The Implementation of the UNESCO Historic Urban Landscape Recommendation

Proceedings of the International Expert Meeting, Shanghai, China, 26-28 March 2018

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Group photo for the International Expert Meeting on the Implementation of UNESCO HUL Recommendation © WHITRAP 2018

Content

PREFACES

Preface I

WHITRAP, the World Heritage Institute for Training and Research in the Asia and the Pacific Region under the Auspices of UNESCO, is proud to present this online publication of the Proceedings of the Expert Meeting "*The Implementation of UNESCO Historic Urban Landscape Recommendation*" held at WHITRAP in Shanghai, China, from 26 to 28 March 2018.

The meeting, hosted by Tongji University, was organized jointly by UNESCO, WHITRAP and Shanghai Hongkou District Government, co-organized by TJUDPI, the Shanghai Tongji Urban Planning and Design Institute, and supported by Tongji University Museum and the General Consulate of Italy in Shanghai.

The objective of the international Expert Meeting was to overview the implementation of the 2011 HUL Recommendation, and to highlight the difficulties and opportunities that lie ahead for urban heritage.

The online publication of the *Proceedings* permits to share the content of the debates, and the results achieved, with a large international public. It is hoped that they will contribute to reach out to young generations and favour the process of the implementation of the Historic Urban Landscape approach.
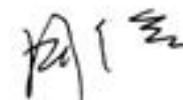
Prof. ZHOU Jian,
Secretary-General, WHITRAP

WHITRAP, Wenyuan Building,
Tongji University © WHITRAP 2017

Preface II

The *HUL Expert Meeting* of March 2018 gathered some 30 participants from all over the world at WHITRAP Shanghai. It was the last of a series of meetings held in this city that have significantly contributed to the HUL debate, and an important moment of discussion among different generations of experts that participated to the definition of the 2011 Recommendation and to its on-going evolution. In this meeting "*the experts addressed varied urban scales, from small settlements to the metropolis, the varied urban typologies, from walled cities to modern heritage, and the links between urban setting, nature, climate change and the intangible*" [1].

The meeting underlined the dramatic pace of change of contemporary world, pointing out that the 2011 *Historic Urban Landscape Recommendation* reflects ideas dating back from 2000-2005 while concepts have greatly evolved since, and it emphasized that it is now necessary to extend the framework of HUL application.

The meeting focused on "why" HUL approach is relevant for cities and for the communities. As underlined by Edward Denison, it appeared that HUL addresses 21st century problems, and it has the potential to rethink some of the established norms from the 20th century moving "beyond" traditional issues. The *Historic Urban Landscape* approach, integrating territorial values with local ones, and historic layers with the present-day environment, can notably include the young generations, digital technologies, and current practices... (Y. Erkan)

1. Turner, Mike. 2018. "Repositioning Urban Heritage — Setting the Scene". *Built Heritage*, Vol. 2, Issue 4 Dec 2018, p. 3. Accessible online at : https://www.built-heritage.net/issue-8-content .

WHITRAP lecture hall © WHITRAP 2017

Finally, all participants agreed that, in 2018, HUL approach should focus on small and medium size settlements more intensely, and see the potential for sustainable urban development in those areas. More in general, Shanghai meeting stressed that HUL can support national urban policies, to align them with the UN Urban Agenda and Sustainable Development Goals.

The *Proceedings* aim at recording the debates and the presentations made during the three-day Shanghai meeting, and at sharing them with the largest possible audience. They are purposely conceived as a sort of promotional material presenting the meeting — easily accessible from different websites and platforms — more than as an academic publication.

Indeed, Shanghai *HUL Expert Meeting* has also been the basis for a parallel publication — curated by Prof Mike Turner — collecting a selection of the interventions. A "Special Issue" of the *Built Heritage* journal (Vol. 2, Issue 4 December 2018) titled *Historic Urban Landscape: An Approach to Rethinking Urban Heritage* — dedicated to the memory of Ron van Oers — presents articles developing the themes of the meeting. In this special issue "seven of the participants to the Shanghai meeting come together and reflect on the current state of the *Recommendation on the Historic Urban Landscape* and offer insights as to its application, relevance and future[2]".

The *Proceedings* include the List of the Participants to Shanghai Expert Meeting with a biographic note, the Meeting Programme, the Preparatory Note detailing the rationale and the expectations for the meeting (drafted by Yonca Erkan and shared with the participants before the meeting) and brief presentations of the experts' interventions (some in the form of abstracts, others as concise articles). The proceedings, that follow the timetable of the meeting, also comprise the minutes of the debates that developed after the presentations, providing a complete overview of the exchanges that took place in Shanghai.

2. Ibid.

At the end of the proceedings, is reproduced Yonca Erkan's conclusive text for the *Built Heritage* journal that draws a preliminary set of thoughts in view of the preparation of 2019 UNESCO Report on the 2011 Recommendation.

At the end of Day 3 is briefly presented the exhibition *Planning the Historic City 1946-2000* organized by WHITRAP at Tongji Museum on the occasion of the Meeting.

The Conclusion reproduces Yonca Erkan's article in the *Built Heritage* journal that draws a preliminary set of thoughts in view of the preparation of 2019 UNESCO Report on the 2011 Recommendation.

Finally, the Annexes include the text of the *HUL Recommendation*, the 2014 *Road Map for the Application of the HUL Approach in China* and the 2015 *Shanghai Agenda for the implementation of the HUL Recommendation in China* drafted by Ron van Oers.

We hope that this publication might contribute to broaden the debate on the future of the *Historic Urban Landscape Recommendation*, provide a clear overview of the main issues faced at the global level, and underline some of the new themes that need to be addressed to better connect the 2011 Recommendation with the larger framework of UNESCO efforts to promote the role of culture for sustainable development.

Simone Ricca

Vice-Director, WHITRAP Shanghai

OBJECTIVE

Implementation of the
UNESCO HUL Recommendation

Urban living is increasingly becoming the most common mode of habitation. Urban areas on the other hand are struggling to cope with the pressures rising from increasing population, development, environmental problems, scarcity of resources and inequality. Dealing with the challenges that have serious impacts on urban areas, new perspectives are required that take into consideration of peoples' social, economic and cultural needs.

The UNESCO *Recommendation on the Historic Urban Landscape* (HUL) was adopted by the 36th Session of the UNESCO General Conference in 2011, and it presents an innovative integrated approach to urban conservation. Since then, the Recommendation drew the attention of diverse stakeholders, from governments to local authorities; from civil society to academia. Now, six years after its adoption, there is a need to review the means of implementation of the Recommendation in light of the new international urban agenda that focuses on the Sustainable Development Goals.

The objective of this international expert meeting is to critically overview the implementation of the Recommendation on the Historic Urban Landscape and highlight the difficulties and opportunities that lie ahead of urban heritage. The problems of the urban areas have become so complex, that existing mechanisms are in short of addressing them. Potentially, the Recommendation on the Historic Urban Landscape bears the capacity — being an integrated approach to urban conservation, to address all layers of the settlement old and new, and cognizant of current challenges such as climate change, social transformations, role of communities, and financial deficiencies; it echoes perfectly well with the UN Sustainable Development Goals and the UN-Habitat New Urban Agenda.

In this expert meeting, ways of integrating the Historic Urban Landscape Approach into the management mechanisms to be discussed. At the same time, the potentials of addressing the Historic Urban Landscape as a category of urban type to be scrutinized, ways of linking the Historic Urban Landscape Approach with the New Urban Agenda to be extrapolated, through case studies presented by diverse group of experts. With this objective in mind, multiplying good practices, specifically the World Heritage properties, for developing necessary implementation tools will be essential.

In dedicated sessions, focused thematic debates are foreseen such as challenges of various scales of urban settlements (small settlements to metropolis), specific urban forms (walled cities to modern heritage), and means of linking culture with nature (urban protected areas to urban biospheres). In these focused discussions, emerging issues regarding management, planning and design as well as financial and participatory mechanisms will be addressed.

Yonca Erkan

HUL / World Heritage Cities Programme Coordinator

PARTICIPANTS

Benno ALBRECHT

Full professor of Architectural and Urban Design and Director of the School of Doctorate Studies at the Iuav University, Venice. Benno Albrecht's architectural and urban design projects are published in reviews, international magazines and books. He has received Architecture Prizes, won international competitions and held exhibitions in Italy and abroad. He devotes himself to research on sustainable urban design and he has carried out projects in architectural and urban sustainable development. He manages many international research programs. He has held seminars, conferences and workshops in Italy and in Europe, China, Japan, Vietnam, Indonesia, Mali, Argentina and Peru. He has written texts and publications about architecture and territory.

Francesco BANDARIN

UNESCO Assistant Director-General for Culture. From 2000 to 2010 he was Director of the UNESCO World Heritage Centre and Secretary of the World Heritage Convention. From 2010 to 2014 he served as Assistant Director-General of UNESCO for Culture. He was re-appointed in this position for an interim period until February, 2018. In 2014, he was appointed President of the Jury of the Venice Architecture Biennale, curated by Rem Koolhaas and President of the Jury of the First Shenzhen Creative Design Award (SCDA). He holds degrees in Architecture (IUAV Venice) and City and Regional Planning (UC Berkeley). His recent publications include: *The Historic Urban Landscape: Managing Heritage in an Urban Century, 2012 and Reconnecting the City. The Historic Urban Landscape Approach and the Future of Urban Heritage*, 2015, both published by Wiley-Blackwell.

Filipe BARATA

Full Professor at the University of Évora, where he teaches seminars connected with Heritage and History. Chairholder of the UNESCO Chair on Intangible Heritage and Traditional Know-how: Linking Heritage. Member of the Scientific and Pedagogic Committee of the Erasmus Mundus Master TPTI, member and Vice-Director of the CIDEHUS Research Centre (Évora), Visiting Professor at Cape Verde University and Universidade Federal de Viçosa (Brazil). Fondation Orient-Occident pro bono manager (Rabat - Morocco). Team leader of several European projects concerning heritage (www.hpip.org), author of many books and papers about heritage issues and one of the Urban Hannover agenda subscribers. (www.catedra.uevora.pt/unesco)
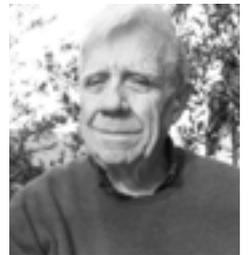
Paolo CECCARELLI

Professor Emeritus of Urban Planning, Ferrara University. UNESCO Chair Urban and Regional Planning for Local Sustainable Development. Coordinator Mediterranean UNESCO Chairs Network, MUNCH; Italian UNESCO Chairs Group TEST; Red Alvar, network of European-Latin American Schools of Architecture. President International Laboratory Architecture & Urban Design,ILAUD. Has taught at MIT; U.C. Berkeley and Santa Cruz; CES, Harvard University; Waseda University. Lectured in Australia, China, India, and Latin America. Responsible Jericho Master Plan, Palestine; revitalization historic centre Montevideo, Uruguay techno-pole Gaoming, Guangdong, PRC; Program UniFe-IILA rehabilitation of Valparaiso; consultant city of Buenos Aires; UNEP consultant Paranacidade, Curitiba, Brazil; Supervisor Master Plan Metropolitan Area, Addis Ababa, Ethiopia

Edward DENISON

Dr Edward Denison is a Lecturer at The Bartlett School of Architecture (UCL), where he is also Director of the MA Architecture and Historic Urban Environments. He was winner of the RIBA President's Medal for Research in 2016 and 2017. Publications include: Architecture and the Landscape of Modernity in China before 1949 (Routledge, 2017); Ultra-Modernism – Architecture and Modernity in Manchuria (HKUP, 2017); Luke Him Sau, Architect: China's Missing Modern (Wiley, 2014); The Life of the British Home (Wiley, 2012); McMorran & Whitby (RIBA, 2009); Modernism in China (Wiley, 2008); Building Shanghai (Wiley, 2006); and Asmara – Africa's Secret Modernist City (Merrell, 2003).

Yuan DING

CITIC General Institute of Architectural Design and Research Co. Ltd., Deputy Chief Planner. Prof Dr Ding Yuan, is the Deputy Chief Planner of CITIC General Institute of Architectural Design and Research Co. Ltd. He is also the director of ICOMOS Wuhan Research Center on Shared Built Heritage and the co-holder of UNESCO Chair on Industrial Heritage. Being an architect and urban planner, especially in the field of heritage conservation, he was trained in China and Germany.

Yonca ERKAN

Dr Erkan works at the UNESCO World Heritage Centre as the HUL/World Heritage Cities Programme Coordinator since 2017. Previously Dr Erkan worked as Associate Professor of architecture at the Kadir Has University, Istanbul. Dr Erkan was a member of the Turkish National Commission for UNESCO (2010-2014). She is a jury member of European Union Cultural Heritage – EUROPA NOSTRA Awards in Education, Training and Awareness Raising. Her research interests include management of world heritage sites, urban conservation and community involvement. She is a conservation architect (1996) and studied Islamic Art and Architecture at the Massachusetts Institute of Technology (MIT) (1998) and received her PhD degree (2007) from the Istanbul Technical University.

Enrico FONTANARI

Urban Planner, Director of Research on Conservation Policies and Projects for Historic Centers, works in the Department of Architecture and Art of the IUAV University of Venice, Italy; Professor of Urban and Landscape Design in the IUAV, has more than 30 years of experience in Town and Regional Planning and in Master Planning for Historic Centers in Europe, Mediterranean Area, Africa and Latin America. Has organized and participated in several Conferences and Seminars and is author of various publications on Urban Planning, Urban Conservation and Rehabilitation Projects, Landscape Theory and Planning.

Francoise GED

Architect, university lecturer in Langues O' (Paris) and Institut d'Administration des Entreprises (Nantes), associated researcher in UMR 8173, Research Center on China, Korea, and Japan. For her PhD degree (EHESS), she investigated the urban formation of Shanghai, then for the H.D.R degree (Paris 7 university) the Chinese heritage policies. She was in charge of the presidential professional training cooperation "150 Chinese architects, urban and landscape planners in France 1998-2005". Since 1998, she has developed a major Chinese-French cooperation project heritage with Tongji University and the World Heritage Institute for Training and Research for Asia-Pacific (WHITRAP), which are presented at different World Urban Forum. She is member of different collaborative research teams, about heritage, tourism and globalization in France, and about interdisciplinary (European program).

Patricia GREEN

Dr Patricia Elaine Green, a practicing architect with heritage conservation expertise is full-time staff at the Caribbean School of Architecture in the Faculty of the Built Environment at the University of Technology, Jamaica. She coordinates the UNESCO/UNITWIN Network 231: "Sustainable Built Environment SIDS`/Historic Urban Landscape" (SBESIDS/HUL) at her University. Dr Green hold an international doctorate in architecture, heritage and city from Universidad de Sevilla, Spain, a Master of Science in Historic Preservation from University of Pennsylvania, Philadelphia, USA, and a professional Degree in Architecture from the Architectural Association School of Architecture, London, UK.

Feng HAN

PhD Queensland University of Technology, Australia; Prof and PhD Candidate Supervisor; Director of Department of Landscape Architecture, College of Architecture and Urban Planning (CAUP), Tongji University; Vice President, ICOMOS-IFLA International Scientific Committee on Cultural Landscapes (ISCCLs); Expert Member, World Commission of Protected Area (WCPA) of IUCN; Member of Advisory Board of Journal of Management and Sustainable Development of Cultural Heritage; Member of World Heritage Expert Committee of Ministry of Housing and Urban-Rural Construction (MHRUC) of the People's Republic of China; Member of Leisure Agriculture Expert Committee of Ministry of Agriculture of the People's Republic of China; Editor board member of Journal of Chinese Landscape Architecture.

Eric HUYBRECHTS

Eric Huybrechts is a senior Architect and Regional/Urban Planner, member of Isocarp (France representative) and ICOMOS, Officer in the royal order of Sahametrey (Kingdom of Cambodia). He is in charge of the International and European affairs for the Urban and Environmental planning Agency of Greater Paris Region (www.iau-idf.fr). He has developed a large experience in the field of Urban and Regional Planning as expert and team leader on Algiers, Beirut, Cairo, Ethiopia, Istanbul, Mongolia, Mumbai, Paris region, Phnom Penh, Rio de Janeiro, Saudi Arabia, Tripoli-Libya. He has prepared projects at local level, sub metropolitan, metropolitan, regional and national scales. He represent IAU-IdF to the UNESCO and the World Urban Campaign of UN-Habitat. He has also an academic experience as a scientific researcher and as a lecturer in several universities in France and abroad, mainly on Planning in the Global South.

Cristina IAMANDI

Cristina Iamandi is a licensed Architect and Urban Planner specializing in heritage conservation and management, with over 35 years of combined design, consultancy and academic experience. She is currently working at UNESCO headquarters as a Consultant to the World Heritage Centre. Her current research interests focus on the implementation of the UNESCO Recommendation on Historic Urban Landscape, in particular the methods and tools for the harmonious integration of new development that responds to the local character and enhances the existing built and natural heritage, the tools to assess development proposals, as well as strategies to avoid, reduce or mitigate their harmful impacts on the heritage values and attributes (HIA).

Maya ISHIZAWA

Dr Maya Ishizawa, Researcher & Programme Coordinator, World Heritage Studies, University of Tsukuba, Japan. Maya Ishizawa coordinates the UNESCO Chair on Nature-Culture Linkages in Heritage Conservation at the University of Tsukuba, Japan. She graduated as an architect from the Universidad Ricardo Palma, in Lima, Peru. After earning a Master of Media and Governance from Keio University, in Japan, she completed a PhD in Heritage Studies at BTU Cottbus-Senftenberg, in Germany focused on the conservation of cultural landscapes. Currently engaged in the training of cultural and natural heritage practitioners in Asia and the Pacific, she looks at developing a comprehensive approach to heritage conservation.

Yansong MA

Beijing-born architect Ma Yansong is recognized as an important voice in the new generation of architects. He is the first Chinese architect to win an overseas landmark-building project. As the founder and principal of MAD Architects, Ma leads design across various scales. In recent years, many of Ma's designs follow his conception of the "Shanshui City", which is his vision to create a new balance among society, the city and the environment through new forms of architecture. Since designing the "Floating Island" in 2002, Ma has been exploring this idea through an international practice. At MAD, Ma has created a series of imaginative works, including Absolute Towers, Hutong Bubble 32, Ordos Museum, China Wood Sculpture Museum, Fake Hills, etc. Parallel to his design practice, he has also been exploring with the public the cultural values of cities and architecture through domestic and international solo exhibitions, publications and art works.

Anna MAGRIN

Architect, PhD in Urbanism and Master in Architecture and Heritage, Anna Magrin collaborates with IUAV Univesity of Venice, Department of Culture del Progetto. Her research mainly focuses on history of European post-war urban transformations, with a special interest in heritage conservation, urban-rural linkages and social housing. She works since about ten years on sustainable processes and devices in architecture and urban planning. On these topics, she has written and edited volumes, published articles in journals and contributed book chapters both in Italy and abroad.

Patricia O'DONNELL

FASLA, AICP, landscape architect and planner, founded Heritage Landscapes LLC, Preservation Planners and Landscape Architects, USA in 1987. This professional firm is dedicated to a vibrant future for communities and cultural landscapes, with a diverse group of over 500 projects that address sustainable stewardship of heritage assets. Works have addressed 38 U.S. National Historic Landmarks and 8 World Heritage Sites, to support authenticity, preservation, management and contemporary best practices. The firm has contributed to historic urban park and civic spaces in Washington DC, Chicago IL, Pittsburgh PA, Louisville KY, Rochester NY, Buffalo NY, Baltimore MD, Atlanta GA, Fort Wayne IN, and Hartford CT in collaboration with civic leaders and non-profits.

Anna-Paola POLA

Director Urban Planner and Research Fellow at WHITRAP. She is actively involved in research, mainly focused on heritage studies, urban preservation and cultural landscape, with a focus on medium-small settlements and China's context. Currently, she is conducting an international research agenda on the role of culture for the sustainable development of Chinese small settlements. She has published papers and articles, curated exhibitions, and organized conferences and international workshops on issues related to heritage, historic urban landscape and urban preservation, and is a member of the editorial board of The Journal of Built Heritage. In addition, she has worked as practicing architect and planning consultant. She graduated in Architecture at the IUAV and holds a PhD in Architecture, Planning and Conservation of Housing and Landscape from the Politecnico of Milano, Italy.

Heleni PORFYRIOU

Heleni Porfyriou is an urban historian with expertise in urban conservation and valorization. Head of the Rome Unit of the ICVBC-CNR (2006-2017). Publications: Borghi rurali e borgate. La tradizione del disegno urbano in Italia negli anni Trenta (Roma 2017) edited with Corsani; Waterfronts Revisited. European ports in a historic and global perspective (London: Routledge 2017) edited with Sepe; Coordinator of the Bilateral projects: with CACH, "Routes of culture: enhancement and management of large scale heritage sites. Via Appia and the Grand Canal of China (2016-2019); with WHITRAP, "Water towns – Hill towns. Historic Urban Landscape - Bridging Cultures. HUL-BriC" (2014-2020) www.hul-bric.net.

Denis RICARD

Denis Ricard holds a bachelor's degree in social sciences, an honours degree in political sciences and a master's degree in international relations. The quasi-totality of Denis Ricard's career has been in the field of international relations in the private and public sectors as well as international organizations and in politics. Mr Ricard has occupied many executive positions for the Governments of Canada and Quebec as well as in many international organizations. Denis Ricard is currently Secretary General of the Organization of World Heritage Cities, whose General Secretariat is located in Quebec City, Canada.

Simone RICCA

Simone Ricca was born in Torino, Italy, where he graduated in Architecture at the Polytechnic School. He obtained a Master of Science Degree at Katholieke Universiteit Leuven (Belgium) and a PhD in Politics at Exeter University (UK). His researches focus on the link between heritage, national identity and politics. After spending few years in the Middle East working as a conservation architect, in 2008 he established a private Consulting Firm (RC Heritage) in Paris specialized in heritage conservation and urban planning. With RC Heritage, he notably assisted national and local institutions in drafting Nomination Files and Management Plans for World Heritage properties in the Arab Region, Asia and Africa. Since October 2017, Simone is the vice-Director WHITRAP Shanghai.

Ana RODERS

Ana Pereira Roders (F) is Associate Professor and chair holder of the UNESCO chair on Sustainability and Heritage in Advanced Research and Education, in the department of the Built Environment, at Eindhoven University of Technology, The Netherlands. She has wide range of work experience abroad (in Africa, Asia and the Pacific, and Latin America and the Caribbean) and interdisciplinary cooperation, spanning the fields of architecture, urban planning, law, environmental management and computer sciences. Her research interest is the dual relation between heritage and sustainability in historic urban landscapes. She seeks to theorize how heritage and its conservation evolve sustainably over time, as well as, how heritage affects the sustainability of its urban context, as a social, economic, environmental and cultural capital.

Jin SHANG

Program Associate, Art Exhibitions China; Young Professional, ICOMOS China; Regular Member, ICOMOS CIPA; Editor, Virtual Archaeology Review. Trained as Architectural Historian at Tsinghua University, he is interested in World Cultural Heritage conservation and communication. He contributed to UNESCO World Heritage nomination dossier, UNESCO Asia-Pacific Heritage Award application, Max Planck Institute for Art History Workshop "Italy in China", Re-Yuanmingyuan Digital Reconstructions, World Monument Fund - Palace Museum CRAFT Studio, and Organization of World Heritage Cities Congress. He translated for World Art History Congress, and Getty Archives Inventory System. Publications include *Laugier's Essay on Architecture*, *National Geographic: Around the World in 125 Years*, *20th-Century World Architecture: Phaidon Atlas*, and *London Charter for computer-based visualization of cultural heritage*.
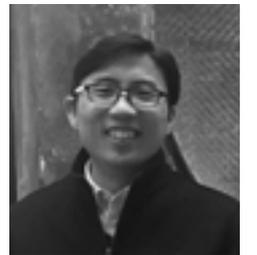
Yong SHAO

Professor in the College of Architecture and Urban Planning of Tongji University, the expert member of ICOMOS-ISCEAH, ICOMOS-CIAV, National Committee of Historical and Cultural Cities Conservation of China, and the edition committee of Heritage Architecture and Built Heritage. She got the PhD at 2003 from College of Architecture and Urban Planning, Tongji University, and followed the training of French State Architects and Urban Planners (AUE) in the *Ecole de Chaillot* of France in 1999 and 2006. Since 1990, Dr Shao has worked in conservation of historical cities, towns and villages, World Cultural Heritage sites. Dr Shao's projet "The Water Town Conservation" has got the World Heritage Conservation Distinct Award of Asia-Pacific region of UNESCO in 2003, and "Community-based Conservation Project of World Heritage Lijiang"and "Ancient City of Ping Yao" got the Merit Award in 2007 and in 2015.

Yi SONG

Co-holder, UNESCO Chair on Industrial Heritage; Senior Researcher, ICOMOS Wuhan Research Center on Shared Built Heritage; Deputy Secretary-General, Wuhan Research Society on Shared Built Heritage. Educational Background: PhD Anthropology (Peking University), MA World Heritage Studies (Brandenburg Technical University). Affiliation: Member, ICOMOS International Scientific Committee on Shared Built Heritage. Publications: Author, *Pan-zi Fairs in Front of the Dragon King Temple: A Postmodern Polyphonic Ethnography of "Cultural Heritage"* Co-editor, *Cultural Routes in China;* Co-translator, *Malinowski, Odyssey of an Anthropologist 1884-1920;* Main Fields of Research: *Anthropological Research of Cultural Heritage, Heritage Interpretation & Presentation, Heritage Education, Cultural Heritage and Sustainable development, Historic Urban Landscape*.

Michael TURNER

Professor Michael Turner is a practicing architect, the UNESCO Chairholder in Urban Design and Conservation Studies at the Bezalel Academy of Arts and Design, Jerusalem with research encompassing urban sustainability, heritage, social inclusion and urban spaces. Engaged in activities at UNESCO for over two decades, he is currently special envoy to the World Heritage Centre Director reviewing Culture for Sustainable Development and Urban Heritage, and has accompanied the UNESCO *Recommendation on the Historic Urban Landscape* since its inception. He was a contributor to the *UNESCO Global Report* to UN Habitat III and is an advocate of the UNISDR Resilient Cities Programme.

Montira H. UNAKUL

Montira Horayangura Unakul is a Culture Programme Officer at the UNESCO Bangkok Culture unit. She has managed various UNESCO programmes within the Asia-Pacific region related to the safeguarding and sustainable development of cultural heritage, with a focus on World Heritage. She has developed capacity building programmes such as reviving traditional knowledge for conserving built heritage, sustainable heritage tourism and collections management. She has a BA in Economics and East Asian Studies from Harvard University (USA) and two Masters from the University of California, Berkeley (USA) in Architecture and in City Planning.

Loes VELDPAUS

Dr Loes Veldpaus is educated an architect (MSc 2007) and specializes in heritage management and urban governance (PhD 2015). Her research focuses on the past, present, and future of heritage management and policy. Moreover, she works on innovating understandings of the process of heritage production, of what heritage is and what heritage does. Within this context she aims at empirical and methodological development, collaborative and reflective research practices, and experiments with the use of digital technologies. She is a researcher at Newcastle University, School of Architecture, Planning and Landscape, working on two large EU funded projects on urban governance and heritage management.

Giulio VERDINI

Giulio Verdini is Senior Lecturer in Planning at the University of Westminster, UK, and Visiting Scholar at XJTLU in China. He has published on urban governance, urban-rural linkages and urban regeneration and he has coordinated several participatory design workshops for the sustainable management of small settlements in China and Europe, testing the implementation of HUL. He is one of the lead contributors of the UNESCO Global Report '*Culture for Sustainable Urban Development*', and the Editor of the newly established Routledge Book Series 'Planning, Heritage and Sustainability'. He graduated in Architecture and holds a PhD in Economics, Urban and Regional Development, from the University of Ferrara in Italy.

Elisabeth VINES

Elizabeth Vines is an Australian conservation architect, and past President of Australia ICOMOS (2012–2015). She is an Adjunct Professor at the Cultural Heritage Centre Faculty of Arts, Deakin University, Melbourne and a visiting Professor at Hong Kong University where she teaches in the Architectural Conservation Program. She is a partner in *McDougall&Vines* a Conservation Practice established in 1987 and has worked throughout Australia and Asia on a variety of Heritage projects. In 2016 she was a Getty Scholar for 3 months in Los Angeles researching Creative Heritage Cities. She has written 3 books about design in heritage places — *Streetwise* (1996), *Streetwise Asia* (2006) and *Streetwise Design* (2018 — resulting from her research at the Getty). In addition, her book *Broken Hill — A Guide to the Silver City* (2008) is now in its second printing.

Minja YANG

Upon completing her high school education in Tokyo, Minja Yang attended universities in Paris, Washington D.C., Geneva and London and has an undergraduate degree in Development Sociology (Georgetown University, USA) and post-graduate degrees in Southeast Asian Studies and Politics (University of London). Joining the United Nations High Commissioner for Refugees in 1979, she worked for the protection of refugees and displaced persons from Indochina as well as from the Horn of Africa until 1989 when she transferred to the United Nations Educational, Scientific and Cultural Organization (UNESCO). Having served in the Cabinet of the Director-General of UNESCO, then as Chief of Emergency Unit (1990), as Chief of Unit for the Safeguarding of Angkor and concurrently Head of the Intersectoral Task Force on Cambodia (1991), she joined the World Heritage Centre in 1994.

Kai ZHANG

Director of the Studio Four of Shanghai Tongji Urban Planning and Design Institute Co.Ltd (TJUPDI), licensed planner and senior engineer in China. In 2001, she obtained her Master Degree on urban planning at Tongji University and, in 2010, she obtained a PhD degree on sociology at École des Hautes Études en Sciences Sociales in France.

Registration © WHITRAP 2018

Coffee break © WHITRAP 2018

Debates © WHITRAP 2018

DAY 1

Day 1 — 26 March 2018

Day 1 — 26 March 2018

Morning Session: Opening
(Moderator / Simone Ricca)

09:00-09:30	Registration
09:30-09:35	Welcome of Tongji University / Jiang Wu
09:35-09:45	Welcome of Hongkou District / Lei Zhang
09:45-09:50	Award for Hongkou District (HUL activities)
09:50-10:05	Opening / Marielza Oliveira
10:05-10:30	Group photo, coffee break and networking
10:30-11:00	Key note / Francesco Bandarin
11:00-11:20	WHITRAP activities / Simone Ricca
11:20-11:40	UNESCO Urban Initiatives & HUL / Yonca Erkan
11:40-12:00	HUL beyond the *New Urban Agenda* / Mike Turner
12:00-12:20	HUL principles & good practices / Cristina Iamandi
12:20-12:30	Questions & answers
12:30-14:00	Lunch (Sanhaowu Restaurant)

Afternoon Session: Addressing Varied Urban Scales,
from Small Settlements to Metropolis
(Moderator / Simone Ricca)

14:00-14:30	Key note: From *Wēi diāo* to *Jīng-Háng Dà Yùnhé* — HUL and the Chinese scale challenge / Paolo Ceccarelli
14:30-14:50	Employing HUL to foster respect for the cultural value of small settlements strengthening their relationship with cities / A.P. Pola & G. Verdini
14:50-15:10	Mid-size settlements / Enrico Fontanari
15:10-15:30	The metropolis / Eric Huybrechts
15:30-15:50	World Heritage urban areas / Ana Roders
15:50-16:30	Coffee break and networking
16:30-16:50	The city states and SIDS / Patricia Green
16:50-17:20	Key note: Heritage, urban sprawl and cultural landscapes in China. Challenges of interdisciplinary — urban encounter of new & old China / Françoise Ged
17:20-18:30	Panel discussion
19:00	Opening dinner (Kingswell Hotel)

Award for Hongkou District (HUL activities) © WHITRAP 2018

Opening Speakers

Jiang WU
Tongji University

Marielza OLIVEIRA
UNESCO Beijing

Lei ZHANG
Hongkou District

Francesco BANDARIN
UNESCO Paris

Simone RICCA

WHITRAP Activities

I am pleased to have the opportunity to present you the initiatives carried out by WHITRAP in the framework of the *Historic Urban Landscape Recommendation*; and I know that you have directly contributed to many of them.

WHITRAP Shanghai especially focuses on urban heritage and has been on the forefront of the research on HUL notably thanks to the role Ron van Oers played as Vice-Director. With Ron, WHITRAP developed a series of initiatives that contributed at first to the very fine-tuning of the HUL concept, and that have since permitted to extend the influence and the relevance of the 2011 HUL Recommendation at the global scale.

It might be said that, in a way or another, most of WHITRAP's activities — and not only the training programmes to present the HUL Recommendation across Asia and the Pacific Region — participate to the HUL vision and approach.

HUL Publications

In January 2018, was published the Chinese version of "*the Historic Urban Landscape — Managing Heritage in an Urban Century*" by Francesco Bandarin and Ron van Oers, translated by Ms. Jieting Pei of WHITRAP. This version includes a new preface by Francesco Bandarin, a Chinese preface by Prof. Jian Zhou, Director of WHITRAP, and an article written by three Chinese experts discussing the interpretation and terminology of HUL concept and wording in Chinese.

(Left) Fig 1. Chinese version of *the Historic Urban Landscape — Managing Heritage in an Urban Century* © Tongji University Press 2017

(Right) Fig 2. *Operationalising the Historic Urban Landscape — A Practitioner's View* © Tongji University Press 2018

In 2018, WHITRAP also published "*Operationalising the Historic Urban Landscape — A Practitioner's View*", edited by Jian Zhou and Ron van Oers, presenting the outcome of the 2014 HUL Meeting in Shanghai.

In 2016, WHITRAP and the City of Ballarat produced *the HUL Guidebook*, in English and Chinese that was launched at the 15th *World Conference of the league of Historical Cities in Austria*.

HUL MoUs

To implement the HUL approach, and take into consideration the local context of each city, WHITRAP signed a series of MOUs with cities and academic institutions worldwide to support sustainable urban growth and share HUL experiences and principles.

Each city developed its own strategy, and acted as a "Pilot City" on the program. 5 Pilot Cities (Ballarat in Australia, Cuenca in Ecuador, Shanghai and Suzhou in China, and Rawalpindi in Pakistan) signed an MoU with WHITRAP. The *HUL Guidebook* briefly presents the work done in each city.

Fig 3. 2014 International Symposium on HUL © WHITRAP 2014

Fig 4. 2015 Asia-Pacific Region Training on HUL © WHITRAP 2015

HUL International Meetings

WHITRAP has played a major role in the elaboration, definition and fine-tuning of the HUL Recommendation organizing a series of International meetings on this subject.

The *HUL International Expert Meeting* in Shanghai, in October 2012, discussed the development of a Road Map for the application of the HUL approach in China (included in the Annexes of the Proceedings).

The December 2014 *International Symposium on Historic Urban Landscapes*, organized by WHITRAP and Tongji University in Shanghai, brought together implementing agencies and partners, as well as interested professionals from China and abroad, to take stock of progress made in HUL implementation in a diverse range of contexts. At the opening of this Symposium, was launched the book *Reconnecting the City. The Historic Urban Landscape Approach and the Future of Urban Heritage*, edited by Francesco Bandarin and Ron van Oers.

HUL Capacity Building Activities

WHITRAP has organized a series of training courses on HUL, both at the Institute and abroad.

In November 2013, the *Domestic Training Course on Historic Urban Landscapes (HUL)*, organized in Shanghai by WHITRAP and Tongji University, aimed to inform mid-career Chinese professionals and to work through the concept, approach and implementation of HUL in China.

In June 2014, the University of Pennsylvania Summer Programme Pilot Site: *the Cluster of 8 Lilongwe along the Hongkou River* was organized under the guidance of Donovan Rypkema and Ron van Oers in Shanghai. The course developed a conservation and development strategy for this area, focusing in particular on the economic feasibility and financial management of such a strategy.

In December 2014, was held a concise HUL Training Course at WHITRAP/Tongji attended by 23 international professionals.

In December 2015, WHITRAP and Tongji University organized the *HUL Training Course, Asia-Pacific Region* in Shanghai. Within the framework of the Agenda 2030 and the Sustainable Development Goals, the course reflected on the ''what, why, and how ''of the HUL approach, and aimed to strengthen and enlarge the specialists' HUL network in the Asia-Pacific Region.

In August/ September 2016, the *HUL: Bridging Culture*, *Training in Situ at Palestrina and Castel San Pietro Romano,* took place in Lazio, Italy (in the framework of a MoU signed between WHITRAP Shanghai and CNR-ICVBC) to promote and enhance the Italian excellence in conservation, while bridging cultures and creating a HUL training protocol.

In June 2017, WHITRAP and Tongji University organized the seminar *Small historic towns and the HUL recommendation - Conservation and valorisation in network* at Shanghai, to reinforce cooperation between China and Italy regarding the conservation and valorisation practices of small settlements with particular reference to networking and to best practices.

Other HUL-related Activities

A series of other activities undertaken by WHITRAP in the past years, though not directly linked to HUL, are also strictly related to the new vision for heritage and development resulting from HUL Recommendation:

The *Small Settlements Research*, directed by Anna-Paola Pola of WHITRAP Shanghai, is part of the reflection of the role of culture for development and suggests new possible fields of application of the HUL approach to the rural landscape.

The *WH + ST Programme* is connected with a contemporary vision of heritage, and therefore with the HUL approach. The project develops jointly research and capacity-building programs on sustainable tourism on two Chinese World Heritage Sites through community engagement, and close coordination with local authorities.

HIA/EIA Courses, organized with ICCROM and UNESCO WHC,

were organized in China (Lijiang and Dujianyan in 20102 and 2014), Philippines (Vigan, 2016), Fiji Islands (Levuka and Suva 2017), and will be followed in October 2018 by a new course in Shanghai and Zhenze (China).

This brief presentation of WHITRAP's activities has given you an overview of our work and of the possibilities our Institute can offer for future common projects.

We really look forward to the discussion of these days to imagine together a way forward for our HUL activities and researches.

Yonca ERKAN

UNESCO Urban Initiatives and HUL

UNESCO through its Culture Conventions and Recommendations ensures that the role of culture is recognized through a majority of the Sustainable Development Goals (SDGs) and especially promotes culture for resilient, inclusive and competitive cities in relation to Goal 11. The *World Heritage Convention* (1972) and its related Recommendations, as well as the other Culture Conventions, provide policy support, capacity building and monitoring, measurement frameworks and elaborate technical guidance.

Since its adoption in 2011, the UNESCO Secretariat is mediating and guiding Member States on the implementation of the *Recommendation of Historic Urban Landscape* (HUL). This recommendation addresses the need to better integrate and frame urban heritage conservation strategies within the larger goals of overall sustainable development, in order to support public and private actions aimed at preserving and enhancing the quality of the human environment. Within this framework, the next consolidated report will be presented to the 40th Session of the General Conference in 2019. The UNESCO Secretariat is conducting consultation with the Member States through an online questionnaire, capacity building activities, and expert meetings sharing good HUL practices with the public. HUL approach is promoted in various UNESCO initiatives such as the Global Report on Culture for Sustainable Urban Development, *Culture Urban Future* (2016), UNESCO-World Bank joint White Paper on *Culture, Reconstruction, Recovery: Sustainable development policies to address the impact of conflicts, disasters and crises in cities*, and in various stages of World Heritage nomination and monitoring processes. The experience gathered since 2011 will be reflected in the HUL Manual, requested by the World Heritage Committee to address increasing challenges that historic urban areas face.

Kulangsu at Night © Kulangsu Administrative Committee 2017

Mike TURNER

HUL Beyond the *New Urban Agenda*

The two years of 2015 and 2016 provided a swathe of texts that will change much of our thinking in urbanism — conservation and development. These documents, adding to the 2011 UNESCO HUL Recommendation, include, the UNISDR *Sendai Framework*, with the Ten Essentials for Resilient Cities and the UN 2030 Sustainable Development Goals. With these marching orders, UNESCO prepared a Global Report — *Culture | Urban Future* and the UN Habitat III adopted the *New Urban Agenda*. This was completed with the *Paris Agreement of the United Nations Framework Convention on Climate Change and the FAO Globally Important Agricultural Heritage Areas*.

In addition to harmonizing these actions through a more integrative approach to design, we need to address the bottom-up processes to engage with these global texts. How can these texts be made relevant at the local level? How can the geo-cultural contexts or urban transformations be prioritized to put people back into our cities?

We need to move from participatory planning to community engagement thereby bringing local wisdoms to the table with geo-cultural associations to create alternative models for ensuring social inclusion and resilience.

The 21st century is changing fast with exponential growth that reveals new challenges and issues for humanity. How can the speed of change be managed in the socio-economic dynamic world to ensure well-being? Social justice, ecology and biodiversity, urbanism, change of policies and massive disasters will need to be addressed

SDGs © Mike Turner 2018

bringing new technologies in support for urban development.

HUL may provide the integrative framework for these multiple texts.

Paolo CECCARELLI

From *Wēi diāo* (微雕) to *Jīng-Háng Dà Yùnhé* (京杭大运河): HUL and the Chinese Scale Challenge

The scale of sites plays an important role in the implementation of HUL. The conservation of an urban landscape painted on a rice grain, the ones of Suzhou, shaped around its historic gardens, and of the Grand Canal, which characterizes whole regions, cannot be approached in the same way.

The HUL approach is basically different from previous conservation methods; it is based on new principles. Three of them are very innovative.

1) The conservation of a site does not concern its physical components only, but also its social and economic context. To implement it, a wide range of elements both tangible and intangible must be taken into account.

2) The conservation of heritage is a dynamic process; it plays a strategic active role also in socio-economic and cultural development.

3) These principles give the HUL approach the role of a project and of a design invention of solutions, which change according to different situations and scales. The scale of the sites to be considered and the extent of interventions become crucial. A stronger and more integrated relationship between HUL and physical planning, and social and economic policies becomes important.

The HULs of Jericho (Palestine), Urbino (Italy), Valparaiso (Chile), and Lalibela (Ethiopia) are examined.

Chinese *Wēi diāo* © Paolo Ceccarelli 2018

Anna-Paola POLA & Giulio VERDINI

Employing HUL to Foster Respect for the Cultural Value of Small Settlements Strengthening Their Relationship with Cities

In the attempt to inform the UN '*New Urban Agenda*', responding to the sustainability turn of SDGs, UNESCO has played a central role in raising awareness on the cultural importance of small settlements as a fundamental component of the process of urbanization. This topic was raised during the International Conference on '*Culture for sustainable cities*' in 2015, organized by UNESCO in Hangzhou. Since then, several studies have been conducted.

The aim of this paper is to reflect on how the UNESCO HUL approach can address and respond to some of the main challenges of small settlements. A series of case studies will show, in particular, the importance of acknowledging their cultural intangible resources and to conceive small settlements as part of dense rural-urban networks. Small settlements are never isolated from their regional context and their sustainability is bound to the capacity to implement suitable regional governance mechanisms. Moreover, the strengthening of rural-urban linkages can help stimulating local economies based on their rich tangible and intangible cultural resources. On the other hand, small settlements are also particularly fragile due to their natural and social features.

In this respect, HUL should provide suitable tools to stimulate sustainable development and, at the same time, to employ mitigating measures fighting potential undesirable effects of overdevelopment. In conclusion, the paper will highlight some policy recommendations to address this critical issue, based on a current pilot case study.

(Right) Gagliato © Courtesy: Anderson, Kingman, Will (2018)

Gagliato
A framework for future growth
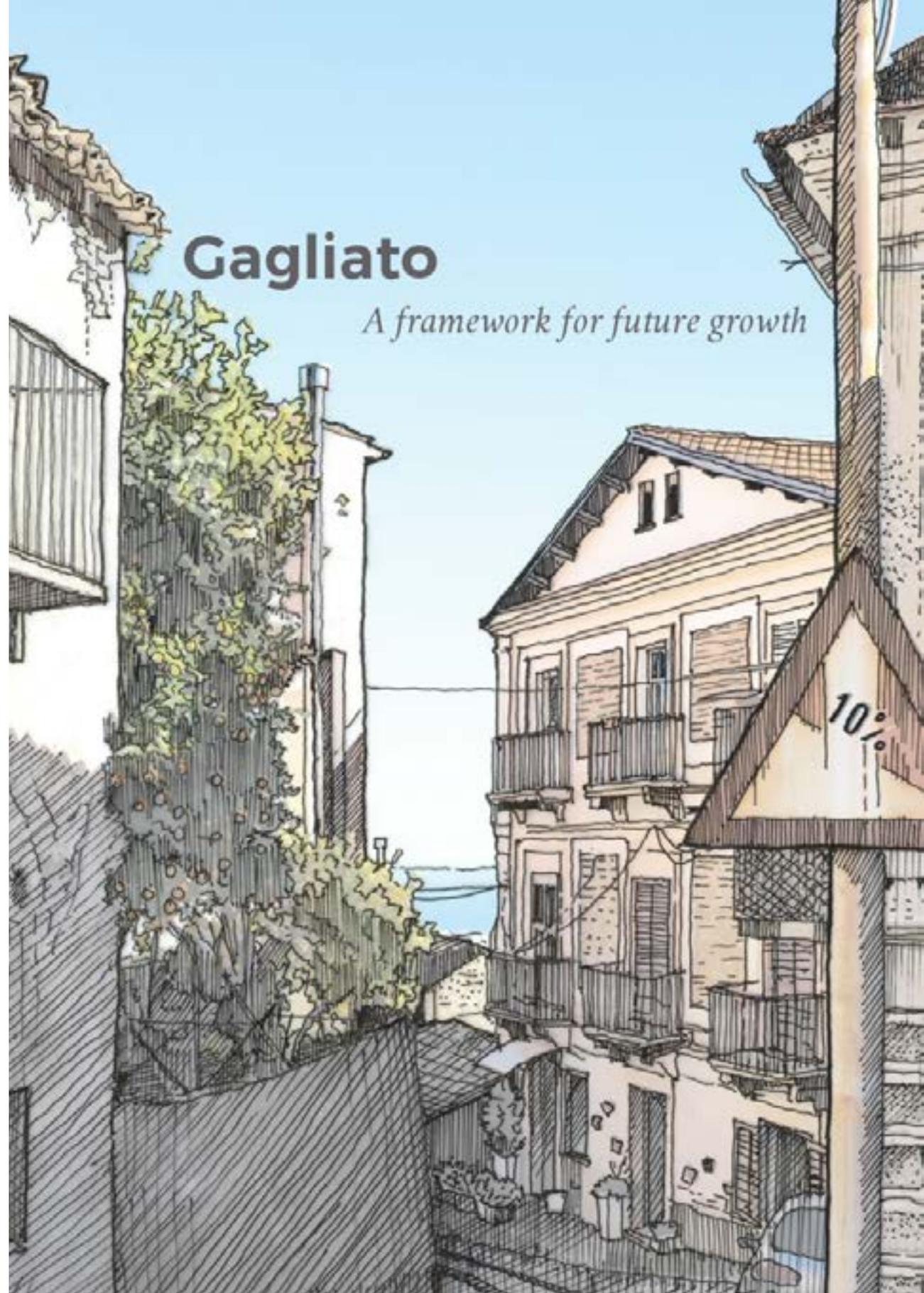
Eric HUYBRECHTS

Historic Urban Landscape and the Metropolis

Metropolitan areas are accommodating more than 40% of the urban population in the world and this rate continues to increase. Every year, twenty new cities reach the size of a metropolitan area, with more than 500.000 inhabitants. Metropolises are one of the main tools and effects of the globalization process. They are the spatial organization of the most productive areas concentrating public and private headquarters, high-level classes, expensive investments for creative industry, cultural facilities and innovation. They should be managed at the scale of a city system that covers both urban and rural areas. The metropolis is a main feature of the human settlement pattern of the 21st century.

Given the specific role of the metropolis within the globalization process, communication infrastructures are essential. Metropolises gather international airports, railway stations, harbours, logistic hubs, and the main connection facilities, such as exhibition centres, conference centres or central business districts that can be considered as their main landmarks. Real estate tends to become highly speculative due to the globalization of finance, shaping metropolitan areas for high-level products while excluding a large part of the population from the city centres. Metropolitan areas are becoming polarized and "dual" with high-class districts and low integrated areas or slums. These products are the key artefacts of our present.

Metropolises are competing to attract investments, headquarters, and high-class experts. City marketing has become a key tool for supporting city development strategies. Branding the city through several tourist features such as culture, heritage, health industry, shopping and entertainment, is essential to position large cities on the world map. Historical precincts, opera houses, main cult facilities, large shopping malls, luxury general hospitals, or leisure parks are important facilities providing vibrant cities with cultural life and leisure.

To upgrade their position, cities are implementing specific policies for tourism and identity that reshape their physical features and land use organization: restructuration of waterfronts (Istanbul, Rio de Janeiro, Shanghai…), opening of the commercial harbours for shopping and entertainment (Barcelona, Cape Town…), docklands reconversion (London, Mumbai…), new CBD (Beirut central district, Tokyo bay….). Urban renewal is a key mode of action to take position in the globalization.

Cities are also building iconic buildings as landmarks to distinguish themselves from the others, following the examples of Eiffel Tower, Sydney Opera, Gate of India, Burj Khalifa, Petronas Towers and Guggenheim Museum. Architects are mobilized to produce extravagant design to present their cities at the edge of the innovation. Without taking into account the context, these products focus on their own design, participating to the disorganization of the urbanization.

However, the heritage of the metropolises is more complex than the simple addition of historical heritage, iconic buildings and outstanding landscapes. As shown above, metropolises should be considered as a product of the globalization with specific artefacts that are subject to fast changes. Cultural industries become a way to transform the city in itself. They represent an important economic asset (8% of the GDP of Paris/Ile-de-France Region, for instance). Local initiatives from citizens, with the support of private investors and sometimes of the municipalities, are triggering dozens of city transformations in large metropolis as shown in Shanghai M50 or in Paris temporary urbanism, which tend to become permanent. Here, culture is a tool for urban renewal, which is a main challenge for compact cities.

The scale of metropolises supports the city expansion. Their permanent structure is based on three basic physical grids: Blue, Green and Grey grids that are large landscape features (relief,

water, green corridors and forests) and main public spaces (streets, motorways, squares, railways…). These grids compose the physical structure of cities. Heritage conservation and enhancement principles should be applied on these areas as a priority but according to new management schemes and mechanisms. How could we preserve and upgrade these areas to make them become valuable features for the metropolis? Several cities are operating drastic changes on these areas reshaping their physical infrastructures. For example, Seoul transforms a highway to recover a river in the city centre; Paris/Ile de France region structures its regional master plan with green corridors and an agglomeration green grid. Large grids are the main heritage of the structure of the metropolis.

Metropolitan areas are both urban and rural. Their ecosystem is based on the inter-relations between urban agglomeration and their hinterland. The biodiversity and the metropolitan landscape should be considered for the visual and physical relations established from rural areas to the core part of cities. The role of rivers that connect city centres to natural areas is essential. The large efforts paid by several metropolises to reintroduce nature into cities are mainly based on river systems crossing the different territories.

They also develop rural areas on territorial management schemes based on natural and cultural heritage. Several regional natural parks

(France, Italy, Lebanon, China), or landscape protection areas are implemented in the hinterland of metropolitan areas to preserve quality of life at the edge of the agglomeration and foster socio-economic development based on cultural and natural heritage preservation and enhancement.

Historic Urban Landscape (HUL) approach provides a holistic methodology for managing territories and cultural/natural heritages. The challenges faced by human settlements are taking new shapes with the development of metropolitan areas. HUL should tackle this new horizon of the human being. After protecting monuments, historical precincts, and cultural landscapes, metropolises, one of the main artefacts of the 21st century, represent a new scale and a new object for heritage preservation and enhancement. They require new definitions and new management tools within the international framework of the World Heritage Convention and of the HUL Recommendation, specifically adapted for the metropolises and subject to continuous transformation.

Fig 1. Reinventing Paris / Ile-de-France region through innovative and cultural projects © Eric Huybrechts 2018

Fig 2. Green corridors and agglomeration green grid of Paris / Ile-de-France region © Eric Huybrechts 2018
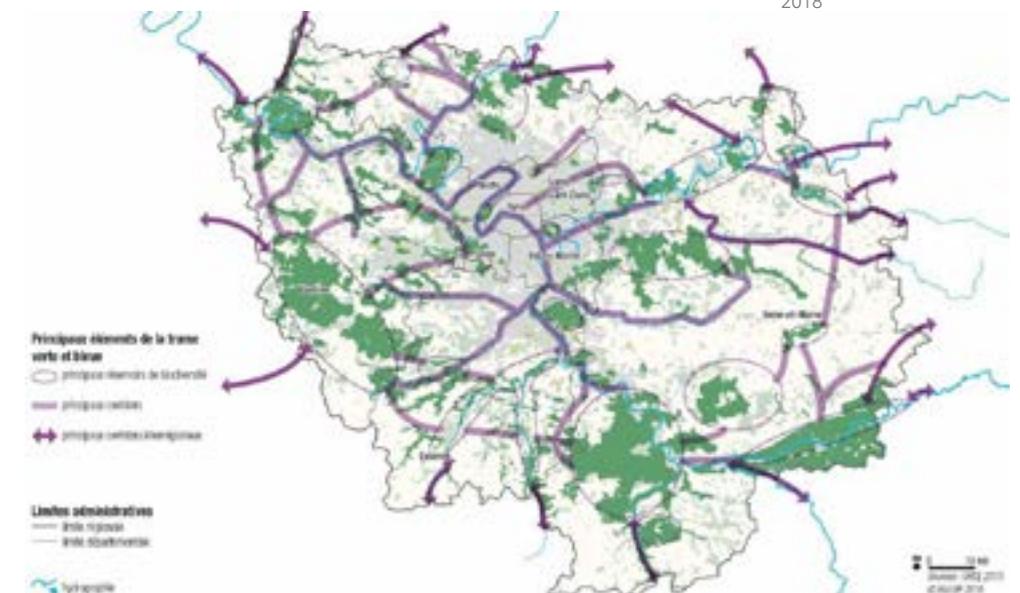
Ana RODERS

Managing Global Urban Initiatives

Values, heritage and conservation are essentially tangled. Values can range in nature. They can also range in weight. They influence not only how heritage is defined, but also how heritage is to be conserved. Over time, the nature of values has broadened — assumingly more in theory than in practice, and, more in defining than in conserving heritage. Still, they have broadened and keep broadening until today.

Practitioners and academics, through international charters and recommendations adopted by intergovernmental institutions as the Council of Europe and UNESCO, or by NGOs as ICOMOS and ICCROM, mainly fostered this global "broadening of values". Though, a series of three reports published by The Getty Conservation Institute between 1999-2002, were key to question the state-of-the-art, and to direct the research agenda on the values of heritage and its conservation.

About two decades later, this intervention presents the results of a systematic literature review, comparing these reports, to the publications using them as references, aiming to confirm this broadening process, but above all, to further understanding what exactly it entails concerning (1) values systems and weighting, (2) methods and tools, (3) definitions and key disciplines.

World Heritage and cities © Ana Roders 2018

Patricia GREEN

The City States and Small Islands Developing States (SIDS)

Historic Urban Landscape (HUL) constitutes a basic scientific process that should be replicable globally across cities, regardless of geography. Inevitably, nuisances emerge in order to create better context for dialogue. One that should seemingly have remained consistent is that for a capital, or mother-city of nations. Historically called 'metropolis' — originating from the Greek root of '*meter*' meaning 'mother' and '*polis*' meaning 'city' — a mother-city varies in size and location globally. However, the term 'metropolis' has evolved to define cities with population over one million, and most of these fall outside the category of being nation capitals. Other related terms have also emerged, 'megapolis', 'megalopolis', and 'technopolis', while generally urban sub-divisions make reference either to large-cities or small-cities. Invariably, cities across Small Island Developing States (SIDS) become relegated to the category of 'small-cities', which makes references to townships, even to villages, and to minor settlements. Some small-cities are appropriated urban, however others become categorised inside sub-urban or rural cultural settings. Yet, the cultural landscape of SIDS capital cities is certainly urban, and as such it should assume a higher rating, beyond issues of scale or size, or financial acumen. Capital cities contain municipal authority and economic powers inside nations.

This presentation seeks to draw attention to the need to establish a "category" inside the HUL discussion for capital cities that would accommodate a conservation platform having shared dialogue between all capital cities. What connects Barbados with Bridgetown and France with Paris, both capital cities inscribed as UNESCO World Heritage?

Kingston, Jamaica © Patricia Green 2018

Françoise GED

Heritage, Urban Sprawl and Cultural Landscapes in China. Challenges of interdisciplinary — Urban Encounter of New & Old China

The "heritage" concept is constantly evolving, as international conventions show. Consequently, in 2005, the *Faro Convention* stressed the relationship between heritage and society, encouraging us to recognize that objects and places are not important *per se* but for "the meanings and uses that people attach to them and the values they represent."[1] Then, in 2017, the connection between culture and sustainable development was clearly reasserted by the UNESCO reference text "*Culture Urban Future - a Global Report on Culture for Sustainable Development*," published for Habitat III, the United Nations Summit held in Quito. [2]

What *genius loci* still exists in China after decades of standardized urbanization? The one of the Maoist years, or the one of the globalization of developers' projects in the early 21st century?

What approach should be followed? How can the interdisciplinary and trans-disciplinary approaches, needed for cultural, historical, geographic, social and economic analyses that are incorporated into a systemic and sustainable vision, be created?

Heritage: what links to weave with the past?

In October 2013, at the Louvre Colloquium on "*Cities in Ruin*",[3] the historian and sinologist Danielle Elisseeff brought up the term "迹 ji" – used today to speak of "vestiges" 古迹 guji – which means the footprint, composed of the "walking" character. This image refers more to the ephemeral than to the durable, evoking the temporality, the fleetingness of an action more than the material, and its qualities perpetuated in the long run. By comparison, in the 19th century in the West Romanticism, used the representation of ruins to evoke this fleetingness of time. The materiality of built structures, whose wholeness has disappeared, incarnated heritage at the time. What relationship can we establish between time, memory and heritage? Between heritage and the past?

In the early 20th century, the architects Liang Sicheng (1901-1972) and his wife Lin Huiyin (1904-1955) used a Western method of analysis to define the typologies and classifications of Chinese architecture. In France, during the 1980s, the historian François Hartog pointed out that heritage became linked to the territory and memory, both of them functioning like identity vectors. He added that the "practices of the heritage type delineate the times of heritage, which correspond to ways of first connecting present and past, but also, with the doubts cast by the French Revolution, the future: present, past and future."[4] To use Claude Levi-Strauss' terms in 1960[5]: "It is important to find and analyze these borderline cases: under what conditions and in what forms do collective thinking and individuals open to history? When and how instead of looking at it like a kind of dusk and a threat, do they see in it a tool to act on the present and transform it?"

In China, this way of asking questions became fully relevant during

1. https://www.coe.int/fr/web/culture-and-heritage/faro-convention
2. http://unesdoc.unesco.org/images/0024/002462/246291E.pdf

3. Elisseeff, Danielle, "'La ville est en ruine': quelques mots anciens pour le dire - ou ne pas le dire- en chinois," in *Villes en ruines - images, mémoires, métamorphoses*, dir. Preti, Monica and Settis, Salvatore, copublication Le Louvre, Hazan, Paris, 2015; also see the article by Wu Hung, "Shitao (1642-1707) et la conception chinoise traditionnelle des ruines," in the same work, that pointed out the very small number of paintings representing structures in ruins in classic Chinese painting.
4. Hartog, François, *Régimes d'historicité, présentisme et expériences du temps*, Seuil, Paris, 2003; p. 164 and p. 205.
5. Lévi-Strauss Claude, "Histoire et ethnologie," in *Annales. Economies, sociétés, civilisations*. 38th year, no. 6, 1983. pp. 1217-1231; p. 1218

International seminars are obviously major venues for transmission and sharing, concerning both history, regulations, procedures and practical feedback.[7] Transmission is also built, and this is fundamental, in the field. In China, the proximity between urban planning and city professionals and professors and students has unquestionable advantages. It makes it possible to adapt, in the field, theories and practices, to have a large number of people available during the study phase, and to train, at the same time, future generations.[8]

Shanghai is for this reason a remarkable example: the city's identity and its vision of its urban heritage has constantly evolved since the 1990s. In 1995, the pastiche reconstruction in the "Chinese style" around the Yu garden was distinguished as one of the 10 best creations. In 2001, the construction of the "Xintiandi" large-scale commercial development highlighted the *lilong* as an urban form specific to the city's identity; in fact, this working-class habitat served as a showcase, a "historic" shell favorable to speculation. In 2003, the granting of a protection status by the Municipality to 12 sectors, over 27 km^2, implied a new vision including the inhabitants in a complex process of re-appropriation of the city, including its important industrial heritage, as the choice of emblematic buildings for the Shanghai World's Exposition (*Expo 2010*) showed.[9]

In just a few decades, the growing awareness of decision-makers, as well as of the inhabitants, has been at the heart of the discussion, in different areas, as the film by Jia Zhangke *I Wish I Knew* illustrates,

the country's unprecedented urbanization wave. The Suzhou International Conference in 1998,[6] organized by the Chinese minister of construction and UNESCO, demonstrated it. This conference brought together ministerial representatives, mayors and researchers, who presented concrete cases focusing on some 15 Chinese cities and a dozen cities of the European Union. The main theme was the adaptation of the historic city to contemporary needs of society. How to preserve its morphology? How to incorporate social development? How to incorporate economic development and the role of tourism? This conference was important not only for the subjects, that focused on as a systemic ensemble; but also for the actors assembled and the place given to cities.

Heritage is also transmission: what, how and to whom

6. *International Conference for Mayors of Historic Cities in China and the European Union*, Suzhou, April 7-9, 1998; UNESCO, 150 p. (published in French, English and Chinese)

7. See for example: "*Historic Districts for all*," published by UNESCO, following the World Urban Forum of Nanjing in 2008; http://portal.unesco.org/en/ev.phpURL_ID=44359&URL_DO=DO_TOPIC&URL_SECTION=201.html
8. See for example: Shao Yong 邵甬, Balance and harmony: protection and promotion of the architectural, urban and landscape heritage in France 法国建筑、城市、景观遗产保护与价值重现, (work in Chinese), Tongji University Press, Shanghai, 2010; Zhou Jian 周俭, ZHANG Kai 张恺, "rebuilding the city on the city – practical examples of the protection of historic urban heritage in France" 在城市上建造城市 - 法国城市历史遗产保护实践 », China Building Press, Beijing, 2003
9. For example, the former electricity plant, which became the Pavilion of the Future for the Expo 2010, then transformed into a public contemporary art museum, Power Station of Arts.
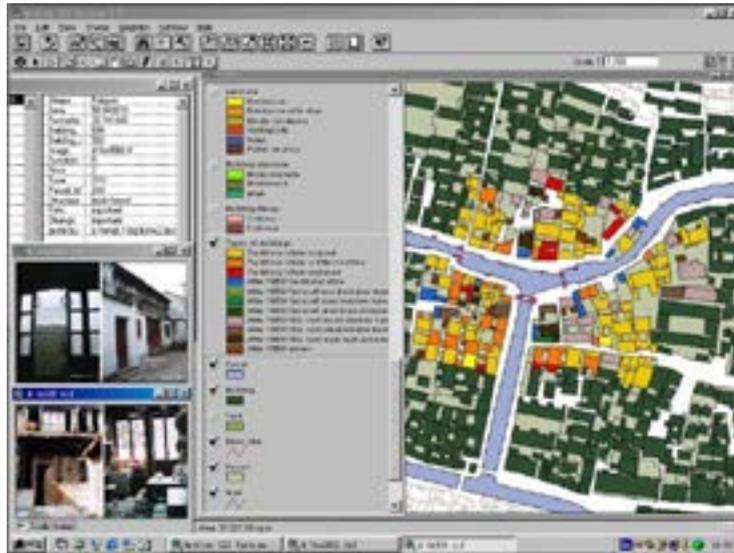
Fig 2. New tools for analysis © Françoise Ged 2018

Guizhou Province, intangible and tangible heritage comprise a whole and a source of enrichment, provided that how they relate to each other is studied. The *Quito Papers*[10] encourage us to take part in it: "More work is needed to complement the New Urban Agenda, helping to mark a paradigm shift away from the rigidity of the technocratic, generic model we have inherited from the Charter of Athens towards a more open, malleable and incremental urbanism that recognizes the role of spaces and place (…) It promotes a line of thinking that recognizes the importance of context and time in city-making. The new paradigm encourages the embracement of a broader time horizon, with openness to the past and the anticipation of an uncertain future. It embraces the concepts of flexibility and resilience, accommodating heterogeneity and changes, in ways that allow people to re-appropriate spaces and places."

To end this prospective conclusion that encourages us to open our vision and thinking, I propose the citation often attributed to Victor Hugo: "Creating is remembering."

using the crossed personal accounts of the inhabitants. Heritage is a construction in progress, which is transmitted and enriched in contact with other practices and disciplines.

Interdisciplinarity: a new phase to be built

My training as an architect accustomed me to making maps "talk," looking closely at representations of territories and their differences according to cultures and periods. During my doctoral studies devoted to Shanghai, I found it necessary to include disciplines linked to history, society, prosopography, economics, urban planning, etc. This formative training convinced me about the need of interdisciplinarity in the contemporary approach to a territory and its issues. The crossed workshops held by the *École de Chaillot* and Tongji University for their students, architects and urban planners in specialized training on heritage, demonstrates this. Whether in Shanxi Province or in

10. Clos, Joan; Sennett, Richard; with Burdett Ricky and Sassen Saskia, *Towards an Open City – The Quito Papers and The New Urban Agenda*, UN Habitat, New York University, Routledge, 2018; https://files.lsecities.net/files/2017/01/Quito-Papers-Preview-Version2.3.pdf; p. 3; p. 13

Panel Discussion

(In the following pages are presented the discussions among the participant to the Expert Meeting at the end of Day 1)

Yonca Erkan

Small Island Developing States (SIDS) could be seen as metropolises, and metropolises can offer a different perspective when considering the capital cities of SIDS. What are the elements we should focus on?

Eric Huybrechts

The link is obvious because the approach to "metropolitan areas" focuses on the interrelation between rural and urban. It does not specifically focus on historical monuments or historical areas. The question is larger than that. When looking at metropolitan areas, we look at the main structure; the water, the green spaces and the landscape. We look at its links with real urban areas. SIDS are the interface between the rest of the world and the land of the island. When considering this kind of cities, it is crucial to consider them as international connectors. Therefore, their harbours and the other connectors are the main elements we should focus on.

Mike Turner

I would like to ask Enrico Fontanari how he defines "medium-sized" cities? He said that these are cities with less than half a million inhabitants. Hume gives one of the most exciting definitions of the city as a "state of money". Do you accept this definition?

Shanghai © WHITRAP 2018

Enrico Fontanari

Actually, I don't. We can take this definition as a reference, but probably we need to reflect more on the concept of "medium-sized" cities in other realities. European medium-size cities are the more studied and best known, and that's why they are the focus of my presentation. However, we should be aware that medium-size cities in China refer to something completely different. In recent policy documents of the Chinese government, cities with 4-5 million inhabitants are considered "middle-size" cities. Obviously, it is complicated to equate them with the European cases. What is interesting, though, is that these cities did not grow into "metropolises" and that they are part of strong historical regions. This is true in North Africa, like in Europe or in Latin America. On the other hand, the relationship with the landscape of some rural areas underlines their difference from "small settlements". Because, in fact, also the concept of "small settlement" does not disappear, it changes. Small settlements in China are more similar to "middle-size" cities in Europe, so we should focus on the historic balance between the region and the cities. Dimension is a relevant concept, but should not be our main concern.

Patricia Green

I would like to propose that we consider "capital cities" as a special category. I think that we need to make a distinction in HUL so that we go beyond the size of the population when we look at capital cities. In other words, every city-state or every State Party has a capital as a seat of governance. You may have a capital city that falls in the medium-sized city group as far as population is concerned. A special category for "capitals" would prevent small island capital cities to be considered as "villages" because they are not villages. It would be a mistake to equate, because of their size, such capital cities with "villages" in Latin America or in China.

Elizabeth Vines

I would just like to bring us back up to what is the purpose of this meeting. The first speaker reminded that it is "aiming to mainstream HUL approach and expand areas of implementation", and Francesco Bandarin said: "identifying future directions for the implementation of the HUL".

What is the HUL model (or approach) providing? Is it useful or not? Are the "six critical steps" proposed in the HUL model actually useful? I found Patricia Green's presentation interesting, because she highlights the fact that the model is assisting in thinking beyond the old paradigm of isolated places and historic buildings that get funds to be conserved, into embracing a much broader view of the cultural landscape. However, whether it is a village, a town, a city, or a capital city, I would not want to categorise HUL for a capital city or a village.

What I find useful when examining the HUL model — as I have done for this conference — is the actual process. And I hope that we talk further about what is missing in this process. The new "manual" should be practical and actively develop this model. What matters is the outcome, what happens after using the HUL approach, rather than focusing on "categories" and the size of cities. Whether it is a small place, a medium-sized place, or a large metropolis (or a SIDS) might be relevant, but I would really like to focus on the fact that HUL is an "approach", because these are the outcomes I expect from this meeting.

Minja Yang

I think that the point is that we do not talk about models. The whole point of HUL is that it is an "approach". Small city, medium city, or anything else, are irrelevant terms, because in different geographical contexts "size" changes (a small village in China is bigger than a medium-sized city in Europe). So we are not talking about size, we are talking about the context.

One issue that has long bothered me, and still bothers me, when considering HUL is the double standard that is being used in World Heritage context when assessing the integrity of sites. There is a lot of debate about the issue of "visual integrity". If there is visual

integrity, that's great. But in contexts where we can't have it — and I think notably about Asian cities — what do we do? In Seoul, for instance, in the World Heritage Site of the imperial tombs, right behind the tombs, there is a big, ugly contemporary building. If this situation had occurred in Europe, the property would likely be "kicked out" of the World Heritage List. How do we deal with such issues? Can HUL approach be integrated, for example, in the *World Heritage Guidelines*? We all know that the World Heritage Listing is important, but what World Heritage represents in pushing the principles forward is very important not just for a single World Heritage site, but for the world. So in the scenario I reminded, HUL approach could be integrated into world heritage nomination in terms of monitoring, etc.. However, how can we do that without disrupting the very foundation of the World Heritage Convention, which is based on principles that need to be applied fairly in different geographical contexts?

Heleni Porfyriou

Often people still confuses HUL and World Heritage Sites. The issue of scale and how to apply HUL to any kind of place (starting from small settlements) beyond World Heritage Sites is relevant and should be underlined to make clear what HUL is. What concept of heritage do we refer to? Whose heritage are we talking about? We don't have a different set of values (and national identity values) for national heritage and for international heritage.

I have concerns about HUL as such: is HUL an analytical tool for the analysis of urban environment? Or a tool for projects? Or both? If we are talking about preparing a "manual", we need to underline that these two aspects are different and we need to know to what extent they should be integrated.

Montira Horayangura Unakul

I would like to discuss the connection of HUL with Intangible Cultural Heritage (ICH). I think this issue shows that the HUL approach is still very "aspirational", in the sense that there is still a gap between what

the document says and the tool that actually exists. Cristina Iamandi mentioned that HUL approach comprises everything from memory, and narratives, to festivals, commemorative rituals, traditions of knowledge. Francesco Bandarin underlined that ICH is always connected to physical spaces. More generally, spaces are always associated with the everyday life of people. However, there has not been much discussion about bringing ICH in the city or in disordered landscapes, completely dissociated from its original space. ICH can be maintained just in people in a "purest" form? Or it will always need to re-connect to a physical situation? Much attention has been paid to its physical connections, maybe because of the role of architects and planners. But is ICH always tied to a place, or to a region? We need to find ways of thinking about it beyond its original association. However, what we lack now are tools that would facilitate operationalizing the concepts embodied in the text of the HUL Recommendation.

Paolo Ceccarelli

I try to answer the question of Minja Yang. At a conventional level we can decide everything: integrity, universal values, etc. The problem is that many times this doesn't work when we refer to the real world. Lacking this connection with reality, we tend to go on with "conventional" decisions establishing some "abstract" concept and we think that everybody should follow these lines because they are part of a sort of general agreement. However, on the field, local people might decide in another way, and we should deal with this fact. Especially because we use to underline that "local people should have more and more to say about that". We should be aware that many of these people don't share at all the values that we have attributed to the site. I don't think we should be worried realizing that people can decide in a different way what is "heritage", what is the "value of a place", which is the best way the "of preserving it". What is really interesting in the World is precisely its "variety", and not the fact that we all go along the same lines. On the contrary, one of the problems we have now is that the world risks becoming too homogeneous, and that would be a tragedy.

We should also consider that future generation, the real core of the future generation, is not coming from the "traditional" countries, but from other places of the world that have their own culture. Therefore new values will inevitably come out. When we have one billion, or a billion and half young people in this area of the world, how can we imagine that for them the Roman Empire will be relevant? And why should they take the Roman Empire as a reference? We should show "creativity and imagination", imagining something that is very important for everybody, but in a very flexible way.

The capital cities of the Caribbean are not large cities, but they are places that have value. And there are other places — medium-size cities somewhere in the world — that played a tremendous role in the past and are still considered very important today, because they are places with important meanings. I do realize that this is a kind of comment made by an outsider, and I understand the concern that International Organizations must have shared languages, values and methods, but at the same this is really an issue that Yonca Erkan should deal with.

I belong to a country and a continent, Europe that is over-buried under International Organizations' rules, with the result that we never respect them. Basically, in Europe nobody wants anymore to respect the laws we have, because we are unable to do so, because there have been changes. We are building a sort of "prison" for ourselves in which we risk to be trapped, instead of thinking about "other" solutions. We should be more flexible, and try to invent something different.

Filipe Barata

My point of view is a little bit different: I would like to build up a kind of Utopia with the Convention. But first, I would like to say that for me the Roman Empire is important, even if I am not Italian, it is important…

We are discussing of the scale of the city, of built heritage and of what is commonly defined as "Intangible Heritage". I can see

the impact of HUL on the built heritage, but I'd like very much to understand better, depending on the scale, which is the impact of the HUL Recommendation on Intangible Cultural Heritage (ICH). Because I really think it is not the same.

Ana Roders

Today's lecture couldn't present all what is taking place on the field, and the hundred cities worldwide that are exploring — and likely improving — the "steps" you refer to, the HUL "Six Steps". A book is coming out, presenting 28 cases, but there are plenty more. There are also already more than 120 publications, and 3-4 books already published about HUL.

The idea of HUL is that it does not tell you what you have, or what you should have in a city, HUL Recommendation considers that is up to local governments, national governments, and the communities to work together to define what is relevant for them, whether a World Heritage site, national heritage, local heritage, neighbourhood heritage, or whatever people love in their city, and what makes it "their" city. That is the driving principle of all the workshops we are developing. The idea is that it is "their" asset. We are going to find out and to discuss how much it is valuable and how much it is protected; if it is actually protected or not; if it is vulnerable or not; and how to move forward, how to identify things you want to protect, and if the community wants to take steps forward. Tangible/Intangible, Natural/Cultural, Moveable/Immovable categories become an issue only if the community raise them and put them on the table. And it is up to the Communities to decide what we are going to discuss. Just to make that clear, the Recommendation talks about "attributes and values", it doesn't use the term "categories".

The idea was actually to connect and "uplink" the different Conventions, to integrate policies, communities, activities. To be a tool especially for local governments, because it is mostly local governments and not National governments that are working with us to allow them to tell their governments: "look this is important for us". And I see this happening a lot, much more than other Top-

Down ideas, because HUL was created in this way, with many cities debating, drafting, re-drafting, over and over again. The HUL Recommendation also acknowledges that it has to be adapted, to be changed. I am not aware of any other Recommendation that is more flexible than HUL. The idea is "just" to think about how heritage influences your city and the development of your city, and to find out ways to protect it. And then just stop when you think it has been effective. That is my reply to what is heritage or non-heritage: it is what we want it to be; it is a social construction.

Eric Huybrechts

I have an issue with HUL. It only refers to "urban" and not to "urban and rural". I really think it should be territorial. We talk about heritage and history, and I would like it to acknowledge more the idea of "territorial heritage". This is the main reason why I am not fully comfortable with HUL. This is a real issue.

The second point, where I totally agree with you, is that to build culture is "a process". Here in Shanghai, but also in Paris, London and in other cities, we are using some empty spaces in the city to build new creativity spaces, or collective spaces inside the city to transform it. This kind of actions could act as "enablers". Territorial heritage and the HUL Recommendation could enable you to support this urban transformation, which is necessary. It is a process, not a model. But if we want to institutionalize it, to make it a real tool for local authorities, we also need to work at national levels. Consider, for instance, national urban policies, or national spatial strategies that are directly connected with what happens in cities. We need to work with civil societies, local authorities, and professionals; we need a framework.

In the debates there were a lot of references to UN-Habitat, local authorities, states, academic researchers and civil society, but none to the professionals. But "professionals" are the key people. The professional are the advisors for the decision-makers, and they are the mediators between decision-makers and civil society; what researchers produce is applied (or not applied…) by the professionals.

They are "key" people, and it is important to make the connection with them. There are a lot of professional associations for landscape and there are some for architects and engineers. Connections could be made easily with IFLA, for instance, or other associations. In the past year, in France we are implementing a new global network of metropolitan and territorial planning agencies. This network is not about individuals; it is about specific agencies and institutes focusing on territories, at the regional metropolitan level. The network is based in Paris. We already have 140 members and it is expanding.

Mike Turner

We did try to take on the approach of the French Constitution, which Napoleon said: "it should be short and vague"; in other words, to be as dynamic as possible in its application.

I agree with Eric Huybrechts. We will now use "urban and rural". In the first meetings, there were professionals from IFLA, UIA and planning associations, and IUCN involved with urban protection. We lost them on the way. Now we should get them on-board again.

There are questions are issues about HUL, and there was a big debate whether HUL should be a "category" or an "approach". We need a creative "ambiguity" because it will give us diversity and the potential for "variety". The question really is: is the change of scale linear, or there is some sort of metamorphosis taking place? This is a really important question, and I wonder whether in fact the metamorphosis lies not in the scale but in the management.

In the report, in which we were involved with Ana Roders and others researchers, we also did look at World Heritage Sites and how they were defined by ICOMOS. We considered 45 cities (some were capitals). What is their quality? What came out is that it is their "identity", the attributes that allow for an identification to actually take place.

But my main point is that HUL is extending beyond existing notions, simply on almost everything. It extends beyond the urbanism into the field, beyond the categories of tangible and intangible. And I think

that this is what Cristina Iamandi wanted to show us presenting the case of the city of Bordeaux. Bordeaux is a very important example because it actually "extended" everything, all the concepts that are commonly associated with a World Heritage Property. Cristina showed us the "physical" aspects, but we needs to "extend our minds" and this is why it is such a relevant example.

We are now engaging with the New Urban Agenda that includes urban and rural relationship. We are going to do that and we want not just to think the "outside of the box", but in fact we want to "change the shape of the box"! This is what I mean by "extending" it. It not instead of the monuments, but it is the "creativity" which will do it.

I think that Eric Huybrechts is right underlining that we need to bring on the professionals; but what I am seeing in fact is that "*vox populi, vox Dei*". That we actually see through the social media that there is an enormous power that is coming out from the communities, which we haven't yet seen. And we should not be caught out of bounds.

Patricia O'Donnell

Two things struck me during our discussions. The fist is that this HUL discussion is based on "mainstreaming", and everyone calls for a series of definitions. I'm interested in how we define this mainstream. Paolo Ceccarelli said that we probably couldn't achieve this because it is too aspirational – there are too many parts and it's too complex. Well, I am not sure. I was on the drafting team with Ron van Oers, we always considered that we "make the basket as big as possible" to put in it as many pieces as possible. And now you can create a "manual", you can choose from those pieces. It is a selection process taking on-board what is possible in your current context with your current mean. Mainstreaming project in a particular community might be the identification of the value of tangible and intangible heritage in a neighbourhood of a part of a settlement. We should not think that the whole place has to be master-planned, or that everyone in this city has to be engaged. The idea is the selection of what is possible within the scope of what you currently do. Mainstreaming to me is multi-valued, and suited to the audiences and to the opportunities;

which means that it is always achievable!

The second notion is that HUL in 2018 is modified by the subsequent key documentation and overall agreements that developed after 2011. Today, in 2018, we can't talk anymore about HUL 2011. We have to talk about a post UN-SDGs / post New Urban Agenda HUL, and to include it also in the context of the Paris Agreement on Climate Change, and of all the issues that are in front of us. We are not talking about mainstreaming HUL in isolation from the other evolving elements of contemporary culture, and from the contemporary challenges and opportunities that face us. Our "mainstreaming of thinking" is also modified by where we are coming from. Almost every speaker here has something to say about the UN-SDGs and New Urban Agenda and what they mean for HUL. Many of us in this room contributed to "*Culture: Urban Future*" publication, and this is already three-year-old thinking, because we did it in preparation for Quito in October 2016. We have at least three key documents: the Global Report, the UN-SDGs and New Urban Agenda. We need to discuss the impact they have on how we think about HUL. In our two-day meeting on mainstreaming, we can move the concept forward because, as Mike Turner said, "the present is already in the future" and we are integrating HUL into a multiple-level future.

Minja Yang

Everything has already been said about HUL: it is a sort of wide-embracing approach and that is what we need to make "culture" more relevant to the development process, and we all agree that this is crucial.

We need, however, to be very cautious when thinking about the manual, because we are actually thinking about giving future directions, and about what we want the different member states of UNESCO to do, and how to assist the UN in using this manual. I am very worried that by putting HUL in the World Heritage Convention process we will take away the best aspect from HUL, because the World Heritage Convention has to be applied within certain defined parameters. In many ways, HUL is related to the democratic process

of having local neighbourhood and communities preparing heritage inventories, an approach that is now very relevant in Europe, especially in France. Most local authorities give some money to neighbourhood communities to make their own inventory. At the end of the day, it is the public authority that decides which sites to include and which not, but they are recognizing and giving more importance to local values and community values. I don't think it is a good idea to put this process into the World Heritage Convention. HUL is an approach that can be used in the world heritage system, but I don't think it should be used to inscribe properties on the *List of World Heritage Sites in Danger*. We really need to be very careful as far as the World Heritage Convention is concerned. HUL has a tremendous advantage for directing the whole development and territorial development process. It could be defined as " culture retro-fitting".

Another issue I am very interested in since I was in charge of the Asia-Pacific in the late 1990s, relates to the notion of "integrity" applied to historic cities, in which "function" is obviously a keyword. Function relates to the concept of integrity of the city, a sort of an early precursor to the idea of HUL. But this concept was never developed to become something like the *Nara Document on Authenticity*. I have organized a meeting in Nara, thinking that we can bring that idea forward, to produce an "Integrity Version" of the Nara Declaration.

Yonca Erkan

The interesting thing is that — like Patricia O'Donnell just said and like Mike Turner presented in the morning — we are in a very rapidly changing world. So when the HUL Recommendation appeared in 2011, it was actually reflecting ideas dating back to 2000-2005. Now, in 2018, we have already seen that the concepts are changing. It's very clear that we should include "small settlements" because we understand that the "original" concept of HUL is too narrow for us. Francesco Bandarin's speech redefines the city because we don't fit into the scheme anymore, we want/need to extend the framework. This is why we are here.

It is also true that the *World Heritage Convention* could be a constraint for HUL comprehensive and flexible methodological approach; but at the same time, this is the very reason why we are discussing it, because the World Heritage Committee has asked for a HUL Manual!

Coming to the concept of "manual", this is just a reference term. Our standard understanding of "manual" is a book in which you start from A to Z. Standard Manuals say: "do this; follow this". "If you complete 10 steps, then you will be good…" But this is not what we have in mind. We want to have a way to have it scientific, but also like a guidance tool that will evolve and involve the communities. We expect that it will take its own shape. We are discussing how intangible heritage can be more visible, how we can connect old intangible heritage to our daily practices. So every day it is changing. Yet, for practical reasons we are using the term "manual". It will be in the World Heritage mechanism called a "manual". But it is understood that in any case it will not be a manual like a "Bible", it is meant to be a conceptualised, academic and living document, which takes shape in history and trickles down to the professional.

Going back to the panel discussion, we have different networks of stakeholders representing "professionals", we also have ICOMOS, an experts' organization, and there is Francesco Bandarin who, somehow, also represents the Private Sector.

As Francesco Bandarin gave me the heavy responsibility of being responsible of the whole "manual project", I have tried to identify, as much as I can, all different aspects. Please share with me this responsibility because HUL is written and developed together by all of us, it is not just my ideas or UNESCO's ideas: It is your decisions, which will shape the future of the HUL approach, and I am so grateful for the opportunity to have this discussion. Our ideas are in our hands, in our heads, and they cannot grow if you don't share them and discuss them. I really appreciate the critical approach the participants are bringing in, and I look forward to the end of the meeting, where we can have more discussions and more ideas. I sincerely hope we will generate new ways to take HUL forward.

DAY 2

Day 2 — 27 March 2018

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Morning Session 1: Addressing Varied Urban Typologies, from Walled Cities to Modern Heritage (Moderator / Cristina Iamandi)

09:00-09:20	Key note: Designer's view on urban heritage / Yansong Ma
09:20-09:40	Historic layering — applying the methodology / Loes Veldpaus
09:40-10:00	Walled city: Ancient City of Ping Yao / Yong Shao
10:00-10:20	River cities / Kai Zhang
10:20-10:40	Modern heritage: Manchuria / Edward Denison
10:05-10:30	Coffee break and networking

Morning Session 2: Addressing Links between Urban Setting, Nature, Climate Change and Intangible Heritage (Moderator / Yonca Erkan)

11:00-11:20	Key note: Cultural landscapes and links to nature / Maya Ishizawa
11:20-11:40	Chinese *shan shui* / Feng Han
11:40-12:00	Urban heritage & nature — sustainable environments for city life / Patricia O'Donnell
12:00-12:20	Intangible heritage in urban setting / Filipe Barata
12:20-12:30	Questions & answers

Afternoon Session: Field Visit to Hongkou District, Shanghai

12:30-14:00	Lunch (Sanhaowu Restaurant)
14:00	Meet at the groud floor of WHITRAP, bus to Hongkou-Creek area
15:00-17:00	Guided tour of Hongkou / Hongkou Authority

Loes VELDPAUS

Historic Layering — Applying the Methodology

The presentation focuses on how HUL ideas challenge our practices, both in academia and in government / heritage management through the concept of layering.

Heritage is a concept that means different things to different people. So what is heritage? I think heritage is the reproduction of the past in the present, it is about what we value now, as a person, as a group, as a society, as a …

In HUL and wider, we tent to see heritage as a means to an end. If this is the case, we need to think also what is this means, and to what end? Heritage is used for nation state / identity building (or indeed destruction), it is used for economic benefit and branding of areas, it is used to promote diversity, foster sustainable development. It has a lot on its shoulders! This means we need to think about how we use heritage, and also what this does — intentions.

If we want this debate to move forward, we need to consider that heritage is very inter and trans-disciplinary. We need to move beyond our disciplines, talk to each other, and include many more. There are many very interesting ideas floating around in archaeology, architecture and planning, but there are just as many, or more, in geography, sociology, anthropology, landscape studies, and beyond. Our knowledge is fragmented, and we talk in bubbles.

Another important way of looking at heritage is that everything could be heritage and nothing is inherently heritage. It is a label we decide to give to something (or not) and we can decide on this. In relation to this, the way that we use the concept of Heritage needs to be

open. Continuous debate, willingness to change our minds and to our ways — opening to the fact that different people will have different associations with certain heritage assets, and they might not always be compatible — talking about it and using heritage as a platform for such debates is how heritage can be used for the better.

So when we talk about HUL specifically, I think what is really good is that it very much pushes for this interdisciplinary, inclusiveness, and open way of looking at heritage. The HUL Recommendation describes the historic urban landscape as: "The urban area understood as the result of a historic layering of cultural and natural values and attributes, extending beyond the notion of "historic centre" or "ensemble" to include the broader urban context and its geographical geographical setting". HUL is is both a definition and an approach. While this is a useful description of the definition, we also need to understand what is behind it. It is not as simple as it sounds, a layering of attributes and values. What does that mean? And a landscape approach what does that mean?

We know that 'landscape' too is a cultural construct. If we talk about it in more detail, we could say that it is a construct that is integrating different elements and in that sense it is also hierarchal. Bigger landscapes include smaller landscapes, and different 'imaginary' landscapes exist in the same place. Landscape is presented everywhere on different scales, and it is very dynamic, as it changes in physical sense as well as in how we construct / perceive it. To manage this, HUL tells us we need to use a comprehensive landscape approach, embracing all these components, perceptions, attributes and values. And in managing those landscapes we can only try to guide the nature of change that is happening anyways, in reality as well as in perception – there is thus a lot of power in managing these landscapes.

Yet, these specific terms layering of attributes, values, are crucial to what HUL is pushing for. If we look at what they are, we could say that:

Attributes: select WHAT (cultural, natural, tangible, intangible)

Layering: select WHEN (WHERE?)

Values: define WHY

Management: HOW

Actors: WHO

HUL, really takes a different approach to defining heritage. Where previous recommendations talked about categories such as sites or monuments, HUL does not. It defines attributes and values instead. So really, nothing stands in your way define your teddy bear as heritage, anything could be heritage. By moving the focus away from 'what', HUL moves it towards 'why' and 'how', the management of change rather than the management of monuments. This also means it is potentially much more open and inclusive in nature, or at least there is the scope for that. The question remains if that is really happening — as we tend to stay with practices we know. This also means multiple things. We can look towards the future in a different

Fig 1. Ouseburn Valley,
Newcastle-upon-Tyne, UK
© Loes Veldpaus 2018

way, select / identify a wider range of sites / assets / initiatives, and have more people having a say in it all. But we also need to look at the current heritage sites and urban heritage areas, and look at what they pass on. See if we can do better, tell more stories and use that heritage to open up conversations — even if difficult — about the past and the present.

How do we do we do this? Much of it is not done on purpose. I'd like to believe many heritage sites try to tell a genuine story about the past. But still, there are always more stories, other histories to the same place, and many of those are forgotten, are more convenient to forget. We can include more layers and perspectives, but we also need to reconsider the ones we already include. And more so, we need to think about what heritage does, because in all our good intentions we might do it wrong for others. If heritage is always used for something, passing on history, building identity, branding the city, etc., then we need to be on top of that. What can it be used for? What should it be used for? And is it really doing what we want it to do? That is not easy, as HUL offers this potentially, opens up the opportunity, but it is only a start, and it is not an easy thing to do.

HUL in addition to opening up the definition of heritage, also acknowledged the fact that many things are intertwined and connected, but also messy. Layering and composting. Much of the work in the recommendation alludes to the 'messiness' of heritage. There are layers of history, value concepts, but also partnerships, systems, and tools.

When we interviewed the people involved in managing this place — all involved somehow from a heritage perspective and collaborating — you would think they all have a similar idea of what this place is, what the heritage is, why it is important, what is selected, and how it should be managed. But that actually wasn't the case at all! There are overlapping elements, but also different views of the area, which can co-exist, but also have potentially competing futures.

Yong SHAO

Walled City: Ancient City of Ping Yao

The Human-Habitat World Heritage is the outstanding sample among the traditional human settlements around the world, which is a kind of Living Heritage characterized by its dual attributes of heritage and living community, and representing the mutual co-dependence of traditional livings and spaces.

By analyzing the characteristics and value of Human-Habitat World Heritage, the paper focuses on the dual objectives of heritage conservation and habitat improvement, as well as on the importance of the "Habitant-centered" conservation principle.

Based on the analysis of problems of Human-Habitat World Heritage in China, the paper details the case of the Ancient City of Ping Yao to illustrate the new exploration of conservation plan and its guarantee mechanisms that include: value re-interpretation, integrated conservation framework, conservation and monitor system for the management of "change", as well as, since 2006, the implementation of the "Habitant-centered" principle to offer the pilot experience of conservation and sustainable development for Human-Habitat World Heritages in China as well as for the National Historic Cities, Towns and Villages.

Ancient City of Ping Yao © Yong Shao 2018
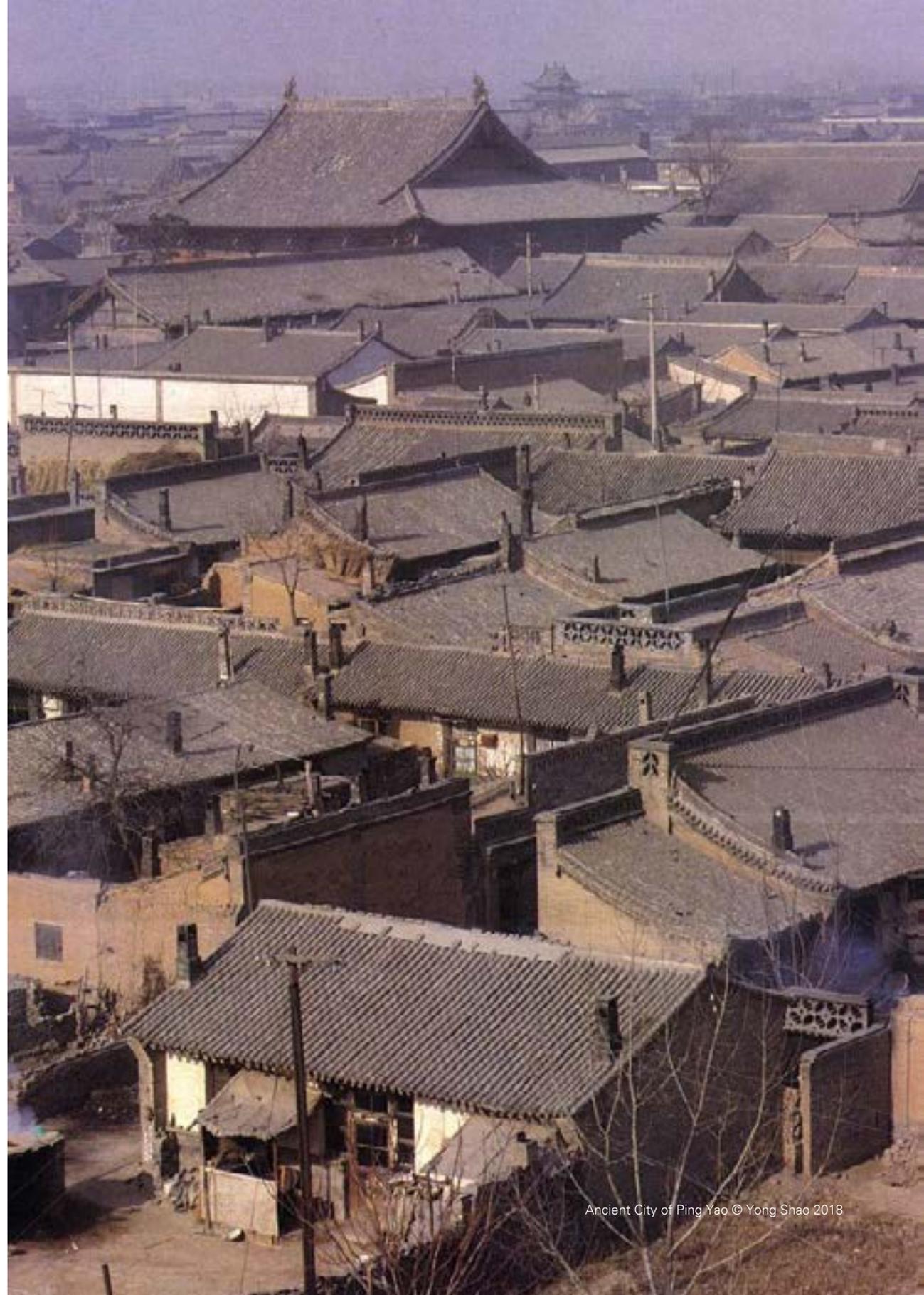
Edward DENISON

Modernism, HUL, and the Age of the Anthropocene

Prologue

The twentieth century was modernism's century; a comparatively fleeting moment in which rapid and universal modernization has resulted not only in the human race becoming an urbanised species but also in the emergence of an entirely new geological epoch: the Anthropocene. The existential challenge for our species in the twenty-first century will be to transform the modern city into a site of truly sustainable human habitation. In this context, it is imperative that we move beyond nationalist and regionalist historical narratives and instead engage with the past in a way that serves the needs of the future, globally and permanently. This research is based on a reconceptualization of modernism as a global phenomenon that in practice advocates the Historic Urban Landscape (HUL) approach combined with the UN's Sustainable Development Goals and UN Habitat's New Urban Agenda in an attempt to provide the framework for meeting this challenge and to change our relationship with the future.

Modernist cities are both products and legacies of humankind's global encounter with modernity since the nineteenth century. This encounter has completely transformed humankind's relationship with the planet, threatening not only the built environments in which the majority of our species now live, but also our very existence. Just as modern heritage challenged established perceptions and practices in the heritage sector from the late twentieth century, modernist cities provide a *locus* for the radical reconceptualization of 'heritage'

in the twenty-first century in line with the HUL approach, supporting a truly sustainable model of development that has become a global imperative. Modern cities are therefore as much a symptom of prevailing problems as they are part of future solutions.

This brief contribution takes as its principal site of investigation the northeast region of China (formerly known as Manchuria), where genuinely global and often bitter encounters with modernity in the twentieth century saw the realisation of the first modern cities in China. In the new millennia, these sites challenge perceptions of modern heritage and architectural historiography, and stimulate a new and multi-disciplinary approach to historic urban landscapes nationally, regionally and globally.

Multiple Modernities and Manchuria

History is a record of power. The twentieth century — modernism's century — was dominated by 'the West'; its 'official' history bearing testimony to the West's dominance of 'others'. Modernist architectural history is a canon constructed by, for and of the West. This has major consequences for architectural encounters with modernity outside the West, which are routinely overlooked or possess an assumed inferiority; a postulation asserted through inauthenticity, belatedness, diluteness and remoteness, geographically, intellectually, and even racially.

Manchuria, the name given to the vast northeast region of China beneath Siberia and flanked by Mongolia and Korea, exemplifies the Eurocentricity of architectural historiography. Despite being subjected to Russian (1896-1905) and then Japanese (1905-1945) modern urban planning and architecture on an unprecedented scale (approximately one hundred towns and cities were developed by the Japanese), Manchuria does not feature in modernist historiography.

Japan annexed Manchuria in 1932 and rebranded it *Manchukuo*. Such was the speed and intensity of *Manchukuo*'s encounter with modernity and its distinction from western precedents, the Japanese branded it 'ultra-modernism'.

Fig 1. Artwork contrasting the landscapes of traditional Manchurian buildings and the modern industrial scenery that transformed the region © Edward Denison 2018

Ultra-Modernism in Manchukuo was ideologically ubiquitous and became manifest in urban planning, architecture, transportation, communications, photography and film — all essential facets of modern metropolitan life in Manchukuo. The jewel in Japan's imperial crown was the vast new capital of Hsinking ('New Capital'), the city's nomenclature echoing the ultra-modernity on which empire was built.

The experiences of Manchukuo expose the problems associated with a western construction of modernist history that was founded on the assumed equation of westernisation and modernisation and the West's subjugation of others. Japan — the first non-western nation to modernise — complicates this assumption. In Edward Said's seminal thesis on imperialism, '*Orientalism*', Japan is framed

as a 'complicated exception'[1] — it would have to be if Orientalism is defined as 'a Western style for dominating, restructuring, and having authority over the Orient'.[2]

Shmuel Eisenstadt, the social scientist and architect of the theory of multiple modernities, claims Japan was 'the most important test-case — and paradox' because of its unique example as a fully modernized non-Western state.[3] Manchuria therefore, due to the scale and scope of architectural production at that time, exemplifies and exposes the way in which architectural experiences outside the west can encourage a more nuanced understanding of post-colonialism, and, conversely, how the marginalisation of these experiences constrains architectural knowledge and undermines its impartiality.

Eisenstadt argued that 'western patterns of modernity are not the only 'authentic' modernities'. The acknowledgement of the possibility, let alone the existence, of 'new configurations of modernity', whether multiple, plural, alternative, indigenous, colonial, entangled, has only occurred relatively recently, helped in part by globalisation enriching our understanding of and connections between the west and 'others'.

This research seeks to make a contribution to the formulation of truly global architectural histories that in turn inform individual and collective memories through the tangible and intangible attributes that comprise cultural heritage and the necessary mediation of conservation and constant change required to sustain historic urban landscapes.

The main conclusions reveal the extent to which Japan sought an empire founded on the projection of modernity that was distinct from western precedents — not merely modern, but ultra-modern — and demonstrate how this has, in part, been the cause of its relative absence from the modernist canon since. The research therefore is

1. Edward Said, *Orientalism*, Routledge and Keegan Paul, 1978, p.350.
2. Ibid, p.3.
3. Shmuel Eisenstadt, *Comparative Civilisations and Multiple Modernities*, Brill, Leiden, 2003, p.435.
4. 'Multiple Modernities', *Dædalus*, Journal of the American Academy of Arts and Sciences, Volume 129, Number 1, Harvard University, Cambridge, Winter 2000, p.3.

Fig 2. Five 'ultra-modern' Manchurian girls standing in front of the SMR's 'ultra-modern' 140km/hour Asia Express, a quasi-colonial proto-type for Japan's famed bullet train © Edward Denison 2018

Notes

1. This work forms part of a wider study spanning fifteen years culminating in the recent publication of the first English-language book to focus exclusively on architecture and modernity in Manchuria: *Ultra-Modernism: Architecture and Modernity in Manchuria* (HKUP, 2017), which won the RIBA President's Medal for Research in 2017, and *Architecture and the Landscape of Modernity in China before 1949* (Routledge, 2017).

2. Dr Edward Denison is Associate Professor at The Bartlett School of Architecture (UCL), where he is also Director of the MA Architecture and Historic Urban Environments. His research focuses on architectural historiography and modernity outside common perceptions of 'the west'. Over the past two decades he has worked on a variety of research and heritage projects in different global contexts, including Asia, Africa and Europe. In 2016 and 2017, he won the RIBA President's Medal for Research for his work on the UNESCO World Heritage Nomination of Asmara, the modernist capital of Eritrea, and for his work on Ultra-Modernism in Manchuria respectively. Publications include *Architecture and the Landscape of Modernity in China before 1949* (Routledge, 2017); *Ultra-Modernism – Architecture and Modernity in Manchuria* (HKUP, 2017); *Luke Him Sau, Architect: China's Missing Modern* (Wiley, 2014); *The Life of the British Home – An Architectural History* (Wiley, 2012); *McMorran & Whitby* (RIBA, 2009); *Modernism in China: Architectural Visions and Revolutions* (Wiley, 2008); *Building Shanghai: The Story of China's Gateway* (Wiley, 2006); and *Asmara – Africa's Secret Modernist City* (Merrell, 2003).

intended not only to make a contribution to architectural knowledge in a field that has until recently been almost entirely overlooked, but in doing so, also provides a critique of the way in which architectural history (and of modernism in particular) is constructed. It also provides important context to the urbanisation of our species, to the rise of the Anthropocenic Age, and to the rising tensions in the region, the seeds of which were sown in Manchuria, which bore witness to the start of the Second World War and may yet witness the Third.

Maya ISHIZAWA

Cultural Landscapes Link to Nature — Lessons from *Satoyama* / *Satoumi*

Cities are growing at an unpredictable pace, and much of this uncontrolled development produces low quality environments, poverty, environmental pollution… and unsustainable living conditions for the majority of the human population.

In order to halt this trend, we are looking at designing and planning inclusive, safe, resilient and sustainable cities and human settlements, by integrating cultural and natural heritage with the Historic Urban Landscape (HUL) approach in the New Urban Agenda (NUA) and following the Agenda 2030, especially, Sustainable Development Goal 11 (SDG 11).

Yet, we need to first look at the root of the problem. In this presentation, I discuss the nature-culture divide that we are embedded in, divide that promotes our alienation from nature and lead us to produce unsustainable living environments. I propose to integrate the idea of nature-culture linkages in the application of the HUL approach, based on the preliminary results of the capacity-building programme that we are developing at the University of Tsukuba in Japan, in order to understand heritage values as fourth-dimensional, acknowledging the role of the intangible.

The Nature-Culture divide is an artificial separation consolidated by Western Modern Science, a social construction that has been disseminated globally as a convention, but that is inexistent in some non-Western societies.

This divide is reflected in institutional organizations and international policy with the separation between urban and rural; nature sector and culture sector; natural heritage and cultural heritage. For instance, where is "nature" in the Agenda 2030? Or in the NUA? Natural elements are seen as resources that we need to conserve and sustainably use (SDG 14 and 15). Nature becomes "natural heritage" (SDG 11). Furthermore, nature is seen as a resource, but also as a threat (natural disasters), and urbanization is now being observed as a tool for environmental protection, where urban planning can be used for protecting nature but also for protecting us from it.

In the HUL Recommendation, nature is described as a geographical setting, surroundings, but also as underlying values. The concept of the HUL seems as an attempt to go beyond the division between urban and rural, reflecting of the nature-culture divide by bringing the idea of layering, and therefore looking at what is "under" uncovering nature in relation to the human inhabitation, with a territorial scope. However, HUL seems to engulf the rural into the urban.

In the framework of the workshops organized by the UNESCO Chair on *Nature-Culture Linkages in Heritage Conservation* at the University of Tsukuba (CBWNCL), we look at landscapes as examples where natural and cultural values are inextricably related. We have found out that separations lie at institutional levels, but that at community and local levels — where holistic visions prevail — such strict divisions don't exist. The links between nature and culture are found in people and their practices, and indigenous and local knowledge play an essential role. Moreover, we explore interdisciplinary and trans-disciplinary approaches, exchanging methods between social scientists and natural scientists as well as indigenous peoples and local stakeholders.

At the international level, World Heritage Cultural Landscapes, UNESCO Biosphere Reserves, Ramsar sites, the Satoyama Initiative of the UNU and the Ministry of Environment of Japan, the FAO Globally Important Agricultural Heritage Systems (GIAHS), the IUCN Protected Landscapes and Seascapes, and the Intangible Cultural Heritage represent *nature-culture* designations. In the conservation system in Japan, we find also some: cultural landscapes, natural monuments, places of scenic beauty, national parks, places called

satoyama and *satoumi*, and intangible cultural heritage.

The case of *satoyama/satoumi* illustrates a focus on relationships, communities (of people, animals, plants) and their interactions, based on an ecosystems approach. *Satoyama* means "neighbouring forest" and *satoumi* is the "neighbouring sea". These terms have traditionally referred to the mountain forests. Translated into the scientific language, they became "socio-ecological systems", including people and their relationships with the environment, forming a larger ecosystem of humans with nature. In these landscapes, so-called "animist traditions", enrooted in Shinto beliefs that assign agency to elements of nature, represent understandings where the divide does not make sense. In the following paragraph, I summarize four examples where the distinction between nature, culture, tangible and intangible is not relevant.

In these four landscapes — located in rural areas and visited in the context of our workshops, — the indivisibility between nature and culture can be observed.

The first case is the *Gassho-zukuri*, the building of the steep thatched roofs of the houses in Shirakawa-go and Gokayama, a World Heritage Cultural Landscape since 1995, and also part of the Biosphere Reserve of Mount Hakusan since its extension in 2016 (Fig 1). These roofs form part of the *satoyama*, the landscape of the village and the mountain, in an area of heavy and prolonged winter snowfall. These roofs have been designed to withstand and protect homes from snowfall. In the resulting space, raising of silkworms was developed and these roofs became the home-factories for the production of silk until the decline of this activity after the 1960s. The construction and maintenance of these roofs requires communal efforts, and these events reunite the community. However, currently, this maintenance needs to be performed by officers and volunteers, due to the depopulation trends in rural areas.

A second example is represented by the rice terraces of *Shiroyone Senmaida*, "place of scenic beauty" since 2011 and located in the FAO GIAHS-designated *Noto Peninsula* (Fig 2). These terraces represent the *satoumi*, landscape of the mountain, the village and the

sea. Unfortunately, at the time of the designation, this village only had 11 households left. Currently, events that reunite people from the neighbouring cities and the locals, organized by the Municipality, help the rice planting and rice harvest through volunteering work, showing that the heritage community can be enlarged and not limited to the locals.

The third example is the *Aenokoto* festival traditional to the Noto Peninsula, a ritual performed twice a year to worship the deities of the rice fields for good growth and abundant harvest, inscribed in 2009 in the UNESCO *Representative List of Intangible Cultural Heritage of Humanity*. This ritual tells a story that integrates climate, biodiversity, food security and spirituality, while bringing together the community. The rice gods are invited to the farmer's house to spend winter, and celebrate with traditional dishes prepared with local products, praying for a good harvest, and released back to the paddy fields when spring arrives.

The fourth and last example is the practice of *Shugendo* in the Kii mountains, in the Yoshino area, where a World Heritage Cultural

Fig 1. Gassho-style houses in Ogimachi village, Shirakawa-go © Maya Ishizawa 2018

Nevertheless, these traditions and *satoyama* / *satoumi* face the challenges related to the depopulation of rural areas caused by rapid urbanization. Urban areas are also engulfing *satoyama* / *satoumi*, and modernization is provoking the loss of traditional and local knowledge, and the transformation of these landscapes. However, *satoyama* / *satoumi* can still be found in the cities, when paying attention to the climate, the seasonal practices, the remaining traditions, and the small corners where old shrines still stand.

I propose, therefore, that instead of thinking about divisions, we think about relationships, where cultural and spiritual practices feed biodiversity and biodiversity feeds cultural and spiritual practices. The focus turns then to mapping relationships as attributes following a trans-disciplinary approach where other sources of knowledge are integrated, such as indigenous and local knowledge. In this way, we can find *satoyama/satoumi* in the urban environment. As we identify and value the historical layering, we reveal the natural substratum that will support the development of quality and resilient environments.

Planning and designing inclusive, safe, resilient and sustainable cities and human settlements, requires taking into account the indivisibility of nature and culture, and the urgent recognition of the value of our cultural and natural heritage based on community values. Relationships make sense in a certain context, and they evolve. Looking at landscapes in this way, would allow heritage to bear a more flexible approach towards change.

Fig 2. Rice terraces in Shiroyona Senmaida, Noto Peninsula © Maya Ishizawa 2018

Landscape, a National Park and a Biosphere Reserve overlap. Shugendo, a religion that combines Esoteric Buddhism and Shinto, focuses on the practice of climbing mountains as a purifying experience. Shugendo practitioners, called *yamabushi*, look through this pilgrimage after attaining enlightenment and spiritual powers.

All these heritage places show the interconnectedness of nature and culture, and how practices and traditions related to these landscapes are grounded in the communities and in a perception of landscape that involves time. These experiences teach us that the conservation of the nature/culture layers is grounded on daily life.

I would like to recall paragraph 13 of the Recommendation on HUL that states: "[T]*he historic urban landscape approach learns from the traditions and perceptions of local communities, while respecting the values of the national and international communities*". These four cases represent concrete examples of how international designations stem from local values.

Filipe BARATA

Historic Urban Landscapes Concerns in a City with Newcomers: Personal, Academic, and Citizenship Engagement Notes

To address HUL Recommendation, my starting point is to recognize the demographic profile changes occurring in our cities. We must understand their impact and the challenges we are facing. That is where intangible heritage issues come in.

These transformations are the result of two major recent phenomena: the migration movement all over the world making cities more and more crowded; and the creation of an unusual diversity in these new urban contexts.

Cities are growing, many of them become megacities while, at the same time, rural areas are more and more empty. These flows could have different origins and causes: wars, political reasons, or just the research of better living conditions. This happens everywhere, but according UN Habitat data, it is in Asia that cities growth is more evident.

Regarding heritage, the result is quite mixed. Within the city, new kinds of heritage are born everyday; in this context, newcomers don't feel and live their social practices in the same way. So, what to do? Answering is difficult, because responses should take into account the *HUL Recommendation*, address the *Millennium Objectives* and refer to the 2003 *Intangible Heritage Convention*, especially regarding community's participation and ensuring transmission systems.

Most intangible heritage practices were born, or appeared, in rural contexts, but now these people live in town. In the rural world, the leaders of each community were "naturally" defined (for instance, head of families); but in the cities, leaders and representatives are

the people we vote and chose, no matter if in trade unions or in national and local assemblies. On the other hand, in the rural world, the importance of each one is submitted to the group; but in the city, the issue of personal rights is a major issue. It is interesting to point out, for example, that in contemporary urban contexts, the tourism industry is pressing the traditional producers to do goods as if they were still leaving in the countryside.

This new situation has a much higher level of complexity, and we must be aware of all the threats deriving from these changes: irrational behaviours towards newcomers (particularly foreigner migrants), social segregation, intolerance ... This is probably the most dangerous political and social field in our societies.

We agree with the idea to promote inclusion and integration policies using the technological skills of many migrants to give them new opportunities. As heritage is a social construction, studies have shown that identities change and merge with others, and even group references can adapt themselves to the new realities. That is why creative and cultural industries play a central role in inclusive and innovative urban policies.

In 2017, in the framework of a project developed with some colleagues, we tried to provide some answers (Cf. *Creative Innovation and Related Living Lab Experiences*, UNESCO Chair Edition: 2017, www.catedra.uevora.pt/unesco). We developed a proposal (theoretical and practical), based on the reality of a specific territory, aiming to enhance collective creativity and to produce a vision of the territory based on a culturally-anchored attitude. The project proposed to open to the people in network, to accept mixed innovation, to define new business models, and to share ethical and social values.

Culturally-anchored means connected to the identity of a place, considering intangible heritage as the basis for innovation, based on business ethics, and looking at culture as inspiration for new expressions.

Open networked people means the resilience of social structures,

Fig 1. The three elements contribute to a coherent vision of the model space development driven by innovation, and supported by the dimension of collective creativity. The integration and interaction of these three elements determines the potentials and constraints for regional policy-makers interested in following this model.
© Filipe Barata 2018

openness to new forms of innovation, fight for multi-cultural racial tolerance, and the empathetic culture for new collaborations.

Innovation mixes point out to practical and concrete grounding, generation changes, trans-cultural innovation contamination, and openness to new influences on a multi-cultural baseline.

New business models deal with social ecosystems based on local transaction patterns, push territorial innovation needs driving new markets, interlink small economic ecosystems, and often accept tradition of business experimentation (like informality).

Finally, Shared values means solidarity and mutual support considered as civic values, new social service models based on social practice, recognizing emergent community ecosystems, and preserving values based on each community historical background.

A living lab of such kind is a unity with a flexible structure (association, centre, public or private institution) gathering stakeholders to promote and implement policies concerning heritage. It also considers heritage conservation, recover and valorization, but is linked and included with urban communities, and it accepts that newcomers might have different social practices, uses and know-hows. The lab intends to negotiate different approaches, opinions and interests, and identifies management legal tools, human resources, financial means and its uses.

It means that in this new city — which is now quite diverse — the important point is to negotiate with all stakeholders. But, what should we negotiate and with whom?

With Whom? With those who decide about the future of the city, politicians or not; with those who plan and "think" the city; and with those who live in the city. Accepting to negotiate different views, interests, perspectives, responsibilities and networks. A difficult task indeed!

Next: what to negotiate? Local and regional cultural legislations; how to increase links with communities; improving smart culture (paying attention to new skills and professions); improving technology and digital uses to reduce the impact of megacities; discussing and promoting policies reducing the gap between generations; finding out new decision and negotiation mechanisms; and pushing civic involvement and partnerships.

In the city of Évora (Alentejo Region, Portugal), inscribed since 1986 in the UNESCO World Heritage List, we promoted a heritage living lab experience to address smart policies. Four recommendations resulted from this experience that aimed to define specific targets from meetings and discussions with stakeholders: training and awareness-raising actions; Évora as an agricultural logistic center; digital tourism cooperation and consolidation of the Alentejo benchmark. But, surprisingly, the main objective was "Évora: Human and smart city".

Perhaps it is possible to implement HUL principles …

Shanghai Lilong © WHITRAP 2016

Field Visit
Hongkou District, Shanghai

Hongkou-Creek historic area is located in the central to southern parts of Hongkou District in downtown Shanghai. The layers in the historic urban landscape of this area express the long history of development and transition from the Qing Dynasty, passing through the Foreign Concessions period, up to contemporary times.

According to archaeological discoveries, the first settlement in Shanghai emerged in approximately 4000 BC. With years of development and recession, Shanghai became an important port city in Qing Dynasty (1616-1912). Before the opening of Shanghai as a trade port to the foreign merchants (1848), following the defeat of the Qing army in the First Opium War (1840-1842), there had already been a prosperous market with several small fishing villages in the area, the buildings of which are now still standing alongside Hongkou historic streets.

During the American settlement period (1848-1863), there were many new roads were constructed in the area, which developed with the growth of the shipping industry. Later, in the International Settlement period (1863-1932), the area was well developed in terms of society, economy and culture. For example, with the construction of the road network, the residential, commercial, business and public facilities boomed, and an industrial belt along the riverside area, consisting of wharfs, warehouses, and plants, was developed. The contemporary urban fabric was mainly formed in that period. The urban development of the area also led to the increase in the number of immigrants, which led to the emergence of diverse cultural

activities such as local operas and films.

When the area was occupied by Japanese troops (1932-1945), numerous factories, shops, and residential buildings were destroyed and the whole area entered a period of decline. During the period from 1945 to 1949, after the end of World War II, urban construction was scarce but the local population was dramatically increasing due to the huge number of refugees moving into the area. Shortly after, certain small and medium scale businesses resumed operations.

Many local traditional houses, public buildings, plants and warehouses built have been kept in use from 1949 to 1980s. After the 1990s, when the local industries started to transform, many factories in the Hongkou area, as well as at Hongkou Wharf, were deserted. In the urban renewal progress, some shanties and factories were transformed into new residential buildings, while the urban fabric including the waterway and road systems were preserved. So in this area, historic buildings from different periods, public facilities and historical spatial characteristics are all vividly visible. The built environment of the site presents a long-term evolution progress of the historic layering of the area.

In the past few years, the redevelopment of Hongkou District has put severe pressure on the remaining buildings and environment in three primary regards:

1) The need to improve the poor facilities in historic buildings, such as the renovation of shared kitchens and bathrooms, the lack of modern appliances, and damages in building structures.
2) Social and economic recession, which causes inefficient utilization of factories and warehouses, stagnation of businesses, and the increase of low-income populations.
3) The pressure of urban redevelopments, defined by projects which led to the damage or even demolition of historic buildings or the entire neighborhoods, such as road-widening schemes

(Left) Hongkou local residential houses © WHITRAP 2016

and real estate development.

Moreover, the local need of development is now increasing, which has changed significantly the physical and social environment of the area, such as road repaving, river maintenance, facilities enhancement in residential buildings, reuse of factories as places for creative industries, etc.

The management of changes occurred in Hongkou-Creek area has given consideration to the balance between development and conservation. The following three actions have been carried out under the framework of the HUL pilot programme in Hongkou-Creek area: the research on local historical evolution and community survey conducted by City and Society Research Center of Tongji University, the mapping of historical buildings and spaces and the mapping of land and architectural function alterations carried out by WHITRAP and College of Architecture and Urban Planning of Tongji University, and a comprehensive assessment on the area in cultural, social, economic and environmental terms conducted by the Historic Preservation Department of University of Pennsylvania.

Before the HUL pilot programme, the projects in Hongkou-Creek focused on the preservation and utilization of individual historic buildings and the improvement of public spaces. HUL approach interprets the entire area as a continuum in space and time, and expands the research into the development of a holistic framework for the conservation and renewal of the area. Several seminars have been organized among the local authority, university, experts, social organizations and the community. Public participation is included as an important tool in the process. WHITRAP and Tianhua Architecture Design Corporation are jointly developing the conservation and renewal plan for the area.

The effect of HUL is well presented in this case. Regarding the need to encourage economic development, introducing creative industries was an important part in the local policies for revitalization, which aims to conserve the industrial heritage and improve the quality of surrounding space by reusing the idle factories and warehouses.

Hongkou local residential houses © WHITRAP 2017

Broadway Mansions Hotel © WHITRAP 2017

Meanwhile in the redeveloping progress, new social groups have been attracted by the opportunities provided by the area, leading to the change to the change in the social structure of the area. Moreover, with the involvement of both social and market forces in many local construction projects, new buildings, new functions and new spaces have been included as positive factors into an overall framework for historic preservation and urban development, which has further strengthened the revitalization of the site.

As good practice in urban heritage conservation and regeneration, HUL programme has facilitated the territorial planning by applying the methodology of urban design. It has also considered and prioritized the actions and projects, enabling a multilateral investment and operational mechanism and policy innovation, as well as the construction of a virtuous cycle between urban preservation and urban regeneration

Field visit — Hongkou
District / Group A
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Field visit — Hongkou
District / Group B
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Map of the field visit
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DAY 3

Day 3 — 28 March 2018

**Morning Session: Implementation of HUL
(Moderator / Minja Yang)**

09:00-09:30	Key note: The way forward to make our cities inclusive, safe & resilient / Minja Yang
09:30-09:45	*New Urban Agenda* & HUL / Zhenshan Zhang
09:45-10:00	The integration of the HUL model in the preparation of Management Plans for Historic Urban Landscape Sites / Elizabeth Vines
10:00-10:15	Coffee break
10:15-12:30	Panel discussion
12:30-12:45	The way forward / Yonca Erkan
12:45-14:00	Lunch (Sanhaowu Restaurant)

Day 3 — 28 March 2018

**Afternoon Parallel Session 1: Hongkou HUL Implementation
(Moderator / Yanning Li)**

14:00-14:15	Hongkou HUL Initiatives / Hongkou Authority
14:15-15:30	Discussion

Afternoon Parallel Session 2: Exhibition "Planning the Historic City 1946-2000" at Tongji Museum

14:30-16:00	Visit of the exhibition / B.Albrecht, A.Magrin, A.P. Pola
16:00-16:40	A strategy for the reconstruction of the contemporary city / Benno Albrecht
16:40-17:30	Buffet (organised by the Italian Consulate)

Minja YANG

The HUL Approach Towards Inclusive, Safe and Resilient Cities

As amply presented in the *UNESCO Global Report on Culture for Sustainable Urban Development,* prepared as the Organisation's contribution to Goal 11 of the *2030 Sustainable Development Goals* and the *New Urban Agenda* of UN Habitat, the *Historic Urban Landscape Recommendation*, adopted by the UNESCO General Conference in 2011 is a broad framework providing an "approach" on safeguarding heritage for the benefit of sustainable development. The so-called HUL Approach draws its origins from concerns over the destruction of heritage both natural and cultural, owing to ill-planned or non-planned construction projects, particularly in cities which had to respond to the rapid growth of population and the consequential need for housing, infrastructure of employment and services, as well as for the ceaseless demand of roads and other transport networks.

Various international conventions, notably the *1972 World Heritage Convention*, and UNESCO recommendations such as *1962 Recommendation concerning the Safeguarding of the Beauty and Character of Landscapes and Sites*, and the *1968 Recommendation concerning the Preservation of Cultural Property Endangered by Public and Private Works*, amongst many charters and recommendations adopted by ICOMOS, IFLA, UIA and other professional associations and non-governmental organisations, have long expressed alarm over the world natural and built environment beauty being undermined by "development". Unfortunately, this has been misinterpreted placing conservation of heritage in opposition to "development" and "progress". While such antagonism has never been the driving principle of these international charters and recommendations, the

idea of heritage conservation being part of the development process has perhaps not been articulated enough for the comprehension of the majority of decision-makers, a key message that the HUL approach aims to convey.

UNESCO's policies and programmes, which have been promoting for many decades the safeguarding of tangible and intangible heritage, were gradually linked to the promotion of creative cultural industries and to the Organisation's social science concerns over "cultural pluralism" promoting societal tolerance over differences. The celebration of cultural and natural diversity by UNESCO became increasingly relevant to the growing reality of multi-cultural individuals and societies in a world threatened by the depletion of natural resources, environmental destruction and competition over scarce resources. This trend has contributed to a re-focus in UNESCO's cultural mandate, and a return to the original core mandate of UNESCO "to build peace in the minds of man (humans)" through educational, scientific and cultural exchanges and freedom of communication. This re-focus with an inter-disciplinary approach is very much present in the HUL Recommendations. It reminds the international community through the Member States of UNESCO of the basic tenets of the Organisation's Constitution, which in many ways had been "hijacked" by those who have commodified cultural heritage, as monuments and sites, including cities, to feed the tourism industry. UNESCO is not opposed to tourism; on the contrary, it promotes inclusive and sustainable tourism as a means for public education to nurture mutual respect among civilisations, and for opportunities for the growth of creative cultural industries.

Thus, the HUL approach calls for the conservation of the urban historic areas to encourage quality additions to the built and natural environment, in which heritage can be considered as an asset, in the development of people-centred cities with public spaces and greenery promoting social cohesion and energy efficiency through functional and social mixity in the provision of housing, employment and social welfare needs of the inhabitants. Moreover, the HUL approach calls for cities of human-scale, which maintain linkages with
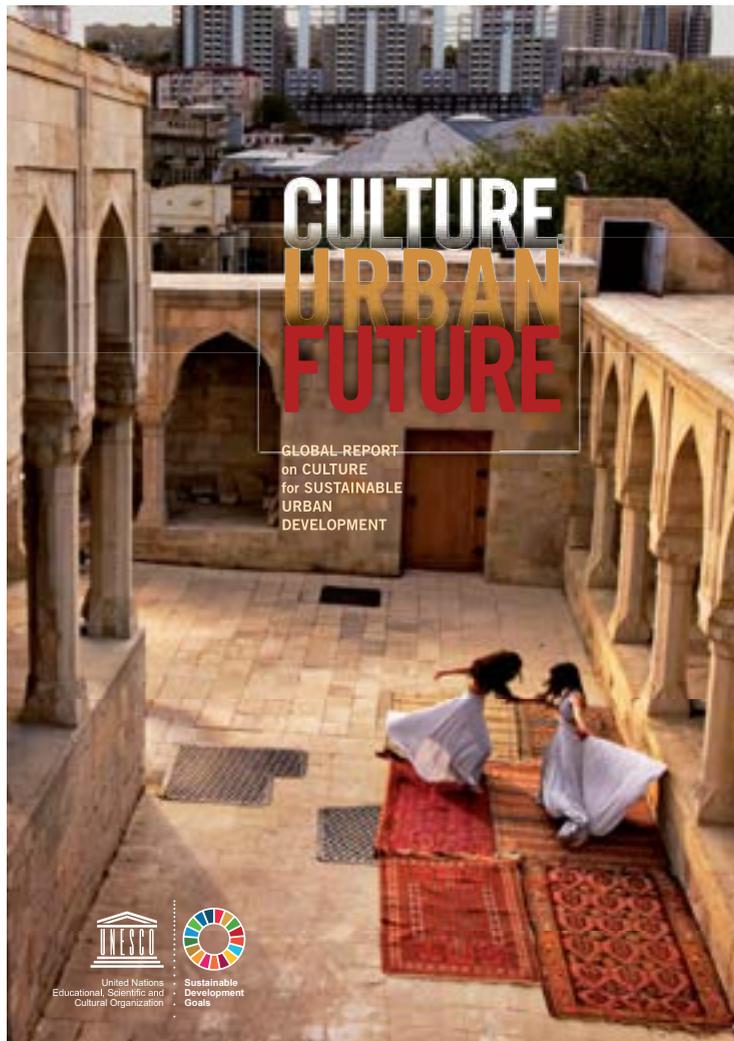
Fig 1. UNESCO Global
Report *Culture: Urban
Future* © UNESCO 2016

Fig 2. UNESCO webpage
of the *Recommendation
on the Historic Urban
Landscape* (http://whc.
unesco.org/en/hul/)
© UNESCO 2018

the surrounding rural environment, and for a harmonious transition between the urban, peri-urban and the rural territories, with mobility within and between these areas facilitated by affordable public transport systems.

Through the culture-based HUL approach, the speaker aims to warn against the diversion of the key notions of safe and resilient cities as noted in Goal 11 and the New Urban Agenda. While the SDGs, in a departure from the MDGs, place great importance to partnerships with the private sector, university/research institutions and NGOs as well as with local authorities to achieve the goals, the notions of safety and resilience are too often misused for commercial purposes by real estate developers whose idea of safe cities is through the strengthening of physical security measures for crime prevention, rather than to address the complex issues to lessen social and spatial

inequity as a source of insecurity. The speaker laid great importance to the role of local and national governments providing policy and programmatic frameworks to facilitate the participation of the private sector and community-based organisations, from the conception stage through every phase of implementation, hence the vital role of the establishment of community-rooted facilitators, negotiators and technicians to ensure the proper execution of collectively decided actions.

Two examples of the HUL approach are presented. The one from Strasbourg in France aims to show how the on-going 21st century extension of the city, the *Deux Rives* Project of 250 ha towards the German border, is using the key values of the historic centre of the city — which were valorised for the 19th century extension of the city called Neustadt. The so-called green corridor of the Vosges mountain range, the blue corridor of the Rhin River and its tributary the Ill River, and the numerous canals built over the centuries to support the city, its agriculture and industries, are again being used to guide the new city development with natural and historic urban landscapes visibility for all being stressed in decisions on the location of the new buildings and public spaces. The building regulations defined by the Municipality impose the use of red bricks as the predominant building material in the *Deux Rives* area facing the Rhin River border between France and Germany. The joint French-German administrative entity, the Euro-district of Strasbourg-Ortenau, covering a trans-border territory of 2,368 km² with a population of just under one million, has already undertaken many joint projects (from cross-border mass transport systems to bilingual schools and cultural activities) to create an inclusive people's Europe based on its shared Franco-German culture, with the ambition to become a regional and international example of environmentally-conscious and human-centred development.

The vital question raised through the second case study is how the HUL approach can be implemented in a country like India where the urban population, that still remains under 35%, already accounts for the entire population of the USA (or 75% of the EU population). The speaker stresses the importance of domestic investments in small and medium cities in India to avoid the growth of gigantic mega-cities and to counter the international investment logic of economy of scale in a limited number of global production centres. A strategy which a populous country like India does not need to adopt, especially with investment potentials from a well-educated more environmentally aware diaspora population. The main problem, however, remains the weak public administration (despite its huge size) and, of course, the lasting impact of the caste system which marks all aspects of society further marked by the ethnically, religious and linguistically diverse population of India.

In conclusion, the speaker stresses the need to develop a HUL approach at the local level, adapted to address the specificity of each territory and its socio-economic, political and cultural reality, but firmly anchored in the global principles of sustainable development.

Elizabeth VINES

The Integration of the HUL Model in the Preparation of Management Plans for Historic Urban Landscape Sites (World Heritage, National and Locally Significant Places)

1. Introduction and background - what is HUL?

The UNESCO *Recommendation on the Historic Urban Landscape* (HUL) was adopted by the 36th Session of the UNESCO General Conference in 2011. HUL addresses "the need to better integrate and frame urban heritage conservation strategies within the larger goals of overall sustainable development "(HUL introduction point 5). It states "historic urban landscape is the urban area understood as the result of a historic layering of cultural and natural values and attributes, extending beyond the notion of "historic centre" or "ensemble" to include the broader urban context and its geographical setting". (HUL definition 8). It "provides the basis for a comprehensive and integrated approach for the identification, assessment, conservation and management of historic urban landscapes within an overall sustainable development framework". (HUL definition 10).

The HUL approach

• "considers cultural diversity and creativity as key assets for human, social and economic development, and provides tools to manage physical and social transformations and to ensure that contemporary interventions are harmoniously integrated with heritage in a historic setting and take into account regional contexts" (HUL definition 12) .

• "implies the application of a range of traditional and innovative tools adapted to local contexts" (HUL Tools 24) .

2. Presentation content

A HUL Guidebook has been prepared (2016) and this document provides an excellent summary of the HUL approach, outlining eight case studies where the HUL approach is being applied in practice - Ballarat (Australia), Shanghai and Suzhou (China), Cuenca (Ecuador), Rawalpindi (Pakistan) Zanzibar (Tanzania), Naples (Italy) and Amsterdam (Netherlands).

Five of these pilot cities Ballarat, Shanghai and Suzhou (China), Cuenca (Ecuador), Rawalpindi and Zanzibar have signed MOUs with UNESCO under the auspices of WHITRAP. These pilot cities demonstrate a variety of HUL tools suited to each local context. This presentation outlined how HUL is being usefully applied in Ballarat in Australia.

It is acknowledged that there are many urban conservation areas/ cities, where the management of heritage assets has been well established for many years without using HUL as a guiding framework for management. However, many of these places incorporate the tools outlined in the HUL Recommendations, and follow the 6 steps of the HUL Guidebook.

There is now a new and urgent framework in which to consider HUL. At the United Nations General Assembly, in 2015, (four years after the introduction of the 2011 HUL recommendation), 193 UN member states unanimously adopted the 2030 Agenda for Sustainable Development Goals (SDGs) to be achieved by 2030. The SDGs, which came into effect in January 2016, are a universal set of goals, targets and indicators that set out quantitative objectives across the social, economic, and environmental dimensions of sustainable development. Of particular relevance to HUL is SDG Goal 11, which recognizes the central role of urbanization in sustainable development, and calls for '*making cities and human settlements inclusive, safe, resilient and sustainable.*'

This was further elaborated at the 2016 UN Habitat III, in Quito, with the adoption of the *New Urban Agenda* (NUA), where culture has been mainstreamed in the vision acknowledging "that culture and cultural diversity are sources of enrichment for humankind and provide an important contribution to the sustainable development of
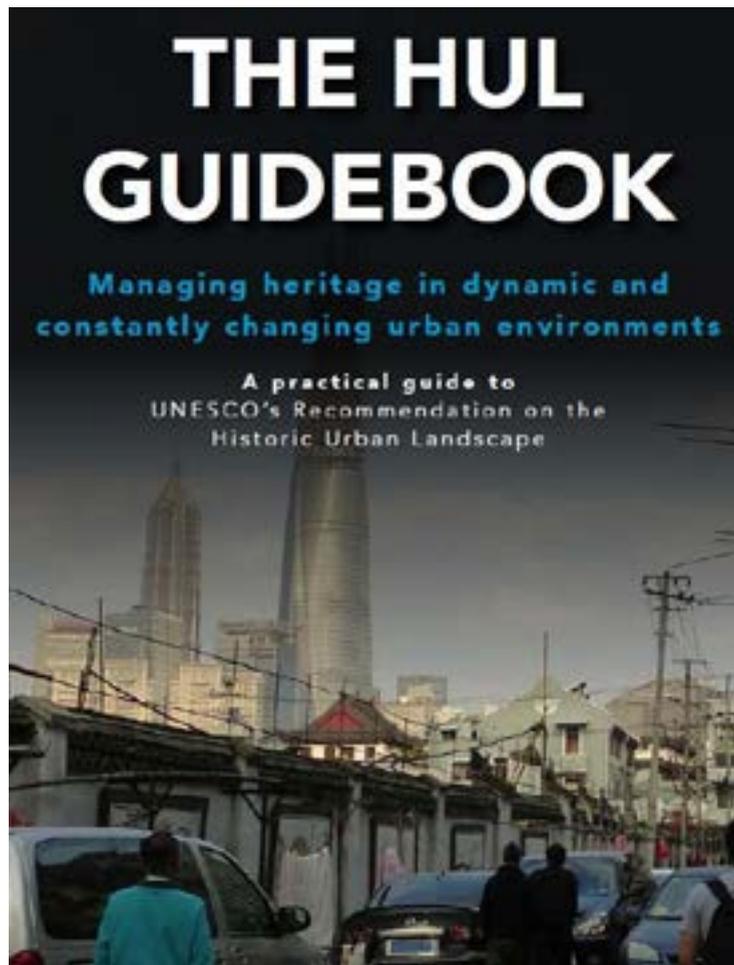
Fig 1. *The HUL Guidebook*
© WHITRAP 2016

cities, human settlements and citizens, empowering them to play an active and unique role in development initiatives."

38. We commit ourselves to the sustainable leveraging of

natural and cultural heritage, both tangible and intangible, in cities and human settlements, as appropriate, through integrated urban and territorial policies and adequate investments at the national, subnational and local levels, to safeguard and promote cultural infrastructures and sites, museums, indigenous cultures and languages, as well as traditional knowledge and the arts, highlighting the role that these play in rehabilitating and revitalizing urban areas and in strengthening social participation and the exercise of citizenship.

3. HUL 6 critical steps

This presentation provided a critique of the HUL 6 Critical Steps as follows with images to illustrate the relevance of each critical step

HUL CRITICAL STEP 1 - *To undertake comprehensive surveys and mapping of the city's natural, cultural and human resources*;

<u>Are the values of a place understood?</u> Heritage values vary from place to place. Cultural mapping and heritage surveys of urban landscapes help determine what is of value (cultural and natural) and local communities themselves should determine what is important, i.e. bottom up, not top down approach is recommended.

HUL CRITICAL STEP 2 - *To reach consensus using participatory planning and stakeholder consultations on what values to protect for transmission to future generations and to determine the attributes that carry these values*;

The presentation outlined Ballarat's (Australia) approach to the "imagine" framework to determine values of the city.

HUL CRITICAL STEP 3 - *To assess vulnerability of these attributes to socio-economic stresses and impacts of climate change*;

Outlined the importance to have contribution from young people – and as an example the UN Local Pathways Scholars at the World Urban Forum in KL provide a good example of young professional engaging world wide in these management issues and identified vulnerabilities.

Fig 2. Ballarat, Australia © Elizabath Vines 2018

HUL CRITICAL STEP 4 - To integrate urban heritage values and their vulnerability status into a wider framework of city development, which shall provide indications of areas of heritage sensitivity that require careful attention to planning, design and implementation of development projects;

The presentation outlined the importance of general "Liveability" of cities, which is an important measure of the success of cities urban landscape. In addition to issues of management of "heritage sensitivity" - housing affordability, urban design, heritage streetscape protection, accessible public transportation, human safety, city landscaping, accessibility for disabled, public art and contribution of the young, compatible new design, and environmentally sustainable and appropriate adaptive reuse, to ensure embodied energy is retained and not wasted.

HUL CRITICAL STEP 5 - To prioritize actions for conservation and development;

This needs to be set into the broader agenda, to implement *The 2030 Agenda for Sustainable Development* (UN, September 2015). Conservation for historic cities and districts should be holistic and not just about buildings, spaces and activities. Ultimately, a city must be a sustainable, with management of energy consumption and waste, and a safe place for its inhabitants. As more and more people move to cities to find jobs, successful cities will be those that employ all of their resources - including their cultural heritage - to promote a healthy environment for investment and community. In denser historic inner city areas, the shared public realm needs to be carefully and strategically managed – walkable city, responsible and safe city, an artistic city, a landscaped and green city.

Goal 11- Sustainable Cities and Communities - Make cities inclusive, safe, resilient and sustainable aims to - 11.4 - "ensure access to safe and affordable housing...investment in public transport, creation of green public spaces, and improved urban planning and management in a way that is both participatory and inclusive".

HUL CRITICAL STEP 6 - To establish the appropriate partnerships and local management frameworks....mechanisms for the coordination of

the various activities between different actors, both public and private

Future Directions – The way forward with the HUL approach?

It is important to relate HUL objectives to the SDGs 11.4 – in fact the words can be turned around strengthen efforts to protect and safeguard the world's cultural and natural heritage …

To ……Goal 11 – Make Cities and human settlements inclusive, safe, resilient and sustainable

4. Recommendations of presentation and outcomes

The New Urban Agenda and SDGs provide a framework of greater urgency to ensure that the global community "*strengthens efforts to protect and safeguard the world's cultural and natural heritage*" *(11.4) in order to "make cities and human settlements inclusive, safe, resilient and sustainable*" (Goal 11). The 2030 time frame provides some relevance and urgency to the implementation of the HUL approach particularly in areas where urban conservation is not occurring or being managed well.

The HUL approach is flexible, inclusive, expansive, and allows for long-term visionary approach. These critical steps can be massaged, added to, expanded, contracted – and any proposed manual should also be fluid. The HUL approach is particularly relevant for countries where charters might not have been developed – as the HUL approach is non-country specific.

Sharing experience between case study cities which are using the HUL approach/ framework is a useful discipline for HUL case studies sites. Presentation recommended that there be a template developed to allow for easy reporting back which could then be circulated amongst the cities (note that the existing city case study descriptions on the Go HUL website is simple and very useful).

Champions of HUL approach are important – and training and the holding of workshops are recommended for new sites. Also helpful would be engagement with relevant ICOMOS Scientific Committees.

A starting point for the document preparation is to assess/edit/

expand on the existing six critical steps outlined in the 2016 HUL guidebook and to align implementation actions against the SDGs and New Urban Agenda. Communication with the case studies personnel with this task is seen to be an advantage. It was agreed that these six critical steps follow the following process of assessing an urban environment as follows:

THE WHAT – Attributes of the area (natural, cultural, tangible, and intangible) – Critical steps 1 and 2

THE WHY – Values of the area the evolution of a city / site – critical steps 1 and 2

THE HOW – Management – critical steps 3, 4 and 5

THE WHO – Actors – critical steps 6

Panel Discussion

(In the following pages are presented the discussions among the participant to the Expert Meeting at the end of the morning session of Day 3)

Minja Yang

We have to be very concrete in tracing the way forward, so I think that we don't need only to seek ideas, but also attribute responsibilities. Let us start with giving the floor to Denis Ricard. Looking at the debates in the last two days, what is your take on the role for local authorities in taking HUL forward?

Denis Ricard

I was very happy listening to all the interventions that were very inspiring. I believe that the challenge we are faced with now is — as we just said — very concrete. We can have the best ideas, but if they remain just "ideas" they go nowhere. You have to implement them, and we can implement them through power. Who has power? Mayors. I think the challenge now is: how do you bring down to the mayors' level — to those who have power — these issues to do something? How do we go beyond conversation? How do we go further? This is the challenge we face. When you look at the 2011 *HUL Recommendation*, you realise that it proposes four kinds of tools, and I agree with them. I think this is in a sense what we already do with the *World Heritage Cities Organisation*. We have people to reach.

It has to go further down than the intellectual level; otherwise we are just exchanging ideas among ourselves. It has to really go down to reach the population at large. One thing we can do in our World

1933 Slaughterhouse, Shanghai © WHITRAP 2017

Heritage Cities around the world is making people aware of what World Heritage is. A whole city, whether it is has a World Heritage Site or it is inscribed on the World Heritage List, gets the benefit of the inscription namely for the positive and negative increase of tourism. But who pays the price for being inscribed? It is the people who live in a World Heritage Site. It could be 1 or 2% of the city population but they are the people "paying" having too many tourists, having to renovate even when they don't have the financial means. So, if you want HUL to work, you have to come up with programs, concrete programs, that will be at the level of the whole city, and not only at the level of the residents of the World Heritage Site.

Another point we can underline is the award — the Jean-Paul Allier Award — we give to cities. Jean-Paul was a founder of the Organisation of World Heritage Cities (OWHC) back in 1991. Giving the award to cities, we try to go beyond World Heritage areas. We try to give it to the whole city to make sure that its citizens are aware of what they are. The other people we have to reach out are the mayors. They are busy people. To them, heritage is just one of their many responsibilities. Do not approach a mayor by telling him you know that heritage is important. Let's be brutal: to many mayors sewage is more important than heritage, because if a mayor does not take care of sewage for one day there will be a problem. But if the mayor doesn't take care of heritage, only a few people like us will worry about it, but it will take ages before something is done.

We definitely have to reach the mayor. Mayors do not understand what it is all about. I will be brutal once more: one mayor was complaining about UNESCO saying "*who are these little bureaucrats in UNESCO's office telling me, elected democratically, what to do*". We, as an organisation, have to educate them. We have to tell them: your country signed the Convention. They don't understand that, they are very far away. So, if you want HUL to work, bring it down to that level. If we are "too" intellectual we will never get it. I have travelled around the world and I have never ever seen (so far at least) a single mayor being elected solely on the heritage platform.

Do not assume heritage is so important for them. They want to be

re-elected four years and they will give the people what they want.

We need to bring awareness, developing the awareness of the population and of the decision makers. But we need to be aware that for mayors, and even for the majority of the population, heritage is not their first priority. They put heritage aside, and in democracies politicians only answer to the priorities of the people. Consequently, if you want to achieve something, come up with a program that will reach people so that mayors will react to this type of thing. Tourism is something we keep on dealing with. Do not expect any mayor to work against tourism. They will be "killed". They want to be re-elected. If you approach them by telling them that tourism is bad, you will start your role unfortunately.This is one of the reasons why the OWHC, the *Organization of World Heritage Cities*, has managed, throughout the years to become what it is now. By all means, we are not the strongest, but we are independent financially because mayors pay their membership fees. They pay ecause when we approach them, they don't see us as "hitting them in the forehead" because they don't deal with heritage properly. Some mayors don't want to hear about ICOMOS.

But there is hope. If you approach them in the right way, you will be surprised. We have — every two years — the World Congress and, at the World Congress, an extra full day is dedicated to the mayors. It is called the "Mayors' Workshop". There is a mayor workshop going for everything: what are the convention, the report you launch... It works and you will be surprised. We were surprised, I remember, when we had a World Congress in Quito in 2009. We had two busses of mayors for the fieldtrip in the afternoon.

So, your challenge is how to bring it down to the actors? How would you bring down the HUL idea to those that really have power? I remember a mayor saying in a meeting: "when my city was inscribed on the World Heritage List, there was a district, there was a territory from that street to that street..." "Later, we found out about Buffer Zones, and now we hear about HUL. Do you want the city? Take the city if you want, just manage it!" Unless you take all of that into consideration, I think you are going the wrong way. You will keep on

talking about yourselves, you will have lots of good ideas, but unless you have powerful commitments they remain ideas.

Minja Yang

Thanks, I think we like the "brutality" because it brings us back to reality. Mike Turner always comes up with a brilliant idea and brilliant slogans to mobilize the intellectual sphere. But let's see how we can bring down his ideas to concrete action.

Mike Turner

Just to strengthen what Denis (Ricard) said, I think that in our language we should be more intuitive about what we are doing and not using jargon. Cultural heritage is a target to achieve, a goal for cities. I think that if we show how we contribute to the success of the mayor, then obviously this is going to be the way forward. I would like to bring to the table "six thoughts" as a way forward for academia:

First of all, it is in the discipline narrative. There are two sorts of structures within the academia: one approach in which we're looking at "a little from a lot" and another in which we do "a lot from a little". So there are people who do a lot on a little. They go into a room and, two years later, we open the door and look for the person, and got some sort of deep research. These are very important people, but I am not one of those people. I am a person of a "little on a lot". What we try to do, over and above the people doing the pure research, is to look at the applied research and to extend disciplines beyond history and geography, to embrace mathematics and medicine. This is the way forward and I have actually thought who the urban "semiconductor" is. I would like to coin that and just check out the "semiconductor", who will be very helpful in this context.

The second one is knowledge sharing, including open access. I find myself reading a number of PhD theses or review of articles and there is so much happening, which so many people can enjoy by sharing knowledge. We should open up many possibilities of having workshops with PhD students or Master students who are welcome to come along and make their presentations. We should try to encourage this kind of activities as much as possible, financially helping students to get the travel funds to participate. This is critical. There must be travel funds to make sure that we have the exchange of ideas at the level of Masters and PhD students. This is knowledge sharing.

The third part is collaboration between research institutions. One of the things we use to say at UNESCO is that you don't have to be a UNESCO Chair to join a network. We should "extend" ourselves in the same way. HUL is beyond World Heritage, as the UNESCO Chairs are beyond UNESCO. My senior colleague Paolo Ceccarelli is coordinating MUCH, the "Mediterranean UNESCO Chairs", but the acronym also stands for the "Mediterranean UNESCO Cultural Heritage". There is a lot of collaboration and we must encourage collaborations as much as possible.

The fourth one is lifelong learning, that is obviously a high priority in the Sustainable Development Goals. It refers to capacity building, to the responsibility of academia to reach out to the community. I think that the critical thing is Continuing Professional Development (CPD). Most countries now insist that you could not hold your license without doing certain amount of CPD and the academia should provide CPD, provide the structures whereby we bring knowledge to the professionals.

The fifth is that of digital technologies and I spoke about that when I introduced the concept of "semiconductors". These are technologies that we should actually be engaging with, and they are essentially based on the General Systems Theory, by which we accept academic theories allowing us to make inter-disciplinary action.

The last one is case studies. We talk about applied research so we need to develop scenarios. I think what Minja Yang said about the global enablement which can take place is very critical. We don't want to copy. We don't need to bring on board a lot of activities, but we do need to create a depth of perspective. When students go studying abroad, I say to them: "do not be blasted with the many things you see, but allow them to give you a depth of perspective to your own

culture." This is what is so important about it. We are not looking for standardisation; we are looking for harmonisation whereby case studies can be harmonised to see how we can then exchange views, and understand and enrich our own experiences.

These are the six opportunities I brought to the table.

Minja Yang

Just before the next speaker, Mike Turner can you just give a little bit more thoughts into what way academia can respond to the kind of issues that Denis Ricard raised in terms of the convincing the mayors?

Mike Turner

Well, we can't... I think that the issue with mayors is that they only have short-term agendas. In other words, they want to be re-elected. Their term is around 4 years. For a city this is an immediate timeframe. So, in addition to doing particular research, we have to engage in how we can apply this research. How we can engage in an immediate action plan. That relates to Elizabeth Vines's aim of prioritising actions. We should actually find a niche whereby we can identify actions that are relevant for a four-year activity.

Denis Ricard

There is something else and there is one person, who has been doing it so well - Mike Turner. Because, when he was in charge of developing the theme at our last World Heritage Cities Congress, he did a splendid job. I disagree with him saying there are no ways. He has proven that there are ways by getting the academia closer to the leaders, even though they are elected for four years and their priority is to be re-elected. There are ways and OWHC is widely influent.

Mike Turner

We are trying to develop in our next MUCH meeting what we define "learning problems": like "learning from Jerusalem", "learning from Shanghai", to make cities into sort of little laboratories.

Minja Yang

Ana Roders, as we all know, you have been involved in researches focusing on World Heritage. Could you please tell us more about your perspective about this?

Ana Roders

I am a natural optimist, so I can contribute to the discussion. HUL is not only for World Heritage, but also for standard cities where governance has been informed about the Recommendation and its adoption. So, unless the country has taken on the follow-up, raising awareness programmes, cities have been informed. They know about it. They are curious. They want to see if HUL is going to help them solve the problems that they have been fighting with for so many decades. I would say that they are privileged and informed, that makes a big difference in many cases.

But there are exceptions in other cities that came across to conferences and meetings on the issues of HUL, and started exploring and implementing it. I would like to say that I agree with Denis Ricard that it is hard, because mayors have a different agenda and many of them think short-term, but it is always important to remind that they also have to cope with the Sustainable Development Goals and they want to achieve that in their campaigns. I wouldn't see heritage as a minority issue or something that they don't understand. There is a tool, as Mike Turner said. In workshops we had last year, when we talked with mayors about "community engagement" they were really excited and interested to debate. Maybe it was because the room was full of mayors, so they liked to work with each other and debate. There was some passion, which worked positively.

I would suggest to keep exploring, to keep helping them. But we

should also be aware that, in some countries, the cycle of mayors is every two years and sometimes the whole technical team "disappears" with the mayors. There are competitions between parties (they don't want to share information with the other party, for instance), so we must be aware that there are a lot of issues we can't help with as outsiders.

I would like to add that there is also the 'Go-HUL' platform. For some years, we have been collecting case studies and we have a Facebook page called "Historic Urban Landscape". You can just "like" it and follow. We have more than 2000 followers, often the younger generation, former students, or students from other universities. We created a separate group, so we have a website on Facebook, where everyone is following the news, journals, articles, books, conferences, job applications, and projects and events related to cities. We also created a smaller group that we call "HUL-igans" (a term coined by Adam Wilkinson defining who implements the HUL approach as well as people who would like to implement HUL activities). It is a pool of people who are very much interested and responsive. You can join, and I think there is a potential there.

If I need to be critical, I think that we are not giving enough opportunities to the younger generation to get involved and we can see this at the round table here. I am very glad that Mike Turner talked about funding, because students can also find support from local governments. They should not be paying. Maybe we can find ways with the World Bank and other funding agencies or organisations, to fund programmes for the most valuable students who are eager to work and contribute (like US fellowships - they do with ICOMOS where they connect students and cities). There is too little of that right now. On the one side we say that conferences are important and that young generation is the future. Yet when they knock on doors or send emails, they don't get through…

Simone Ricca

Just a little remark for all of you who deal with networking and sharing. Consider that most of the tools you use are not accessible

from China. Facebook and Twitter are not accessible to one billion and a half people. This should be addressed. We need to enlarge the connection with tools that can be accessed from China. I think it is not so difficult and this issue needs to be integrated.

Minja Yang

I would now give the floor to Francesco Bandarin, who has followed, and suffered, the whole process of HUL since the beginning trying to convince UNESCO and governments.

Francesco Bandarin

I really think that HUL is a tool to address the issues of stakeholders. It is a way to incorporate a number of issues that normally are not considered. It is actually a problem-solving tool to addresses the mayors' and the other stakeholders' needs at different scales (actually the issues at stake go well beyond the scale of the mayors).

What we are trying to do is to move from the sphere of principles to practice. We are still far from any satisfactory level, but we have done the work, expanded methodology, theories, and practices, especially in Asia-Pacific. In Australia, we have excellent practitioners. The best presentations of HUL are Ballarat and Cuenca. We are already having examples of practice so what we are trying to do now is to go beyond the examples.

"Manual" may be a wrong or reductive term, but we need "something". We need a "communication tool" explaining very simply how we go from these principles to something useful and concrete.

Then, let us talk about "steps". In these past two days we have seen that the world is very complex. So we can't have a single concept, but we need to express this complexity. Part of the "manual" should deal with the type of situations we are confronted with.

If somebody wants to implement the process, the tool should explain what is HUL and what we can do with it. We need to reach that

level. We need to have a tool, even a bit "mechanical", explaining to stakeholders what is HUL, how we go from principles to actions, where they "fit" — small, medium-sized or big cities — the issues they should deal with. We should provide them with a series of "steps", from one to ten, to follow.

Elisabeth Vines

I just want to be a bit provocative and particularly talk about what Denis Ricard and ICOMOS asked for. I think we need to ask "Why"? The meeting said we are here to mainstream the HUL approach and expand HUL implementation.

My professional colleagues in Australia say: Why? Why do they need HUL? Most professional might disagree with this idea, they say they are doing this anyway. Professionals have a discipline in place with steps that are logical. Why do they need HUL? Professionals in Australia can do this based on the Burra Charter.

I think this is a critical "first question" we need to consider. To me, we are doing HUL because there are areas where other methods are not working, where you have a problem.

I think we need to think how we can implement, explain, and expand HUL into areas of crisis. So maybe it is more about "targeting". I just got an email from Susan Fayad from Ballarat. She pointed out to me why HUL is beyond the ICOMOS Charters: "*HUL has been great for moving beyond protected areas working toward evolving social and economic change. It blooms more broadly as a new city management framework*".

I think we all agree on that. Susan underlines that "*HUL is really effective in a very different way*". Visiting the Ballarat HUL website, you will see the differences that I briefly presented this morning: the use of the word "imagination", trying to engage people's imagination. There are lots of synergies with the Burra Charter or the Washington Charter or any others ICOMOS Charter, but HUL is useful for being more value-based. We need to focus where things are not working and use HUL to address that.

Ana Roders

I don't think it's only useful for certain countries, because it took Susan five years to actually get it implemented in Ballarat within the regulatory framework. I also think that, according to your presentation, our discourse is still very much focused on tangible heritage even though we are mentioning that intangible, cultural, natural heritage are important. I totally disagree with the idea that developed countries are doing better. In some situations, our case studies show that it is the other way round, if the shared case studies and learning practices go back to the vernacular and see how it used to be in terms of heritage management without the top-down approach. Even in Australia, even in the Netherlands, even in the UK, we are struggling with developing pressures and climate change. So I wish HUL can help not just these countries.

Filipe Barata

I try to answer to the question "Why" - why should the mayors use HUL? It might look a bit "dangerous", because we are talking about preservation-oriented consensus, but we should have in mind — particularly when we address the local authorities — that with HUL we are trying to define a new way that gives a sense to the steps discussed by Francesco Bandarin. In a word, a new way to implement interventions in the historic built environment, to allow some kind of transformation compatible with the principles of preservation, underlining the word 'transformation'. This is something I mentioned before talking about the *European Convention on Landscape*, because it is already one key point of this convention that opened the discussion among experts. We have to face the fact that there is something we need to solve, that there is a pressure. We need to find a way to face this pressure for transformation that invests also the historic built environment, particularly in a moment when we think to enlarge the scope of the HUL approach. I know it might sound "dangerous", but this is something we have to address.

Minja Yang

I think that most of us agree that despite what UNESCO can come up with — I know we have done much work on methodology and principles — the next step is still to come up with a sort of a "manual" that would help to localise HUL, because we are talking about localising HUL and SDGs that local authorities are supposed to come up with. In what way can we localise HUL, giving the different kinds of issues HUL is supposed to be facing in cities of different size / scale / population / levels of development? What is the advantage of HUL? It would be quite friendly in many European cities — in France there's a 1931 *Law on Landscapes*. 1931! We already have a precursor to HUL in the 1962 *Law on Urban Historic Areas*. A lot of the HUL concept is not new, but what is new about HUL is that we are pushing forward with SDGs and that it became an international charter going beyond the boundaries of a particular country. That is where the novelty is.

Giulio Verdini

I would like to respond to the concrete request from the floor about how we can implement HUL, why it is relevant from my experience, and how we can move forward thinking about the Manual. In my experience, working as an academic, but also with local communities and local governments, HUL has been useful to convey the message that it can be used as a tool to promote social and economic development — which is something very urgent for local authorities — taking into account the heritage legacy of the past instead of a model of growth that is unsustainable. HUL can be used, very positively, to convey that message.

A second comment concerns the idea of using the "size" category. There have been a lot of discussions at the UN level about what is small, medium and large city. Yet there certainly are different issues at different scales.

At the very least, we need to focus on scale according to the role that these places are playing in the context of the development of an area.

A small settlement can be very marginal and in need of development and here HUL can be useful, or it can be a small place with specific activities, so we need to prevent development that will destroy the small settlements. Similarly, medium-sized cities play an intermediate role between lower cities and the surrounding region that is very important for HUL thinking because it creates connections between the surrounding environment and the global context. The issues of heritage and identity are very different in these places because they have different aspirations for development. If we think about global cities, this is again a totally different story. So, I would retain the concept of different dimensions relating it to the different roles these settlements play.

Eric Huybrechts

The issue of the mobilization of "professionals" is essential. At the moment, we are mainly dealing with researchers, but we need to involve different types of professionals. There are three kinds of professionals: the Academicians; the people in charge of the process, the ones in charge of the administration, that have the key role to define the institutions which have the necessary financial tools to implement HUL (they are the support that is needed for the Mayors and the stakeholders); and the people who are doing the work for the administration. All these three kinds need to be mobilised, not just the academicians.

I am sure that we should go forward adapting HUL to the specificities of each State because the institutional, financial and legal framework is different in each country. If you want to have an impact, we should focus on taking initiatives at the level of each country and introducing HUL concept in the national urban policies or planning systems, because we are working mainly on planning and territorial approach.

To be more pragmatic, it seems that we can have another kind of initiative, what we call in French *appel à project* (call for project). The idea is to launch initiatives with funds to define priority innovative projects that are using the principles of HUL to test on different scales / territories / areas, its capacity of implementation. Through

these experiences, that should be widespread, we will be able to populate the experience that we need to build the framework in different contexts.

Minja Yang

In the two cases that I have got from your slide — the case of Stratford and the case of Luang Prabang — the mayors and the leaders didn't know they were doing a HUL case study. But in fact, they had to meet their SDGs, and they got pressures to develop to meet local needs. Their response has been very much a HUL response. I think we need to look at what Yonca Erkan has done so far and what we have all come up with in the revision. As Eric Huybrechts says, the UNESCO manual has to be broad enough to be adaptable to situations of different scales in different countries with different legislative frameworks and different administrative systems.

Working for UNESCO with nobody to do the operational work, I have always asked local authorities for help. We often wonder whether European experience has any relevance for other countries like India, China or anywhere else where scale is different and governance structures difficult. Francoise Ged, do you want to say something about that?

Françoise Ged

I was thinking about what Denis Ricard said about mayors. In France, I was astonished to hear the answers from mayors of small towns, settlements with no more than 7000 inhabitants very rich in culture and history known as "small cities with character" (a label established few years ago in Brittany region first, but now at the scale of France as a whole, and getting more and more important). They want to share their approach about how to deal with heritage. As Giulio Verdini said, not because of "heritage" *per se*, but because of the economic and social aspects they need to improve. This is an interesting example of mayors' network we can be in touch with. We try to work together with academicians and professors of the Chaillot

School in Paris and to use young architects trained in heritage to work on small cities, to provide them with new ideas about planning and practical intervention of heritage. Not all the small cities choose these very pragmatic examples, but they know they could go further with a broader vision.

It is very important to work with young people, and not just with academic ones, but also with young people in primary schools. Just to make them aware about the different layers about history, geography, cities, and learn to know more about cities. When visiting the city of Nantes, I was very impressed by the number of young children running through the city like adults. They do the same things, but they perceive it like a game within a school project. If young people are aware of the relationship with the environment, between the city and the inhabitants, then in ten or twenty years they could become the future mayors.

I also suggest that the "manual" could to present "bad experiences" analysing why they failed. Working with academicians and people involved in the Master Plan of Shanghai, we always used "bad examples".

Mike Turner

I disagree. "Bad examples" are very dangerous, bringing us what we don't want.

Françoise Ged

Yes, but we don't just propose "pictures", we analyse, we show the processes and what went wrong during the process.

Filipe Barata

A couple of years ago I was invited in Africa to assist to a meeting on the application of HUL Recommendation. It wasn't a large meeting with all the stakeholders, but it was very interesting because for the first time in this country of Africa, people had the right to speak.

Authorities listened to them (though, of course, they took no action after that). Why it was such a free debate? Because there were no human resources involved. There were no financial means, and there was no one with real power involved. The people who actually run the city were not involved. Mayors, of course, have power, but they are far from being the only ones who have power. So, when I used the word "stakeholders" I also mean these people who are "enablers".

In the Portuguese city of Evora, for instance, the mayor belonged to the Communist Party, but he couldn't do anything without the authorisation of the archbishop… So, this means they need to have some sort of "meeting" to decide these things. Yesterday, when I talked about "living life", what I meant was to embrace the reality we have. In some cities, just pushing them in the sense of democratic values is very important because these mayors will not be there in the future.

At least, there are people, stakeholders, at least there are "mechanisms of audition". Sometimes "living life" means also "mechanism of decision". That is why this "living life" means at least the possibility to be listened. I can assure you that in many countries, like in the middle of Brazil, and I could give you dozens of other examples, just the "right to be listened" is a very important thing.

My main point is to understand what the "living life" is. Sometimes it is a mechanism of decisions, most of the time just a "mechanism of auditions". Sometimes we dream, "what is in the middle" that "semi-conductor" Mike Turner talked about. It is financial tools, because it is a framework, and deciders; human resources, financial means, and the instrument of decision. This is the reality; only sometimes mayors have the power to take decisions.

Patricia O'Donnell

We should remember that the guide, or "manual", or whatever form it will have, is adding to the broader literature. We have literature on HUL and a lot of things happening. We know that the third book on HUL is almost ready. There has been a lot of good activity that shows

it is fine to use the handbook, which is a short 'CliffsNotes' kind of version. I just want to reinforce again: when your steps are bad ideas, you have got to start with letting people come in where they need to be coming in.

I also want to stress that HUL tools are not unique. But what is unique in HUL? One thing is that the tools are attempting to work together. We need to be clear about this in our "manual", underlining that often one sector (the financial), another sector (the regulatory), another sector (the community and its voice), and a fourth sector (the planners) don't interact. The plan of HUL that makes it unique is that everybody — no matter where you're sitting, whether you're at the community activist level, whether you're at the legal or traditional knowledge and regulatory levels — needs to know that those other four things exist and that activating all four together is what brings change.

The other thing that is unique about HUL — and not just the SDGs that happened after — was that at the time, the discourse within the heritage world was: "development is bad". Our reaction as conservation / preservation professionals has traditionally been, and remains in many areas of preservation and conservation, "push development out, get rid of development. Developers are bad". For the first time, HUL said development and preservation / conservation can and should co-exist. They should be mutually compatible and made to work together through this group of tools. To me, those are the two "bullet points" at the top of the list: 1) we have got these tools: they are not new, what's new is recognition that these other things exist, and 2) development and preservation / conservation can and should co-exist.

Finally, just a short footnote to Denis Ricard's "brutality": the idea that mayors influence mayors. I disagree with the discussion we were having that mayors are short-term thinkers. In the United States, our most outstanding mayors have set for 25 years in the leadership of their communities. I also think that they set trends. We don't always have a situation where one party changes out to another party and there is antagonism between them. There can be continuity. And

mayors — particularly of protected areas — come into power on platforms that may not say it is about the protected area, but it is about the quality of life in this special and unique place.

Patricia Green

I have been trying to assimilate terminology and words within the social, socio-economic context of small islands to the round table. I think of the words 'identity' and 'memory'. As we are developing the Recommendation, it is important to us to add some clarity to these two words. The imbalance on the World Heritage List has actually begun to change because places of memory and signs of memory have been injected through intangible values and cultural heritage.

The Caribbean, particularly the governments of the Caribbean, have actually begun to take an interest in UNESCO, World Heritage, and cultural heritage because "memory" has been redefined by the Caribbean people to UNESCO and the world. There is a HUL group, which is looking at the possibility of having sites of memory as a category. They are now defined as "sites of conscience", the terminology has evolved, but it really started as sites of memory. In all contexts, our HUL has a very negative site memory related to plantations and enslavement memory. Therefore, we need to say to our governments and politicians that it is important to preserve the Historic Urban Landscape even though the average person want to pull it down brick by brick because it is a symbol of enslavement. If we begin to change our language, even very slightly, it would make sense.

I also want to endorse the issue of the role of the next generation. Last week, in an archaeology conference, at the University of the West Indies in Jamaica, a young woman, who has an anthropology degree from Oxford, presented the restoration of a major plantation owner's house in a city. She was advocating for it. This communication changed my entire perspective, because she said it was the "*memory of the enslaved people*". When they came off the ships, they saw that building, and therefore she was willing to preserve a plantation and slave owner's house because it was a memory of the enslaved

people. That is what I mean when I say that we should develop a language that is "inclusive", because terms have different meanings. Memory may be romantic, it may be generational, but even within the context of our environment, the historic memory of plantation and the whole system of colonisation has to be redefined.

I welcome the opportunity to be here because this is one of the initiatives that made me actually advocate for a network within this context so that we can share these different perspectives. Most of what comes across to us, in the examples that are being shown and the development and definition of towns and cities, is foreign to us. Therefore, we need to be included in this value in a very specific and targeted way so we can take it back to our politicians and our mayors and have them getting involved, putting in the finances that are needed.

Minja Yang

Looking at how HUL can apply to different contexts we must not forget the small islands' particularities, but we have to also find a way in which it syncs with the SDGs as well, because that's where the novelty of HUL is.

Simone Ricca

We address the issue of the HUL "manual": Whom it is for? What it is meant to give? We talked about stakeholders, mayors, community and, most importantly, professionals. We should be able to demonstrate — if it is true — that HUL is a useful tool for planners, a tool that adds something to planning practice and challenges standard planning habits. There is a lot of activity and know-how in planning that does not necessarily follow HUL approach. It might be a challenge for practitioners to confront it. We should be able to demonstrate that we are bringing something new to the professional field. The reason why we don't have so many practical and visual level HUL projects to show is precisely because professionals are not involved enough in this discussion. The "manual" should also consider how to involve professionals, because they are active in many cities.

Gamini Wijesuriya

I want to highlight three points. The first important one is to look at what is already in the system: the Capacity-Building Strategy adopted by the World Heritage Committee, and the different audiences we have. We should look at capacity building strategies, because we already have institutions, communities, practitioners and networks. All what we do should be understood by all different audiences. The second point concerns directly the "Manual". I am probably the only one who contributed to all manuals already published from the beginning, and I had the privilege of leading the last one, *Managing Cultural Heritage*. We should look at them aiming to add to those three features. That is where I agree with Francesco Bandarin. When we are looking at creating a new manual, we should focus on those things that are missing in the existing documents. In January there was a meeting in Köln where the three Advisory Bodies and the World Heritage Centre looked at combining nature and culture management manuals. Finally they decided not to do so, but they are looking at adding what is missing. The third point is completely unrelated, but I was surprised that nobody talked about UNESCO policy on sustainable development.

Marie-Noël Tournoux

I want to focus on the social economic aspects of HUL and try to "flip the threats into needs" as a way of addressing and advocating to main stakeholders (in the sense of who decides). This is not just about the local mayors or the national level, but also about the approach to defining projects. We need to know "Where is there a decision"? And where can it go wrong? It is important to discuss where things can "go wrong" during the process, and whether all the tools can work. Looking again at the finance: Who are the ones financing? And how can they be helped to understand? The answer is through examples on tools such as tenders. Who writes the tenders? In this room, we've got so many people who have been involved in major international finances and again the problem was that the tender went wrong. Whether it is a "manual", or it is a "training",

whatever the "package", it needs to look at socio-economic and financial aspects.

Minja Yang

That's right, it really completely questions the issue of the paradigm. In spite of all the commitments and international agreements, how serious are we about changing the paradigm? If we are, then we need to use these tools, like the documents and competitions.

Heleni Porfyriou

The "catchwork" has been done already saying "conservation is the management of change". This was the best expression ever said. It brings together the mayors' view, and also academics' and stakeholders' views.

When I started saying that conservation is the management of change, I realised that everyone, and in particular the Italians who have always been thinking that conservation is "how you can stop development", found a way out in this idea. They found a way to bring conservation and development together. What we have been doing, since the time when Ron van Oers was still here, is starting a training course with WHITRAP and CNR in Italy. Not a theoretical training course, but a "down to earth" one.

The stakeholders are the people participating in different small communities, small villages known as "*borghi*" in Italy. By now, this kind of network has grown. What is more interesting is that we have brought together not only Italian and European students, but these training courses in HUL are bridging cultures bringing Eastern Asian people to Italy. The idea is that it doesn't concern only planning, but all kind of development within a small city.

This is a group that exists and now it has a new opportunity for its ideas to be heard. What we suggest here is not only to support them financially, following WHITRAP's idea of bringing in more students and also professionals, but to make this kind of training viable because they allow people to get together and explore new realities

and case studies. Not only case studies for planning, but also simply case studies for studying.

Feng Han

I think HUL is an approach to connect the old and the new, and that is very important for the future. An important key word is 'context', and at the base of this context is not a single discipline but rather an inter-disciplinary body. This would help us understand the HUL values from different perspectives. It is a very holistic approach. Secondly, Due to its nature, the integrative approach is very important, especially for its implementation. We should break the boundaries between the authorities. For example, in China, the government is very much centralised, so anything mayors want to do must go through the entire system. If we need to get things done through cooperation of different authorities, who can organise that? And who can coordinate that? If the mayor is unable to do it, we have to go to the provincial authorities, and then to the central government. This is why it is important to discuss with mayors. When I was working on a project on Zhangjiajie, I communicated with the mayor all the time. I agree with what was said before about considering the scale, considering the site, and different systems.

The last point concerns capacity building and academic help, because understanding context is especially important. We need to provide these academic resources so that researchers can better do inventories. If these resources are lacking, then no one can interpret the values of the site to the community or the politicians. So, how can we do this capacity building and effectively communicate this? And how can we introduce this historical heritage to the younger generation? I think one possible solution is advanced technology, which can spread information very quickly and in a method young people are familiar with.

My question to professors and academicians here is: how much technology do we know? And how can we use technology to transmit our knowledge?

Edward Denison

Why HUL? Because it addresses 21st century problems. It has the potential to rethink some of the established norms from the 20th century — legacies we have inherited — and it is an opportunity to move beyond certain problematics.

During the first session, there was a consensus that intangible and tangible are problematic terms. HUL provides the opportunity to move beyond things that are problematic. Let's accept that they are problematic and let's try to move on. Another 21st century issue is that we would like to adopt a planetary perspective rather than an international one, because we are moving beyond the notion of nation states. Cities are becoming more important than nations in their identities, and their problems — like climate change — don't respond to national boundaries.

HUL should acknowledge the problems of the 21st century. It needs to be more ambitious, and accept that we're at a very pivotal time in human history. Change is something we have to accept. The fact that HUL does that is really good. We know about preserving things, but how do we embrace change? I think that design is at the centre of that, and when I talk about design I mean this term in a very broad meaning, I'm not talking just about architecture, but also about planning, urban design, landscaping… I would like for design to be incorporated, and for good practice in design to be rewarded. Universities play a role in fostering design. In addition to teaching design, universities are public institutions, which can confront mayors as well as other institutions. For that reason, I would like to build a network that incorporates universities. But, most importantly, because universities are the place where the future lies with educating the young. We are in a room, here at WHITRAP, where there are a lot of young professionals coming up through the system. This is quite rare. In most ICOMOS/ UNESCO meetings we only have old people. We need to revitalize and rejuvenate this profession.

Paolo Ceccarelli

Probably, we don't need to have a manual for HUL. The manual is likely the least of the issues. The reference should be to some "key" SDGs because they are things the people are really concerned with.

You can mobilize communities on change, and on the fact that now you cannot afford to do a number of projects and strategies that you could do in the past.

Now we are forced to do a number of things we were not used to do, and I think that people are becoming more and more concerned about this. This could be connected to change and ways of changing things positively. I don't see anything wrong when the mayors say they are more interested in sewage than in heritage, because in fact they are producing the new heritage. We should not forget it. They are not conservation people, they are the ones that must take care of the fact that civilization has been expressed through cities and urban development, and it should continue in the best possible way, maybe in different ways.

The role of university is very important. I think that we could also — and that could be one element of the manual — give indications to the different institutions that could be involved in it. Not just proposing a "Bible", but also saying: "OK, this is your task. You think about that. We ask you to produce something that can suggest how to go first and this could be done for professionals, mayors and others". We need to involve in an interactive way institutions that are already doing that in separate ways.

Cristina Iamandi

We need to integrate HUL into the existing legal frameworks, but from my experience this is not always possible because those systems cannot absorb HUL. Therefore, we also need to push for amending certain legal frameworks enhancing them.

I noticed from my experience in the field that there's a lot of demand for HUL training, and I think the dissemination of HUL is very important. People want to learn more, and they want to understand how we can integrate HUL into management planning, especially in World Heritage properties.

Another point is to integrate HUL into university curricula. It is very important to teach HUL in schools of architecture and urban planning. Not only classes about HUL, but also participating in workshops, using the city labs, and having practical exercises. In these capacity building activities, we have to integrate negotiation methods with managers, decision makers and mayors. We should teach those tools, and how to sell culture-based projects. This is something that is not currently taught by training courses and universities.

We also have to better define and clarify "communities" and their involvement. Who are these communities? Who could be involved? How can we choose the persons from the community? I remember in Quebec in the early 90s, we had continuous education for planners (two days per year) to get updated. I remember we discussed heritage and linked academia with the professional world. Because of this initiative, everybody was involved in the dialogue; there was a lot of discussion about integrating heritage with planning, new urbanism, compact cities, etc. linked with urban heritage.

Denis Ricard

In order to be successful, HUL must address four clienteles to raise awareness — the population, the mayors, bishop, and the young people because they are the future. As far as a manual is concerned — if there is a manual — I think it should be comprehensive and clear, with a language at the level of the clienteles it addresses, as they are not always PhD people. It should be concise, refer to specific problems, and offer practical solutions. It should be short, unless you want it to go on a shelf and never be read. You should keep the financial aspects of all of this in mind.

Yonca Erkan

Thank you everyone for all the contributions. This has been extremely helpful and has been a learning experience for everybody. I really

appreciate all the contributions.

Francesco Bandarin has raised the expectations with the manual, so I am very curious about how it will turn out. Let's hope that this manual is not a fixed document but rather a living document. We look forward to your contributions in that sense. Of course, the format remains a question mark.

This morning Francesco Bandarin said that we already have three books on HUL, and the manual will be the fourth. I don't think it should be the fourth book, but rather a folder/binder taking the previous three books into account and offering new punctures and a new structure. Based on the discussions, I will make a preliminary summary now:

The Historic Urban Landscape approach is the new generation of urban planning. This is a key point to my understanding. We have to adopt it as a new generation of urban planning integrating territorial values with local ones, and historic layers with the present-day environment, because the present day is so significant that it has to be reflected concretely. This includes the young generations, digital technologies, our ways of communication and interaction etc. The present day should be very actively reflected. Linking nature and culture: I learned from this meeting that although nature and culture are divided, through HUL there is a way to merge them together. And the art of living in the Chinese expression is a good "umbrella" to bring these two concepts together.

Intangible values: With the current global practices — I would like again include the current practices — younger generations are interacting in a different manner, and they're developing their own intangible practices such as places of memories.

The most significant aspect I see in HUL is that it can operate in different urban scales, it can address different urban typologies, and it can play an integrative role between different networks of stakeholders. This includes those within governments, within institutions, and within universities.

We need to learn how to collaborate and to enhance partnerships at all levels. These goals can be achieved by applying the four tools we are all familiar with to identify the regulatory role this approach can play, because there has to be a mean to use this tool.

We need to identify the role of HUL and place it within the existing national mechanisms. In many cases national policies are not able to catch up with the needs of changing global demands and dynamic methodologies are needed for prioritisation and decision-making processes.

The Historic Urban Landscape approach is flexible and it can adapt to the changing forces of urbanism. We have to make use of this capability of the approach and reach out to problem areas. It also can speak on national and international levels at the same time. Because it is a UNESCO Recommendation, we are able to talk to state parties, but at the same time we can reach out to mayors. We are able to bridge between those two levels. If a responsibility can be given to HUL to support national open policies, to align it with the urban agenda and the sustainable development goals, this will be the real *locus* for HUL to go forward.

This meeting made it very clear that the HUL approach should focus on small and medium size settlements more intensely and see the potential for sustainable urban development in those areas. We also came to an understanding that HUL approach will improve and transform the actual management conditions. At any level of urban development, we can jump in and try to improve the conditions. This may require different tools to be engaged at different stages, but still there is a capacity to transform the actual condition.

The tools of the HUL approach tend to be harnessed in certain threats in the city, so this is another chapter in the manual. There are certain threats, but as Marie-Noël Tournoux said, we can turn this into a different language, into benefits, because all the stakeholders want to see the benefits out of this approach. The tools should be translated into benefits. The HUL approach addresses urban areas beyond World Heritage, but we cannot forget World Heritage either. Thus, we have to identify areas where HUL is useful for nomination or for the monitoring process, but at the same time show other directions outside of the UNESCO system.

Overall, we came to an understanding that it contributes to the international development frameworks and that we have to communicate, and share good practices. This message has to be disseminated to larger communities and our understanding is that once we have a draft or template for the "manual", we will test it in certain areas. In that moment we will need a lot of help from the audience, from the mayors, from other cities, because we have to mobilise our networks to develop and implement our principles. I thank all of you once again for your contributions and I hope you continue supporting UNESCO to achieve this "mission impossible".

Francesco Bandarin

I would like to thank WHITRAP for the hospitality here in Shanghai. And this is not the first time. HUL has probably evolved more in this room than in anywhere else in the world.

I think Yonca Erkan has made a complete summary of the detailed discussions we had in these days. One thing that is certainly clear is that beyond tools and manuals, we should think outside the box. Maybe we need an app to link the many documents and books that exist. If we want to provide a guide for those who have a tight schedule, we need to keep things simple and make sure that the key concept is clear and they can be embarked on the "business". Whenever you start with things that are complicated, you need more tools. We need to explore this multi-layer approach to communication, technical contents, and specific language. We have all the tools for that. This is actually a recommendation to ourselves: let's make it very clear that we need to be very humble and listen to the needs coming from the "ground" and from the many cases we have collected. I think it is enough — for the time being — to guide the future.

And we should be very much into reality. I would like to refer to what Edward Denison said, which essentially means being on the spot, in the reality. This is exactly because we need to confront the issue. It cannot be just a narrative and it has to show the benefits.

With this meeting, we have opened a very important window towards our future outlook. The way in which HUL has been praised leaves a lot of flexibility for the future. This is very important. We absolutely don't want to create a Charter. We want to have a set of principles, which, by definition, evolves with society. And I see it already happening. Principles also evolve with technology. There is a missing thing in HUL, that is "technology". Ten years ago, many things that are happening today, and are dominant in social media, were not so dominant. Thus, we need to be ready to update our own thinking to reality, which is evolving very fast. Maybe we cannot even talk anymore of "urban planning".

I think we have got a lot of good suggestions and examples of experiences from all over the world. So, on behalf of UNESCO, I would like to thank all of you for the very interesting and important meeting.

Exhibition

Planning the Historic City 1946-2000

"What is the profit of an image or a memory? How far can we sacrifice functionality or economic rentability to keep a portion of the environment inherited from the past?" wondered the Italian architect Leonardo Benevolo, in 1975, during the celebration of the European Architectural Heritage Year.

It is likely impossible to find universal answers to such a question, but during the second half of the last century, architects, urban planners and local authorities discussed at length about the theoretical sense and operational methods to preserve the old parts of the cities.

At the end of World War II, European cities, in ruins after the war's destructive rampage, were considering options for their reconstruction. At that moment, people recognised the need for the conservation of the historical parts of the city as the essential condition to maintain the cultural coherence of their territory and of society.

These events, along with the urban planning schemes for the "integrated conservation" of the old parts of the cities, are the topic addressed by the exhibition "*Planning the Historic City, 1946-2000*", which was held on the ground floor of Tongji University Museum from March 14th to April 5th, 2018.

(Left) Leaflet of the Exhibition "Planning the Historic City, 1946-2000" © WHITRAP 2018

The retrospective, hosted by Tongji University, jointly organised by WHITRAP Shanghai and Tongji University Museum, and curated by the Italian professors Benno ALBRECHT, Anna MAGRIN and Anna-Paola POLA (from WHITRAP), is a new version, renewed in graphic design and updated in the contents, of a previous exhibition organised by Milano TRIENNALE in 2015.

The documentation material for the exhibition includes a chronological selection of urban planning schemes for the preservation of 22 historic cities from all over the world (Rome, Assisi, Bursa, Urbino, Florence, Tunis, Chester, Bologna, Oporto, Brescia, Yazd, Cuzco, Baghdad, Ping Yao, Sana'a, Lamu, Alcalà de Henares, Turin, Palermo, Quito, Antwerp, Luang Prabang).

The most significative drawings for each plan were selected, and their map legends translated into English and Chinese, with an excerpt from the original planning documents briefly explaining the main idea behind each plan. Each city was represented through aerial views or three-dimensional models and schematic drawings of their historic centres.

From the late 1950s to the 1970s, Italian urban planning schemes – in Rome, Urbino, Assisi, then Bologna and Brescia – acted as a workshop for developing and perfecting a planning model that spread immediately across Europe – Chester, Porto – and in Mediterranean and Middle Eastern cities influenced by European culture – Tunis, Bursa, Sana'a, Yazd.

A Western model which matured in Europe – Palermo, Turin, Alcalá de Henares, Antwerp – in the 1908s and 1990s, and simultaneously spread around the world – Baghdad, Lamu, Quito, Cuzco, Luang Prabang – hybridizing itself and hybridizing the different cultures it encountered.

One emblematic example is the urban planning scheme for the Chinese city of Ping Yao, the first of its kind in China. The city's intact urban structure today provides us with a complete image of the social format, economic structure, and traditional thinking, which forms the foundations of Chinese culture, from the 14th Century to the present day.

A long timeline opens the exhibition. It compares events related to urban preservation in China and in the world, from the proposal plan by Liang Sicheng for Beijing in 1950, to the "*Xi'an Declaration*" in 2005; from the Congress of Gubbio (Italy 1960), to the "*Recommendation on the Historic Urban Landscape*" in 2011, passing through the numerous meetings organised in preparation of the European Architectural Heritage Year from 1973 to 1975.

At the core of the exhibit, hang black and white pictures of the cities of Urbino, Siena, Isfahan, Sevilla, Bologna, Rome, Antwerpen and Ghardaia. These images are taken from the personal archive of the Italian architect Leonardo Benevolo, one of the protagonists of the events narrated in the exhibition.

The work is completed by a selection of shorts video documentaries, from the series "UNESCO/NHK Videos on Heritage", showing some of the cities in the exhibition.

On March 28th, Prof. Benno ALBRECHT, one of the curators of the exhibition and Professor at IUAV in Venice, delivered an interesting speech titled "*A strategy for the Reconstruction of the Contemporary City*" at the museum venue.

Anna-Paola Pola
Curator of the exhibition "*Planning the Histroic City 1946-2000*"

Benno ALBRECHT

## A Strategy for the Reconstruction of the Contemporary City

One of the most pressing topics in the field of civil engagement and in the operational field of architecture is how to deal with the consequences of urbicides, the deliberate violence towards cities, their destruction and the intentional erasing of the collective stone memories. How to deal with this state of affairs with the tools of architecture is one of the challenges of the contemporary world.

The up-to-date revival of the debate on "how" and "what" to reconstruct is today more necessary than ever, and concerns the conservation of stone memories and the value of diversity.

It is the first time that we need to think about the reconstruction of large parts of the contemporary cities, of "peripheries", and not of historical centres as in Europe after World War II. Today the intervention strategy for the reconstruction of the Historical Centres is clear, and is a consolidated heritage of architectural culture. The strategy is the urban restoration of Italian origin that is, however, not applicable to cities built after the 1950s.

Reconstruction allows creating a new field of research based on the idea of "sustainability", which implies a different time frame. Long time becomes a design culture, a culture of localised space, with all the strategic, administrative and technical implications that this entails. A different concept of the time of transformations necessarily involves different cultural, administrative and design tools.

Historical centres show that it is possible to live together, with the complexity and richness that this implies, and perhaps it is still imaginable to preserve this life of relationships.
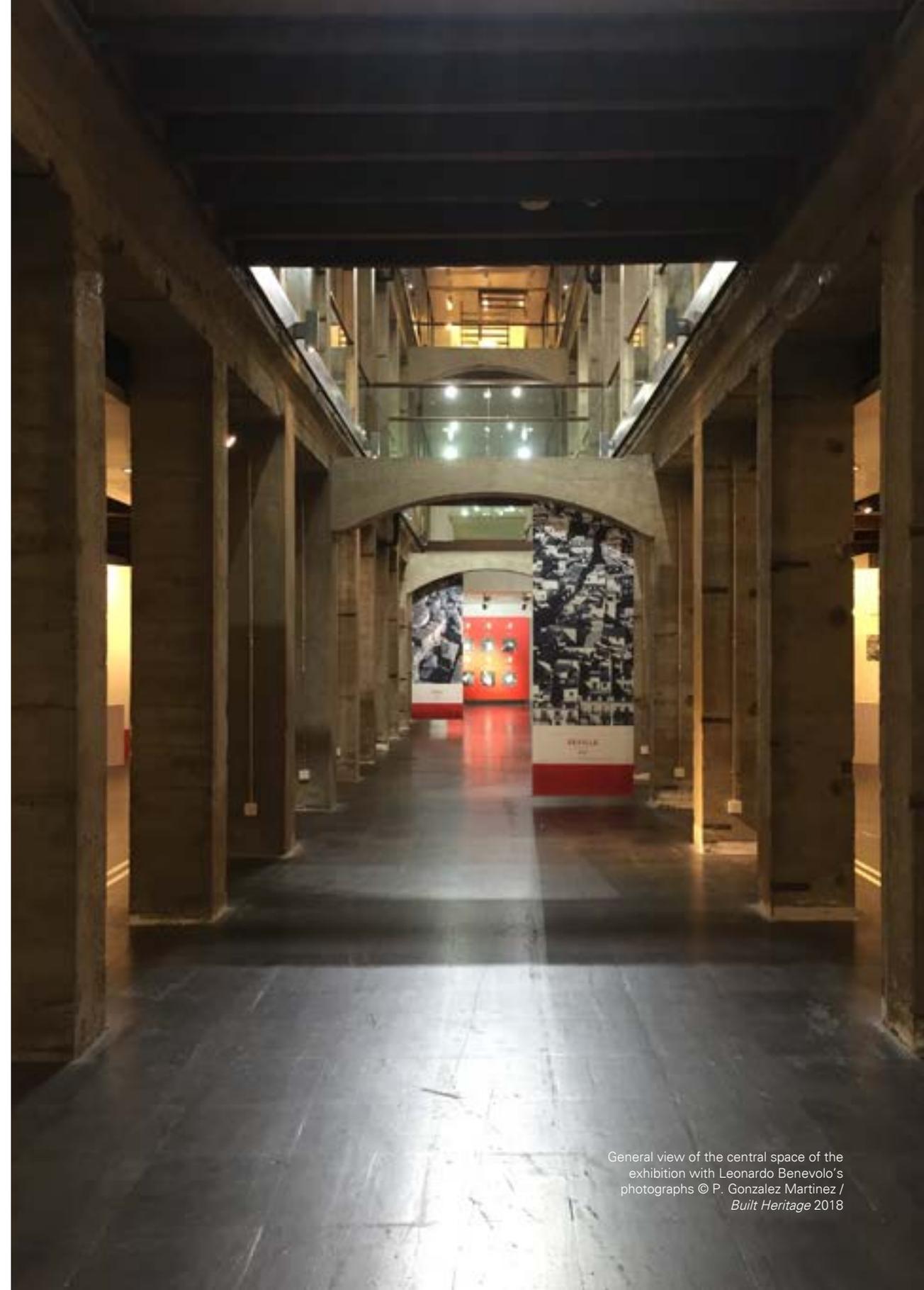
General view of the central space of the exhibition with Leonardo Benevolo's photographs © P. Gonzalez Martinez / *Built Heritage* 2018

Plácido GONZÁLEZ MARTÍNEZ

Exhibition Review [1]
Twenty-two Cities. Planning the Historic City
1946-2000

As the recent proliferation of Charters, Recommendations, and scientific meetings shows, urban conservation planning is a continually evolving discipline, which has gained extreme importance and complexity in the modern world. The exhibition "Twenty-two cities. Planning the Historic City, 1946-2000", held at Tongji University Museum in Shanghai, successfully highlights such fact: The selection of historic cities that it showcases constitutes an outstanding example of how the original aims to spare the historic city from the effects of modernization have finally led to the consideration of urban heritage as privileged arena to orientate the endeavors of contemporary globalization.

With this aim, the exhibition curators (Professors Benno Albrecht and Anna Magrin for the original venue in the 2015 Milan Triennale; Dr. Anna-Paola Pola for its current version in Shanghai) offer an insight into this evolution, through the research, documentation and analysis of 22 different urban conservation plans with a clear global reach, a reason for which the selected cases represent four different Continents and a wide diversity of cultures. In this sense, we may argue that the focus of the original 2015 exhibition (entitled, "Exporting the city center") (Albrecht and Magrin, 2015), is still present in the 2018 selection, which places Italy, with eight cases (Rome, Assisi-Umbria, Urbino, Florence, Bologna, Brescia, Turin and Palermo) at the center of this reflection, and incorporates the four

1. Reprint from *Built Heritage*, vol. 1, 2018. Online: https://www.built-heritage.net/issue-5-content (Accessed 25.3.2019)

European (Chester, Porto, Alcalá de Henares and Antwerp) and 10 non-European (Bursa, Tunis, Yazd, Cusco, Baghdad, Ping Yao, Sana'a, Lamu, Quito, Luang Prabang) as the mirror against which to project the effectiveness of this global call for urban conservation.

The exhibition layout sets the basis to assess the reach of this international exchange. The distribution of the exhibition spaces at the Tongji Museum starts with the incorporation of a comparative timeline at the exhibition entrance (Fig 1). This timeline aims to favor the reception of the discourse in China, establishing two paths; the first one focused in heritage conservation; the second one in general historic events; for both of which the history of China is confronted to a succession of significant events in the rest of the World. The timeline is later taken as the main narrative argument of the body of the exhibition, delineating a u-shaped chronological path which is drawn in the main exhibition hall of the museum. The exhibition layout is intelligently integrated in its singular space, with a careful modular adjustment corresponding to the structure of the building. The arrangement is complemented by a beautiful selection of pictures from the great Italian master Leonardo Benevolo's personal archive, which hang from the central double height space of the main exhibition hall, creating a rewarding realm for contemplation.

Each case is threaded to the referred timeline in the main exhibition hall (Fig 2), and displayed within a module composed of two vertical panels and a stand. The first panel of each module contains current aerial views, in some cases complemented with models, plus schematic plans that are represented at the same scale for all the cases. This successfully allows establishing also an informative comparison frame that highlights the complex issue of size in conservation planning. The second panel incorporates excerpts from the original planning documents, which purposely illustrate the aims of the featured plans, and among which the statement of 'conservation as revolution' issued by the Bologna Plan in the 1960s inspiringly resonates as a still valuable reference. The case information is completed with the stand, containing schematic data of authorship for each project and a booklet with a selection of plans,

drawings and schemes. Despite being schematic, the booklets are illustrative of the different planning methods applied and highlight affinities between design approaches, such as the visual analyses of cities like Chester and Urbino, or the diagrammatical outlines of the plans for Porto and Luang Prabang.

In this sense, the aims of the exhibition are fully achieved, and respond to the mission of its promoter, the UNESCO World Heritage Institute of Training and Research for the Asia and the Pacific Region (WHITRAP), to expand the reach of the urban conservation and sustainability goals of the World Heritage convention at an international level. The exhibition is also effective in expressing how heritage conservation has become a global movement that works with ideals that originated in the West during the Postwar years, like public participation (clearly manifested in the first civic contestation to the Rome plans in 1946), the connection with nature (claimed by Luigi Piccinato as a key for the Bursa plan already in 1956), and morphological and social continuity (as the mythic case of Bologna under Giuseppe Campos Venuti exemplified since 1960). Today,

these ideals go well beyond the current fundamental creeds of the heritage discipline, defining much of the essence of contemporary urban planning culture.

Adding to this, it is important to remember how the selection reflects the fact that this spreading of the ideas of urban conservation constitutes an exceptional case of postcolonial reconnection between the West and non-Western societies. The geographical balance between cases suggests this intuition, which is confirmed by their chronological distribution: Replacing the former colonial schemes, the subsequent reaction that claimed for the acknowledgement of differences and vernacular idiosyncrasies from the 1950s onwards gave an important opportunity for the transformation of modern universal ideals into locally globalized aspirations (Dirlik, 2003). In this sense, it is also necessary to point at how the choice of cases effectively demonstrates the impact of the Italian experience all over the World, in a work that was either developed or advised by Italian practitioners in eight of the international chosen cases, with planners like Ludovico Quaroni or Giorgio Lombardi playing a most significant

role, particularly in the Islamic world in cities like Tunis, Yazd, Sana'a and Baghdad.

Besides the exhibition's success, there are elements that still lack conceptual connection in the overall scheme, such as the incorporation of six cities (Toledo, Jeddah, Split, Zanzibar, Charleston and Jerusalem) that remain detached from the narrative of the exhibition. The audiovisual content at the departure of the exhibition could be greatly informative as an introduction to the topic; even though the selection of videos is still limited for the complexity of the topics dealt. Last but not least, and referring to the exhibition title "Twenty-two cities. Planning the Historic City, 1946-2000", the initial chronological limitation of the year 1946 is accurate when referring to the new humanistic philosophical paradigms that contributed to the reconstruction of Europe after World War II, with Heidegger at their forefront. But its later limitation to the year 2000 is still unclear. We certainly can infer that there are new approaches in the definition of heritage that have radically challenged the traditional perspective of planning in the last two decades. This is especially referring to the challenges of tourism, sustainability and poverty, and to the fact that management has, in a certain way, become a keyword of greater significance than planning. For this reason, and in light of the incorporation of the very recent cases of Antwerp (2002-2008) and Luang Prabang (2002-2010), maybe 2011, year of issuing of the UNESCO *Historic Urban Landscape Recommendation* (UNESCO, 2011), could have been considered a clearer milestone and a valid alternative to be reflected in the title.

In sum, this exhibition constitutes an important and necessary call of attention towards a complex, fundamental issue such as conservation planning, particularly in a booming city like Shanghai today. Its highly recommendable visit reveals a momentous exercise of intellectual production that on the one hand, deeply impresses due to its extensive documentation and archival work, and on the other hand, produces the immediate intellectual wish to advance in the enunciation of the principles and methodologies that have been transferred in this postcolonial process. Such theoretical elaboration would be especially useful in order to visualize the underlying heritage discourse to the visitors and the audience, opening the possibility to evaluate its impact and effectiveness. Hopefully, these theoretical reflections will be further developed in the future exhibition catalogue for Shanghai. Such written legacy of the exhibition will, for sure, reinforce its contribution to the production of an autonomous narrative to face the challenges of conservation in a quickly developing country like China, and to effectively support the role of heritage as a motivator for development.

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CONCLUSION

Yonca ERKAN

The Way Forward with the Historic Urban Landscape Approach towards Sustainable Urban Development [1]

Abstract

The pace of urbanisation, with the increase in the number of metropolitan areas, has been paralleled with the heritage discourse of past generations that valorises monuments in isolation, and has pushed the appreciation of urban heritage to a grim corner in the face of development. Since the turn of the millennium there are international efforts to reverse this trend by placing culture and people-centred approaches into the heritage discourse in order to allow inclusive policies that see culture and cultural heritage as an asset and driving force for sustainable urban development. As one of such instruments, the UNESCO *Recommendation on the Historic Urban Landscape*, as an integrated management model, is considered in this article to have potentials to bridge existing divides to achieve sustainable urban development. With this belief, the paper looks into the future, with supporting arguments that come from discussions as a result of the WHITR-AP International Expert Meeting on the Implementation of the HUL Approach which took place in 2018, Shanghai – China.

Keywords

Historic Urban Landscape approach, civic engagement, urban heritage, people-centred, culture, sustainable development

1. Reprint from *Built Heritage*, vol. 4, 2018. Online: https://www.built-heritage.net/issue-8-content (Accessed 25.3.2019)

Latest trends in human development have put increasing pressures on cities for their progressive development. Local authorities are competing with one another to create and boost competitive, dreamlike world cities that are economically thriving. Citizens, on the other hand, are in search for liveable places where they can enjoy and develop culturally in healthy environments while they are economically functional. Furthermore, challenges such as global warming, social inequalities, and conflicts have added to these complexities, resulting in widespread migrations putting pressure both on the cities as well as to the rural areas. In dealing with these issues, existing urban management systems and mechanisms illustrate insufficiencies in acknowledging the potentials that lie in cultural resources. Since the turn of the millennium, the established policy instruments available to the mainstream heritage discourse that developed after 1960s have been opened to criticism. Discussions led to new conventions, such as *UNESCO Convention for the Safeguarding of Intangible Cultural Heritage* (2003) and *UNESCO Convention on the Diversity of Cultural Expressions* (2005), to embrace concepts such as heritage community, common heritage and participation into the debate. Kisic identifies this shift moving away from the mainstream heritage discourse to inclusive heritage discourse (Kisic 2016). This considers the potential of culture not as a burden to the city, but as a positive contribution to the quality of life, development of the society and in reducing the negative impacts of global pressures and heritage dissonance.

Experts time and again try to explain and demonstrate these benefits, yet the research proves that, when cultural resources are not assumed a function that are economically viable, societies will have a harder time appreciating values and cultural practices in their lives (Corten et al. 2014). This disparity is born as a consequence of the policies that utilised autonomous management mechanisms for addressing complex issues instead of holistic approaches that are integrated. Especially through modernity, divides between scientific disciplines / departments / ministries / societies / countries became wider. This ultimately has led development priorities to take over needs of people and their cultural growth and focus more on capital

making . Kisic believes that present day conflicts are embedded in contested interpretations of the past which can be overcome by proper governance of cultural heritage (Kisic 2016).

Pioneers of urban planning such as Patrick Geddes (1854–1932) acknowledged this problem long ago in suggesting an integrated urban management approach; unfortunately, his impact was limited in the face of pressing modernity (Rodwell, 2018). Starting in the 1970's the importance and need for holistic approaches especially for urban areas grew (González Martínez, 2017). At the turn of the millennium, the challenges faced globally pushed UNESCO to take a more active role – as the prime UN agency for culture – in promoting culture for sustainable development. In addressing urban areas, the UNESCO *Recommendation on the Historic Urban Landscape* (HUL Recommendation) accepted in 2011 was the first instrument developed after 35 years to manage problems arising from rapid urban development, and proposed an integrated approach that would place development and conservation of urban heritage on the same plane (UNESCO 2011) [2]. Meanwhile, the landscape concept and its appreciation became widely accepted through other international instruments such as the European Landscape Convention. The Convention described landscape as a 'basic component of the European natural and cultural heritage … in urban areas and in the countryside … in areas recognised as being of outstanding beauty as well as everyday areas', and promoted the protection, management, and planning of the landscape 'as an essential component of peoples' surroundings, an expression of the diversity of their … heritage, and a foundation of their identity' (Ripp and Rodwell 2015). This new discourse made possible, and at the same time, became a response to, existing divides between the conservation of cultural heritage and urban planning. In the following years, the UN *2030 Sustainable Development Agenda* in its Target 11.4 highlighted the importance of safeguarding natural and cultural heritage for safe, inclusive and resilient cities.

2. The latest international instrument addressing historic towns before UNESCO *Recommendation on the Historic Urban Landscape* in 2011 was the 1987 ICOMOS *Charter for the Conservation of Historic Towns and Urban Areas* (Washington Charter).

The HUL Recommendation, although not a binding document, reflects shared aspiration of UNESCO Member States to take action and address current challenges that cities are facing. The Recommendation is applicable to all urban areas with different sizes and contexts, and is not attached to the World Heritage Convention. The integrated approach as it is promoted in the Recommendation provides tools for making urban heritage a resource for urban development. Although its application is beyond the properties on the World Heritage List, it is equally applicable to urban areas that are in and around World Heritage properties (Bandarin and van Oers 2014).

Furthermore, the HUL Recommendation aims to bridge another divide, commonly observed in different parts of the world, which is the link between people in the form of various stakeholders, local communities and decision-making capacities for cultural heritage. The HUL Recommendation promotes civic engagement tools to empower people in the decision making processes. By doing so, it aims to ensure that cultural heritage values are negotiated and agreed at all levels of implementation. This would increase the level of embracement and adoption, enhancing identities of the societies which would ensure the longevity of the cultural resources. Active participation would also allow the growing dynamic nature of the development of societies while improvement of a wide variety of stakeholders could enrich the identification of values beyond the historic core extending to the broader urban context, and include multiple layers. The Historic Urban Landscape is defined in the HUL Recommendation as follows:

the urban area understood as the result of a historic layering of cultural and natural values and attributes, extending beyond the notion of 'historic centre' or 'ensemble' to include the broader urban context and its geographical setting. This wider context includes notably the site's topography, geomorphology, hydrology and natural features, its built environment, both historic and contemporary, its infrastructures above and below ground, its open spaces and gardens, its land use patterns and spatial organisation, perceptions and visual relationships, as well

as all other elements of the urban structure. It also includes social and cultural practices and values, economic processes and the intangible dimensions of heritage as related to diversity and identity. This definition provides the basis for a comprehensive and integrated approach for the identification, assessment, conservation and management of historic urban landscapes within an overall sustainable development framework (UNESCO 2011).

Looking at the urban area beyond the historic core entails redefining the boundaries of the city and signals the necessity for developing a new urban taxonomy which may also include small settlements and informal settlements. In the international community, as there is no agreed definition of the 'city', rethinking its meaning might be fruitful as our understanding of city changes as our needs expand. The integrated approach and its principles as it is promoted in the HUL Recommendation provide opportunities to address many of the challenges that are identified by the international community targeting urban areas. Article 11 of the HUL Recommendation claims that it is

> aimed at preserving the quality of the human environment, enhancing the productive and sustainable use of urban spaces, while recognising their dynamic character, and promoting social and functional diversity. It integrates the goals of urban heritage conservation and those of social and economic development. It is rooted in a balanced and sustainable relationship between the urban and natural environment, between the needs of present and future generations and the legacy from the past (UNESCO 2011).

The variety of possible areas of use for the HUL approach ranges from reconstructions and recovery processes for cities or urban areas following conflicts and disasters to self-generated urban regeneration schemes. Due to the fact that the principles in the HUL Recommendation are fully compatible with other UNESCO conventions and UN documents, especially the UN 2030 Agenda, it is a means of implementation at the local level. The HUL approach [3] can be used at various stages of urban initiatives as it is suggested

by the joint Position Paper prepared by the World Bank and UNESCO on *Culture in City Reconstruction and Recovery* (World Bank 2018).

Due to the intergovernmental nature of the Recommendation, it requires a strong commitment of decision-makers to make use of this approach in their national contexts. Following the 2030 Agenda for Sustainable Development, the New Urban Agenda brought up by UN-Habitat, sets specific agendas for urban citizens for planning the coming decades. However, it does not provide established methodology on how this is achieved but highlights that there is a need for an integrated territorial development which can be addressed through the HUL approach. An integrated urban management approach that embraces development, as well as potentials of culture, is a strong tool for adapting the New Urban Agenda to national urban policies that are compatible with the 2030 Agenda.

In the presence of robust commitment of the international community set out in the unanimously agreed international mechanisms such as the 2030 Agenda and the New Urban Agenda, it would be a second missed opportunity after the case of Geddes to leave out integrated urban management approaches from current practices that allow an inclusive heritage discourse. The potential existing in the HUL Recommendation should be harnessed to the greatest possible extent, integrating urban planning with the conservation of urban heritage through empowering people, while at the same time promoting creativity and cultural expressions, that are the essentials of a healthy society. Currently, the world is faced with critical decisions in addressing climate change, conflicts and inequalities that are more severely felt in cities. In addressing these challenges, the tools available in the HUL approach and their benefits for the urban environment will be presented in the coming paragraphs.

3. There are two distinct versions for referencing the HUL Recommendation. The first usage referring to the Historic Urban Landscape as an urban area as described in the HUL Recommendation as well as in the Vienna Memorandum. The other version is to illustrate Historic Urban Landscape as an *approach* to urban management. The author observes that the first usage is practiced by experts more frequently in identification and conservation, while the second usage is associated with management and planning.

At this point and forward-looking to the future, we need to increase the number of good practices in urban governance. In planning the long-term visions, the first priority should be given to people, keeping in mind that the notion of sustainable development is for people and it can only be achieved by the commitment of people. Cultural heritage is the supreme contribution of humanity which carries in itself the wisdom, knowledge and vehicle of long-term visions and ideas for the future. Therefore, culture is an essential component of sustainable development.

The HUL Approach

The HUL approach can be considered as the new generation of urban planning, integrating territorial values with local ones; historic layers with the present day environment, linking culture and nature; and intangible values with current global practices (Fig 1).

The most significant aspect is that it addresses different urban scales (from metropolis to small settlements) and typologies (from walled cities to modern cities) as well as playing an integrative role between different networks of stakeholders. These goals can be achieved by applying the four tools through an action plan that is circular in nature

HISTORIC [Layers: old and new]

URBAN [Heritage: tangible and intangible]

LANDSCAPE [Setting: nature and culture]

APPROACH [Management: community involvement and partnerships]

Fig 1. HUL approach and its attributes (Erkan, 2017)

(Fig 2)[4]. The circular nature of this scheme allows cities with different needs to jump start using the Historic Urban Landscape approach at any moment.

Regulatory Mechanisms

The UN-Habitat New Urban Agenda places great emphasis on the enhancement of urban governance. The mechanisms of urban governance may vary from one place to the other, yet it should ideally facilitate the negotiation of diverse interests. With a long-term vision, through strategic planning, current situation and vulnerabilities should be analysed, existing resources should be defined, and actions should be prioritised. The areas of responsibilities should be clearly delineated and overlapping legislation and control mechanisms should be identified. Monitoring mechanisms should be developed alongside the governance tools while recognising the regulatory role this approach can play and how it can be placed within existing national mechanisms. In many cases, national policies are not updated frequently enough to allow them to match the pace of changing global needs demanding dynamic methodologies for prioritisation and decision-making processes.

The HUL approach has the flexibility to adapt to changing forces of urbanism and speaks to both the national and the international agendas, thus it could be entrusted with the responsibility of supporting national urban policies in alignment with the New Urban Agenda. Applying the HUL approach improves and transforms the actual management conditions at any stage of urban development, albeit this may require the engagement of different tools in each case.

Regulatory tools of the HUL approach tend to be harnessed addressing certain threats in the cities, especially in relation to Heritage Impact Assessments, and this works as a reactive mechanism. However, broader benefits can be seen when tools such

4. The benefits of the circular nature of the Action Plan were highlighted by Patricia O'Donnell during the WHITR-AP *International Expert Meeting on the Implementation of the HUL Approach*, 26–28 March 2018, Shanghai, China (O'Donnell 2018).

Mechanisms where the boundaries can exceed the limits of the World Heritage Property. Through implementation of the HUL approach, the management of historic urban areas improves, and recovery and reconstruction processes may take into consideration the culture and cultural heritage, and the empowerment of people. Traditional knowledge that is available in related communities will help in the efforts to reduce the impacts of climate change and enhance social inclusion, ultimately contributing to the international development frameworks.

Civic Engagement Tools

When we talk about civic engagement tools, we often think of conditions that lead to the questioning of phenomenon like social equality, safe and resilient societies, migrants and their role in the city. Furthermore, recognition of communities including religious and cultural groups as stakeholders is often neglected which may contribute to an increase of tensions in the city that may eventually lead to conflict. Some parts of society such as women/youth/disadvantaged groups may not find opportunities to fully engage in decision-making processes. All of these may alter the distribution of power from the balanced state of a healthy society to an unbalanced situation that favours certain groups/sectors, reducing the essential role of public good in civic life. Capacity building activities for all, intergenerational approach to culture and mapping of all stakeholders and cultural practices, and community-based design are all instruments that enhance civic engagement. The guiding principles, on the other hand, should be to include all levels of society in decision-making processes, ensuring transparency and dialogue towards creating a shared vision. It will then allow consensus for action, opportunities for inclusiveness and dialogue, and for enhancing capacities and diversity of the societies contributing to peace and human dignity. Increasing and enhancing civic engagement is a strong instrument in addressing conflict areas and post-disaster situations and their recovery processes.

However, the level of engagement is equally important and a defining

Fig 2. Action Plan for HUL approach (Erkan 2018)

as impact assessments are applied as a proactive mechanism as in the Strategic/Environmental Impact Assessments.

While the HUL approach addresses urban areas beyond the World Heritage properties, it is equally useful in the nomination process, as part of the preparation of management plans, monitoring properties for their State of Conservation, and in planning actions on the removal of sites from the List of World Heritage in Danger. The focus on the Outstanding Universal Value of the World Heritage properties may be perceived as contradictory to the notion of multiple layers in the Historic Urban Landscape approach, where World Heritage nominations are becoming more and more theme based, therefore focused on a specific period or style. On the contrary, the HUL approach offers an opportunity for reviewing the issue more broadly. This limitation is easily addressed through Management Plans or

factor for successful outcomes with new opportunities available in the form of digital technologies and open platforms. The level of public participation for people-centred solutions may vary from informing to empowerment and where partnerships are an essential component in this process.

Knowledge and Planning Tools

Research shows that participation is ensured by motivation, opportunities and ability, and they are key factors for successful civic engagement (Rasoolimanesh et al. 2017). Ability is the level of awareness and knowledge of people being the basis for any urban planning and conservation activity. Here, available tools that can enhance the knowledge and awareness of societies are vast and developing every day with the new technologies. The article by Wang on the cultural mapping of Xi'an Walled City using digital technologies in this issue of *Built Heritage* is exemplary. The conventional understanding of mapping the built heritage and natural resources along with other aspects of urban development were acknowledged. However, it is equally important to map the informalities in the city, the intangible aspects, scents and sounds which also prove to be significant elements of the genius loci. One of the key distinguishing characteristics of the HUL approach is its stressing diversity and multiplicity of historical layers (old and new), heritage values (natural, cultural– tangible and intangible), and its emphasis on civic engagement beyond the historic core. It is therefore quintessential to look for values deeper than those that are on the surface, and in wider associations. Traditional knowledge and management systems that are on the verge of being forgotten, yet form the fundamentals of urban form and planning, await further attention complementary to present day planning practices.

Financial Tools

In the introductory paragraphs of this article, it was noted that local authorities are competing with one another to create and boost

competitive, dreamlike world cities that are thriving and for sustainable urban development resources when they have not assumed a function that is economically viable. Financial tools, therefore, should aim to bridge this gap and should ultimately assist in generating the capacities for societies to create decent jobs. The research shows that conservation led activities often generate more and long-term employment. Establishing governmental and global funds, fostering private investment, designing flexible financing (micro-credit) models and encouraging local entrepreneurship are useful tools. In doing so, it is beneficial to base income generating actions to be rooted in tradition, employing a variety of models of partnerships beyond public-public, public-private models, ensuring that the financial models are sustainable.

The implementation of the HUL approach, when guaranteed by the commitment of government, allows two possible trajectories:

- Update/preparation of national urban policies at the national level

- Update/preparation of Management Plan/Mechanism for a city/ urban area at the local level

UN-Habitat contributes to national urban policies through its country assessments providing advice on the setting up of national processes and stakeholder participation; documentation of good practices; analysis of urban planning policies and instruments; facilitation of local-national dialogue on reforms; dissemination and capacity development on the urban policy across the full range of actors. Already, UN-Habitat has supported several urban policy development processes including those of Burundi, Malawi, Mongolia and Sri Lanka (UN-Habitat 2018). Zanzibar is currently collaborating with UN-Habitat on developing their national urban agenda through the HUL approach.

UN-Habitat defines the expected outcomes of the development of a national urban policy as follows:

- The identification of urban development priorities towards socially and economically equitable and environmentally friendly urban and national development;

- Guidance on the future development of the national urban

system and its spatial configuration concretised through national and regional spatial plans for territorial development;

• Better coordination and guidance of actions by national actors, as well as lower levels of government in all sectors;

• Increased and more coordinated private and public investments in urban development and consequent improvement of cities' productivity, inclusiveness and environmental conditions (UN-Habitat 2018).

Based on the 2016 New Urban Agenda, the 9th World Urban Forum (Malaysia 2018) organised by UN-Habitat put forward the *Kuala Lumpur Declaration on Cities* presenting five global targets to focus in the coming years (Fig 1). Both documents identify problem areas and illustrate ways that they may be overcome. The methodology of the HUL approach and its tools while addressing the same problem areas go beyond this and provide a framework including a set of tools and an action plan that is flexible enough to be applied in cities of different natures scales allowing an integrated management system that harnesses cultural resources to the greatest possible extent (Fig 3). Taking urban heritage as a resource and breathing innovation into urban areas give cities a meaning, supporting culture as an enabler for sustainable development, make cities inclusive, safe, resilient and sustainable. As such, the HUL approach is complementary to the New Urban Agenda, and may be used for its implementation.

The WHITR-AP International Expert Meeting on the Implementation of the HUL Approach (26–28 March 2018, Shanghai, China)

The expert meeting took place at WHITRAP-Shanghai between 26 and 28 March 2018 provided an opportunity to rethink the future of our cities in relation to historic urban areas. The principle aim of the expert meeting was to open certain key concepts of the HUL approach for discussion that could be harnessed as guiding principles especially in the Asia and the Pacific region. Consequently topics such as metropolis, modern heritage, linkages between nature and culture, intangible heritage and digital technologies were given prominence

Fig 3. Links between *Kuala Lumpur Declaration on Cities* and HUL Tools (Erkan, 2018)

believing that these possible research fields that have rooted traditions in the region would carry forward cities into the future. With culture as the starting point, the HUL approach is promoted as a common denominator through diverse angles as they are presented here in dealing with challenges that the cities are facing currently. As part of UNESCO's wider people-centred policy, the HUL approach prioritises the civic engagement at all levels of interventions. The significance of this methodology, in alignment with an inclusive heritage discourse, allows renegotiation of heritage values that are constantly changing. Denison highlights the western approach to architectural history of modernism and heritage studies that led to heritage dissonance, by way of ignoring the Asian and the African context, underlining the euro-centrism of the World Heritage List. Denison strongly believes that acknowledgement or narration of other histories is necessary, but also, the current understanding our own histories with a lack of comparison and failure to recognise interconnectedness should be resolved.

As represented by Huybrechts and Denison, metropolis and the modern heritage emerge as manifestations of our era, our contribution

to human history. Huybrechts skilfully defined the attributes of the metropolis and provided a fresh look to the urbanisation phenomenon of our age, diverting our understanding from a victimised condition to a dignified contribution. HUL approach then, becomes operational with its primary motto on seeing the historic urban areas beyond the historic centres in their broader contexts. Several elements are identified by Huybrechts that characterise the metropolis and which could be attributed with heritage values; landmarks as exceptional monuments, water bodies, intangible landscapes and metropolitan artefacts such as congress centres, central business districts, international airports, large ports, exhibition centres, large museums, operas, large commercial centres, large universities, and very large hospitals . In conclusion, Huybrechts believes that the HUL approach should be extended to the metropolitan context as it proposes a holistic approach while considering its significance and that the metropolitan heritage could be a recognition of the efforts of local and national government in enhancing the quality of life.

Speaking about the broader context, through the expert meeting it became clear that the intangible aspects play an important role in the Asia and the Pacific urban life, as the region is extremely rich in diverse traditions that have existed for centuries and that can be used as a resource and inspiration for current and future generations. The rural areas are still considered to be resources that can be engaged in the process of sustainability and where Asia and the Pacific have rich rural heritage. The intangible values, are not only engrained in crafts and festivals but also in traditional building technologies and in attitudes towards mitigating risks of disasters and reducing impacts of climate change. Deacon in her article dwelled more on enhancing our understanding of intangible values and heritage in the urban context on a theoretical basis. Emphasising the importance of the Sustainable Development Goals and the HUL Recommendation for dynamic living cities, Deacon suggests that a clearer conceptual understanding of intangible heritage is necessary to effectively integrate it into urban management strategies under the HUL approach. Deacon draws our attention to a risk, noting that intangible heritage becomes worthy of attention only through its association with place. The safeguarding

of intangible heritage practices might be included in management planning only where they attest to the authenticity of this built fabric. However, a truly integrated approach would focus both on the landscape values and on the local community or communities and their practices.

The importance of the landscape planning principles in the HUL approach and which valorises the natural components are essential for the social wellbeing in current cities. Ishizawa, expanding on this aspect, demonstrates that the unity of nature-culture, is engrained in Asian conceptualisation and the discussion of a divide between nature and culture is a phenomenon that is a western construct. The notion of the Japanese cultural landscape as a link to nature, albeit under different conceptualisations, is embodied in the *satoyama* (neighbouring forest) and *satoumi* (neighbouring sea), where Shinto beliefs and traditional agricultural practices knit together nature and culture rendering the divide inadequate. As such, it presents a good practise for other regions to consider. Ishizawa looks at the main attributes that function as carriers of the values where nature and culture cannot be separated: the roofs, the terraces, the ritual and the pilgrimage routes and sacred sites. In order to integrate the idea of linking nature and culture and trying to overcome the culture-nature divide in the field of heritage, Ishizawa adopts the HUL approach where cultural and spiritual practices feed biodiversity and biodiversity feeds cultural and spiritual practices. This aspect also resonates with the Chinese understanding of seeking harmony between human-nature, human-human and man-mind.

The rapid development and clash of western and Asian customs of looking at their environment necessitates our attention on how to manage the challenges that are transforming the urban environment. Impacts assessments are a strong tool, as highlighted by Turner and Rodwell but they claim that while Heritage Impact Assessment may be relevant to the era of monuments and sites, it is not a suitable tool for addressing today's agendas that are encompassed within cities and urban heritage. The intervention options that are facing our cities demand different tools for evaluation. While Impact Assessment

is a reactive tool, there is an urgent need to generate mechanisms that may integrate heritage values within the proactive realm of urban planning and design. They believe that the role of the HUL Recommendation cannot be underestimated in becoming a proactive tool for this purpose ensuring that urban heritage, including its tangible and intangible components, constitutes a key resource in enhancing the liveability of urban areas, and fosters economic development and social cohesion in a changing global environment.

Conclusions

The Historic Urban Landscape approach acknowledges that human settlements display a variety of urban typologies and scales, yet offers a flexible methodology to address diverse problems in part by encouraging synergies and interactions among urban areas of all sizes and their peri-urban and rural surroundings. Considering that half of the world's population still live in rural areas in traditional settlements with rich cultural resources, these places are of significant importance, being irreplaceable resources for a sustainable future. On the other hand, the current treatment of the boundaries of historic areas and as frontiers delineating areas of no development is too rigid. However Historic Urban Landscape approach suggests that the boundaries may be understood as a set of regulatory systems changing gradually from the core to the periphery. This would possibly allow reconsideration of the boundaries, layered with composite values and new meanings beyond the historic cores allowing a more fluid and continuous urban growth . The HUL approach considers urban areas beyond the historic centres in their broader contexts, as testified by the cases of Bordeaux, Naples and Strasbourg. It empowers culture-led activities and thus contributes to the livelihood of the citizens and enhances the quality of urban space for people, such as in Ballarat. Furthermore, intangible aspects play an important role for the HUL approach, as very well demonstrated in Asia and the Pacific urban life sensitising the role of communities and thus enhancing social inclusion. However, in many countries, the practice of urban planning is in crisis. The void in theory, filled by private market incentives,

does not necessarily prioritise people's needs. In such cases, Impact Assessments are useful in the HUL framework, as they allow a more proactive planning mechanism, focusing on the sustainable use of our resources, cultural, human and financial.

The way to successful implementation of the HUL approach comes from its ability to connect with international agendas, the commitment of governments to localise these international agendas at the national level through integrated urban management mechanisms and successful models to empower public engagement with the establishment of various partnerships. Finally, the transformative power of the HUL approach needs to be communicated by sharing good practices with wider communities through professional and civic networks. The relevant examples need to be expanded to multiply the transformative power of this integrated approach of urban management to respond to challenges and changes of our age. The global HUL reporting process for the UNESCO General Conference in 2019 is an important step towards developing the Resource Manual on the Historic Urban Landscape approach. In order to achieve this goal, UNESCO should be supported in its efforts to make the HUL approach a tool to promote culture for sustainable urban development.

ANNEXES

Recommendation on the Historic Urban Landscape,

including a glossary of definitions

10 November 2011

Preamble

The General Conference,

Considering that historic urban areas are among the most abundant and diverse manifestations of our common cultural heritage, shaped by generations and constituting a key testimony to humankind's endeavours and aspirations through space and time,

Also considering that urban heritage is for humanity a social, cultural and economic asset, defined by an historic layering of values that have been produced by successive and existing cultures and an accumulation of traditions and experiences, recognized as such in their diversity,

Further considering that urbanization is proceeding on an unprecedented scale in the history of humankind, and that throughout the world this is driving socio-economic change and growth, which should be harnessed at the local, national, regional and international levels,

Recognizing, the dynamic nature of living cities,

Noting, however, that rapid and frequently uncontrolled development is transforming urban areas and their settings, which may cause fragmentation and deterioration to urban heritage with deep impacts on community values, throughout the world,

Considering, therefore, that in order to support the protection of natural and cultural heritage, emphasis needs to be put on the integration of historic urban area conservation, management and planning strategies into local development processes and urban planning, such as, contemporary architecture and infrastructure

development, for which the application of a landscape approach would help maintain urban identity,

Also considering that the principle of sustainable development provides for the preservation of existing resources, the active protection of urban heritage and its sustainable management is a condition sine qua non of development,

Recalling that a corpus of UNESCO standard-setting documents, including conventions, recommendations and charters (1) exists on the subject of the conservation of historic areas, all of which remain valid,

Also noting, however, that under processes of demographic shifts, global market liberalization and decentralization, as well as mass tourism, market exploitation of heritage, and climate change, conditions have changed and cities are subject to development pressures and challenges not present at the time of adoption of the most recent UNESCO recommendation on historic areas in 1976 (Recommendation concerning the Safeguarding and Contemporary Role of Historic Areas),

Further noting the evolution of the concepts of culture and heritage and of the approaches to their management, through the combined action of local initiatives and international meetings (2), which have been useful in guiding policies and practices worldwide,

Desiring to supplement and extend the application of the standards and principles laid down in existing international instruments,

Having before it proposals concerning the historic urban landscape as an approach to urban heritage conservation, which appear on the agenda of the 36th session of the General Conference as item 8.1,

Having decided at its 35th session that this issue should be addressed by means of a recommendation to Member States,

1. Adopts, this 10th day of November 2011, the present Recommendation on the Historic Urban Landscape;

2. Recommends that Member States adopt the appropriate legislative institutional framework and measures, with a view to applying the principles and norms set out in this Recommendation in the territories under their jurisdiction;

3. Also recommends that Member States bring this Recommendation to the attention of the local, national and regional authorities, and of

institutions, services or bodies and associations concerned with the safeguarding, conservation and management of historic urban areas and their wider geographical settings.

Introduction

1. Our time is witness to the largest human migration in history. More than half of the world's population now lives in urban areas. Urban areas are increasingly important as engines of growth and as centres of innovation and creativity; they provide opportunities for employment and education and respond to people's evolving needs and aspirations.

2. Rapid and uncontrolled urbanization, however, may frequently result in social and spatial fragmentation and in a drastic deterioration of the quality of the urban environment and of the surrounding rural areas. Notably, this may be due to excessive building density, standardized and monotonous buildings, loss of public space and amenities, inadequate infrastructure, debilitating poverty, social isolation, and an increasing risk of climate-related disasters.

3. Urban heritage, including its tangible and intangible components, constitutes a key resource in enhancing the liveability of urban areas, and fosters economic development and social cohesion in a changing global environment. As the future of humanity hinges on the effective planning and management of resources, conservation has become a strategy to achieve a balance between urban growth and quality of life on a sustainable basis.

4. In the course of the past half century, urban heritage conservation has emerged as an important sector of public policy worldwide. It is a response to the need to preserve shared values and to benefit from the legacy of history. However, the shift from an emphasis on architectural monuments primarily towards a broader recognition of the importance of the social, cultural and economic processes in the conservation of urban values, should be matched by a drive to adapt the existing policies and to create new tools to address this vision.

5. This Recommendation addresses the need to better integrate and frame urban heritage conservation strategies within the larger goals of overall sustainable development, in order to support public and private actions aimed at preserving and enhancing the quality of the human environment. It suggests a landscape approach for

identifying, conserving and managing historic areas within their broader urban contexts, by considering the interrelationships of their physical forms, their spatial organization and connection, their natural features and settings, and their social, cultural and economic values.

6. This approach addresses the policy, governance and management concerns involving a variety of stakeholders, including local, national, regional, international, public and private actors in the urban development process.

7. This Recommendation builds upon the four previous UNESCO recommendations concerning heritage preservation, and recognizes the importance and the validity of their concepts and principles in the history and practice of conservation. In addition, modern conservation conventions and charters address the many dimensions of cultural and natural heritage, and constitute the foundations of this Recommendation.

I. Definition

8. The historic urban landscape is the urban area understood as the result of a historic layering of cultural and natural values and attributes, extending beyond the notion of "historic centre" or "ensemble" to include the broader urban context and its geographical setting.

9. This wider context includes notably the site's topography, geomorphology, hydrology and natural features, its built environment, both historic and contemporary, its infrastructures above and below ground, its open spaces and gardens, its land use patterns and spatial organization, perceptions and visual relationships, as well as all other elements of the urban structure. It also includes social and cultural practices and values, economic processes and the intangible dimensions of heritage as related to diversity and identity.

10. This definition provides the basis for a comprehensive and integrated approach for the identification, assessment, conservation and management of historic urban landscapes within an overall sustainable development framework.

11. The historic urban landscape approach is aimed at preserving the quality of the human environment, enhancing the productive and sustainable use of urban spaces, while recognizing their dynamic

character, and promoting social and functional diversity. It integrates the goals of urban heritage conservation and those of social and economic development. It is rooted in a balanced and sustainable relationship between the urban and natural environment, between the needs of present and future generations and the legacy from the past.

12. The historic urban landscape approach considers cultural diversity and creativity as key assets for human, social and economic development, and provides tools to manage physical and social transformations and to ensure that contemporary interventions are harmoniously integrated with heritage in a historic setting and take into account regional contexts.

13. The historic urban landscape approach learns from the traditions and perceptions of local communities, while respecting the values of the national and international communities.

II. Challenges and opportunities for the historic urban landscape

14. The existing UNESCO recommendations recognize the important role of historic areas in modern societies. These recommendations also identify a number of specific threats to the conservation of historic urban areas, and provide general principles, policies and guidelines to meet such challenges.

15. The historic urban landscape approach reflects the fact that both the discipline and practice of urban heritage conservation have evolved significantly in recent decades, enabling policy-makers and managers to deal more effectively with new challenges and opportunities. The historic urban landscape approach supports communities in their quest for development and adaptation, while retaining the characteristics and values linked to their history and collective memory, and to the environment.

16. In the past decades, owing to the sharp increase in the world's urban population, the scale and speed of development, and the changing economy, urban settlements and their historic areas have become centres and drivers of economic growth in many regions of the world, and have taken on a new role in cultural and social life. As a result, they have also come under a large array of new pressures, including:

Urbanization and globalization

17. Urban growth is transforming the essence of many historic urban areas. Global processes have a deep impact on the values attributed by communities to urban areas and their settings, and on the perceptions and realities of their inhabitants and users. On the one hand, urbanization provides economic, social and cultural opportunities that can enhance the quality of life and traditional character of urban areas; on the other hand, the unmanaged changes in urban density and growth can undermine the sense of place, the integrity of the urban fabric, and the identity of communities. Some historic urban areas are losing their functionality, traditional role and populations. The historic urban landscape approach may assist in managing and mitigating such impacts.

Development

18. Many economic processes offer ways and means to alleviate urban poverty and to promote social and human development. The greater availability of innovations, such as information technology and sustainable planning, design and building practices, can improve urban areas, thus enhancing the quality of life. When properly managed through the historic urban landscape approach, new functions, such as services and tourism, are important economic initiatives that can contribute to the well-being of the communities and to the conservation of historic urban areas and their cultural heritage while ensuring economic and social diversity and the residential function. Failing to capture these opportunities leads to unsustainable and unviable cities, just as implementing them in an inadequate and inappropriate manner results in the destruction of heritage assets and irreplaceable losses for future generations.

Environment

19. Human settlements have constantly adapted to climatic and environmental changes, including those resulting from disasters. However, the intensity and speed of present changes are challenging our complex urban environments. Concern for the environment, in particular for water and energy consumption, calls for approaches and new models for urban living, based on ecologically sensitive policies and practices aimed at strengthening sustainability and the quality of urban life. Many of these initiatives, however, should integrate natural and cultural heritage as resources for sustainable development.

20. Changes to historic urban areas can also result from sudden disasters and armed conflicts. These may be short lived but can have lasting effects. The historic urban landscape approach may assist in managing and mitigating such impacts.

III. Policies

21. Modern urban conservation policies, as reflected in existing international recommendations and charters, have set the stage for the preservation of historic urban areas. However, present and future challenges require the definition and implementation of a new generation of public policies identifying and protecting the historic layering and balance of cultural and natural values in urban environments.

22. Conservation of the urban heritage should be integrated into general policy planning and practices and those related to the broader urban context. Policies should provide mechanisms for balancing conservation and sustainability in the short and long terms. Special emphasis should be placed on the harmonious, integration of contemporary interventions into the historic urban fabric. In particular, the responsibilities of the different stakeholders are the following:

(a) Member States should integrate urban heritage conservation strategies into national development policies and agendas according to the historic urban landscape approach. Within this framework, local authorities should prepare urban development plans taking into account the area's values, including the landscape and other heritage values, and features associated therewith;

(b) Public and private stakeholders should cooperate, inter alia, through partnerships to ensure the successful application of the historic urban landscape approach;

(c) International organizations dealing with sustainable development processes should integrate the historic urban landscape approach into their strategies, plans and operations;

(d) National and international non-governmental organizations should participate in developing and disseminating tools and best practices for the implementation of the historic urban landscape approach.

23. All levels of government – local, regional, national/federal, – aware of their responsibility – should contribute to the definition, elaboration,

implementation and assessment of urban heritage conservation policies. These policies should be based on a participatory approach by all stakeholders and coordinated from both the institutional and sectorial viewpoints.

IV. Tools

24. The approach based on the historic urban landscape implies the application of a range of traditional and innovative tools adapted to local contexts. Some of these tools, which need to be developed as part of the process involving the different stakeholders, might include:

(a) Civic engagement tools should involve a diverse cross-section of stakeholders, and empower them to identify key values in their urban areas, develop visions that reflect their diversity, set goals, and agree on actions to safeguard their heritage and promote sustainable development. These tools, which constitute an integral part of urban governance dynamics, should facilitate intercultural dialogue by learning from communities about their histories, traditions, values, needs and aspirations, and by facilitating mediation and negotiation between groups with conflicting interests.

(b) Knowledge and planning tools should help protect the integrity and authenticity of the attributes of urban heritage. They should also allow for the recognition of cultural significance and diversity, and provide for the monitoring and management of change to improve the quality of life and of urban space. These tools would include documentation and mapping of cultural and natural characteristics. Heritage, social and environmental impact assessments should be used to support and facilitate decision-making processes within a framework of sustainable development.

(c) Regulatory systems should reflect local conditions, and may include legislative and regulatory measures aimed at the conservation and management of the tangible and intangible attributes of the urban heritage, including their social, environmental and cultural values. Traditional and customary systems should be recognized and reinforced as necessary.

(d) Financial tools should be aimed at building capacities and supporting innovative income-generating development, rooted in tradition. In addition to government and global funds from

international agencies, financial tools should be effectively employed to foster private investment at the local level. Micro-credit and other flexible financing to support local enterprise, as well as a variety of models of partnerships, are also central to making the historic urban landscape approach financially sustainable.

V. Capacity-building, research, information and communication

25. Capacity-building should involve the main stakeholders: communities, decision-makers, and professionals and managers, in order to foster understanding of the historic urban landscape approach and its implementation. Effective capacity-building hinges on an active collaboration of these main stakeholders, aimed at adapting the implementation of this Recommendation to regional contexts in order to define and refine the local strategies and objectives, action frameworks and resource mobilization schemes.

26. Research should target the complex layering of urban settlements, in order to identify values, understand their meaning for the communities, and present them to visitors in a comprehensive manner. Academic and university institutions and other centres of research should be encouraged to develop scientific research on aspects of the historic urban landscape approach, and cooperate at the local, national, regional and international level. It is essential to document the state of urban areas and their evolution, to facilitate the evaluation of proposals for change, and to improve protective and managerial skills and procedures.

27. Encourage the use of information and communication technology to document, understand and present the complex layering of urban areas and their constituent components. The collection and analysis of this data is an essential part of the knowledge of urban areas. To communicate with all sectors of society, it is particularly important to reach out to youth and all under-represented groups in order to encourage their participation.

VI. International cooperation

28. Member States and international governmental and non-governmental organizations should facilitate public understanding and involvement in the implementation of the historic urban landscape approach, by disseminating best practices and lessons learned from

different parts of the world, in order to strengthen the network of knowledge-sharing and capacity-building.

29. Member States should promote multinational cooperation between local authorities.

30. International development and cooperation agencies of Member States, non-governmental organizations and foundations should be encouraged to develop methodologies which take into account the historic urban landscape approach and to harmonize them with their assistance programmes and projects pertaining to urban areas.

APPENDIX

Glossary of definitions

Historic area/city (from the 1976 Recommendation)

"Historic and architectural (including vernacular) areas" shall be taken to mean any groups of buildings, structures and open spaces including archaeological and palaeontological sites, constituting human settlements in an urban or rural environment, the cohesion and value of which, from the archaeological, architectural, prehistoric, historic, aesthetic or sociocultural point of view are recognized. Among these "areas", which are very varied in nature, it is possible to distinguish the following "in particular: prehistoric sites, historic towns, old urban quarters, villages and hamlets as well as homogeneous monumental groups, it being understood that the latter should as a rule be carefully preserved unchanged.

Historic urban area (from the ICOMOS Washington Charter)

Historic urban areas, large and small, include cities, towns and historic centres or quarters, together with their natural and man-made environments. Beyond their role as historical documents, these areas embody the values of traditional urban cultures.

Urban heritage (from European Union research report N° 16 (2004), Sustainable development of Urban historical areas through and active Integration within Towns – SUIT)

Urban heritage comprises three main categories:

• Monumental heritage of exceptional cultural value;

• Non-exceptional heritage elements but present in a coherent way with a relative abundance;

• New urban elements to be considered (for instance):
  o The urban built form;
  o The open space: streets, public open spaces;
  o Urban infrastructures: material networks and equipments.

Urban conservation

Urban conservation is not limited to the preservation of single buildings. It views architecture as but one element of the overall urban setting, making it a complex and multifaceted discipline. By definition, then, urban conservation lies at the very heart of urban planning.

Built environment

The built environment refers to human-made (versus natural) resources and infrastructure designed to support human activity, such as buildings, roads, parks, and other amenities.

Landscape approach (from the International Union for Conservation of Nature – IUCN, and the World Wildlife Fund – WWF)

The landscape approach is a framework for making landscape-level conservation decisions. The landscape approach helps to reach decisions about the advisability of particular interventions (such as a new road or plantation), and to facilitate the planning, negotiation and implementation of activities across a whole landscape.

Historic urban landscape

(see definition in paragraph 9 of the Recommendation)

Setting (from the ICOMOS Xi'an Declaration)

The setting of a heritage structure, site or area is defined as the immediate and extended environment that is part of, or contributes to, its significance and distinctive character.

Cultural significance (from the ICOMOS Australia Burra Charter)

Cultural significance means aesthetic, historic, scientific, social or spiritual value for past, present or future generations. Cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects. Places may have a range of values for different individuals or groups.

Notes

(1) In particular, the 1972 Convention concerning the Protection of the World Cultural and Natural Heritage, the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions, the 1962 Recommendation concerning the Safeguarding of the Beauty and Character of Landscapes and Sites, the 1968 Recommendation concerning the Preservation of Cultural Property Endangered by Public or Private Works, the 1972 Recommendation concerning the Protection, at National Level, of the Cultural and Natural Heritage, the 1976 Recommendation concerning the Safeguarding and Contemporary Role of Historic Areas, the 1964 ICOMOS International Charter for the Conservation and Restoration of Monuments and Sites (Venice Charter), the 1982 ICOMOS Historic Gardens (Florence Charter), and the 1987 ICOMOS Charter for the Conservation of Historic Towns and Urban Areas (Washington Charter), the 2005 ICOMOS Xi'an Declaration on the Conservation of the Setting of Heritage Structures, Sites and Areas, as well as the 2005 Vienna Memorandum on World Heritage and Contemporary Architecture – Managing the Historic Urban Landscape.

(2) In particular the 1982 World Conference on Cultural Policies in Mexico City, the 1994 Nara Meeting on Authenticity, the 1995 summit of the World Commission on Culture and Development, the 1996 HABITAT II Conference in Istanbul with ratification of Agenda 21, the 1998 UNESCO Intergovernmental Conference on Cultural Policies for Development in Stockholm, the 1998 joint World Bank-UNESCO Conference on Culture in Sustainable Development–Investing in Cultural and Natural Endowments, the 2005 International Conference on World Heritage and Contemporary Architecture in Vienna, the 2005 ICOMOS General Assembly on the Setting of Monuments and Sites in Xi'an, and the 2008 ICOMOS General Assembly on the Spirit of Place in Québec.

Application of the Historic Urban Landscape (HUL)
Approach in China
-- Developing a Road Map --

Report of the Expert Meeting organized by the World Heritage Institute of Training and Research for Asia and the Pacific (WHITRAP) in Shanghai, 12-13 October 2012 (drafted by Ron van Oers).

Introduction

In general, China's current building boom is characterized foremost by radical short-term planning, a hegemonic power of developers with an exclusively commercial outlook, a total embrace of Western-style architecture, a consistently mediocre standard of construction and completely disrupted spatial configurations, which are resulting in impaired social networks, traffic congestion, air pollution and vast masses of internally displaced workers, who constitute the urban workforce but are deprived of many legal rights and protection. Increasingly metropolises in China are turning into a collection of objects, primarily iconic tall buildings that have no connection with each other or their immediate physical setting, which contains fewer and fewer surviving historical structures. Creeping suburbanization swallows up semi-rural villages on the outskirts, which initially form enclaves within the city's urban fabric, but inevitably fall to the demolition hammer. The near-complete erasure of traditional Chinese housing complexes in Shanghai, for instance, meaning a demolition of the residential forms based on collectivity, is associated with an almost exclusive replacement by high-rise apartment blocks. This is causing a radical change in the city's social structure with increasing anonymity, isolation and estrangement of citizens as the result of a disappearance of existing age-old traditions and values.

All this calls for a renewed focus on differentiation, a diversification of the building stock through small-scale development at the neighborhood level, with attention to the design of public spaces (other than commercial) and the preservation of landscape and history. A critical urban and architectural programme for Chinese cities would include a reinterpretation of Chinese traditional architecture and urban planning involving spatial relationships, traditional building techniques and use of local materials, such as stone, wood and bamboo. Old Chinese traditions of Feng Shui, yin & yang, painting, poetry and garden design can be used as sources of inspiration. An outstanding example of this approach is shown for instance through the work of Chinese architect Wang Shu, who did not study abroad and received the Pritzker Prize on 28 February 2012, the highest international award in architecture.

Features such as corridors, courtyards and the relationship between indoor and outdoor spaces are important determinants of the spatial order. These architectural projects, with careful attention to design (as opposed to mass construction of monotonous blocks), are then embedded in the historic urban landscape where density is not expressed in a standard tower, but in a volume in which architecture and public space are optimally integrated. As such, the existing urban conditions can be improved, while retaining a memory trace that enables local population groups, existing as well as newcomers, to take root in an area. In this way uniformity can be avoided and existing urban and social structures used to provide continuity in cities that are in a constant state of flux. New buildings in the existing urban landscape or existing buildings which have been adaptively reused, such as derelict factory sites, function as the nexus between old and new, between history and modernity.

Expert Meeting Programme

Representatives from universities and research institutes, as well as specialized agencies working with the Historic Urban Landscape approach had been invited to WHITRAP (World Heritage Institute of Training and Research for Asia and the Pacific) in Shanghai. Institutes represented included the Cultural Relics Protection and Archaeology Department of the State Administration of Cultural Heritage (SACH), the China Academy of Urban Planning and Design in Beijing, the School of Architecture of Tsinghua University in Beijing, the School of Architecture of Southeast University in Nanjing, the College of Architecture and Urban Planning of Tongji University in Shanghai,

the UNESCO Cluster Office in Beijing, UNDP (United Nations Development Programme), ICCROM (International Centre for the Study of Preservation and Restoration of Cultural Property) in Rome (Italy), the Bezalel Academy of Arts and Design in Jerusalem, the University of Paris I – Sorbonne in Paris (France), the Brandenburgische Technische Universität in Cottbus (Germany), and the American Planning Association in Washington DC (United States). The two-day programme included a series of 2 keynote presentations and 4 presentations on Day One (12 October 2012) as well as 2 keynote presentations and 4 presentations on Day Two (13 October 2012), which set the stage for 1½ hour roundtable discussions on both days. The Meeting Programme is included in Annex 1 and the abstracts of the presentations in Annex 2.

Identification, Conservation and Utilization of China's Urban Heritage Assets

Since 1982 a national system for urban heritage identification and protection has been put in place in China under which many city authorities have made good progress in the preservation of individual monuments and ensembles of cultural-historic significance. Under the over-arching Law on the Protection of Cultural Relics of the People's Republic of China, national historic and cultural cities (HCCs) have been identified and are protected under the separate 2008 Regulation on the Protection of Famous Historical and Cultural Cities, Towns and Villages, more than 100 of which have been officially designated since 2002.

While these protection measures and regimes are a major step in the right direction, the question was put forward whether it is a sufficient framework also for urban regeneration and the management of cities as 'socio-economic ecosystems'? The complexity of preserving and wisely utilizing urban heritage assets in highly dynamic metropolitan areas, such as Shanghai for instance, requires a specialized approach with updated knowledge and skills that is currently not available to local authorities in China yet. As was put forward, from 2004 to 2012 several national forums were organized, which discussed different themes and subjects around new concepts in urban planning and conservation. These need to be summarized and compared in order to arrive at a unified, systematic approach that integrates local (i.e.

Chinese) philosophies and practices into the international concept of the Historic Urban Landscape to mainstream and optimize application in the Chinese context.

In the technical sphere, advanced data-collection, resource mapping and referential analyses are taking place in historic cities across China, primarily driven and facilitated by universities and advanced research institutes. These data sets need to be integrated in urban and regional planning, which is a strong practice at Tongji University. The next step then involves an identification of types of intervention permitted in different urban settings, with an emphasis on urban design (between city plan and architecture) and the 'creation of space', where history and memory are the inspiration for the new; as was put forward: the solution to problems is located in the place – the issue therefore is learning to understand the place.

Further to this, specific guidelines for evaluation and regulation of contemporary urban design and architecture need to be developed by local authorities to enable consistency and continuity for all actors involved, while facilitating the monitoring of change. In particular socio-economic and visual impact assessments as part of a broader Environmental Impact Assessment (EIA) need to be developed and promoted. As at the current moment the West is fully engaged in this process, it would be timely to team up and share skills to optimize international cooperation and knowledge exchange.

On 10 November 2011 UNESCO's General Conference adopted the Recommendation on the Historic Urban Landscape (UNESCO 2011), a new international instrument for the conservation of historic cities, which addresses the need to better frame heritage conservation strategies within the larger goals of urban sustainable development, in order to support public and private actions aimed at preserving and enhancing the quality of the human environment. The important next step involves the adaptation of this instrument to China's legal-institutional and socio-cultural context with provision of advice and technical assistance to city authorities with regard to the application of the Historic Urban Landscape approach. To this end a special programme is developed at Tongji University and WHITRAP in Shanghai, which explores the integration of this approach into the urban and spatial planning practices and socio-economic dynamics of the contemporary built environment in China.

Discussion on the Road Map for China

Three key issues guided the discussion during the Expert Meeting on 12 and 13 October 2012 in Shanghai, each of which will be elaborated on in this report, being:

1. The definition of Historic Urban Landscape, in particular whether it is an object or subject, and its proper interpretation in Chinese;

2. The three-fold objectives of the Historic Urban Landscape approach:
   • The management of change;
   • The improvement of living conditions for local populations, and
   • The creation of a virtuous cycle in urban conservation; and

3. Development of the Toolkit for implementation.

1. Definition of Historic Urban Landscape

In its new Recommendation UNESCO defines the Historic Urban Landscape as "the urban area understood as the result of a historic layering of cultural and natural values and attributes, extending beyond the notion of 'historic centre' or 'ensemble' to include the broader urban context and its geographical setting". It can be explained as a way of seeing and interpreting the city as a continuum in time and space (instead of cutting it up and parcelling it out through 'zoning', including separate conservation areas, which thereby become 'ghettos of historic preservation'), where countless population groups have left their marks, and continue to do so today. This recognition and understanding should underpin the city's management, including the conservation of its historic structures and spaces, which should be integrated into processes of urban and spatial planning and socio-economic development.

In fact, it was emphasized that this approach is useful for any type of heritage category, be it a single monument, an ensemble, site or cultural landscape, as the key resides in seeing and interpreting dynamic environments in which heritage assets are located and which have an impact on its conservation and management. As was further discussed, when such an approach is applied to the city, or parts of the city, this then becomes de facto a Historic Urban Landscape – in other words, the historic urban landscape moves from subject to object, and becomes both.

As regards the proper interpretation in Chinese (aside from a correct formal translation of the UNESCO text), it was explained that the Chinese have a difficulty with the terminology, which derives from similar difficulties with the term 'cultural landscape'. A landscape, in the Chinese view, is a priori a cultural construct, prompting the question why this needs to be expressed in double terms. Although the term urban landscape is less enigmatic, nevertheless the close association with cultural landscapes and their true meaning remains confusing, necessitating a thorough explanation and interpretation for Chinese local authorities in any follow-up, in particular to make connections with existing notions of inter-connectedness in historic cities in China, similar to the notion of machi-nami in Japan for example.

2. Three-fold Objectives of the Historic Urban Landscape Approach

The management of change (1), or the maintenance of continuity as some preferred to call it, was widely acknowledged and seen as the proverbial 'two sides of the same coin'. As outlined in the section above, the key to understanding and managing any historic city is the recognition that it's not a static monument or group of buildings, but subject to dynamic forces in the economic, social and cultural spheres that shaped it and keep shaping it.

It was also agreed, however, that this is not to say that 'anything goes' in historic cities, quite the contrary: thorough examination, interpretation and valuation of characteristics and attributes in historic urban landscapes will lead to critically informed decision-making as regards conservation action and development processes, to maintain continuity for those elements and aspects that provide the city with character and meaning – its identity –, while at the same time identifying those areas and spheres where investment and renewal can take place to generate jobs and revenues, which in part can serve to finance conservation efforts. The Historic Urban Landscape approach, in other words, aims to promote and strengthen a values-based, all-inclusive conservation process and subsequently to utilize heritage assets and local culture to direct planning and design of the contemporary city, in a mutually enhancing process, which thereby becomes more sustainable.

To make such an ideal situation a reality at the local level, strategic

alliances need to be built between various actors in the urban scene, foremost between public authorities that manage the city and developers and entrepreneurs that operate in the city. The past decades have shown that, in spite of enormous progress achieved in the field of cultural heritage management, both in terms of theory and practice, nevertheless the speed of change happening at different levels and coming from different angles, coupled with diminishing resources, make urban conservation an increasingly challenging field of operation. This calls for efforts to broaden the stakeholder group, raise levels of awareness, and seek innovative schemes whereby public, private and civic sectors actively engage with each other in preserving and celebrating the city, historic and contemporary. With traditionally a strong involvement of the Chinese state in all matters pertaining to society, which includes current conservation policy and actions, and vast resources for financing, what would be the modalities for public-private partnership in conservation in China? What financial incentives can be developed to engage the private sector, on a project basis as well as for longer term strategic commitments?

Of particular interest in the above-identified efforts and needs underpinning the Historic Urban Landscape approach is the quality of life and improvement of living conditions for local communities and population groups (2). Stressed by both ICOMOS (International Council on Monuments and Sites) and IUCN (International Union for the Conservation of Nature) since long, the need to include local communities in the conservation process is advocated because of sustainability considerations on one hand, and reasons of property and citizen's rights on the other. It were these combined concerns that prompted the World Heritage Committee to adopt an additional Strategic Objective in 2007, at its 31st session in Christchurch, New Zealand, adding a 'fifth C' of Communities to the 'four C's' of Credibility, Conservation, Capacity building and Communication that were adopted in 2002 (at its 26th session in Budapest, Hungary). Considering the phenomenal speed with which Chinese society is transforming, having lifted millions of Chinese out of poverty, but leaving many citizens lost in a sea of modernity and in search of traditional values, how, and by what means, could civic engagement with and community involvement in historic urban landscape conservation be strengthened?

What methods of communication and conflict negotiation need to be

developed, and how can this then be integrated into local government decision making and management? It was suggested to include citizen opinion surveys and to engage them in a visioning process for the city, prior to major planning and design activities, both in real time and with the use of new social media. With the changing paradigm of planning from a technical to a politico-social process in the West, where planning flexibility is based on a shared vision with alternatives for future directions, what could China learn from this approach? Dialogue and consultation with stakeholders and local citizen groups often lead to a longer decision making process but will definitely speed up the implementation, as ideally it has tackled upfront any contentious issues or conflicts arising from project development.

All the above considerations and concerns relate to the creation of a virtuous cycle in urban conservation (3), understood as an iterative process that is self-strengthening, where one policy with related actions leads to another, thereby reinforcing the earlier and setting a favourable path for the following. During the meeting the creation of reading rooms for children in Bogota, Colombia, was discussed, which was a government-led initiative to improve educational standards and facilities in the city. These reading rooms were well-designed public buildings set in a garden compound in the densely built-up slum areas of the city, where in general a lack of public green spaces existed. Next to reading for the children, rapidly these buildings and spaces were used for a variety of other community and leisure activities as well, and the overwhelming success led to communities elsewhere in the city establishing similar public facilities set in green spaces in their part of the city, setting in motion a wave of community-led initiatives related to education, conservation and regeneration.

Given its strong volunteer ethic, how can a virtuous cycle of community-driven conservation and regeneration activities be set in motion in Chinese cities? What can we learn from projects such as that of urban heritage protection in the neighbourhood of Tianzifang in Shanghai? Here a bottom-up approach of scholars, professionals and concerned citizens led to urban regeneration, in contrast to the overtly commercial urban development projects such as Xintiandi, also in Shanghai, which had little to do with urban conservation, nor with community involvement. As was presented during the meeting a system of awards for exemplary projects, such as the UNESCO Asia-Pacific Cultural Heritage Awards for Conservation, create a positive 'ripple effect', often setting in motion a virtuous cycle of

conservation and regeneration activities in the areas surrounding awarded conservation projects.

3. Development of the Toolkit for implementation

The UNESCO Recommendation on the Historic Urban Landscape specifies four sets of tools to be considered, which are reproduced here, including the questions and issues formulated above.

• **Civic engagement tools:** How, and by what means, could civic engagement with and community involvement in historic urban landscape conservation and management be strengthened? Given its strong volunteer ethic, how can a virtuous cycle of community-driven conservation and regeneration activities be set in motion in Chinese cities? What can we learn from projects such as that of urban heritage protection in the neighbourhood of Tianzifang in Shanghai? What methods of communication and conflict negotiation need to be developed, and how can this then be integrated into local government decision-making and management?

• **Regulatory systems:** Is the 2008 Regulation on the Protection of Famous Historical and Cultural Cities, Towns and Villages a sufficient framework also for urban regeneration and the management of cities as socio-economic ecosystems? If not, what type of local ordinance or decree would be needed to facilitate this task? When examining this issue, it's advisable to consider the additional development of standards and guidelines for the conservation of urban heritage that include an integrity statement describing the completeness or wholeness of the site, in terms of existing functional relationships, together with a conservation report elaborating its management objectives.

• **Knowledge and planning tools:** With the changing paradigm of planning from a technical to a politico-social process, where planning flexibility is based on a shared vision with alternatives for future directions, what could China learn from this approach? Furthermore, how can a web-based tool be developed for local government officials, whereby through a modeling exercise indications of impacts of interventions can be determined upfront in the decision-making process?

• **Financial tools:** With traditionally a strong involvement of the Chinese state in all matters pertaining to society, which includes current conservation policy and action, and generous resources for financing, what would be the modalities for public-private partnership in conservation in China? What financial incentives can be developed to engage the private sector, on a project basis as well as for longer term strategic commitments?

The Way Forward: a Road Map

The above formulated issues and questions will guide the special programme at Tongji University's Advanced Research Institute for Architecture and Urban-Rural Planning, with institutional assistance of WHITRAP in Shanghai, on the implementation of the new UNESCO Recommendation with application of the Historic Urban Landscape approach in China. In the coming three years this approach will be tested in several pilot cities in China, the outcomes of which will become part of an advisory report to the State Administration of Cultural Heritage (SACH) in Beijing on the merits and benefits of historic urban landscape conservation. Next to this, also a group of pilot cities will be selected outside China in the wider Asia-Pacific region to provide for regional comparisons and broader insights into the process.

• **Site Selection**

The selection of pilot cities will be based on:

a) conservation and development challenges and needs over the next 3 years;
b) local Government buy-in and commitment to follow up on the outcomes of the research and technical advice provided;
c) site condition (state of conservation) and potential for improvements.

• **Site Characteristics**

Ideally a wide and diverse array of urban sites should be selected, ranging from clearly demarcated protected towns in a rural landscape, with full integrity and authenticity, to historic urban areas as part of metropolises, which are under severe development pressures and with only limited arrangements for protection and conservation. In principle two categories shall be looked at: a) sites where conservation efforts have been going on for some time already and where the Historic Urban Landscape approach can serve as a control mechanism to complement and strengthen activities; and b) sites

where little has been done and where the Historic Urban Landscape approach aims to establish a change in existing attitudes and regimes.

• Time Line of Tongji University's Special Programme on HUL

2013 Outcomes: developing site selection criteria; establishing Strategic Cooperation Agreements with local authorities; developing training courses and workshops on HUL for local authorities; establishment of a web-portal for HUL.

2013 Indicators of success: number of pilot sites selected and Strategic Agreements established; number of HUL training seminars and workshops conducted; number of local Action Plans developed; and HUL web-portal established.

2014 Outcomes: integrating the Historic Urban Landscape approach in local conservation planning and urban development frameworks; and broadening of constituencies in the conservation planning process.

2014 Indicators of success: number of local planning and development projects and activities generated; and number of private sector and civil society partners involved.

2015 Outcomes: strengthening of local capacities to implement the Recommendation on the Historic Urban Landscape and apply the related approach.

2015 Indicators of success: number of local Government staff trained and involved in the process; number of special units or departments at the local level established; and number of revised or updated policies and/or (master or management) plans.

In 2016 an overall stock-taking will be conducted, also as part of the research programme evaluation by Tongji University's Advanced Research Institute for Architecture and Urban-Rural Planning, and Outcomes and Outputs (i.e. specialized guidelines, consultancy and research reports, peer-reviewed academic papers, and training manuals) assembled into an overall advisory report to the State Administration of Cultural Heritage (SACH) in Beijing.

• Final Reporting back to UNESCO

Last but not least, all this will become part of a comprehensive report to UNESCO's General Conference, which has asked at the adoption of the new Recommendation to be informed of the countries and cities that have been working with this new instrument, its usefulness and the results. UNESCO Headquarters in Paris has decentralized this important task to WHITRAP in Shanghai and the report is due for October 2017, with regular updates before that to its Executive Board.

Shanghai Agenda

For

The Implementation of UNESCO Recommendation
on Historic Urban Landscape (HUL) In China

Shanghai, China, on 10 December 2014
Revised on 10 January 2015
Second revised on 12 April 2015

1. Cities and their development as a key factor to human welfare

In today's globalizing and urbanizing world, cities are of great importance to the protection of human welfare and health, the development of social creativity and cultural diversity, as well as the conservation and sustainable use of tangible and intangible cultural heritage.

We urge the need to develop a non-disruptive and more harmonious continuum between the past, present and future in terms of urban space and social relations, so as to preserve the creativity and diversity of human cultures, to safeguard cultural heritage resources of cities, to increase cities` attraction and resilience, to improve welfare and quality of life for citizens and thereby to achieve a more sustainable development of cities, all of which is also at the heart of the 2011 UNESCO Recommendation on the Historic Urban Landscape.

2. Challenges for urban cultural heritage conservation in China

Urban cultural heritage in China has been greatly undermined by its rapid urbanization and the unsustainable use of the natural and human-made resources of cities. Its conservation is being challenged in various aspects today, including the demands from communities for improvement of historic urban areas, the needs at heritage sites to develop tourism, the pursuit of urban transformation and the pressure of competition felt among local governments, to name

but a few. How can we deal with the relations between protection and development, the new and the old, as well as the past and the present in different situations? UNESCO`s Recommendation on the Historic Urban Landscape provides us with new perspectives and ideas when looking for solutions to those challenges.

3. The concept and approach of HUL

"Historic Urban Landscape" does not refer to a category to be protected, but a perspective and approach, which can be applied to deal with "a balanced and sustainable relationship between the urban and natural environment, between the needs of present and future generations and the legacy from the past". HUL is a way of understanding the integrity of urban heritage values based on the recognition of a layering of values present in any city as a result of human activities over time, recognizing both the implications of historic environment and those of modern space and architectures.

The HUL approach aims to recognize and further built upon the dynamically changing identity and character of cities through the identification of the structures, places and other traditional cultural elements of historical significance in cities and through the analysis of their historical contexts and process of evolution. The Historic Urban Landscape approach, by taking into account regional context, provides a positive path to urban conservation and development through a series of steps, informed by the traditions and perceptions of local communities while adhering to internationally accepted standards of conservation, in order to effectively manage changes that existing urban space have been undergoing in their social transformations and to ensure that contemporary interventions are harmoniously integrated with the historic setting.

4. Proposals for the application of HUL in China

The HUL approach believes that contemporary buildings and space have positive effects on bringing new vitalities into historic settings and thus increasing their attractions. Therefore, rather than object to the interventions of those contemporary buildings or elements in historic settings, the HUL approach seeks to establish a balance between the two, which requires an overall consideration of to what extent and in what order (chronologically) the interventions should happen based on characteristics of specific historical contexts.

During the expert meeting on Historic Urban Landscapes, on 12 and 13 October 2012 in Shanghai, three objectives were identified for the implementation of UNESCO Recommendations on the Historic Urban Landscape approach in China, being the management of 'change', the improvement of living conditions for local populations and communities, and the creation of a virtuous cycle in urban conservation

It is of essential importance to adapt the implementation of the Recommendation to local contexts. Based on a six-step Historic Urban Landscape Action Plan included in UNESCO's General Conference Resolution 36 C/23, the following set of actions in China is suggested.

4.1 Management of 'change'

(a) Professional investigations: to undertake comprehensive surveys and cultural mapping of city`s Historic Urban Landscape — its natural, cultural and human resources;

(b) Public policies: to reach consensus using participatory planning on what heritage to protect and to transmit to future generations, and to determine the attributes that carry these values;

(c) Impact Assessments: to assess the new changes and the extent of changes in a scientific manner, especially vulnerability of attributes that carry heritage values to socio-economic stresses, as well as impacts of climate change;

(d) Planning management: to determine the details as regards the integration of the dual goals of urban heritage conservation with those of socio-economic development through participatory planning and stakeholder consultations according to specific circumstances, to develop the principles for the management of the intensity and chronicle order of physical, social and economic transformations and to formulate the technical requirements necessary to manage changes;

(e) Steps of actions: to prioritize policies and actions for conservation and development, in order to better regulate the pace of change.

4.2 Improvement of living conditions for local populations and development of communities

(a) Improvement of people`s livelihood: to give priority to local

people`s demands on the improvement of living conditions and enable local populations to enjoy benefits from urban heritage conservation;

(b) Community development: to offer a broad selection and diversified options for development for local communities, to integrate communities into the overall urban development process and make them the most dynamic places in cities instead of an 'island' of preservation that is isolated physically, socially and economically.

4.3 Creation of a virtuous cycle in urban conservation

(a) Development policies: by valuing the influence and mechanism of local traditions, to integrate urban heritage values and their vulnerability status into a wider framework of city development strategy, and identify factors either facilitating or limiting the utilization of urban heritage resources;

(b) Implementation mechanisms: to establish the appropriate partnerships for each of the identified projects for conservation and development, as well as to develop mechanisms for the coordination of the various activities between different actors, both public and private, as well as individual owners.

5. Collaboration and innovation

The Historic Urban Landscape, as an approach to achieving sustainable development in historic cities, though so far only a concept and perspective, needs to be further studied, enriched and improved through constant practices in specific contexts.

Collaboration of interdisciplinary research: The conservation, rehabilitation and modernization of the historic city needs involvement of a broader selection of professional disciplines and practices, including urban-rural planners, urban designers, architects, archaeologists, geologists, environmentalists and sociologists among others. Local research institutes and universities should lead the way in demonstrating interdisciplinary and diversity in their research, advisory and teaching activities as regards urban management.

Involvement of stakeholders: Involvement of other actors in the urban scene should be encouraged, such as residents, youth entrepreneurs, corporate business managers, artists and the media, among others, in order to create collaborative mechanism and optimize creative use
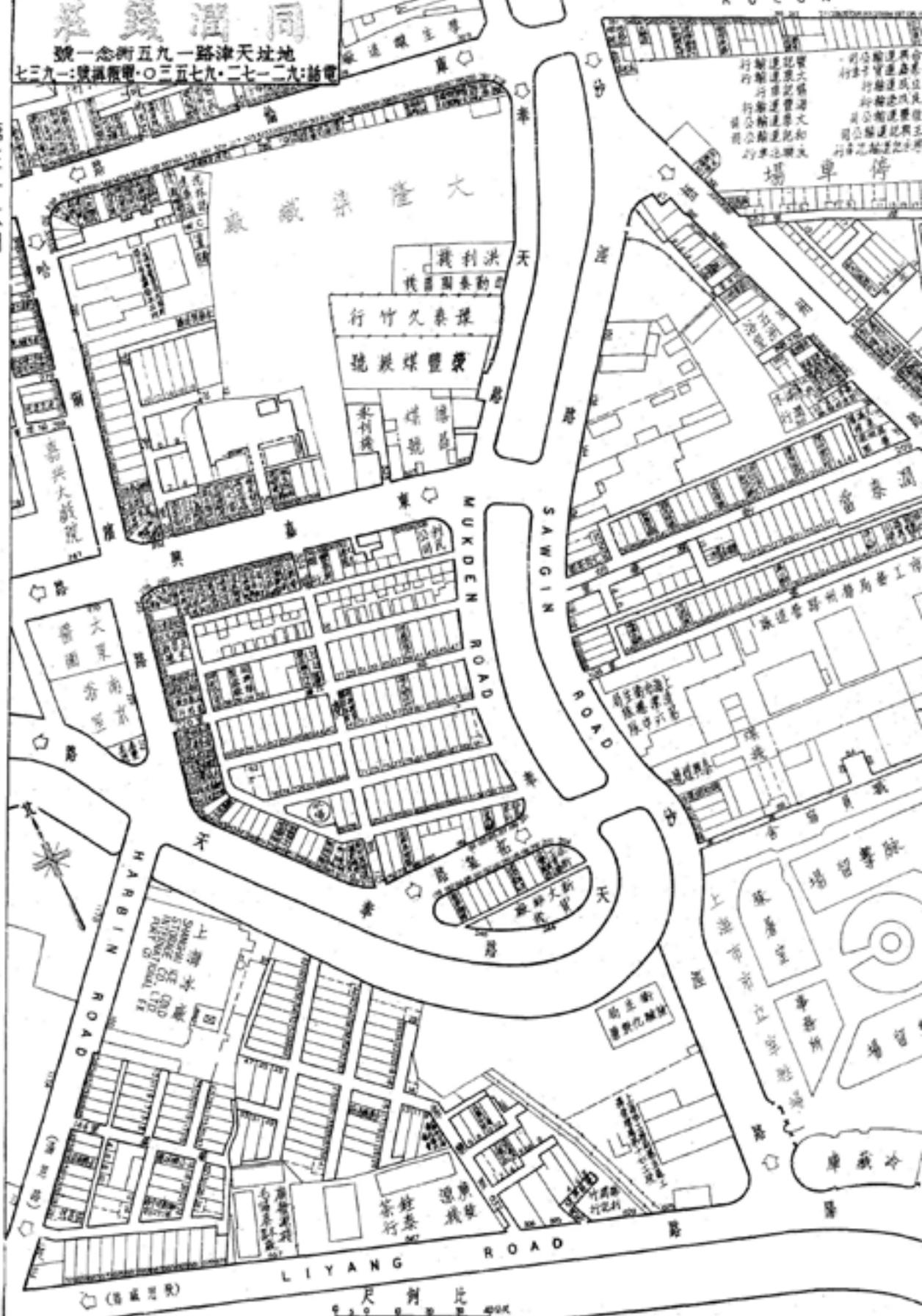
of historical and cultural resources.

Local practices: Local governments, as the actors to implement HUL approach, should strengthen their sustainable cooperation with local research institutes and universities, collaborate with multiple sectors to promote the integration of multiple plans, and explore the practices of HUL approach in historic cities, as well as capacity building of relevant managerial and technical personnel.

An initiative driven by the State: The Historic Urban Landscape approach is aimed at preserving the quality of the human environment, enhancing the productive and sustainable use of urban spaces, while promoting social and functional diversity, and integrating the goals of urban heritage conservation and those of social and economic development. It also provides ideas for and directs the planning and design of newly developed areas in cities. Therefore it is of great strategic significance for the State to implement UNESCO`s Recommendation on the Historic Urban Landscape.

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