quito
- 1999 Historic Centre of Santa Ana de los Rios de Cuenca

EGYPT

- 1979 Abu Mena
- 1979 Islamic Cairo
- 1979 Memphis and its Necropolis - the Pyramid Fields from Giza to Dahshur

ESTONIA

- 1997 Historic Centre (Old Town) of Tallinn

FINLAND

- 1991 Old Rauma
- 1991 Fortress of Suomenlinna
- 1994 Petäjävesi Old Church

FORMER YUGOSLAV REPUBLIC OF MACEDONIA

- 1979 Ohrid Region with its Cultural and Historical Aspect and its Natural Environment

FRANCE

- 1979 Mont-Saint-Michel and its Bay
- 1979 Chartres Cathedral
- 1979 Palace and Park of Versailles
- 1979 Vézelay, Church and Hill
- 1981 Amiens Cathedral
- 1981 Palace and Park of Fontainebleau
- 1981 Roman and Romanesque Monuments of Arles
- 1981 Roman Theatre and its Surroundings and the "Triumphal Arch" of Orange
- 1983 Place Stanislas, Place de la Carrière and Place d'Alliance in Nancy
- 1983 Church of Saint-Savin sur Gartempe
- 1988 Strasbourg - Grande île

- 1991 Cathedral of Notre-Dame, Former Abbey of Saint-Remi and Palace of Tau, Reims

- 1991 Paris, Banks of the Seine
- 1992 Bourges Cathedral
- 1995 Historic Centre of Avignon
- 1996 Canal du Midi
- 1997 Historic Fortified City of Carcassonne
- 1998 Routes of Santiago de Compostela in France
- 1998 Historic Site of Lyon
- 2000 The Loire Valley between Sully-sur-Loire and Chalonnes
- 2001 Provins, Town of Medieval Fairs

GEORGIA

- 1994 City-Museum Reserve of Mtskheta

GERMANY

- 1978 Aachen Cathedral
- 1981 Würzburg Residence with the Court Gardens and Residence Square
- 1981 Speyer Cathedral
- 1985 St Mary's Cathedral and St Michael's Church at Hildesheim
- 1986 Roman Monuments, Cathedral of St Peter and Church of Our Lady in Trier
- 1987 Hanseatic City of Lübeck
- 1990 Palaces and Parks of Potsdam and Berlin
- 1991 Abbey and Altenmünster of Lorsch
- 1992 Mines of Rammelsberg and Historic Town of Goslar
- 1993 Town of Bamberg
- 1993 Maulbronn Monastery Complex
- 1994 Völklingen Ironworks
- 1994 Collegiate Church, Castle, and Old Town of Quedlinburg
- 1996 Luther Memorials in Eisleben and Wittenberg
- 1996 Bauhaus and its sites in Weimar and Dessau
- 1996 Cologne Cathedral
- 1998 Classical Weimar
- 1999 Museumsinsel (Museum Island), Berlin
- 2000 The Garden Kingdom of Dessau-Wörlitz
- 2002 Upper Middle Rhine Valley
- 2002 Historic Centres of Stralsund and Wismar

GHANA

- 1979 Forts and Castles, Volta Greater Accra, Central and Western Regions
- 1980 Ashanti Traditional Buildings

GREECE

- 1987 Acropolis, Athens
- 1988 Paleochristian and Byzantine Monuments of Thessalonika
- 1988 Medieval City of Rhodes
- 1992 Pythagoreion and Heraion of Samos
- 1999 Historic Centre (Chorá) with the Monastery of Saint John "the Theologian" and the Cave of the Apocalypse on the Island of Pátmos

GUATEMALA

- 1979 Antigua Guatemala

HAITI

- 1982 National History Park - Citadel, Sans Souci, Ramiers

Annex B

HOLY SEE

1984 Vatican City

HOLY SEE/ITALY

1980 Historic Centre of Rome, the Properties of the Holy See in that City Enjoying Extraterritorial Rights and San Paolo Fuori le Mura

HUNGARY

1987, 2002 Budapest, the Banks of the Danube and the Buda Castle Quarter

2000 The Pécs (Sopianae) Early Christian Cemetery

2002 Tokaji Wine Region Cultural Landscape

INDIA

1983 Agra Fort

1983 Taj Mahal

1984 Sun Temple, Konarak

1986 Group of Monuments at Hampi

1986 Khajuraho Group of Monuments

1986 Fatehpur Sikri

1986 Churches and Convents of Goa

1987 Brihadisvara Temple, Thanjavur

1993 Qutb Minar and its Monuments, Delhi

1993 Humayun's Tomb, Delhi

1999 Darjeeling Himalayan Railway

INDONESIA

1991 Prambanan Temple Compounds

IRAN

1979 Meidan Emam, Esfahan

ISRAEL

2001 Old City of Acre

ITALY

1980 Church and Dominican Convent of Santa Maria delle Grazie with "The Last Supper" by Leonardo da Vinci

1982 Historic Centre of Florence

1987 Venice and its Lagoon

1987 Piazza del Duomo, Pisa

1990 Historic Centre of San Gimignano

1993 I Sassi di Matera

1994 City of Vicenza and the Palladian Villas of the Veneto

1995 Historic Centre of Siena

1995 Ferrara, City of the Renaissance and its Po Delta

1995 Historic Centre of Naples

1995 Crespì d'Adda

1996 Early Christian Monuments of Ravenna

1996 Historic Centre of the City of Pienza

1996 The Trulli of Alberobello

1997 Cathedral, Torre Civica and Piazza Grande, Modena

1997 Archaeological Areas of Pompei, Herculaneum and Torre Annunziata

1997 Costiera Amalfitana (Cultural Landscape)

1997 Archaeological Area of Agrigento

1997 Portovenere, Cinque Terre, and the Islands (Palmaria, Tino and Tinetto)

1997 Botanical Garden (Orto Botanico), Padua

1998 Historic Centre of Urbino

1998 Archaeological Area and the Patriarchal Basilica of Aquileia

2000 Assisi, the Basilica of San Francesco and Other Franciscan Sites

2000 City of Verona

2002 The Late Baroque Towns of the Val di Noto (South-eastern Sicily)

JAPAN

1993 Buddhist Monuments in the Horyu-ji Area

1993 Himeji-jo

1994 Historic Monuments of Ancient Kyoto (Kyoto, Uji and Otsu Cities)

1995 Historic Villages of Shirakawa-go and Gokayama

1996 Hiroshima Peace Memorial (Genbaku Dome)

1998 Historic Monuments of Ancient Nara

2000 Gusuku Sites and Related Properties of the Kingdom of Ryukyu

JERUSALEM

1981 Old City of Jerusalem and its Walls

JORDAN

1985 Petra

KENYA

2001 Lamu Old Town

LAO PEOPLE'S DEMOCRATIC REPUBLIC

1995 Town of Luang Prabang

LATVIA

1997 Historic Centre of Riga

LEBANON

1984 Byblos

1984 Tyre

1984 Baalbek

LIBYAN ARAB JAMAHIRIYA

1986 Old Town of Ghadames

LITHUANIA

1994 Vilnius Historic Centre

LUXEMBOURG

1994 City of Luxembourg: its Old Quarters and Fortifications

MALI

1988 Timbuktu

1988 Old Towns of Djenné

MALTA

1980 City of Valletta

1980 Hal Saflieni Hypogeum

MAURITANIA

1996 Ancient Ksour of Ouadane, Chinguetti, Tichitt and Oualata

MEXICO

1987 Historic Centre of Mexico City and Xochimilco

1987 Historic Centre of Oaxaca and Archaeological Site of Monte Alban

1987 Historic Centre of Puebla

1988 Historic Town of Guanajuato and Adjacent Mines

1991 Historic Centre of Morelia

- 1993 Historic Centre of Zacatecas
- 1996 Historic Monuments Zone of Querétaro
- 1997 Hospicio Cabañas, Guadalajara
- 1998 Historic Monuments Zone of Tlacotalpan
- 1999 Historic Fortified Town of Campeche

MOROCCO

- 1981 Medina of Fez
- 1985 Medina of Marrakesh
- 1987 Ksar of Ait-Ben-Haddou
- 1996 Historic City of Meknes
- 1997 Medina of Tétouan (formerly known as Titawin)
- 2001 Medina of Essaouira (formerly Mogador)

MOZAMBIQUE

- 1991 Island of Mozambique

NEPAL

- 1979 Kathmandu Valley

NETHERLANDS

- 1997 Historic Area of Willemstad, Inner City and Harbour, Netherlands Antilles
- 1999 Droogmakerij de Beemster (Beemster Polder)
- 2000 Rietveld Schröderhuis (Rietveld Schröder House)

NORWAY

- 1979 Bryggen
- 1980 Røros

OMAN

- 1987 Bahla Fort
- 2000 The Frankincense Trail

PAKISTAN

- 1980 Taxila
- 1981 Fort and Shalamar Gardens in Lahore

PANAMA

- 1980 Fortifications on the Caribbean Side of Panama: Portobelo - San Lorenzo
- 1997 Historic District of Panamá, with the Salón Bolívar

PERU

- 1983 City of Cuzco
- 1988 Historic Centre of Lima
- 2000 Historical Centre of the City of Arequipa

PHILIPPINES

- 1993 Baroque Churches of the Philippines
- 1999 Historic Town of Vigan

POLAND

- 1978 Cracow's Historic Centre
- 1980 Historic Centre of Warsaw
- 1992 Old City of Zamosc
- 1997 Medieval Town of Torun

PORTUGAL

- 1983 Convent of Christ in Tomar
- 1983 Monastery of the Hieronymites and Tower of Belem in Lisbon
- 1983 Central Zone of the Town of Angra do Heroísmo in the Azores
- 1986 Historic Centre of Evora
- 1995 Cultural Landscape of Sintra

- 1996 Historic Centre of Oporto
- 2001 Historic Centre of Guimarães

REPUBLIC OF KOREA

- 1995 Jongmyo Shrine
- 1997 Changdeokgung Palace Complex
- 1997 Hwaseong Fortress
- 2000 Gyeongju Historic Areas

ROMANIA

- 1993 Churches of Moldavia
- 1993 Villages with Fortified Churches in Transylvania
- 1999 Historic Centre of Sighisoara
- 1999 Wooden Churches of Maramures

RUSSIAN FEDERATION

- 1990 Kremlin and Red Square, Moscow
- 1990 Historic Centre of Saint Petersburg and Related Groups of Monuments
- 1992 White Monuments of Vladimir and Suzdal
- 1992 Cultural and Historic Ensemble of the Solovetsky Islands
- 1992 Historic Monuments of Novgorod and Surroundings
- 1993 Architectural Ensemble of the Trinity Sergius Lavra in Sergiev Posad
- 2000 Historic and Architectural Complex of the Kazan Kremlin

SAINT CHRISTOPHER AND NEVIS

- 1999 Brimstone Hill Fortress National Park

SENEGAL

- 1978 Island of Gorée
- 2000 The Island of Saint-Louis

SLOVAKIA

- 1993 Spissky Hrad and its Associated Cultural Monuments
- 1993 Banská Štiavnica
- 2000 Bardejov Town Conservation Reserve

SPAIN

- 1984 Alhambra, Generalife and Albayzin, Granada
- 1984 Burgos Cathedral
- 1984 Monastery and Site of the Escorial, Madrid
- 1984 Parque Güell, Palacio Güell and Casa Mila in Barcelona
- 1984 Historic Centre of Cordoba
- 1985 Santiago de Compostela (Old town)
- 1985 Old Town of Avila with its Extra-Muros Churches
- 1985 Old Town of Segovia and its Aqueduct
- 1985 Monuments of Oviedo and the Kingdom of the Asturias
- 1986 Historic City of Toledo
- 1986 Old Town of Cáceres
- 1986, 2001 Mudéjar Architecture of Aragon
- 1987 Cathedral, Alcazar and Archivo de Indias in Seville
- 1988 Old City of Salamanca
- 1993 Royal Monastery of Santa Maria de Guadalupe
- 1993 Archaeological Ensemble of Mérida
- 1993 Route of Santiago de Compostela
- 1996 La Lonja de la Seda de Valencia
- 1996 Historic Walled Town of Cuenca
- 1997 The Palau de la Música Catalana and the Hospital de Sant Pau, Barcelona

Annex B

- 1998 University and Historic Precinct of Alcalá de Henares
- 1999 San Cristóbal de La Laguna
- 1999 Ibiza, biodiversity and culture
- 2000 The Roman Walls of Lugo
- 2000 Catalan Romanesque Churches of the Vall de Boí
- 2001 Aranjuez Cultural Landscape

SRI LANKA

- 1988 Old Town of Galle and its Fortifications
- 1988 Sacred City of Kandy

SURINAME

- 2002 Historic Inner City of Paramaribo

SWEDEN

- 1993 Engelsberg Ironworks
- 1994 Skogskyrkogården
- 1995 Hanseatic Town of Visby
- 1996 Church Village of Gammelstad, Luleå
- 1998 Naval Port of Karlskrona
- 2001 Mining Area of the Great Copper Mountain in Falun

SWITZERLAND

- 1983 Old City of Berne
- 1983 Benedictine Convent of St John at Müstair
- 1983 Convent of St Gall
- 2000 Three Castles, Defensive Wall and Ramparts of the Market-town of Bellinzona

SYRIAN ARAB REPUBLIC

- 1979 Ancient City of Damascus
- 1980 Site of Palmyra
- 1980 Ancient City of Bosra
- 1986 Ancient City of Aleppo

THAILAND

- 1991 Historic Town of Sukhotai and Associated Historic Towns
- 1991 Historic City of Ayutthaya and Associated Historic Towns

TUNISIA

- 1979 Medina of Tunis
- 1979 Site of Carthage
- 1988 Kairouan
- 1988 Medina of Sousse

TURKEY

- 1985 Historic Areas of Istanbul
- 1985 Great Mosque and Hospital of Divrigi
- 1994 City of Safranbolu

UKRAINE

- 1990 Kiev: Saint-Sophia Cathedral and Related Monastic Buildings, Kiev-Pechersk Lavra
- 1998 L'viv - the Ensemble of the Historic Centre

UNITED KINGDOM OF GREAT BRITAIN AND NORTHERN IRELAND

- 1986 Durham Castle and Cathedral
- 1986 Castles and Town Walls of King Edward in Gwynedd
- 1987 City of Bath
- 1987 Westminster Palace, Westminster Abbey and Saint Margaret's Church
- 1988 Tower of London
- 1988 Canterbury Cathedral, St Augustine's Abbey, and St Martin's Church
- 1995 Old and New Towns of Edinburgh
- 1997 Maritime Greenwich
- 2000 The Historic Town of St George and Related Fortifications, Bermuda
- 2001 New Lanark
- 2000 Blaenavon Industrial Landscape
- 2001 Derwent Valley Mills
- 2001 Saltaire

UNITED REPUBLIC OF TANZANIA

- 2000 The Stone Town of Zanzibar

UNITED STATES OF AMERICA

- 1979 Independence Hall
- 1983 La Fortaleza and San Juan Historic Site in Puerto Rico
- 1984 Statute of Liberty
- 1987 Monticello and University of Virginia in Charlottesville

URUGUAY

- 1995 Historic Quarter of the City of Colonia del Sacramento

UZBEKISTAN

- 1990 Itchan Kala
- 1993 Historic Centre of Bukhara
- 2000 Historic Centre of Shakhrisabz
- 2001 Samarkand - Crossroads of Cultures

VENEZUELA

- 1993 Coro and its Port
- 2000 Ciudad Universitaria de Caracas

VIET NAM

- 1993 Complex of Huế Monuments
- 1999 Hoi An Ancient Town

YEMEN

- 1982 Old Walled City of Shibam
- 1986 Old City of Sana'a
- 1993 Historic Town of Zabid

YUGOSLAVIA

- 1979 Natural and Culturo-Historical Region of Kotor

Acronyms



Islamic Cairo, Egypt

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Acronyms

AFD	Agence Française de Développement (France)
ANAH	Agence Nationale d'Amélioration de l'Habitat (France)
APUR	Atelier parisien d'urbanisme (France)
AUE	Architecte et Urbaniste d'Etat (France)
AVPAH	Association des Villes et Pays d'Art et d'Histoire (France)
CDC	Caisse des Dépôts et des Consignations (France)
CIVVIH	ICOMOS International Committee of Historic Cities
DGA	General Directorate of Antiquities (Lebanon)
DGU	General Directorate of Urban Planning (Lebanon)
EDF	European Development Fund
EPA	Ecole du Patrimoine Africain
EPAD	Etablissement public d'aménagement de la Défense (France)
EAMAU	Ecole Africaine des Métiers de l'Architecture et de l'Urbanisme
EU	European Union
GART	Groupement des Autorités Responsables des Transports (France)
GIS	Geographic Information System
GOPHCY	General Office for the Preservation of Historic Cities of Yemen
GTZ	Gesellschaft für Technische Zusammenarbeit / German Technical Co-operation
HELP	Historic Environment in Liverpool Project (U.K.)
ICCROM	International Centre for the Study of the Preservation and the Restoration of Cultural Properties
ICOMOS	International Council on Monuments and Sites
IFHP	International Federation of Housing and Planning
INTACH	Indian National Trust for Arts and Cultural Heritage (India)
INU	Istituto Nazionale di Urbanistica (Italy)
IUAV	Istituto Universitario di Architettura di Venezia (Italy)
JBIC	Japan Bank for International Co-operation
MDP	Municipal Development Partnership
NORAD	Norwegian Agency for Development Co-operation
ODA	Official Development Assistance
OWHC	Organisation of World Heritage Cities
PWP	Public Works Programme (World Bank)
SERHAU	Service d'Etudes et de Recherche pour l'Habitat, l'Aménagement et l'Urbanisme
SFD	Social Fund for Development (Yemen)
UNCHS	United Nations Centre for Human Settlements UN-HABITAT
WHC	World Heritage Centre
ZPPAUP	Zone de protection du patrimoine architectural, urbain et paysager (France)