

CULTURE. URBAN FUTURE

GLOBAL REPORT
on CULTURE
for SUSTAINABLE
URBAN
DEVELOPMENT

United Nations
Educational, Scientific and
Cultural Organization

Sustainable
Development
Goals

United Nations Educational, Scientific and Cultural Organization

Sustainable Development Goals

GLOBAL REPORT ON CULTURE FOR SUSTAINABLE URBAN DEVELOPMENT

SEP 2015

2030 AGENDA FOR SUSTAINABLE DEVELOPMENT

OCT 2015

UNESCO GLOBAL SURVEY ON THE ROLE OF CULTURE

DEC 2015

CULTURE FOR SUSTAINABLE CITIES POLICY AREAS (HANGZHOU, CHINA)

OCT 2016

GLOBAL REPORT CULTURE: URBAN FUTURE

NEW URBAN AGENDA

CULTURE ENTRY POINTS

HERITAGE AND CREATIVITY



REGIONAL ANALYSES

STUDY AREA **1**
As a new generation of cultural entrepreneurs emerges, culture increasingly provides a stage for community participation and renewed links between governments and citizens.

STUDY AREA **2**
Although it decayed due to demographic and social transformations, the 'medina', a dense, mixed-use urban model specific to Arab cities, offers lessons for the future sustainability of cities.

STUDY AREA **3**
The practice of urban conservation has unlocked new approaches and instruments to achieve urban and environmental sustainability, emphasizing local knowledge, creativity and well-being.

STUDY AREA **4**
Urban conservation and regeneration practices are emerging through the reuse of former industrial buildings and Soviet era public spaces, as well as revitalization projects for historic cities.

STUDY AREA **5**
As heritage conservation is perceived to be a low priority within development agendas, the needs of the poor require particular attention in urban regeneration, building on the region's innovative use of pro-poor policy frameworks.

STUDY AREA **6**
In light of increasing land speculation and widespread privatization of urban areas, public spaces have been a particular focus of urban conservation and regeneration efforts.

STUDY AREA **7**
A new vision of sustainable urbanism is emerging, one that combines heritage, contemporary design and environmental awareness, and favours polycentric, dense and mixed-use cities.

STUDY AREA **8**
While urban conservation and regeneration have historically been government-led, they now involve a growing variety of civil society and private partners, resulting in innovative partnerships.



THEMES

PEOPLE

1. HUMAN-CENTRED CITIES
2. INCLUSIVE CITIES
3. PEACEFUL AND TOLERANT SOCIETIES
4. CREATIVE AND INNOVATIVE CITIES

ENVIRONMENT

5. HUMAN-SCALE AND COMPACT CITIES
6. SUSTAINABLE, RESILIENT AND GREEN CITIES
7. INCLUSIVE PUBLIC SPACES
8. SAFEGUARDING URBAN IDENTITIES

POLICIES

9. SUSTAINABLE LOCAL DEVELOPMENT
10. ENHANCED RURAL-URBAN LINKAGES
11. IMPROVED URBAN GOVERNANCE
12. FINANCING SUSTAINABLE URBAN DEVELOPMENT

RECOMMENDATIONS

- Enhance the liveability of cities and safeguard their identities
- Ensure social inclusion in cities through culture
- Promote creativity and innovation in urban development through culture
- Build on culture for dialogue and peace-building initiatives
- Foster human scale and mixed-use cities by drawing on lessons learnt from urban conservation practices
- Promote a liveable built and natural environment
- Enhance the quality of public spaces through culture
- Improve urban resilience through culture-based solutions
- Regenerate cities and rural-urban linkages by integrating culture at the core of urban planning
- Build on culture as a sustainable resource for inclusive economic and social development
- Promote participatory processes through culture and enhance the role of communities in local governance
- Develop innovative and sustainable financial models for culture

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This work is dedicated to the memory of Ron van Oers (1965-2015), a friend and colleague, who pioneered the urban conservation approach reflected in the UNESCO Recommendation on the Historic Urban Landscape.

FOREWORD



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With over half of the world's population now living in urban areas, the road to sustainable development passes through cities in every corner of the globe. As the United Nations works to implement the 2030 Agenda for Sustainable Development and the New Urban Agenda, to be adopted at the Third United Nations Conference on Housing and Sustainable Urban Development (Habitat III) in October 2016, it is critical to bring together the best policies to make the most of our cities.

The challenges we face are steep and cities are on the frontlines of sustainable development issues such as education, food security, water management, the development of inclusive societies, and effective institutions. Yet cities are also one of humanity's most brilliant inventions for crafting solutions for the future. Fundamentally, cities bring creative and productive people together, helping them to do what they do best: exchange, create and innovate. From the ancient cities of Mesopotamia to the city-states of the Italian Renaissance and the vibrant metropolises of today, urban areas have been among the most powerful engines of human development. Today, we must once again place our hope in cities.

Culture lies at the heart of urban renewal and innovation. This Report provides a wealth of insights and concrete evidence showing the power of culture as a strategic asset for creating cities that are more inclusive, creative and sustainable. Creativity and cultural diversity have been the key drivers of urban success. Cultural activities can foster social inclusion and dialogue among diverse communities. Tangible and intangible heritage are integral parts of a city's identity, creating a sense of belonging and cohesion. Culture embodies the soul of a city, allowing it to progress and build a future of dignity for all. This reflection has been at the core of UNESCO's work over the last decades, notably through the development of programmes such as the Creative Cities Network, the Learning and Smart Cities initiatives and the protection of historic urban landscapes. This vision has received new energy with the explicit recognition of the role of culture as an enabler of sustainable development, and as one of the key conditions to achieve Sustainable Development Goal 11 to 'Make cities and human settlements inclusive, safe, resilient and sustainable'.

A human-centred city is a culture-centred space. We must translate this reality into more effective policies and sustainable urban governance. Cities have become living laboratories for determining how some of the most pressing challenges we face are negotiated, managed and experienced. We must strengthen the cultural assets of cities, the heritage that provides a sense of meaning and identity to their inhabitants, and the creative opportunities that enhance the vitality, liveability and prosperity of our cities.

This Report would not be possible without the contributions of a number of key partners of UNESCO. In this regard, I particularly wish to thank the Government of the Kingdom of Spain and the Hangzhou Municipal People's Government, whose support for UNESCO's work in the field of culture and sustainable urban development has been instrumental in bringing this publication to fruition.



Irina Bokova
Director-General of UNESCO

PREFACE



© Ministry of Foreign Affairs and Cooperation (MAEC) of the Kingdom of Spain*

2007 represented a landmark moment for our planet, as it was the first time in history that the inhabitants of urban areas outnumbered those of rural settlements. Today, approximately 55% of the global population lives in cities. We are faced with the demographic reality that an estimated two out of three people will live in urban areas by 2050.

While in 1990 there were 10 megacities with more than 10 million inhabitants each, at present they total 28, and in 2030 there will be more than 40 cities of such a scale. This unprecedented urban growth implies that cities will play a vital role in the development of comprehensive solutions to future challenges, solutions that will need to integrate the transversal value of culture in processes such as urban regeneration, social inclusion and economic prosperity.

Given the importance that Spain attaches to the role of culture for sustainable development, the Spanish Government has maintained a long-lasting relationship with UNESCO, which demonstrates its unwavering commitment to safeguarding cultural heritage and promoting creativity and cultural diversity. In 2007, the MDG Achievement Fund (MDG-F) was created through an agreement between the Government of Spain and UNDP, as a representative of the United Nations system. The MDG-F conducted 130 programmes in 50 countries across the 5 continents, many of which were concentrated in urban areas. Building on the Millenium Development Goals, the 2030 Agenda for Sustainable Development was adopted in September 2015, thanks to the efforts of all countries in facilitating the process which led to its adoption. Goal 11 of this Agenda establishes the challenge of 'Making cities and human settlements inclusive, safe, resilient and sustainable'.

The future of our societies will increasingly be decided in cities, in a context where it is no longer possible to imagine sustainable development without culture. This is the reason why Spain has been integrating culture into its Master Plans for Cooperation, as an essential element of development policies. The current IV Master Plan (2013-2016) emphasizes this need, stipulating that 'Spanish cooperation, building on the legacy of its Strategy for Culture and Development and the work of embassies and cooperation units abroad, particularly cultural centres, will promote respect for cultural diversity, intercultural dialogue and freedom of expression and creation, as well as the effective participation of all people in cultural life'.

It is our intention that this report becomes a key publication, which will provide a framework to effectively implement the 2030 Agenda and the New Urban Agenda to be adopted at Habitat III in Quito, with the ultimate goal of managing the changes threatening our planet and building a sustainable future for generations to come.

Jesús Manuel Gracia Aldaz
Secretary of State for International Cooperation and for Ibero-America, Kingdom of Spain

PREFACE



© Li Zhong

The city of Hangzhou is honoured to present this preface to the UNESCO Global Report on Culture for Sustainable Urban Development, which represents the culmination of years of cooperation between Hangzhou and UNESCO to highlight the vital importance of culture for sustainable urban development.

As the fifth largest city in China, Hangzhou has witnessed this dynamic first-hand. Long a centre of arts and learning, in the ninth century Hangzhou became a Mecca for poets, artists and scholars, who saw in the pagodas and gardens of the city's stunning West Lake a perfect marriage between humankind and nature. Inscribed on the UNESCO World Heritage List in 2011, the West Lake has proved to be a crucial source of cultural heritage and sustainable tourism for the city.

Now home to a metropolitan population of over 9 million people, Hangzhou is facing challenges common to all rapidly growing cities around the world, including expanding access to jobs, education and housing, as well as mitigating the effects of climate change and urban sprawl. The city of Hangzhou is convinced that culture is the key to solving the challenges of this distinctly urban century, which will see the world's urban population grow to 9 billion people by 2100. Indeed, as an important partner of UNESCO, the city of Hangzhou has contributed greatly to efforts to integrate culture into all aspects of sustainable development.

This partnership goes back to 2013, when Hangzhou played host to the UNESCO International Congress 'Culture: Key to Sustainable Development', the first international congress on the linkages between culture and sustainable development organized by UNESCO since 1998. Two years later, in September 2015, these efforts bore fruit with the adoption of the 2030 Agenda for Sustainable Development by the United Nations General Assembly, which recognized culture as a key driver and enabler of sustainable development. This was especially highlighted in Sustainable Development Goal 11, to 'Make cities inclusive, safe, resilient and sustainable'. In this light, UNESCO organized an International Conference on 'Culture for Sustainable Cities' in December 2015, which the city of Hangzhou was honoured to host. The conference resulted in the Hangzhou Outcomes, each of which has served to inspire the themes found in this report.

It is our hope that Culture: Urban Future *will serve as an important starting point for the implementation of the New Urban Agenda, launching a wider discussion on the role of culture for sustainable development. It is a discussion that the city of Hangzhou will continue to be a part of, as our history shows that culture is indeed an essential precondition for the creation of sustainable cities.*



Zhang Hongming
Mayor of Hangzhou

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INTRODUCTION

CULTURE: key resource for sustainable urban development

Today, for the first time in history, humanity is predominantly an urban species.

In 2015, with the adoption of the 17 United Nations' Sustainable Development Goals (SDGs), the international community committed to ending poverty, fighting inequality and injustice, and fostering environmental sustainability by 2030.

Building on several decades of advocacy and operational programmes on the ground, the 2030 Agenda for Sustainable Development acknowledges the integral role of culture across many of the SDGs, including those that commit to quality education, economic growth, sustainable consumption and production patterns, and peaceful and inclusive societies. Significantly, culture is directly addressed in Goal 11, which aims to 'Make cities and human settlements inclusive, safe, resilient and sustainable'.

Habitat III, the Third United Nations Conference on Housing and Sustainable Urban Development, to be held in Ecuador in October 2016, is a once-in-a-generation opportunity to shape the New Urban Agenda in the context of the SDGs, and to ensure the crucial role of culture in taking this agenda forward into the next decades. The New Urban Agenda will have to address the enormous challenges implicit in this transformation, ranging from good-quality housing, creating green public spaces and ensuring infrastructures and services to billions of people, while controlling land consumption, environmental pollution, hazards and risks, epidemics and social disruption.

Among these challenges, in a global situation characterized by a large number of metropolitan areas, is the preservation of the quality of urban life, the protection of urban identities, the valuing of local cultures, old and new, and the promotion of cultural expressions, the arts and heritage as pillars of sustainable social and economic development.

Culture is key to what makes cities attractive, creative and sustainable. History shows that culture is at the heart of urban development, evidenced through cultural landmarks, heritage and traditions. Without culture, cities as vibrant life-spaces do not exist; they are merely concrete and steel constructions, prone to social degradation and fracture. It is culture that makes the difference. It is culture that defines the city as what the ancient Romans called the *civitas*, a coherent social complex, the collective body of all citizens. What we call 'heritage' is found in quality public spaces or in areas marked by the layers of time. Cultural expressions give people the opportunity to identify themselves collectively, to read the traces of history, to understand the importance of traditions for their daily life, or to enjoy beauty, harmony and artistic endeavour. These are fundamental social and human needs that must be addressed in the context of urban development processes, not as optional extras. How do we translate these realities into effective policies in sustainable urban planning?

As the planet becomes increasingly urban, societies are changing and many new cultural dimensions are taking shape. This will determine the future of cities and their quality of life, ability to address human needs, capacity to innovate and how they respond to the economic challenges of the future. In many societies, basic human needs are still unaddressed, and this is certainly a priority. However, there will be no urban future - less so sustainable urban development - without a full understanding of the power of culture in addressing the social needs of city dwellers and their aspirations to a better quality of life.

What is the role of culture in urban development? How has culture influenced urban development across the world? How can culture make a difference for our urban future? In terms of policy-making aimed at creating sustainable cities, what are the key implications of the integration of culture in the 2030 Agenda?

In line with the main entry points for culture in the 2030 Agenda, and in particular Goal 11, which dedicates Target 11.4 to 'Strengthen[ing] efforts to protect and safeguard the world's cultural and natural heritage', the Report proposes a reflection on managing change in cities with culture as a lever for development. In addition, it proposes concrete guidelines which aim to support decision-makers at national and local levels, experts and other stakeholders involved in urban development policies and strategies.

Box 1

TARGETS OF SUSTAINABLE DEVELOPMENT GOAL 11: MAKE CITIES INCLUSIVE, SAFE, RESILIENT AND SUSTAINABLE

1. By 2030, ensure access for all to adequate, safe and affordable housing and basic services, and upgrade slums
2. By 2030, provide access to safe, affordable, accessible and sustainable transport systems for all, improving road safety, notably by expanding public transport, with special attention to the needs of those in vulnerable situations, women, children, persons with disabilities and older persons
3. By 2030, enhance inclusive and sustainable urbanization and capacity for participatory, integrated and sustainable human settlement planning and management in all countries
4. Strengthen efforts to protect and safeguard the world's cultural and natural heritage
5. By 2030, significantly reduce the number of deaths and the number of people affected and substantially decrease the direct economic losses relative to global gross domestic product caused by disasters, including water-related disasters, with a focus on protecting the poor and people in vulnerable situations
6. By 2030, reduce the adverse per capita environmental impact of cities, including by paying special attention to air quality and municipal and other waste management
7. By 2030, provide universal access to safe, inclusive and accessible, green and public spaces, in particular for women and children, older persons and persons with disabilities
8. Support positive economic, social and environmental links between urban, peri-urban and rural areas by strengthening national and regional development planning
9. By 2020, substantially increase the number of cities and human settlements adopting and implementing integrated policies and plans towards inclusion, resource efficiency, mitigation and adaptation to climate change, resilience to disasters, and develop and implement, in line with the Sendai Framework for Disaster Risk Reduction 2015-2030, holistic disaster risk management at all levels
10. Support least developed countries, including through financial and technical assistance, in building sustainable and resilient buildings utilizing local materials

Source: United Nations, 2015

The Report is intended as a policy framework document to support governments in the implementation of the 2030 Agenda and, as such, is a key contribution to the common United Nations' action within the framework of the New Urban Agenda. For the first time, the Report explores the role of culture for sustainable urban development. It seeks to analyse the situation, trends, threats and existing opportunities in different regional contexts, and to present a global picture of tangible and intangible urban heritage conservation and safeguarding, along with the promotion of cultural and creative industries as a basis for sustainable urban development.

CULTURE, DEVELOPMENT AND CITIES

Culture and development have long had a reciprocal and interdependent relationship, although this has only gained momentum at the international level over the past 30 years. The evolution of holistic approaches is intrinsically linked with global debates, in particular those around the concept of sustainability. Within the United Nations system, there has also been not only greater recognition of culture and development, but stronger cooperation within this area, drawing on the expertise of different international organizations, and that of non-governmental organizations, institutions from the public and private sectors, academia and experts in development-related fields.

UNESCO has worked steadfastly in recent years to put culture at the heart of the global development agenda. The Organization has not only enhanced its global advocacy, but has also reinforced its evidence base and policy advice on the ground. Across its mandate in culture, the benefits of culture for development have thus been increasingly visible through the Organization's work in policy guidance, operational action on the ground, networking of stakeholders and decision-makers, and targeted worldwide initiatives, such as the Millennium Development Goals Achievement Fund (MDG-F) joint programmes, implemented from 2006 to 2013 in cooperation with other United Nations agencies. Culture, in its manifold expressions ranging from cultural heritage to cultural and creative industries

and cultural tourism, has thus proved to be both an enabler and a driver of the economic, social and environmental dimensions of sustainable development.

Today, we are witnessing a marked shift in the development paradigm. New models of partnership and governance are being shaped. Development actors are shifting closer to the ground and are increasingly aiming to enhance the human dimension of development.

The human dimension that shapes our cities is not a new element. At its core, the urban setting has always been crafted and driven by people. Through time, cities have perpetually been driven by human aspiration, built and shaped by human creativity. Cities and human settlements have stood at the crossroads of trade routes, have been built as an expression of social order, for protection, serving as hubs for defence, physical security and social continuity. They have developed through technology, exchange and the pursuit of learning and knowledge. They have driven national economies, offered access to resources, as well as the promise of economic prosperity. They have been sites of enduring conflict and have been targeted by violence. They have offered the prospect of new opportunities and a beacon of hope for the vulnerable. It is through these experiences that cities have evolved.

Cities stand testament to the rich panoply of these phenomena and the interplay of the cultural ingenuity of their inhabitants. The city, as referred to by Italian architect Aldo Rossi, is 'the locus of collective memory' (Rossi, 1966), the historical accretion of human action, and a dynamic, living environment whose past influences not only the present but also the future. Culture has provided cities with the dynamic wellspring by which to exchange, challenge, innovate and evolve.

Today, urban heritage can play a fundamental role in enhancing cities' identities and in providing a platform for social and economic development. The modern world has taken a long time to recognize the critical importance of preserving the historic areas of cities as an asset for the development of the urban community, and as the core of its identity. Indeed, in many parts of the world, historic cities and areas have not been considered as heritage at all until very recently, while the predominant idea of heritage was limited to the historical monuments that represent the artistic achievement of a city. However, this traditional view has gradually changed from the 1960s, both in the normative domain and in the public perception. It is not by chance that today, with over a third of the number of properties, historic cities represent the largest heritage category in the World Heritage List.[1] Although Europe was the first region where urban heritage was included in collective conservation efforts, the idea started developing in many other parts of the world, and has now become a universally accepted principle. Certainly, urban conservation practices differ from country to country and in most parts of the world the situation is still characterized by important threats and challenges. But the idea is now largely supported by local governments and civil society organizations, as the connection between the conservation and the urban development process is becoming evident and made more dynamic by the growing interest of cultural tourism and the related industries for these special areas.

Globally, the role of cultural institutions has been key to fostering urban value and image. In the past, city centres were occupied by the symbols of power and religion. Today, city centres are also defined by their cultural institutions: museums, galleries, theatres, academies and memorials. This global transformation illustrates the importance of culture in urban development at all levels, from defining the core identity of the city to providing a key resource as an important economic sector. It is the way to socialize the artistic values embodied in the city's traditions, as well as to attract investment from public and private institutions. Above all, it is the way to attract citizens and visitors to enjoy the cultural richness of the city and its ability to become a magnet for artistic creativity. No city today can do without this cultural dimension, and this will become more apparent in the future, when the demand for cultural services and products expand, particularly in emerging economies.

Contemporary societies, which are increasingly connected, enhance the potential of the creative economy in cities. Technology speeds up the exchange and distribution of products and ideas. Undoubtedly, creative processes are becoming one of the most important dimensions of new economies in all regions of the world. Whether in the sphere of design, the visual and performing arts, the media, or in the areas of food and fashion, the creative economy is gaining ground as one of the dominant sectors of the future. These processes are inevitably urban-based, as they require a variety of services and a cultural context in order to thrive. In fact, cities have consistently been a wellspring for creative processes, as places where innovation meets capital and where market forces operate. The creative economy brings important new opportunities to cities and opens up new economic dimensions on the global scale. However, creativity needs to be supported by public policies that value education, cultural expressions, experimentation and innovation, in order to create the proper mix and ignite the process. They require a cultural environment conducive to this chemistry. Cities provide these singular and critical spaces.

[1] See: http://whc.unesco.org/en/list/

In the context of the 2030 Agenda - and indeed beyond – the role of culture for sustainable development and for building sustainable cities is crucial. It is now increasingly in urban environments that culture and humanity are rooted as a common denominator.

CULTURE IN THE AGE OF URBANIZATION: A TOOL FOR POVERTY REDUCTION AND RESILIENCE

Turning the page into the twenty-first century, we are faced with a new era of immense opportunity as well as uncertainty. Our story is being rewritten at a speed and on a scale that was unimaginable in the previous century. Global shifts have generated new economic, political and social landscapes with increasingly marked inequalities. Policies, strategies, assumptions and tendencies that had previously proved reliable have lost resonance, and there is an urgency to adjust to new realities.

Our century is an urban century. Urbanization, coupled with steady population growth, will bring significant pressure on cities of the future. Today, urban populations account for 54% of the total global population (United Nations, 2014). In line with current trends, across all regions the urban population is only set to increase, with a clear escalation in Africa and Asia. There are some variations in urbanization trends between different parts of the world. In recent years, Africa has seen a drop in rural to urban migration, with many rural centres being classified into urban areas (see Study Area 1). At the other end of the spectrum, in Latin America and North America, over 80% of the population lives in urban areas (United Nations, 2014). The scale of urban growth has also led to urban sprawl, an issue that is increasingly linked with rapid growth metropolises. While cities already play a role within the broader international development framework, this will increase in the future as a large number of metropolises and intermediate cities are developing at an unprecedented rate.

Cities are a major attraction as centres of cultural capital. They stimulate innovation, creativity and economic development, and offer opportunities to benefit from their sophisticated social, health and education systems. Urbanization has, however, been coupled with significant growth of the urban poor and informal settlements. Today, almost 1 billion people live in slums with poor infrastructure and lack basic services and formal property rights. If not addressed, estimates indicate a rise to 3 billion people living worldwide in slums by 2050 (United Nations, 2013). The severe poverty of almost half the world's population exposes the harsh reality of cities around the world, particularly in the Global South. In addition to a lack of basic services and access to infrastructure, the urban poor are subjected to exclusion, discrimination and social stigma. Global, national and local authorities not only need to address inclusive economic growth, but also need to ensure human rights, equal treatment and dignity for all.

Poverty is not only about material deprivation, it depends on the customs, standards and values of the societies in which people live. Fostering inclusion and recognition of cultural identities that may lie outside the purview of current policy is also an important factor in addressing poverty for sustainable urban development. Marginalized areas of cities are often set aside in urban policy and lack the provision of cultural infrastructure. Conversely, these areas can often have a vibrant - and often overlooked - cultural life, being hubs of creative talent and civic agency, as evidenced in cities from Rio de Janeiro to Cape Town. Culture is intrinsic to individual and collective identity and is, therefore, crucial to well-being, expression and connections within society.

From an economic standpoint, culture makes a direct contribution to poverty reduction through generating income and creating employment. As the most rapidly expanding economic sectors in both industrialized and developing economies, the cultural and creative industries can be powerful means to aid poverty reduction. Culture creates the conditions that facilitate economic and social development, and gives the space and voice for marginalized individuals and groups to contribute to the development of their societies. Similarly, sustainable planning, design and building practices can support pro-poor strategies that greatly improve urban areas, ensuring access to resources and enhancing quality of life. While some cities around the world are increasingly recognizing the cultural assets and expressions that may exist on the peripheries, these remain largely untapped.

The unprecedented growth of cities has a significant bearing on environmental sustainability while, in parallel, the intensity and speed of climatic and environmental changes are challenging our complex urban environments. Cities are increasingly faced with the challenge of ensuring urban environments that will withstand the vagaries of climate change and worsening resource shortages. Millions of people already live in low-lying coastal areas less than 10 metres above sea level, and rapid urbanization will lead to more coastal mega-cities in the future. Today's urban centres consume three-quarters of the world's energy and generate three-quarters of the world's pollution. Water scarcity will also become a key issue for cities located in certain regions. Some have already adopted ecologically sensitive policies and practices that draw on innovation

and technology to improve resource management and build resilience against environmental impact. However, more innovative solutions still need to be identified.

Traditional knowledge systems at community level not only offer insights into addressing environmental change, but also inform disaster preparedness and resilience. Natural disasters ranging from flooding and hurricanes to earthquakes have demonstrated the vulnerability of densely populated urban areas. A city's vulnerability to geophysical hazards is not only determined by its location and the quality of its built assets, but also by its economy, population and governance. Culture-based strategies have been employed to enhance the resilience of cities, ranging from reinforcing the structure of built heritage to protect against future climate change impacts, to implementing heritage and arts programmes for their citizens in post-disaster regeneration. The regeneration of green areas within and around cities can provide a buffer of resilience. Green areas offer a range of environmental and health benefits for citizens, as well as spaces for leisure, relaxation and, in some cases, food production. 'Green' transport initiatives are also helping to lower the carbon footprint of cities.

THE INTERSECTION OF CULTURE AND GLOBALIZATION

Globalization, while not a new phenomenon, has become a revolutionary process influencing the way people live, identify and interact with the rest of the world. It is often seen as a double-edged sword: at its best for mutual benefit and at its worst for exploitation. Transnational mobilization and the scale and velocity of information channels have facilitated networks and new avenues for cultural exchange, trade, knowledge dissemination and education. It has provided cultural opportunities and upward mobility that has enhanced the quality of life for many people.

Today's world is increasingly interconnected. Innovation has become key to ensuring a competitive economy. Digital technologies have expanded the scope of creative expression and broadened the distribution of cultural elements beyond local and national frontiers. Cultural products are increasingly transboundary creations that can be exchanged throughout the world via the media and the internet, which has generated new possibilities for cities in disaster-risk prevention, conservation, heritage mapping and archiving. The advent of the digital age has opened up the public realm, the commons, the sharing of goods and services, and infrastructure within urban areas. In doing so, it has blurred the lines where the formal economy ends and the informal economy begins. Avenues of public information have stimulated improved governance in addressing specific issues in cities, enhancing citizen engagement in decision-making and greater governmental accountability. Innovation, media, transport and new technologies are bringing people together in ways and at a speed never before imagined.

Yet in today's increasingly interconnected world, where new tools have opened up avenues for expression and communication, serving to link and connect people across geographic distances, we are faced with the challenge of how to ensure genuine human connectivity within cities. In urban environments, while the volume of population increases, it is of paramount importance to ensure the humanization of the city, to effectively harness these tools for dialogue, rather than for reinforcing segregation, exclusion, discrimination and inequality. Moreover, cities have different economic, political and social contexts that can determine the degree to which technologies can be accessed, applied and financed. Therefore, many societies are unable to benefit on an equal basis from these tools and the potential they hold.

The influence of globalization on culture has given rise to concerns related to its impact on local cultures, with the risk of homogenization and commodification. While the increase of new actors, including multinational business enterprises, can question local identities, cultural products, manufactured in several countries as part of a global production chain, can leave poorer countries at the lowest end of the chain and its financial rewards. The increased competition and human mobility brought on by globalization processes have also seen city and regional authorities turn to harnessing cultural assets and resources as a form of place-making or branding to build competitive advantage. Cities and their citizens have introduced strategies for conserving heritage and revitalizing local culture for economic growth. Tourism policies have also been employed as a means to generate economic return from the cultural assets of cities. Cultural tourism relying on tangible and intangible cultural assets today accounts for about 40% of world tourism revenues. Increased tourism to a city can result in steep influxes of people that can potentially undermine the authentic values of the city in favour of commercialization.

Similarly, urban expansion can also place threats on local communities and traditional ways of life, including food production. Urban development can lead to a standardization of the urban environment and cultural practices whereby cities risk losing their distinctive features. Socially insensitive urban heritage policies can also present drawbacks and consequences. Land and housing values may increase, thus driving lower-income populations away from the city, and limiting access to cultural heritage for the local communities and stakeholders, particularly marginalized populations, which can curtail the benefits of conservation. Furthermore, gentrification, sparked by market processes of housing and urban renewal that lead to the displacement of residents, can potentially dilute the authenticity of vibrant

neighbourhoods while increasing the exclusion of low-income urban residents, thereby increasing the social cost for the overall urban community.

In this context, a delicate balance is needed to ensure inclusive economic development for the benefit of communities and individuals, while at the same time safeguarding cultural heritage and the diversity of cultural expressions to avoid the risk of weakening the sense of place *(genius loci)*, the integrity of the urban fabric and the identity of communities. This indicates the need for strong policies, adequate resources at local level, and the agency and accountability of a wide group of stakeholders.

INCREASED DIVERSITY OF CITIES

Very clearly, cities have become more diverse and heterogeneous. While recent decades have witnessed an increase in the complexity and drivers of migration and displacement, one constant element is that migrants, both internal and international, are moving towards cities and urban areas. In recent years, the economic growth of countries in East Asia and southern Africa, Brazil and India, has generated increased internal migration to larger cities. Within certain countries, trends in internal migration have been particularly noticeable. In China, for example, 260 million migrants have moved from rural areas to cities during the last 3 decades, primarily for economic reasons. Developing countries have been most impacted by refugee crises of people fleeing conflict and persecution, and the world is witnessing an emerging intersection between climate change and refugee issues. Cities thus need to address a variety of forms of migration, including more permanent forms of displacement. In addition, forced migrants are often likely to be excluded from the formal economy, while also performing jobs below their skill level. This is a particular concern for female migrants, whose social and economic contributions are often undervalued, and whose work may not be legally recognized. Immigrants in an irregular situation are particularly vulnerable - they may be excluded from the formal job market and may live in fear of being arrested. More broadly, this presents key barriers to the realization of human capabilities, choices and opportunities as critical enablers of development.

While this diversity contributes to and enriches the cultural identity of cities, such differences are often seized as sources of contention and fear within societies. Urban settlements are sites where human activity and aspiration converge. Due to the sheer volume of people within a dense urban space, the management of cultural diversity in urban environments can either overcome societal fissures, or risk exacerbating them. Racism, discrimination and xenophobia are some of the ways this manifests in urban environments throughout the world. Similarly, the urban development patterns of cities can reinforce inequalities between neighbourhoods and districts. The city can therefore be a space that bears witness to increased fragmentation, social polarization and inequalities, particularly for vulnerable populations and for those already at the edges of society. Cities need to be designed for social interaction and cohesion, which counter spatial segregation. This also needs to be underpinned by promoting an understanding of diversity in societies, of it being of service to cities rather than a threat. Safeguarding cultural diversity has a direct impact on the pursuit of social cohesion, well-being and safety.

Cities, as administrative, judicial and economic centres, have a strong bearing on the cultural realm in terms of the degree of freedom of expression and access to the opportunities and benefits of culture. Recognizing the diversity of the cultural mix of urban areas is also important as dominant cultures can take precedence in public spaces, reinforcing existing imbalances or perceptions of the 'other', shifting some to the centre and others to the peripheries. It is therefore vital that cities are planned to be conducive to access. Public spaces (including streets, monuments, cultural institutions, parks, etc.) can play a crucial role in inclusive processes, strengthening forms of solidarity, integration and joint action in communities. These spaces must be accessible to all members of the community. This entails ensuring that women and men can equally access, participate and contribute to the cultural life of their communities. Open public spaces also provide the means of connecting culture and nature and people and their environment in places where ecosystems, habitat, heritage and human use converge. The safeguarding of the physical environment of the urban setting, such as the public spaces where intangible heritage is performed, is an important issue for communities, and needs to be a consideration at municipal level. Similarly, local governments will need to ensure that residents can experience and fruitfully engage with different aspects of the cultural diversity of the city.

CITIES AS CONTESTED SPACES

The city was always viewed as a refuge, physically providing people with protection – whether real or imagined - from external threats and offering a sense of safety and respite. Of course, this does not mean that cities are immune to insecurity. Urban fragility in cities can impact different areas of a city in various ways, with stable and functioning areas of cities existing alongside areas that are more susceptible to violence. Today, 46 of the 50 most violent cities in the world are not experiencing armed conflict. However, while these cities are not involved in armed conflict in the legal sense, their citizens

face daily insecurity and violence, which is confirmed by the alarming homicide statistics.[2] One of the best-known manifestations of urban violence is the rise of gangs not necessarily linked to poverty and social exclusion. In a globalized economy, cities and their concentration of wealth and business opportunities can be a major attractor of these new phenomena.

There are also significant differences between the degree of gender-based violence (GBV) in urban and rural areas. Evidence shows that violence against women by male partners is less prevalent in urban than rural areas, while GBV by non-partners is highest in cities. Poor public spaces and transport can further hinder women's mobility and safety. Cities such as Medellin have demonstrated the power of culture as part of their strategy to improve the fight against urban violence.

Safeguarding cultural heritage and promoting the diversity of cultural expressions, while fostering values and behaviours that reject violence and build tolerance**,** are instrumental to the social cohesion of societies, peace-building and the sustainability of cities. While urban cultural heritage can offer visible platforms of cultural diversity, we have seen too many examples of such heritage being targeted as a marker of a community's values in a negative way. In addition, an escalation in tensions among communities of different cultural backgrounds, religions and beliefs has often been accompanied by an incitement to violence that, perversely, seizes culture as its justification. We have also witnessed the persecution of communities on cultural and religious grounds, and how city-dwellers have been targeted by violence as a means of maximizing the magnitude and dimension of human suffering. The changing nature of conflict and its actors has also shifted within national borders, posing increasingly complex challenges for local governments and local leaders if they are to protect their citizens and achieve their development potential.

Over 150 major armed conflicts have erupted since the end of the Second World War. Although none has reached the destructive scale of a global war, they have brought massive destruction and suffering to cities and urban dwellers in all regions of the world. In recent times, conflicts have escalated in regions such as Africa and the Middle East, with millions of displaced people and massive destructions of urban areas, including their cultural heritage. Indeed, cultural heritage is particularly at risk in the event of civil unrest and armed conflicts. This can be due to its inherent vulnerability given its central physical situation, as intra-state conflicts often take place in urban environments. Cultural heritage, as the bearer of a community's identity, has also increasingly been the target of deliberate attacks and destruction. The loss of cultural heritage, or the undermining of the diversity of cultural expressions at large, not only affects the records of a community's past, but also its prospects for social cohesion, dialogue and reconciliation, as well as its resources for future economic and social development.

For these reasons, the international community should be prompted to strengthen the protection of culture as an integral component of humanitarian and peacekeeping operations.

UNESCO'S ROLE IN SUSTAINABLE URBAN DEVELOPMENT

As the lead United Nations agency for culture, UNESCO has enhanced its efforts to promote the role of culture in urban development processes related to poverty reduction, gender equality, social justice, disaster risk reduction and quality of life. The urban context is directly linked to UNESCO's comparative advantage, notably through its six Culture Conventions on tangible and intangible heritage, the diversity of cultural expressions and creative industries, and the illicit trafficking of cultural goods. UNESCO generates innovative proposals and assists its Member States in the development of policies, norms and standards, and supports this through policy advice, programming, monitoring and benchmarking.

With regard to the safeguarding of cultural heritage, UNESCO has responded to the increasingly complex challenges brought about by global processes and has raised awareness of the need to safeguard the inherited values and cultural significance of cities. Historic urban areas are among the most abundant and diverse manifestations of our common cultural heritage. If we look at the current properties inscribed on the UNESCO World Heritage List, over 300 historic urban properties featuring 544 urban heritage areas are included. This figure continues to increase and indicates the growing importance of urban heritage as a social, cultural and economic asset for the development of cities.

In recent decades, there has been a shift from a 'monumental' concept of heritage to one that encapsulates a broader and holistic notion of heritage, with its tangible and intangible qualities. The modern concept of urban heritage considers the historic layering of cultural and natural values and attributes, with a purview that extends beyond the notion of 'historic

[2] See: https://www.unodc.org/gsh/en/data.html

centre' or 'ensemble' to include the broader urban context and its geographical setting. It also recognizes that the city is not static, but subject to dynamic forces across economic, social and cultural spheres. This is the message issued by the UNESCO Recommendation on the Historic Urban Landscape, adopted in 2011, a milestone text that responds to the need to frame urban heritage conservation within the social and human development process (Box 2).

As to safeguarding intangible heritage in urban areas, the implementation of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage demonstrates the deep-rooted interdependence and reciprocity between intangible cultural heritage and tangible cultural and natural heritage. Intangible heritage, being the living component of urban heritage, is integral to creating and shaping the cultural identities of cities. Conversely, the built and natural environment nourishes these practices. Therefore, effective safeguarding strategies in urban environments must consider the spaces and places where intangible heritage is practised. Intangible heritage can be an indispensable tool for community self-governance, in providing crucial links between rural and urban communities, solidarity, and in expressing the heterogeneity of migrant communities.

Box 2

RECOMMENDATION ON THE HISTORIC URBAN LANDSCAPE (extracts)

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.

Source: UNESCO, 2011

Historically, creativity and innovation have both sustained and enriched urban life. The protection and promotion of the diversity of cultural expressions is now clearly linked to cities. Creativity is a primary driver of economic growth and is integral to dynamic, vibrant and stimulating cities. It plays a role in attracting talent and investment, spurring innovation and improving overall quality of life. The 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions recognizes ways for cities to promote and protect creativity in the contemporary urban context, and sets the framework for countries to put in place policies, measures and activities to facilitate creativity, artistic freedom, cultural entrepreneurship and creative industries. The quadrennial reports of the 2005 Convention attest to a range of policy initiatives being implemented by Member States for culture in urban contexts around the world. Emerging South-South cultural cooperation is being supported by government funding mechanisms that promote touring, exchange and cultural collaborations between creators in different cities. Governments are also building on the digital age by harnessing Information and Communication Technologies (ICTs) to bridge gaps between rural and urban areas, opening up access to culture, helping socially integrate minorities, and offering new artistic tools that expand creative horizons.

Over the years, UNESCO has been developing its networks to promote cooperation with and among cities and local governments for interaction and joint action. Cities provide an engine and a fertile ground for urban development through culture and innovation, science and technology, education, social inclusion, and mitigating environmental impacts. The World Heritage Cities Programme works to develop a theoretical framework for urban heritage conservation and provides technical assistance to Member States to implement new approaches. The UNESCO Creative Cities Network (UCCN) places cultural diversity and creativity as strategic factors for local sustainable development across seven creative fields. In the field of education, the UNESCO Global Network of Learning Cities (GNLC), aligned with the UNESCO Institute for Lifelong Learning, supports lifelong learning in cities. The International Coalition of Inclusive and Sustainable Cities - ICCAR, a collaborative global platform for cities and municipalities, assists local authorities in combating discrimination. UNESCO's Man and the Biosphere Programme (MAB) is an intergovernmental scientific programme implemented in internationally recognized biosphere reserves.

UNESCO'S GLOBAL REPORT: METHODOLOGY AND STRUCTURE

In 2015, recognizing that culture is a key tool for promoting sustainable urban development through the safeguarding of cultural heritage and the promotion of the diversity of cultural expressions, UNESCO launched the preparation of the Report, as part of its Culture and Sustainable Development Initiative. The Report, 'Culture: Urban Future', was elaborated with the support of nine regional partners, high-level experts and international organizations covering all regions of the world.

The International Conference on Culture for Sustainable Cities (Hangzhou, China, 10-12 December 2015) convened high-level representatives of governments and international organizations, mayors and city managers, experts, civil society, academia and non-governmental organizations to discuss and expand on the themes of the Report. Many of the participants of the conference have been integral to the Steering Committee and have provided commentaries on key themes of the Report. A key result of the conference was the agreement of nine outcomes to contribute to the elaboration of a New Urban Agenda in the context of the implementation of the 2030 Agenda.

The Report consists of the following sections:

Part I situates the Report in its global context, presenting the current situation of culture and sustainable urban development based on the results of a global survey by UNESCO together with nine regional partners.

Part II focuses on thematic reflections on the role of culture to: (1) promote a people-centred approach to sustainable urban development; (2) ensure a quality urban environment for all; and (3) foster integrated policy-making, building on the power of culture.

The **Conclusions and Recommendations** comprise a summary of the key recommendations drawn from the findings of the regional and thematic parts of the Report.

The **Dossiers** on UNESCO's Networks for Sustainable Urban Development comprise sections on UNESCO's Strategic Partnerships for Cities; World Heritage and Cities; the UNESCO Creative Cities Network (UCCN); the International Coalition of Inclusive and Sustainable Cities – ICCAR; the UNESCO Man and the Biosphere Programme (MAB) for Sustainable Cities; the UNESCO Global Network of Learning Cities (GNLC) ; Disaster Risk Reduction for Sustainable Urban Development; and Water and Sustainable Cities.

An **Atlas** includes detailed maps to situate the cities belonging to the UNESCO networks presented in the Dossiers section.

The Habitat III Conference comes at a time when humanity is faced with several marked challenges, which will increasingly impact upon cities. The 2030 Agenda has provided the springboard in driving forward a holistic and inclusive approach to the future development of cities. In this respect, Goal 11 provides a clear roadmap for sustainable urban development. The inclusion of culture in this Goal offers a unique opportunity to link policy areas that have not always been aligned and have advanced at different speeds.

Cities are increasingly asserting their importance on the international political, economic and cultural scenes. As spaces where diverse people meet, interact and develop projects and strategies, they will be the protagonists of the twenty-first century global society. Culture will no doubt be at the core of their future' sustainability.

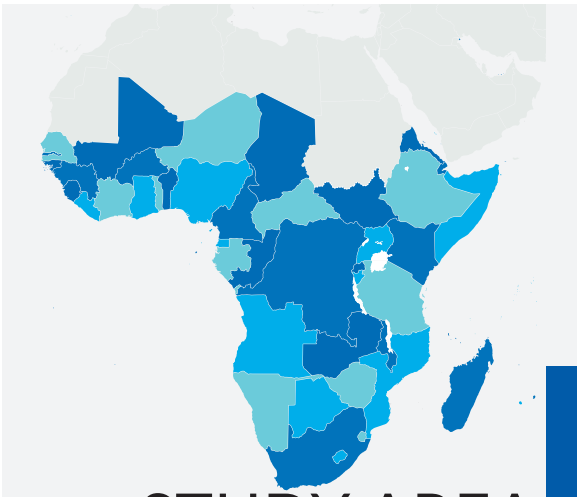


Quito (Ecuador)
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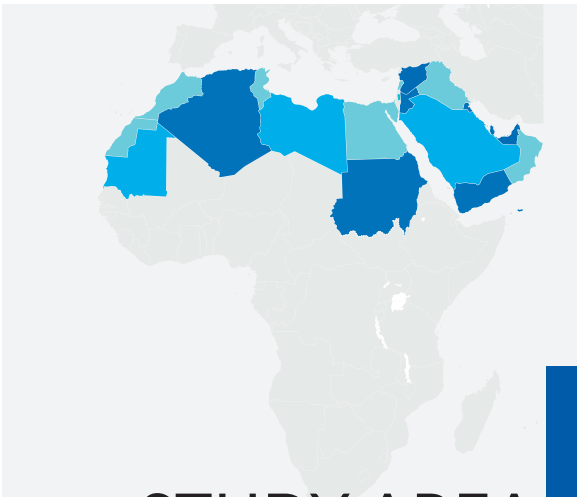
PART I

GLOBAL SURVEY ON THE ROLE OF CULTURE FOR SUSTAINABLE URBAN DEVELOPMENT



STUDY AREA 1

Angola, Benin, Botswana, Burkina Faso, Burundi, Cabo Verde, Cameroon, Central African Republic, Chad, Comoros, Congo, Côte d'Ivoire, Democratic Republic of the Congo, Djibouti, Equatorial Guinea, Eritrea, Ethiopia, Gabon, Gambia, Ghana, Guinea, Guinea-Bissau, Kenya, Lesotho, Liberia, Madagascar, Malawi, Mali, Mauritius, Mozambique, Namibia, Niger, Nigeria, Rwanda, Sao Tomé and Principe, Senegal, Seychelles, Sierra Leone, Somalia, South Africa, South Sudan, Swaziland, Togo, Uganda, United Republic of Tanzania, Zambia, Zimbabwe.



STUDY AREA 2

Algeria, Bahrain, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Palestine, Qatar, Saudi Arabia, Sudan, Syrian Arab Republic, Tunisia, United Arab Emirates, Yemen.



STUDY AREA 3

Albania, Andorra, Austria, Belgium, Bosnia and Herzegovina, Bulgaria, Croatia, Cyprus, Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Iceland, Ireland, Israel, Italy, Latvia, Liechtenstein, Lithuania, Luxembourg, Malta, Monaco, Montenegro, Netherlands, Norway, Poland, Portugal, Republic of Moldova, Romania, San Marino, Serbia, Slovakia, Slovenia, Spain, Sweden, Switzerland, The former Yugoslav Republic of Macedonia, Turkey, United Kingdom of Great Britain and Northern Ireland.



STUDY AREA 4

Armenia, Azerbaijan, Belarus, Georgia, Kazakhstan, Kyrgyzstan, Russian Federation, Tajikistan, Turkmenistan, Ukraine, Uzbekistan.



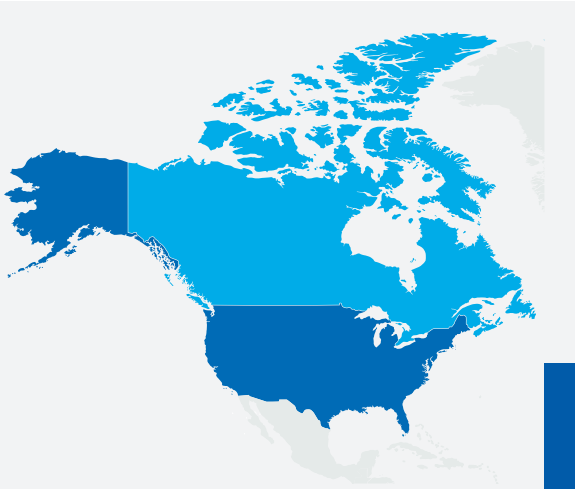
STUDY AREA 5

Afghanistan, Bangladesh, Bhutan, India, Iran (Islamic Republic of), Maldives, Nepal, Pakistan, Sri Lanka.



STUDY AREA 6

Australia, Brunei Darussalam, Cambodia, Cook Islands, China, Democratic People's Republic of Korea, Fiji, Indonesia, Japan, Kiribati, Lao People's Democratic Republic, Malaysia, Marshall Islands, Micronesia (Federated States of), Mongolia, Myanmar, Nauru, New Zealand, Niue, Palau, Papua New Guinea, Philippines, Republic of Korea, Samoa, Singapore, Solomon Islands, Thailand, Timor-Leste, Tonga, Tuvalu, Vanuatu, Viet Nam.



STUDY AREA 7

Canada, United States of America.



STUDY AREA 8

Antigua and Barbuda, Argentina, Bahamas, Barbados, Belize, Bolivia (Plurinational State of), Brazil, Chile, Colombia, Costa Rica, Cuba, Dominica, Dominican Republic, Ecuador, El Salvador, Grenada, Guatemala, Guyana, Haiti, Honduras, Jamaica, Mexico, Nicaragua, Panama, Paraguay, Peru, Saint Kitts and Nevis, Saint Lucia, Saint Vincent and the Grenadines, Suriname, Trinidad and Tobago, Uruguay, Venezuela (Bolivarian Republic of).

GLOBAL SURVEY ON THE ROLE OF CULTURE FOR SUSTAINABLE URBAN DEVELOPMENT

Urban heritage is a particularly extended field of activity, both in the academic and public policy sectors. In all regions of the world, issues related to urban heritage conservation and regeneration have been dominant in the architectural and planning professions, and in heritage management policies and processes, albeit on significantly different levels – both formally and informally. This certainly reflects the different approaches and attentions of scholars and policy-makers to the category of 'urban heritage' that came to the forefront only relatively recently, beginning with Europe and North America in the 1960s. However, no systematic research on the global situation of urban heritage has been carried out so far, due largely to the subject's great diversity and to the wide range of existing approaches.

While monumental and archaeological heritage have found a 'global' definition and enjoy a largely agreed international scientific system of principles and practices, the same cannot be said of urban heritage. Heritage professionals have tried to frame urban heritage conservation within established charters, such as for instance the 1987 ICOMOS Washington Charter for the Conservation of Historic Towns and Urban Areas. However, in reality, the existing practice diverges fundamentally from this system of established principles, even in regions where public policies are present and implemented. Indeed, the 2011 Recommendation on the Historic Urban Landscape is an attempt to address this diversity within a unified set of guidelines.

For this reason, UNESCO has promoted, in view of Habitat III, the initiative to study the global situation of urban heritage, whose results are presented here in synthesized form. This research effort has confirmed not only the great diversity of situations that exist in the different parts of the world, but also the growing interest of governments, local communities and citizens in preserving their historic cities and settlements, and in fostering the role of culture in urban regeneration. The results of this research effort, conducted by several teams in different regions, also highlight the need to continue investigating this important and expanding heritage field, and developing the professional networks that cooperate internationally in the promotion of culture and heritage as key drivers and enablers of sustainable urban development: an agenda UNESCO is committed to implement in the future. The full version of each regional report as submitted by the partnering institution, including the bibliography, can be found on UNESCO website.

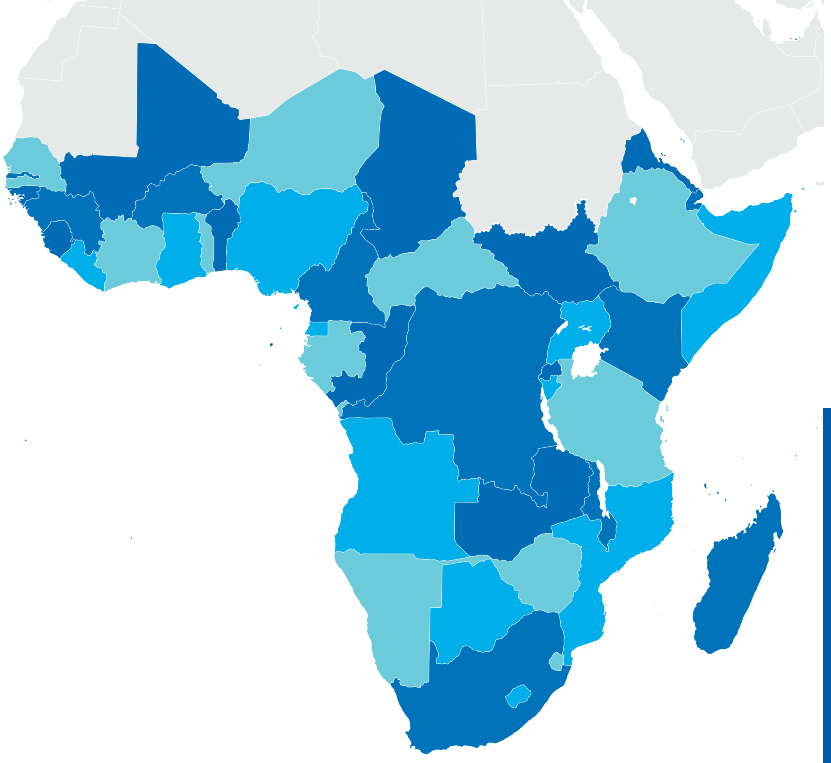


Coordinator of the regional study: **ARTERIAL NETWORK**

Created on Gorée Island (Senegal) in 2007, Arterial Network is a non-profit civil society network that brings together non-governmental organisations, institutions and companies of the creative economy, as well as artists and stakeholders from the African cultural sector. The network undertakes five core functions, namely capacity building, market access, advocacy and lobbying, research, and organisational development and sustainability, in order to create an enabling and sustainable environment for democratic arts practices in Africa. The vision of Arterial Network is to develop a vibrant, dynamic and sustainable African creative sector engaged in improving the living and working conditions of artists and cultural practitioners as well as enhancing quality in the arts. With this aim, Arterial Network organises events, conferences and educational programmes throughout the continent, and has developed partnerships with various universities and research centres in cultural fields.



Djenné (Mali)
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STUDY AREA 1

Angola, Benin, Botswana, Burkina Faso, Burundi, Cabo Verde, Cameroon, Central African Republic, Chad, Comoros, Congo, Côte d'Ivoire, Democratic Republic of the Congo, Djibouti, Equatorial Guinea, Eritrea, Ethiopia, Gabon, Gambia, Ghana, Guinea, Guinea-Bissau, Kenya, Lesotho, Liberia, Madagascar, Malawi, Mali, Mauritius, Mozambique, Namibia, Niger, Nigeria, Rwanda, Sao Tomé and Principe, Senegal, Seychelles, Sierra Leone, Somalia, South Africa, South Sudan, Swaziland, Togo, Uganda, United Republic of Tanzania, Zambia, Zimbabwe.

HIGHLIGHTS

- *Sub-Saharan Africa has an important tradition of urban settlements, stretching back as early as the eighth century, which is gradually being rediscovered.*
- *The specificity of African cities, and particularly of their pre-colonial, colonial and post-colonial urban heritage, as well as the crucial importance of intangible practices, should be more widely acknowledged.*
- *As part of Africa's current urban revolution, urbanization pressures and unregulated land use threaten urban heritage and generate a loss of traditional community values and practices.*
- *Recognizing critical development challenges, notably access to education, basic urban services and infrastructure, is essential for encouraging inclusive and meaningful urban conservation.*
- *In African cities marked by recently urbanized populations and inequalities rooted in colonial-era patterns of segregation, culture-based approaches are particularly relevant to fostering a sense of belonging.*
- *As a new generation of cultural entrepreneurs emerges, culture increasingly provides a stage for community participation and renewed relations between governments and citizens.*
- *Urban development strategies have often disregarded the social and cultural realities of African cities. Culture can now become a strategic tool to regenerate marginalized and informal areas.*

AFRICAN URBANIZATION TRAJECTORIES THROUGHOUT HISTORY

Early urban settlements developed throughout the continent, beginning in the eighth century. African cities flourished prior to contact with the Europeans, although they were not as widespread as in Europe, Asia or the Middle East. However, little remains of these early cities, as most were built using ephemeral materials which required frequent renewal. In West Africa, the development of empires led to the growth of cities in the interior to house the seats of royal power or to serve as trade centres. Koumbi-Saleh, the capital of the Ghana Empire in present-day Mauritania, was home to as many as 30,000 inhabitants in the eleventh century, while Timbuktu, as a centre for trans-Saharan trade, counted an estimated 70,000 inhabitants in the early sixteenth century. Urban centres also emerged through the trans-Atlantic slave trade in the Yoruba and Ashanti kingdoms, including Abomey and Porto-Novo.

CASE STUDY 1

Lamu (Kenya)

The role of civil society in mitigating the social and cultural impacts of planned transportation infrastructure



In 2011, the government of Kenya approved the development of a large multipurpose transport communication corridor, the Lamu Port-South Sudan-Ethiopia Transport Corridor, to be located 20 km north of Lamu's old town. The project includes the development of a commercial port, a new airport, an extensive rail and highway network, an oil refinery and a resort city. Civil society, organized under the 'Save Lamu Initiative', expressed concerns about the project's environmental and cultural impact in the absence of an impact assessment study. They also underlined the lack of engagement with the local community and the rising land-grabbing and speculation, which threaten the livelihoods of fishing communities and the integrity of the historic centre.

Source: Arterial Network, report for Study Area 1

In East Africa, urban development was concentrated along the coast of the Indian Ocean. Starting in the thirteenth century, Swahili cities based on trade with Arabia and India littered the coastline of present-day Somalia (Mogadishu and Brava), Kenya (Lamu, Gede and Mombasa), United Republic of Tanzania (Zanzibar and Kilwa) and Mozambique (Pemba). Inland urban development also took place in Ethiopia in religious centres such as Axum, as well as the itinerant political capitals of the Amharic kingdom, including Addis Ababa, founded in the nineteenth century. Other sub-regions also saw early urban development. Central African kingdoms, such as the Bakongo, developed urban centres, including São Salvador, located in present-day Angola, which hosted 30,000-100,000 inhabitants in the sixteenth century. Further south, Great Zimbabwe, a city built of stone in the eleventh century and abandoned in the sixteenth century, provides evidence of early urbanization.

Colonization fostered coastal development and segregated urban spaces. To organize the trans-Atlantic slave trade, Europeans developed economic networks along coastal areas, where fort towns and, later, colonial capitals were established. Inland, West African cities dwindled in the face of this new competition. In some cases, colonial towns were built upon indigenous settlements. As colonization unfolded from 1880 to 1960, urbanization intensified. Colonial cities were constructed with European needs in mind. Concerns about health, combined with racist ideologies, inspired models based on segregation and spatial segmentation. The colonial functions bestowed on cities contributed to 'functional retardation', transforming cities into warehouses or administrative capitals, rather than manufacturing hubs. This colonial urban model has exerted a strong influence until contemporary times; 28 of the 50 largest cities in Africa were once colonial capitals (Myers, 2011).

Urbanization accelerated in post-colonial times, particularly in the 1960s. Thanks to massive rural to urban migration during this period, the populations of Africa's cities grew and the urbanization rate increased substantially, particularly in the former colonial capitals. Some countries undertook planned developments to diminish the predominance of colonial capitals, establishing new capitals, such as Abuja in Nigeria, Dodoma in the United Republic of Tanzania and Lilongwe in Malawi. From 1950 to 2000, Africa's share of the global urban population increased modestly from 3% to 7%, reaching 197 million people (United Nations, 2014).

Since the turn of the twenty-first century, Africa has experienced a new urban revolution. The urban population grew from 200 million in 2000 to 360 million in 2015 and is expected to triple by 2050, when 1 in 5 of the world's urban dwellers will be African. This urban growth has taken place in half the time it took Europe and North America to reach similar levels in the nineteenth century. The urbanization level, estimated at 38% in 2015, is projected to reach 50% by 2040 (United Nations, 2014). The growth of the urban population is largely driven by population growth and the reclassification of rural centres into urban areas. Rural to urban migration has diminished in significance.

Africa continues to be characterized by primate cities, although secondary cities are emerging. Colonial urban development resulted in the predominance of larger cities, particularly colonial capitals. In 2014, out of the world's 27 primate cities (cities which exceed 40% of their country's urban population), 9 were African. The continent now has two megacities of over 10 million inhabitants, Lagos (Nigeria) and Kinshasa (Democratic



Saint Louis (Senegal)
*© Gilles Waluzinski**

Republic of the Congo), while Johannesburg (South Africa), Dar es Salaam (Tanzania) and Luanda (Angola) will achieve this status by 2030. The number of cities of over 5 million inhabitants is expected to increase from 5 in 2015 to 15 in 2030. Medium-sized towns of between 1 and 5 million inhabitants house 24% of the urban population, a figure which will likely continue to grow. However, 47% of the urban population still lives in cities of 300,000 inhabitants or less (United Nations, 2014). Rates of primacy are therefore falling, while the network of secondary cities is expanding. To decongest large cities, the planned creation of satellite towns is also underway in some countries, such as Tatu City near Nairobi (Kenya).

Rapidly growing African cities are faced with critical urban challenges. 62% of the urban population lived in slums in 2010, compared to an average of 33% for developing countries (UN-Habitat, 2010). 50% of Africans remain at incomes below US$1.25 a day (UN-Habitat, 2014). The rising middle class is still fragile. Unlike other regions, urban poverty rates are not substantially lower than rural ones, and food insecurity can often be even higher in cities. This poverty, combined with widespread inequalities and social or spatial segregation, leads to high levels of social exclusion and urban violence, which may induce social upheavals, as well as extremism among disaffected youth.

African cities are among the most vulnerable to disasters and climate change, as many of the larger cities are found along the coast – a direct legacy of colonialism. Providing basic services to urban populations remains a major challenge. Access to water, health, sanitation, electricity and waste disposal services are low, unreliable or prohibitively expensive, which impacts economic development. With demographic growth, the availability of education and child health services is also very limited. Providing public transport facilities is another critical challenge, especially in larger cities, where traffic congestion and air pollution are major issues.

Service-based urban economies remain fragile in Africa. Although the region has experienced a period of recent economic growth, with a tripling of the per capita gross national income from 2003 to 2015,[1] this growth has largely been fuelled by the natural resources sector, which is less city-based. Some cities, such as Douala (Cameroon) or Port Harcourt (Nigeria), are witnessing an oil-based economic boom. Elsewhere, most urban economic wealth is generated by the services sector. Urban economies, therefore, tend to be fragile, as they lack the productive industrial base which can generate large-scale employment; colonial towns were rarely industry-based and post-independence urban industries were often undermined by trade liberalization policies. Creating sustainable jobs with decent wages remains a pressing challenge.

A DIVERSE URBAN HERITAGE FACING GROWING THREATS

Three main categories of urban heritage are found in the region. The first corresponds to ancient African cities, which were shaped by the convergence of indigenous dynamics with Islamic, Mediterranean or Asian influences and, in some cases, characterized by a circular urban morphology. The use of natural resources, notably clay or mud, is a strong cultural marker. Next are Africa's colonial cities. With the industrial revolution in Europe, these cities often became testing grounds for urban and architectural modernism. Despite a certain amalgamation of building traditions, vernacular architecture was forced to make way for Western building styles. Liberation heritage is the third category, one which is deeply connected to newly independent countries. The significant features of post-colonial cities include monumental government precincts, which reflected international architectural trends and nation-building efforts, as well as places and narratives of popular struggle (public squares, schools, prisons, private homes of liberation leaders, etc.).

> ***The multi-layered 'mosaic' of African landscapes with their close interrelation between urban and rural, highlights the need for an inclusive landscape approach which is based on the recognition of the continuity of local value systems and the dynamics of informal processes and community driven associations.***
>
> *Zanzibar Recommendation on the Application of the Concept of the Historic Urban Landscape in the African context*

Intangible heritage is a major defining feature of African cities. In early cities, social relationships took precedence over physical structures. The essence of the town came

[1] See: http://data.worldbank.org/region/SSA

from a feeling of belonging to a religious or political order, rather than from the built environment, as in European cities. Though they regularly changed the sites of their capitals, the Yoruba people of present-day Nigeria and Benin always maintained the original names of these cities, known as 'urban collectives'. Traditional and spiritual practices are still actively imprinted on urban life. Tangible heritage is intimately linked to intangible practices, as the built environment is a crucial space for expressing socio-cultural practices. Abomey (Benin) represents a particularly notable example: the present urban structure remains closely connected to long-standing traditional practices. In a context of rapid socio-cultural change, the delineation of 'local tradition' is constantly renegotiated. A better recognition of intangible heritage could lay the groundwork for the implementation of the historic urban landscape approach in African cities.

CASE STUDY 2

Island of Mozambique (Mozambique) and Djenné (Mali)

Meeting the need for housing while preserving the urban landscape

Island of Mozambique (Mozambique) is a city known for its unique architectural cohesiveness, rooted in the continuous use of sixteenth-century building techniques and materials. While the northern part of the city hosts the administrative and political centre, with stone and lime buildings, the southern part of the city is characterized by *macuti* houses inhabited by local communities. While the roofs were traditionally built using coconut palm leaves, their increasing price – linked to deforestation and growing tourist demand – has led residents to use more affordable and durable zinc sheets. Resolving this tension between architectural integrity and the legitimate improvement of standards of living is pivotal to meeting urban conservation and regeneration objectives.

In Djenné (Mali) the urban landscape is shaped by earthen architecture, used primarily for religious and residential buildings. While keeping their living heritage alive, local craftsmen and masons are adapting to the changing aspirations of the city's population. In order to reduce housing maintenance costs, the use of fired clay tiles on top of mud structures has expanded, with negative impacts on both visual integrity and structural solidity. In order to meet the constraints of local populations while ensuring heritage protection, financial support was provided for re-mudding.

Source: Arterial Network, report for Study Area 1

Attitudes towards urban heritage, particularly colonial heritage, are ambivalent. The under-representation of African cities on the World Heritage List reflects this lack of recognition; only 17 cities or sites in urban contexts have been inscribed on the continent, most of them since the turn of the twenty-first century.[2] The link between a significant part of the remaining built heritage and oppressive colonial states presents a challenging set of ethical and ideological issues, as ethnic segregation was embedded in the colonial built environment. Representative buildings of the colonial powers were often deliberately erected in places linked to the urban identities and cultural practices of African residents. These colonial-era monuments have often fallen into disrepair due to neglect, as in the case of Saint-Louis (Senegal) where the local population maintains a certain ambiguous relationship with the colonial heritage of the city. Such a feeling can be explained, on the one hand, by the externality of this heritage, which is not founded on endogenous cultural support and, on the other, by the colonialist memory that it affirms, as an acute reminder of slavery. In other cases, colonial heritage has been deliberately defaced, as seen in recent student protests at the University of Cape Town (South Africa), which led to the removal of a statue of British colonialist Cecil John Rhodes.

Recognizing the legacies upon which urban centres have been built is essential to social cohesion, especially as colonial urban heritage is often imbued with anti-colonial struggles and narratives of freedom. Civil society is often on the frontlines in this process, as seen in Kampala (Uganda) with the recent campaign surrounding the National Museum. Although the museum, which is housed in a colonial building, once faced relocation, civil society organizations have fought to keep the museum on its original premises, in view of its historic value.

Urban heritage faces mounting threats linked to urbanization and unregulated land use. Many countries have undergone widespread liberalization, deregulation and privatization over the past two decades. The flow of foreign direct investment, often linked to land speculation, has significantly altered the spatial geographies of many cities, while nurturing gentrification and social fragmentation. Land pressures have spurred the destruction of traditional housing, as in Mombasa (Kenya), where *macuti* homes with inner courtyards are being erased by high-rise, compact development. While large-sized infrastructure projects address legitimate needs for transportation and energy, their inadequate planning has had a devastating impact on urban heritage, leading to widespread destruction of traditional architecture and the urban layout.

The encroachment of urbanization also entails a loss of traditional community values and practices. In Swahili coastal cities, the ancient art of boatbuilding and community-based trade are being pushed out, while new architectural and urban practices transform the urban landscape. In larger capitals, such as Addis Ababa (Ethiopia), communal living has morphed through the development of residential blocks. Tourism-based gentrification may also lead to the sanitization of urban spaces or the production of reductionist, tourism-focused

[2] See: http://whc.unesco.org/en/list/



Harar Jugol (Ethiopia)
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narratives, which in turn displaces people and pushes their intangible heritage to the margins. In some areas, migration has transformed the social and spatial morphology, with possible impacts on the culture of heritage maintenance.

Civil conflicts and geopolitical instability are another major threat. The invasion of Timbuktu (Mali) by extremist armed groups in 2012 led to the destruction of the World Heritage mausoleums and severely affected the city's intangible heritage. In Freetown (Sierra Leone), the continuous neglect of the city's monumental sites throughout the civil war is endangering its cultural memory. Many other sites across the region have experienced severe damage and sometimes destruction due to conflicts or social unrest. Developing risk management protocols and up-to-date heritage inventories is therefore crucial.

Climate change and environmental risks also have a direct impact on African historic cities, as in other areas of the developing world. Traditional buildings were often constructed with perishable or porous material, including mud bricks in the Sahel and coral stone and sand mortar on the Swahili Coast. The increased intensity of droughts and desertification, seasonal heavy rains and soil erosion, accelerates the degradation process. Coastal cities, such as Saint-Louis (Senegal) or Grand-Bassam (Côte d'Ivoire), are particularly vulnerable to flood-related deterioration.

Meeting development challenges is a key priority for encouraging inclusive and meaningful urban conservation. In poverty-struck African cities, the safeguarding of cultural heritage and its integrity and authenticity needs to be carefully integrated with the much-needed upgrading of infrastructure and services. Improving access to housing and basic services should be seen as a necessary condition of urban conservation. In historic areas, urban conservation has often nurtured gentrification. Although a tourism-based economy has contributed to unlocking funding for restoration, its benefits for local communities have been ambiguous; an increase in rentals and the conversion of housing into tourism accommodation has often led to eviction of the poor. The lack of socio-economic benefits, coupled with regulatory constraints, has negatively affected the attitudes of local residents towards heritage and created tensions between universal World Heritage values and socio-economic values.

CULTURE IN AFRICAN CITIES: A POWERFUL FORCE FOR MORE INCLUSIVE URBAN SOCIETIES

African cities are marked by growing inequalities. Spatial and social segregation patterns left over from the colonial era have permeated contemporary urban societies and spaces, now characterized by a strong polarization between slum-dwellers and the upper-class residents of new developments. In this context, urban conservation and regeneration have sometimes favoured affluent urban elites and contributed to gentrification, as illustrated by creative hubs, such as Woodstock in Cape Town (South Africa). Urban conservation has also, in some cases, conflicted with community expectations,

CASE STUDY 3

Cape Town (South Africa)

Unravelling the legacy of apartheid through culture-led development



Apartheid's urban planning model turned Cape Town into South Africa's most segregated city by 1985. Today, most of its cultural facilities remain located in formerly white areas, resulting in a lack of access to culture for disadvantaged communities. Built in the 1920s for the resettlement of black urban workers, Langa is the oldest black African township of Cape Town. It is deeply associated with well-known political icons such as Nelson Mandela and Chief Langalibalele. It also has a rich artistic legacy, with icons of the South African jazz scene having been born in the area. Music, dance, poetry, visual arts and theatre are central to local cultural identity.

The development of the Langa Cultural Precinct was spearheaded by the Arts and Culture Department's World Design Capital (WDC) 2014 project, which aimed to create a place for contemporary artistic and cultural expression and provide inclusive, accessible and versatile spaces for the community to celebrate their rich heritage. While challenges remain, the centre and its surrounding cultural precinct have seen a number of positive developments, such as the establishment of cooperative partnerships between local community organizations and the municipal Arts and Culture Department for future cultural developments.

Source: Arterial Network, report for Study Area 1

especially when heritage is perceived as a vestige of colonial domination.

Fostering ownership and a sense of belonging is therefore a complex but essential endeavour. As most urban populations were only recently urbanized, cities are seen as places of transit, rather than of cultural memory. As traces of colonization's thievery, post-colonial land-grabs and forced removals still riddle the urban landscape, an acute awareness of this layered complexity is necessary. Fostering a sense of belonging through cultural memorialization, heritage promotion and inter-generational education is important in order to build social cohesion.

In this light, culture and heritage can positively contribute to social cohesion. In recent years, several successful partnerships between authorities and traditional custodians were initiated in cultural sites throughout the region; cooperation with the masons' corporation in the rebuilding of Timbuktu's mausoleums in 2013 is one example (see Case Study 62). This type of framework allows for the mobilization of local populations for heritage maintenance, while affirming their belonging to the community and reinforcing local economic networks linked to crafts and conservation.

Heritage and culture often provide the stage for participative processes. With the growing involvement of local authorities, urban conservation and regeneration efforts stimulate the emergence of new types of collaborative partnerships, which support civic pride and the empowerment of local populations, as well as inclusive community projects. In Mombasa (Kenya), extensive consultations were conducted between the conservation unit of the National Museums of Kenya and the Swahili communities to discuss the regeneration of the Governor's house into a community restaurant run by women.

Civil society has been instrumental in culture-led urban development. A growing number of associations now reinvest in public spaces to valorize dilapidated historical assets, build a collective memory and claim public usage of urban spaces for cultural activities. The Freedom Park in Lagos (Nigeria) is among the examples. Based on the initial proposal from the cultural collective 'Creative Intelligence Agency', this former penal complex was regenerated in 2009 into a public space hosting an independence memorial. This community-led movement is generally supported by local authorities, in their attempt to increase access to public spaces, as many green areas were gobbled up by urban pressures.

A new generation of cultural entrepreneurs is reshaping Africa's urban landscapes. The most distinctive innovations in urban conservation and regeneration have been initiated by informed, engaged and concerned

CASE STUDY 4

Segou (Mali)

An innovative entrepreneurial model for culture-based urban regeneration



The former capital of the ancient Bambara kingdom from the mid-seventeenth century, Segou lies along the Niger River, 240 km away from Bamako. Its urban heritage is characterized by vernacular Sudanese architecture in red terracotta and colonial buildings. With an estimated population of 163,000 inhabitants, Segou's development indicators are low compared to the rest of the country, with an estimated 65% poverty rate against 49% nationwide. Yet, the city has an interesting development potential due to its geographic location, its economic base and its outstanding urban heritage, history and cultural vitality.

With a view to harnessing these assets, a collective of local entrepreneurs working through the Foundation Festival on the Niger launched the Festival sur le Niger in 2005. Each year, the festival gathers national and international artists and musicians and showcases local cultural industries. Conferences and workshops reflect cultural and development issues, while the artisans and agricultural fair allows local producers to reach new markets. With around 30,000 visitors per year on average, the festival has been a major catalyst for the local economy and has structured the arts and crafts and agricultural sectors. Over 150 local enterprises are involved, contributing to 140 direct and 2,000 indirect jobs. The tourism sector has boomed, increasing ten-fold between 2005 and 2010, which has fostered the gradual upgrading of tourist infrastructure. Through this dynamic, other culture-based infrastructure has emerged, including the Kore Cultural Centre, a training centre dedicated to cultural professions, and the Ndomo Centre, a production centre for traditional Bogolan weaving, targeting unemployed youth. Two certifications were created through the SMARTS SEGOU programme which focused on Segou woven loincloths and Segou tourism. The city has recently initiated a project entitled 'Segou, Creative City' to develop an integrated municipal cultural development policy and a sustainable cultural development programme.

The project was conducted using an innovative entrepreneurial model. Although initiated by local economic actors, it received strong support from local authorities, which materialized into a formal public-private partnership, the Council for the Promotion of Local Economy. The Council stands as a service for cooperation and the promotion of local enterprises, economic actors and local authorities of the city. It also provides advisory consulting and training to local authorities and enterprises on its socio-economic and cultural development programme. The model tapped into the *Maaya* process, an ethical concept grounded in Malian culture based on the principles of serving and involving the community, building confidence and reinforcing relationships, mobilizing local resources to foster autonomy and sustainability, and ensuring coherence with local values.

Source: Arterial Network, report for Study Area 1



The Chicala township Luanda (Angola)
*© David Stanley/Flickr.com**

citizens who often 'had the means for their vision'. For instance, renowned and socially involved architects and entrepreneurs have raised awareness among public authorities and the general public of the importance of preserving cultural assets for sustainable urban development. This proactive leadership from civil society proves even more successful and sustainable when partnerships are formalized with public authorities.

CASE STUDY 5

Accra (Ghana)

A self-organized street festival changes the image of the city's slums



The Chale Wote Street Art Festival was initiated by cultural practitioners in the Jamestown neighbourhood, located in Ga Mashie, an early fishing settlement and former colonial quarter now categorized as a slum. Organized over two days, it brings together a wide range of traditional and contemporary cultural practices in public spaces. National and international artists are invited to create murals, installations and performances by drawing upon local culture. The festival brings art into democratic, equitable and accessible areas, such as streets, pavements, lanes, car parks or unused buildings. The festival drew 20,000 people in 2015 and helped transform the perception of these areas into a community full of cultural heritage and artistic potential.

Source: Arterial Network, report for Study Area 1

These culture-based initiatives directly contribute to the regeneration of marginalized areas. By providing spaces for innovation, cross-cultural interaction and civic re-engagement, they contribute to changing the image of depreciated neighbourhoods and enhance the urban environment through collaborations between artists or cultural activists and local inhabitants. Community-based festivals tap into the community's existing public space and social dynamics to revitalize dilapidated neighbourhoods and support local communities re-engaging with the city from an artistic perspective (see Case Study 82).

Culture-based regeneration projects can also encourage new approaches to informal areas and practices. Although it remains largely neglected in urban conservation and regeneration perspectives, the role of informality should be further explored, as informal practices are a key survival mechanism for a majority of urban dwellers. Based on their dynamic urban culture and socio-political history, informal settlements should be better understood in terms of historical development. The ability to unlock the rich cultural heritage value of these areas might well be a decisive factor for forging meaningful urban transformations. A more concerted engagement with the multiple dimensions of urban informality, and the ways they intersect with notions of memory, identity and the 'right to the city', is therefore pivotal.

> ***Sensitizing a global audience to these [informal settlements] as possessing formal histories, meriting considered engagement with regard to their histories, practices, and political life, presents a project which is necessitated in the context of urban revitalization, identifying social capital, or revitalization through tourism. […] It provides an opportunity to revitalize the very concept of dynamic urban heritage.***
>
> *Lindsay M. Weiss, Department of Anthropology, Stanford University*

GOVERNANCE AND POLICY FRAMEWORKS FOR URBAN CONSERVATION AND REGENERATION

Sub-Saharan Africa is a very diverse and fragmented area, which challenges regional cooperation. Its 49 countries are the product of different colonial projects, various cultural and linguistic backgrounds and contrasted physical environments. Recent initiatives have sought to address this disconnect by fostering regional cultural exchanges. The African World Heritage Fund was created in 2010 as a UNESCO Category 2 Centre to support African countries in preserving their cultural and natural heritage. Several pan-African initiatives also provide platforms for exchanging best practices and promoting the cultural dimension of development, including the Observatory of Cultural Policies in Africa, the Arterial Network and the African Arts institute.

Although there are no official regional policies on culture, several milestones should be underlined. In 1976, the African Cultural Charter stated that each African State must commit to developing national cultural policies. In 2006, the Charter for African Cultural Renaissance outlined a pan-African agenda for culture. In 2008, the Plan of Action on the Cultural and Creative Industries in Africa was adopted by the African Union, in cooperation with UNESCO. Thus, regional institutions could play a significant role in providing guidelines to foster integrated policies and strengthen the relevant legal apparatus.

Legal and policy frameworks related to culture and heritage have essentially drawn on UNESCO normative instruments, which have pointed to the means by which



culture could be integrated into sustainable development. The implementation of the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage has helped to update existing legal and institutional systems towards more integrated practices. The promotion of the 2011 Recommendation on the Historic Urban Landscape through a series of workshops in Swahili coastal cities in 2011 and 2012 fostered a reflection on urban conservation. The scope of heritage has been extended through the concepts promoted by the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage. The 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions helped to emphasize the role of civil societies as well as the role of cultural products and creative markets; Dakar (Senegal) and Brazzaville (Congo) were recently designated as the two first members of the UNESCO Creative Cities Network in the region.

Heritage seems to be the most recognized aspect of cultural policies in the region. In most countries, the legal and institutional systems pertaining to heritage protection stem from pre-independence times. Although these frameworks have been updated in the following decades, they remain focused on monumental structures, particularly colonial sites. Conservation strategies tend to treat historic urban attributes as insulated elements, disregarding their social, economic and cultural relationship with the urban context.

Frameworks related to the cultural industries are more recent and unevenly developed. They focus on various priorities, including the development of cultural infrastructure (Nigeria) and the economic contribution of cultural industries (Namibia). In some countries, the cultural industries are considered as a key area for development and incorporated in the national planning frameworks and policies as in Malawi, in Burkina Faso with its national Strategy for Accelerated Growth and Sustainable Development, and in Uganda with the national Poverty Eradication Action Plan. Cultural diversity is often emphasized as a priority for post-colonial nation-building, as in Zimbabwe and Kenya.

Culture and heritage tend to be sidelined in most urban frameworks, although heritage is sometimes mentioned as an important urban asset, as seen in Ghana's and Kenya's urban legislation, or in Cape Town (South Africa) which has implemented a city-based culture and heritage policy. These frameworks were recently developed as part of the rapid urbanization processes. Facing multiple agendas, urban policies have strong connections to social development, poverty reduction and economic growth. They can also encompass environmental challenges in particularly vulnerable areas such as Saint-Louis (Senegal) or prioritize the agricultural sector.

Urban conservation and regeneration is still largely guided by national policies, although the practical implementation is undertaken at local level. Centralized planning persists in many countries and continues to stifle the ability of local authorities to implement context-specific strategies. While decentralization has been implemented in most African countries during the past decade, local capacity is still constrained by the lack of financial and fiscal resources, the multiplicity of actors involved and the lack of clarity on their respective competencies. Laws and regulations regarding culture and heritage grant a prominent role to the central government, with local governments acting as a relay for central administrations. Very few cities have city-based departments with a cultural mandate. In urban affairs, their level of autonomy varies according to national decentralization frameworks. City-based planning by-laws can potentially shape culture-based development.

Local governance is also hampered by severe capacity gaps. Municipalities are faced with a shortage of architects and urban planners to enforce building control regulations and restoration projects. Training is mostly provided by Western experts on an ad hoc basis, contributing to the domination of Western paradigms. However, several regional training institutions have been developed, such as the School of African Heritage (Porto-Novo, Benin) and the African Programme in Museum and Heritage Studies, University of the Western Cape (Bellville, South Africa). Partnerships with universities are established through on-the-job workshops. Regional programmes have also supported capacity-building, including Africa 2009, which trained heritage professionals between 1999 and 2009 (notably involving UNESCO and ICCROM) and the Cultural Heritage and Local Development Programme, which trained local authorities between 2009 and 2012 (supported by the EU and the International Association of Francophone Mayors, AIMF).

Urban conservation and regeneration is supported to a large extent by international cooperation, including multilateral agencies, bilateral cooperation (involving France, Belgium, Germany and Sweden, for example) and other donors (including organizations such as Africalia, the Aga Khan Development Network, the Ford Foundation, the Goethe Institute and the French Institute). Most partners provide funding on a project-by-



Antananarivo (Madagascar)
*© Dudarev Mikhail/Shutterstock.com**

project basis and do not support organizational costs, and are thus more accessible to larger institutions. Moreover, funding conditions may be detrimental to local culture and have been criticized, in some cases, for replicating colonial imperatives, although partners are now increasingly supporting South-South linkages. UNESCO recognizes Africa as one of its two global priorities across all policy areas and funding mechanisms. The UNESCO World Heritage Fund is a key player, with about 25% of its budget committed to the region[3] since 1978, as well as the UNESCO International Fund for Cultural Diversity (IFCD).

City-to-city partnerships have also been instrumental in supporting local authorities. In World Heritage cities, most local authorities have leveraged international support for heritage inventory or management plans. In Saint-Louis (Senegal), its inventory was conducted as part of a cooperative agreement with the city of Lille (France) and its architecture school (see Case Study 94). In Antananarivo (Madagascar), the Institute for the City's Professions was set up with support from the Île de France region (France) to promote innovative tools in urban regeneration and conduct inventory, restoration and awareness-raising activities.

Innovative policies have been developed to integrate culture into urban development. In Mali, cultural priorities were incorporated into several local authorities' municipal plans, as part of a pilot project supported by the AIMF. Cape Town (South Africa) has developed a city-level policy dedicated to boosting the cultural economy, facilitating cultural spaces and coordinating the cultural sector. In Saint-Louis (Senegal), the Heritage House provides technical advice on conservation policies. Some countries set up management entities for World Heritage properties, such as cultural missions in Mali.

TOWARDS CULTURE-BASED URBAN DEVELOPMENT: CHALLENGES AND EMERGING SOLUTIONS

Urban strategies have historically been disconnected from the social and cultural realities of African cities. Approaches to urban planning have often been confined to Western discourses, which often rely on a distorted understanding of African cities as simply the inheritance of colonial eras. The resulting 'sanitized' visions of urban development and modernization often conflict with local cultural practices and the needs of communities. In larger cities, these 'imported' models have also collided with development interests, raising land prices and contributing to a shift away from traditional land ownership systems. Urban policies have thus tended to overlook the needs

CASE STUDY 6

Zanzibar (United Republic of Tanzania)

Bridging spatial and social divisions through inclusive planning



Zanzibar has for centuries served as a centre for international trade, thanks to its location at the crossroads of Africa, the Indian subcontinent and the Persian Gulf. Its capital, Zanzibar City, which is home to 200,000 people, has historically been divided between Stone Town, the city's historic centre and a UNESCO World Heritage property since 2000, and the more modern, sprawling Ng'ambo (literally 'The Other Side'). These physical divisions have been reinforced by decades of government policy and planning. Bridging the gap between these two areas through the implementation of UNESCO's 2011 Recommendation on the Historic Urban Landscape was the goal of the pilot project Ng'ambo Tuitakayo (or 'the Ng'ambo we want'), initiated by the Department of Rural and Urban Planning (DoURP) in 2013.

Emphasizing the values of connectivity, vibrancy and inclusiveness, the project fostered the engagement of the local population. Interviews with residents revealed widespread unhappiness with the lack of *baraza* (semi-public spaces essential to Swahili culture) in modern developments, as well as a general lack of public spaces. Many local actors also held a negative opinion of conservation, seeing it as an obstacle to economic growth. The project managed to create a dialogue which linked citizen concerns over dwindling public spaces with the benefits of a culture-led development strategy, shifting local attitudes in favour of preserving the city's historic fabric. A new partnership was created with the Dutch Government, the City of Amsterdam and the NGO African Architecture Matters. The two cities have begun work on a new local area plan for Ng'ambo, as well as planning guidelines for heritage-based regeneration.

Source: Arterial Network, report for Study Area 1

[3] See: http://whc.unesco.org/en/intassistance

of informal settlements and have given priority to private developments or gated communities, thereby exacerbating social exclusion and segregation.

A stronger focus on culture could stimulate a shift towards more inclusive urban models. Sustained community practices and livelihoods should be considered necessary for viable urban development, as well as for community empowerment and fostering a sense of belonging. In the context of African cities marked by inequalities, poverty and recently urbanized – as well as rapidly growing – populations, a more careful study of traditional systems – notably those linked to food security, resource management and conflict management – and a better understanding of the reasons for their survival or decay in urban environments, could open new possibilities for urban planning and help address the challenge of the provision of urban services. This could include research on the *weredas* in Addis Ababa (Ethiopia), the smallest administrative unit in the city, or the *fokonolona* in Antananarivo (Madagascar), which is the traditional basis of social-cultural cohesion, and the ways in which local authorities integrate this aspect within their programmes.

Urban conservation and regeneration should thus be seen as a process of restorative justice, ensuring that systemic injustices are addressed, including those which have a cultural basis. In that sense, cultural and educational values linked with urban heritage can help build social cohesion by giving rise to spaces which permit engagement with the past, particularly in the post-colonial context. Enhancing community spaces which embody social and cultural values – such as markets – can foster meaningful social interactions and contribute to a better quality of life. A stronger recognition of these inhabited spaces within renewed urban models would allow for an explicit focus on the people.

Urban conservation strategies should, however, avoid an exclusively economic focus in favour of a more holistic approach that maintains urban heritage as a public good and takes into account other factors of human well-being. The excessive commercialization of shared heritage resources has often nurtured gentrification processes. Although the involvement of the private sector is needed, the encroachment of corporate interests on urban heritage through over-branding, mass tourism and land speculation needs to be regulated through stronger urban governance and community involvement. Greater attention should also be paid to the replicability of conservation skills within the larger economic framework. In Mombasa (Kenya), for example, the revitalization of artisans' skills for conservation activities has also stimulated the manufacturing of furniture for the tourism industry.

This renewed approach to urban planning calls for a distinctly African vision of urban heritage, one that moves beyond the built environment to incorporate intangible practices as well. As many prominent sites of African liberation struggles are located in cities, this connection should be explored within urban heritage interventions. Bringing contested colonial and slavery heritage into conversation with liberation narratives could help forge a shared commitment to inclusive and dynamic conservation. Cultural systems embedded in informal settlements should be recognized, analysed and reinvested in order to stimulate community-based development and deepen our understanding of the ways in which these multicultural spaces have engendered resource-sharing and survival mechanisms. Beyond prescriptive or normative approaches, conservation practices should give more consideration to community needs.

Developing sustainable urban policies requires prioritizing the collection of knowledge and documentation on urban heritage. The findings of the survey highlighted the paucity of information available on African urban heritage, which is in part due to the lack of reporting and heritage inventorying. When they do exist, heritage registers often prioritize colonial sites. A

CASE STUDY 7

Hometown associations (Cameroon): linking rural and urban communities for culture and development

'Hometown associations' have been established in African cities for more than a century and have become traditional social and cultural institutions for migrant populations moving from rural to urban areas. Typically, they provide practical support to members, including a rotating credit scheme, death benefits and burial assistance, and offer a network of people willing to assist with temporary housing or administrative matters. They are increasingly taking on an expanded role as 'culture and development' organizations, providing financial, material, technical or political support for development programmes in their members' home village, district or locality.

Hometown associations are sometimes criticized for promoting local and ethnic identities – seen as a threat to nation-building – or for reinforcing existing patterns of inequality or exclusion (when, for example, membership is limited to men or certain social categories). However, fine-grained research with hometown associations in Cameroon's cities counters such critiques, with substantial evidence of their contribution to improving the quality of life of their members, as well as their role as a social safety net helping to ease individual transitions from rural to urban life. They offer an opportunity for civic participation that is not necessarily bound up with larger partisan political alignments and provide a sense of affirmation to counterbalance feelings of alienation, particularly when internal migrants are perceived negatively.

Prepared by Frank Proschan



Lamu (Kenya)
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more systematic cataloguing of urban heritage assets should be conducted. Beyond built heritage, local knowledge systems, cultural practices and values need to be documented and analysed in order to reach a thorough understanding of urban realities. Participatory inventory processes should be encouraged, gathering representatives of national and local authorities, urban practitioners, NGOs and community groups. In this regard, new mobile technologies and open-source mapping tools promise to offer cost-effective solutions, while also helping to address the difficulty of accessing data.

Creating an enabling environment for community participation is also imperative. The appropriation of urban heritage by local communities is dependent on their capacity to engage with and benefit from urban conservation. Practices of collaboration – notably through participatory heritage inventorying – have led to the better management of urban sites and, in turn, a greater sense of ownership. A conscious effort to increase the capacity of local communities to participate in urban regeneration is necessary, through strategies such as increasing funding and training opportunities or facilitating the use of public spaces. Involving the younger generation is essential, particularly given the 'youth bulge' in African cities. The stronger inclusion of the diaspora would also open up new perspectives.

Cultural governance is a unique opportunity for a genuine revival of relations between public authorities and citizens. Trust-building and nurturing intra-community structures are critical for sustaining genuinely inclusive conservation and regeneration efforts, particularly in a context where resource scarcity often reignites conflict. Community engagement can be supported through innovative methodologies, delving into participatory measures such as consultation, shared decision-making or joint conservation management. Where local systems exist to ensure participation, they should be amplified and considered as valuable tools for local authorities to promote citizenship and active dialogue. In Saint-Louis (Senegal), for example, the neighbourhood councils act as a relay between the municipality and the inhabitants to conduct sensitization campaigns and disseminate information on conservation regulations. Stronger engagement with the private sector though private-public partnerships could also help to catalyse civil society initiatives and promote local enterprises.

PERSPECTIVE 1

URBAN CONCEPTS AND CULTURAL HERITAGE: ISSUES AND CHALLENGES OF SUSTAINABILITY IN DEVELOPING AFRICAN COUNTRIES

Hamady Bocoum *Director General, Musée des civilisations noires, Dakar (Senegal)*

Cultural development is probably the greatest challenge for the sustainability of our cities. A culture of sustainable development implies the existence of a genuine policy that promotes diversity and good practices. For developing countries, culture can become the foundation of sustainable development within the framework of an urbanization that concerns people and their environment.

The preservation of historic urban centres and places that bear witness to urban history is imperative both for ancient cities, prior to Atlantic trade and colonization, and colonial cities. Everywhere historic centres are threatened by the urban explosion. Cities inscribed as World Heritage properties are particular cases. Due to their status they require greater mediation in order for their safeguarding to be an opportunity and not a constraint. A compromise needs to be reached between the legitimate aspirations of the people for greater well-being and conservation requirements.

This reflection on the role of culture applies equally to new cities. Whether they are linked to post-independence national construction or have been brought about by urbanization, cities should avoid to 'copying and pasting' and anticipate constraints related to climate change, in order to be intelligent, convivial, pleasant to live in and, above all, sustainable.

Cultural resilience should also be explored in slums surrounding urban centres, which are sorely lacking cultural facilities. These communities are in fact carriers of values, which can be altered or even destroyed by their new places of residence. Cultural or solidarity associations linked to places of origin can be powerful tools for the promotion of cultural diversity.

Efforts need to be made to favour heritage inventorying in our cities for it to be taken into account in urban planning and development. Whether they be sites, places of memory or living cultural expressions, the city should be open to all. The expertise of professionals, particularly in earthen architecture, from across the continent should also be considered in reflections on future urban life. Only then will every city be able to develop its own identity, which will become a source of attraction and promotion of citizenship rooted in a culture of sustainability.

Territorial governance should be strengthened to lay the basis for culture-based urban policies. Decentralization processes should be pursued to allow local authorities to take the lead in urban conservation and regeneration efforts. The legal apparatus pertaining to urban conservation should also be modernized with a view to broaden the scope of heritage. The involvement of the private sector should be encouraged and framed through more operational funding mechanisms, including tax incentives as well as the creation of certifications or labels for cultural products. Culture and heritage should be integrated into other urban development agendas (including those of public works and economic development), to further address funding gaps by linking culture to other revenue streams.



Coordinator of the regional study: **THE ARAB LEAGUE EDUCATIONAL, CULTURAL AND SCIENTIFIC ORGANIZATION (ALECSO)**

The Arab League Educational, Cultural and Scientific Organization (ALECSO) is a specialized agency, established in 1970 to support educational, cultural and scientific programmes and policies within the Arab world. Based in Tunis (Tunisia), the institution includes 22 Member States. ALECSO fosters the inclusion of culture in urban development strategies in the region and joins forces with UNESCO to promote a New Urban Agenda based on a culturally-sensitive approach to urban planning, conservation and regeneration. In that perspective, ALECSO is planning to host and develop an observatory of historic cities in the Arab countries, with a view to enhance identification, safeguarding and monitoring of urban heritage.



Cairo (Egypt)
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STUDY AREA

2

Algeria, Bahrain, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Palestine, Qatar, Saudi Arabia, Sudan, Syrian Arab Republic, Tunisia, United Arab Emirates, Yemen.

HIGHLIGHTS

- *While the advent of Islam in the seventh century marked the emergence of the region's urban culture, the Ottoman Empire strongly shaped the form and spatial layout of many of the cities in the Arab world from the sixteenth to the twentieth centuries.*
- *Massive urbanization after 1950 profoundly transformed urban societies and fuelled social crises, while urban landscapes were radically reshaped in most of the Arab world.*
- *Urban heritage is now increasingly recognized as an asset for cities in the Maghreb and Mashriq, and more recently in the Arabian Peninsula.*
- *Although it decayed due to demographic and social transformations, the 'medina', a dense, mixed-use urban model specific to Arab cities, offers lessons for the future sustainability of cities.*
- *The practice of joint family tenancy of historic buildings, together with insufficient legal systems, presents a major obstacle to urban conservation and regeneration.*
- *The need for better-integrated strategies for urban conservation and regeneration, with a particular emphasis on housing needs, is becoming increasingly urgent.*
- *Urban heritage preservation is emerging as a key issue within many civil society movements, serving as a rallying point for community engagement, although truly participative urban governance is far from being achieved.*

THE FLOURISHING OF URBAN CIVILIZATION IN THE ARAB WORLD

Between the shores of the Atlantic and the valley of the Indus stretches a vast territory of approximately 13 million km^2, where some 515 million people live. Located between sea and desert, this region encompasses the Mediterranean and three inland seas. Within this semi-arid to arid zone, several cultures have grown up over the course of several thousand years, including notably Arab, Turkish and Persian, set apart from each other by diverse ethnolinguistic communities.

The region's 19 countries form 4 relatively homogenous blocs: the Maghreb, the Nile Valley, the Fertile Crescent and the Arabian Peninsula. The region covering the Nile Valley and the Fertile Crescent is usually referred to as the Mashriq. Islam and the Arabic language have left their imprint on these people and societies, and are a unifying factor in the region. Yet while this sense of unity is real and, on occasion, asserted, the region is also characterized by diversity. As a meeting point between peoples, it is home to many minorities, whose recognition often triggers conflicts in recently created modern states, with borders that are sometimes disputed.

The Maghreb and the Mashriq form a coherent geographical and political entity. This was the territory where the Arab conquerors first gave expression to urban culture. Its ancient cities form the fundamental urban underpinnings that to some extent still determine how present-day cities are evolving. Morocco, Algeria, Tunisia, Libya, Egypt, Palestine, Lebanon and the Syrian Arab Republic thus formed a relatively unified area, though cultural and trading exchanges were still limited during that period.

The countries of the Fertile Crescent and the Arabian Peninsula have been influenced by particular determining factors. Trade, nomadic and pilgrim routes have fashioned the region and structured its population patterns. Jordan and Iraq, together with Lebanon, Palestine and the Syrian Arab Republic, constitute a geographical subset, with strong links to Kuwait and Saudi Arabia, with an environment marked by deserts, sharing pastoralism, nomadism and Bedouinism. This geographical grouping also includes cities such as Baghdad (Iraq), Jeddah (Saudi Arabia) and Sana'a (Yemen), which have played a predominant part in the region's history. In the other Gulf countries, with the exception of Bahrain, cities are ultramodern metropolises of recent origin, which have supplanted the small clusters built around coastal trade, fishing and the pearl industry.

The advent of Islam in the seventh century marked the emergence of urban culture. Its propagation through Arab conquests went hand-in-hand with the flourishing of cities, shaped by successive civilizations. The Mamluk era (1250–1517) thus saw a remarkable flourishing of architecture and the arts, the imprint of which is visible in many of the region's cities, among them Cairo (Egypt) and Tripoli (Libya). Up to the fourteenth century, the Arab cities were major intellectual and cultural centres, whose rise was actively supported by the power of the state and fed by the vitality of trade. As recorded at the time by the historian, philosopher and diplomat Ibn Khaldun, it was the state that founded the city, assembled and protected its population, built enclosed spaces and mosques and managed the economy. The contrast with Western cities – bearing the marks of Roman law and the emerging secularism that favoured technical innovation – was great, and the first signs of decline began to appear from the fourteenth century onwards.

CASE STUDY 8

Fez (Morocco)

Crafts bring a vital breath of air to the struggling medina



Crafts are both a vital economic activity and an essential factor in the historic urban landscape of the medina, often described as a factory open to the skies. In 1996, the ADER/UNESCO survey counted 1,276 intramural craftsmen from over 43 trades, which provided a source of income for 75% of the population. In order to support this sector, some ten *fonduks* have been restored, polluting activities were removed elsewhere and help was given to regulate the sector. However, business is still precarious. Many trades are disappearing, demand is seasonal and erratic, some of the equipment is worn and productivity is low. Thus, the situation needs to be monitored.

Source: ALECSO, report for Study Area 2

The Ottoman period gave cities their architectural form and spatial layout. From 1516 to 1918, Ottoman rule covered almost the entire Arab world, apart from Morocco and a handful of cities that were conquered later. The architectural and urbanizing innovations of the Empire therefore had a lasting influence on the morphology of these cities. The medinas were confirmed as the influential capitals of this vast territory. The Ottoman reform movement of the early nineteenth century (the Tanzimat) and Western influences on town planning (the Haussmann model in particular) brought about radical transformations; roadways and public parks were created in the capital cities (notably in Cairo and Tunis), henceforth extending beyond their ramparts. Trade had the effect of concentrating the urban centres in coastal areas, though some historic cities were still found in the provinces further inland.

The era of colonies, protectorates and mandates in the first half of the twentieth century wrought profound changes on the pre-capitalist and pre-industrial urban structures. The process of urban planning begun in the Ottoman period was systematically pursued during this time. The building of new roads and new urban areas put



Fez (Morocco)
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the new and old towns in a juxtaposition that brought out their differences. At the same time, under the influence of conservation policies from mainland France in particular, legal frameworks were put in place for the protection of the medinas. The spatial imbalance between the coastal areas and the interior, which had begun under Ottoman rule, accelerated under the influence of the colonial economy, which entrenched the flow of economic activities towards the coast.

From the 1950s onwards, the region saw rapid urban expansion that radically changed both societies and territories. In the Maghreb and, to a lesser extent, the Mashriq, independence suddenly freed up a huge stock of housing, creating a massive inflow of people into the major cities. Tunisia thus went from a level of urbanization of approximately 40% in the mid-1950s to 67% in 2014 (United Nations, 2014). A lack of housing led to an upsurge in precarious, makeshift dwellings and the development of unplanned sites on the edges of cities. Deteriorating built heritage, poverty and the decline in crafts, combined with an overall lack of investment, contributed to the marginalization of the historic cities within the metropolitan areas.

In the Arabian Peninsula, the exploitation of oil in the 1930s stimulated an unprecedented wave of urbanization and brought about profound changes. Financial globalization has catapulted societies still governed by tradition into the modern world. A new urban landscape was designed from scratch by international architects, urban planners and engineers, and built by multinational companies. Dominated by Anglo-American urbanism, this model is characterized by vertical architecture, with a network of highways and very strict zoning according to function, distinguishing business centres, shopping centres and residential areas. Urban heritage is, in general, disregarded. With the exception of Yemen, the countries of the peninsula are now among the most urbanized in the world. The urban population of countries in the Arabian Peninsula ranges from 77% in Oman to 99% in Qatar (United Nations, 2014). Urbanization is largely fuelled by transnational migration, with male expatriate workers representing 94.4 % of the workforce in Qatar in 2010 and 96.1 % in 2008 in the United Arab Emirates (UN Habitat, 2012).

The economic and territorial contrast between the coast and the interior is a fundamental factor, in particular in the Maghreb and the Mashriq. Rapid urbanization means that populations are concentrated on the coast, to the detriment of the inland areas, which are being abandoned. Housing shortages, uncontrolled urbanization and the explosion in unemployment are fuelling the urban crisis and social unrest. National regional development schemes have been drawn up to redress the balance in urban development in favour of the inland provinces, but they have failed to reduce inequalities. These territorial imbalances have also played a part in the rise in fundamentalism.

The political fragmentation of the region is a reflection of ancient fault lines. From the time of the early caliphate, the major source of discord – the Fitna – has been the fundamental division of Islam into Sunnis, Shiites and Kharijites. Out of this original conflict grew the main strands of political and religious movements within Islam, and a debate over the secularization of state policy that continues to this day. The expansion of religious fundamentalism has contributed to the gradual internationalization of the conflict beyond the Arab world.

Recent conflicts have had a profound impact on the urban space in parts of the Arab world. Heritage, including urban heritage, has become the object and focus of clashes, and instances of deliberate destruction are increasing, as witnessed in recent years in the Syrian Arab Republic and Iraq. In Baghdad (Iraq), the war has given rise to intense land speculation and driven the fragmentation and privatization of public space (see Case Study 63). In Tripoli (Libya), chronic insecurity is preventing investments and hampering any attempts at urban regeneration. The destruction brought about by a combination of conflict and failure of governance makes an appraisal of heritage documentation and the conditions for reconstruction imperative. This must, above all, be handled pragmatically, through concrete steps that help bring about an improvement in the social situation and generate economic benefits.

BETWEEN RECOGNITION AND MARGINALIZATION: URBAN HERITAGE IN QUESTION

A unique urban feature born of Islamic civilization, the medina is the basic model of the Arab town. Its urban space is governed by several principles and also by the Koranic notion of the *haram*, which defines what is holy or forbidden and results in enclosed spaces. This principle of close proximity determines the urban morphology and the typical habitat, a house with windows opening onto a courtyard. The space outside is part of the sovereign's domain under Muslim law. A network of *souks* structured the town into socially homogenous residential and commercial neighbourhoods. The great mosque stood in the centre of this complex of workshops and traders.

PERSPECTIVE 2

UNESCO EXPERIENCES IN SAFEGUARDING WORLD HERITAGE CITIES IN THE ARAB REGION

Mounir Bouchenaki *Director, Arab Regional Centre for World Heritage (Bahrain)*

In the past few years, across practically all regions of the world, greater attention has been focused on the challenges of safeguarding not only historic monuments, but the environment in which they are located – in other words, old quarters, historic cities and their historic urban landscapes.

The wealth of cultural, artistic, archaeological and urban heritage of the countries of the Arab region has been recognized by donors, who have made financial and technical contributions to heritage safeguarding projects in the region. It is in this regard that UNESCO has endeavoured to put this vision into practice, allying the restoration of monuments with the revitalization of historic centres. In the 1980s and 1990s, international safeguarding campaigns were launched in cities, notably in the Arab region, such as the Medina of Fez in Morocco. The UNESCO strategy to develop and implement programmes of regeneration of urban cultural heritage in these two countries, with the support of the World Bank, was part of a larger process of awareness and knowledge about historic centres which started in Europe in the mid-twentieth century.

Between 1988 and 1989, within the framework of the UNESCO International Campaign for Safeguard of the Medina of Fez, the Moroccan authorities started a new project, consisting of the preparation of a global study for the preservation of what in fact concerns a living city – a city which continues to play an important economic and social role and, at the same time, has retained very high cultural and spiritual value in the Kingdom since its founding in the eighth century. These efforts were extended principally by the Moroccan authorities and, combined with the increased interest in international circles, it became a flagship campaign by the end of the twentieth century.

The Moroccan authorities have provided several million dirhams to launch a number of regeneration projects. These projects link the restoration of monuments and the stabilization of infrastructure to the restructuring of the crafts quarter and reviving traditional techniques. Indeed, this successful campaign was much more than a mere embellishment operation. As is often the case in many cities of World Heritage status, it raises socio-economic questions over the development of sites and the redefinition of the architectural and urban functions of buildings.

During the period of postcolonial transition, with its debates on national identity, the values of this urban heritage gradually came to be appreciated.

New urban areas were built in the nineteenth and twentieth centuries, at the time of the European colonies, protectorates and mandates. They were placed in a contrasting juxtaposition to the medinas, thus expressing unequal social relationships. The principles underlying their development were set forth by General Lyautey, the Resident General of the French Protectorate in Morocco, who took the view that 'the new European town must be separate from the indigenous one'. The medina and the new town together constituted the historic city, the field of application for the cultural strategy of urban regeneration and upgrading of the older habitat.

Other human establishments in the region include rural settlements (villages, hamlets, *douars*, *ksour*, *ghorfas*, casbahs, troglodyte dwellings in the desert steppes, colonial farms, etc.), the nomadic and pastoralist territories (encampments, textile architecture, etc.), the oasis territories (dwellings made from local materials, fired or unfired, or wood) and temporary slum dwellings or shanty-towns (*gourbivilles*) constructed from discarded materials. The vernacular architecture of the desert environment, especially in the Arabian Peninsula, mostly dates from the eighteenth and nineteenth centuries and illustrates a unique heritage adapted to the environment.

Demographic and social movements have resulted in the gradual downgrading of the medina. Between 1830 and 1930, population growth was slow and urbanization gradual. Little by little, the function of the medinas was eroded as the new towns came into their own. From 1930 to 1980, population growth picked up, fuelled by the exodus from the rural areas. The wealthy families left the medinas for the residential suburbs. Occupied by recently urbanized peasant families, the medinas became progressively poorer and more marginalized, with the courtyard houses deteriorating and becoming overpopulated. Between 1980 and 2010, the medinas emptied out, with the population moving to other neighbourhoods or to sites on the outskirts of town. Since 2010, social deprivation has increased in the medinas, now occupied by the most vulnerable sectors of the population. More and more buildings are threatened with decay.

These demographic and social phenomena are common to most cities in the region, each following its specific pattern. In Fez (Morocco), the population rose from 65,000 inhabitants in 1926 to 173,802 in 1982,[1] before falling back to 90,917 in 2014.[2] The descent of the medinas into slum conditions sometimes goes hand-in-hand with the emergence of pockets of wealth in mainly impoverished urban areas, with second homes for foreigners, usually retired, and guest houses. In the Arabian Peninsula, this social and spatial segregation takes the form of the appearance of ultramodern building developments or gated communities in the outlying areas, occupied by expatriate executives and locals, along with the impoverishment of the old neighbourhoods, inhabited by migrant workers.

The courtyard house is gradually becoming discredited as an ideal form of dwelling. Up to the 1950s, it embodied the lifestyle and aesthetic aspirations of city dwellers in the Maghreb and the Mashriq; in towns that had not yet spread out, it suited the dimensions of the extended family and the way of life of the inhabitants, who formed social relationships in the neighbourhood, or *houma*. After independence, social upheavals threw that model into question. The middle classes adopted the model of the nuclear family. Increasing numbers of women went to work and children to school. The problems of mobility in districts that were not served by public transport imposed severe limitations. The courtyard house no longer fulfilled the criteria of functionality and comfort. Thus, poorer families gradually replaced the middle classes.

[1] See: Recensement Général de la Population et de l'Habitat (RGPH), Maroc
[2] See: www.hcp.ma/downloads/RGPH-2014_t17441.html



Damascus (Syrian Arab Republic)
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The practice of joint ownership, together with insufficient legal systems, presents a major obstacle to the regeneration of medinas throughout the Arab world. The involvement of two legal systems – Muslim law and, since the end of the nineteenth century, modern law – makes the situation with regard to land and property extremely complex. Most family properties in the medina are jointly owned, with the number of heirs steadily increasing, which means ownership does not change hands, properties deteriorate and their value falls. A legal solution must therefore be found to permit a way out of joint ownership and unblock the property market. That being said, putting together a legal and financial framework for the sale of residential property is proving especially sensitive. The ministries responsible for land matters are often powerless in the face of unplanned urbanization and the degeneration of the older habitat, the more so when they avoid resorting to expropriation.

CASE STUDY 9

Urban workshops: places for urban innovation in the Maghreb

Between 1967 and 1975, several novel entities emerged in Tunisia, Algeria and Morocco which made their mark on urban planning. The Urbanism Workshop and the Association for the Safeguarding of the Tunis medina were set up in 1967, followed shortly afterwards by the Casbah and Comedor workshop in Algiers (Algeria) and another workshop in Fez (Morocco). These were ad hoc professional bodies, run by multidisciplinary teams drawn from the academic and professional spheres, including sociologists, economists, geographers, architects, town planners, landscapers and engineers, which acted in support of the authorities. Charged with designing and implementing programmes for the conservation and urban regeneration of the medina, these workshops helped to overhaul the approach to safeguarding. Based on in-depth knowledge garnered from socio-economic surveys and current architectural and planning practice, they operated across the whole urban fabric through the renovation of the habitat, the regeneration of public areas and the revival of craftsmanship. As they were autonomous and free to express their views, these structures secured real political buy-in for urban regeneration policies, sometimes backed by the authority of an emblematic mayor, as in the case of Tunis. Some of them went on to contribute to the creation of rules on town planning. These experiences enabled the historic cities to position themselves as places of institutional and operational innovation. However, those experiments did not continue, due to the lack of political commitment and the failings in urban governance.

Source: ALECSO, report for Study Area 2

CONSERVATION AND URBAN REGENERATION: THE CHALLENGE OF GOVERNANCE

Throughout the whole region, the system of urban governance is highly centralized. Urban and heritage policies are usually decided at the national level by central administrations or their offshoots at local level (such as the *wilaya* in the Maghreb). The culture ministries, founded after independence, are often marginalized by their low budget levels; they face competition from the ministries of town planning, the environment and regional development, which act jointly at the national and regional level, sometimes through urban agencies, as seen in Morocco. Religious institutions carry great weight but are not technically in a position to protect and conserve urban heritage.

Local authorities are marginalized, despite the fact that the process of decentralization has begun in most countries. Cities are still largely dependent on transfers from the central government for their economic resources. Urban projects are often carried out by state departments or agencies (such as the powerful development agencies in Morocco), NGOs and those involved in cooperation, or even by former government figures, as seen in Lebanon. The local authorities do launch initiatives on a communal or intercommunal scale, but they struggle to have an impact on urban policy. Some innovative systems, such as the local development corporations in Morocco, offer a glimpse of a new form of local governance.

Governance is often fragmented among a number of players, acting at the central, regional and local levels, and following procedures that are hierarchical and mutually impenetrable. The lack of coordination and vagueness of the terms of reference leads to frequent conflicts and confusion over legal and institutional responsibilities. For example, 15 actors coming from 5 institutions are involved in the conservation and urban regeneration of Cairo. The joint technical committee for the Algiers Casbah involves 24 technical directorates from 13 ministries.

The regulatory framework for conservation and urban regeneration partly reflects Western models, primarily drawn from the French and British systems. In both the Maghreb and the Mashriq, the legal, regulatory and administrative bases – formulated during the time of the colonies, protectorates and mandates and updated after

independence – mostly follow the French system. They lay down, among other things, the rules for classification and protection and the terms of reference of the conservation services. The urban planning systems generally provide for the delimitation of heritage areas, but without laying down any overall system for planning their safeguarding. By contrast, in the Arabian Peninsula, the legal framework reflects the British influence. The tools of urban planning and development are not prescriptive in nature but take the form of recommendations. The first laws for the protection of heritage were enacted between the 1960s and 1980s under the aegis of the culture ministries. A new generation of laws and regulations have appeared in the past decade, combining the protection of heritage with economic development and the development of tourism, and providing for the creation of new national agencies. Across all these countries, the legislative framework offers inadequate protection for creative freedom, while the mechanisms for the funding of culture are deficient; these are major constraints to the development of a creative sector capable of making an active contribution to urban development.

CASE STUDY 10

The local development corporations: an innovative form of local governance (Morocco)

In Morocco, the local authorities' charter, amended in 2009, authorizes the creation of local development corporations (SDL), designed as commercial businesses in the form of limited companies, whose capital is held by one or more local authorities. This novel development provided a way of sidestepping the rigours of public law and setting up a more professional kind of management. Since the wages they offer are not subject to the public administration scales, SDLs are able to attract skilled staff. They can also set up public-private partnerships to undertake conservation and urban regeneration work. Their field of competence is very broad, as can be seen from the Casablanca heritage corporation, set up in 2015, which coordinates the implementation of the heritage component of the 2015-2020 Development Plan for Greater Casablanca and carries out the actual work of restoration, regeneration and improvement.

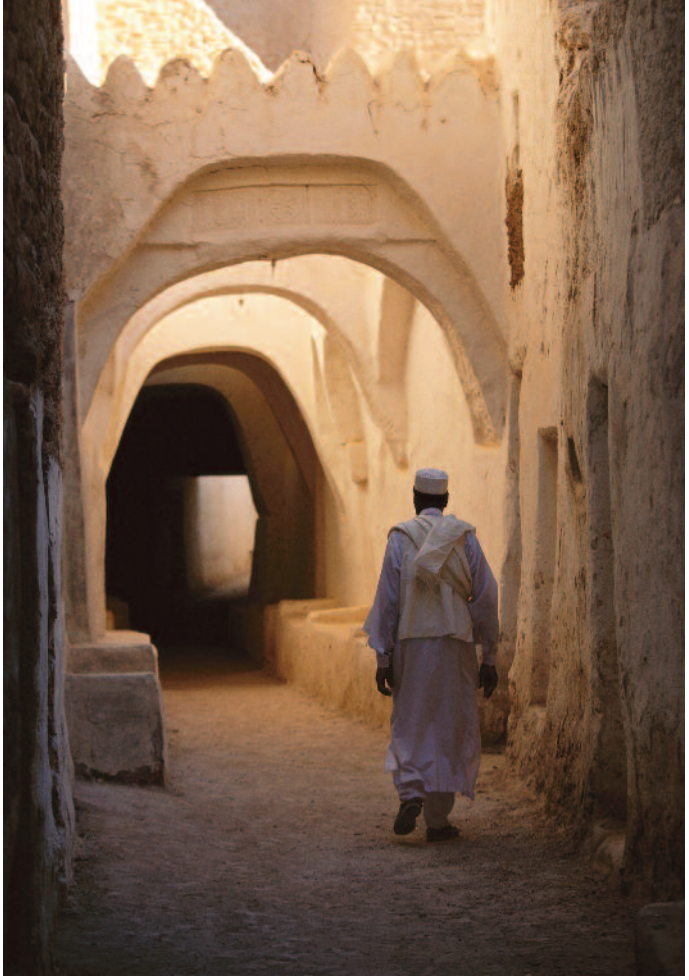
Source: ALECSO, report for Study Area 2

This system of governance now needs to be modernized and adapted. Generally speaking, regulations are geared towards monuments and archaeology and tend to exclude urban heritage (including modern heritage), though some of the texts, such as those of Morocco, contain the building blocks for addressing the urban issue. The systems for heritage conservation and urban planning are often mutually impermeable. This makes it impossible to monitor building functions and usages in such a way as to revitalize old cities. In some countries, it can be difficult to enforce existing regulations, as the technical and administrative bodies do not always have the means to exercise effective control. The creation of ad hoc bodies – such as the Cairo Heritage Preservation General Administration set up in 2008 to protect historic Cairo – can offer an effective solution, but they cannot take the place in the long term of political commitment. The 'major projects' that are becoming increasingly widespread may reflect a strategic vision in terms of conservation and urban regeneration, but they carry the risk of spreading urban practices that depart from the texts and laws on town planning. Some of the architectural projects carried out by international architects have turned out to be overblown, out of context or remote from the needs of the population, in particular the very poor.

Urban conservation and regeneration are still largely funded by the state, in particular by sovereign funds or the urban planning or interior ministries. Effective mechanisms have been put in place in the context of urban workshops, notably in Tunis (where a special account has been set up for the restoration of the built heritage in private ownership) but these are not the norm. There is still insufficient involvement of private sector actors in conservation and urban regeneration, though steps are being taken to change this. Tax exemption schemes for heritage-related projects are almost non-existent.

UNESCO's normative framework and actions have had a real impact on creating a structure and raising awareness of the protection of the historic centres. The appeal launched by the Director-General of UNESCO in 1980 for the safeguarding of the medinas and the inscription of some of them on the World Heritage List provided a boost to the processes of conservation, strengthening the system of governance and raising funds. The large-scale inventorying of urban heritage implemented from 2003 to 2006 in Sana'a (Yemen) by UNESCO, together with the GTZ, laid the basis for the conservation plan that is now being updated, a decade later. The Action Plan for the Safeguarding of the Cultural Heritage of the Old City of Jerusalem welcomed by the World Heritage Committee in 2007 also included surveys of the built heritage, pilot projects aimed at improving living conditions for local inhabitants, as well the elaboration of a rehabilitation manual for residents. The Urban Regeneration Project for Historic Cairo conducted by the Government of Egypt and UNESCO from 2010 to 2014 has promoted a comprehensive approach to urban conservation and regeneration and included notably inventory and mapping, capacity-building of national and local institutions and the identification of priority projects aimed at revitalizing public spaces and socio-economic activities.

Other examples of multilateral cooperation (notably with the European Union, World Bank or UNDP) and bilateral cooperation, especially with France, Germany and Italy, as well as private sector bodies or non-profit-making



Ghadames (Libya)
*© Reza/Webistan**

institutions (in particular the Aga Khan Foundation), have enabled major projects to be undertaken for the conservation and regeneration of historic city centres. These projects have encompassed both building restoration, support for the craft sector and housing aid. They have stimulated the emergence of a global approach to the city as a whole and facilitated practices based on participation. They have also stimulated research into urban and heritage matters (together with French institutes such as Urbama and the Institute for the Near East – IFPO) and encouraged regional exchanges (as seen with the Euromed heritage system). That being said, these projects vary in their capacity to generate sustainable mechanisms. Some of them are 'parachuted in' with insufficient regard for the local context, or mechanisms are put in place by donors that are not compatible with the realities of urban life.

THE PLACE OF CULTURE IN THE ARAB CITY: DEBATES AND PERSPECTIVES

Modernist theories tend to discount the medina as an urban model. Considered as vernacular, 'unintelligent' forms of architecture, the medinas are said to be 'no longer viable as they do not allow for fluidity of movement or access to each building' (Tribillon, 2009). These – deliberately provocative – theories invite us to engage in a clear-headed reflection about the future of the medinas: what should be done with the medina, which lies at the heart of the constantly expanding metropolis-town? Should it be built over, circumvented, carved into pieces or radically opened up? All these solutions have been proposed or attempted at different times. The Ecochard doctrine, which asserts the right to 'cut roads into the medina, open it up to motor traffic, apply modern standards of construction and hygiene and break with the Moroccan style of architecture' (Arrif, 1994), formed the ideological basis of this modernist approach.

On that basis, most medinas were affected by urban renewal operations in the decades following independence. Designed to improve access and ease the flow of traffic, these major roads often broke up socially and culturally functional units of heritage, but failed to improve the spatial organization. In Fez (Morocco), the opening up of the medina and the covering up of the *oued* from the 1960s onwards damaged the exceptional character of that garden city. In Cairo (Egypt), the motorway built over Al-Azhar Street in the 1980s severly damaged the historic centre without solving the problems of accessibility, which were addressed two decades later by a tunnel following the same course. In Kuwait City (Kuwait), the ancient city wall was destroyed in 1951 when the first ring road was built, followed by others that brought further destruction in their wake.

Revisiting the urban model of the medina could open up a way forward. The medina in practice offers the vital advantage of diversity. The urban morphology and the typology of the habitat make it possible to have social, generational and functional diversity. As a dense and compact city, the medina is also a pedestrianized area that limits pollution. This subtle urban ecosystem could offer lessons for the future sustainability of cities. However, this vision needs to be reinterpreted to reflect present-day sociocultural conditions, through a more finely-tuned understanding of architectural and urban models combining tradition with modernity.

The challenge is to evolve the paradigms of spatial and urban planning in the Arab world, going beyond the regulatory procedures, to take into account the major principles of sustainable development that are present in the medinas. In a general sense, there needs to be an in-depth review of the notion of the sustainable city in the Arab world. Such a review must take on board the current thinking that shapes contemporary cities and take advantage of the broad range of research conducted on historicity and urban culture, architecture and town planning. This may enlighten ongoing reflections on the impact of rapid urbanization and post-colonial acculturation.

Debates on Orientalism, a critical view of the fascination for oriental cities that has captured the European imagination since the eighteenth century, can also shed fresh light on the subject of urban culture. That movement, inspired by the world of literature, has influenced both social behaviour and styles of architecture, giving broad currency to the imagery of the oriental city, with its palaces and residences, its souks, caravanserais and monumental mosques. That heritage has been re-examined as part of the thinking of the political and intellectual classes on the emancipation of

the Arabs and the recapturing of their cultural identities as part of the decolonization process.

CASE STUDY 11

Cairo (Egypt)

Claims of the emergence of a 'right to heritage'



The revolution of January 2011 resulted in the destruction, degradation and looting of vital components of Cairo's historic heritage. In response to that state of affairs, which they regarded as attributable to weak institutional governance, civil society movements for the protection and management of cultural heritage have sprung up, relying on social networks. They claim that citizens have the right to play an active part in the protection of their heritage and living environment. The 'Save Cairo' initiative, designed to protect the city's urban heritage, organizes sit-ins in front of buildings threatened with destruction, as well as campaigning publicly. While it has not always been successful in averting destruction, it has drawn attention to the issue of conserving urban heritage. Other kinds of action are being taken on a neighbourhood scale. The Heliopolis heritage initiative is documenting the architectural heritage of the twentieth century through photography competitions, guided tours and campaigns directed at the authorities. The Ana min Al-Zaher ('I'm from Al Zaher') initiative prompted the state to renovate and reopen an architectural treasure, the Al Sakakini Palace. The Athar Lina ('the monument is ours') initiative in Al-Khalifa Street is advocating for citizen participation in heritage protection, enabling the interests of local residents to be better addressed. Participatory workshops involving both the local residents and the authorities were set up in 2012. The commitment has been followed up with the creation of a school of heritage and a number of restoration activities (medieval domes, twentieth-century buildings, etc.). The defence of the citizens' interests has since broadened to include the regeneration of public areas and improvement in the management of household waste collection.

Source: ALECSO, report for Study Area 2

This Western view of the Orient has generated a body of knowledge that could usefully be revisited. From the eighteenth century onwards, scientific missions by European architects in the Maghreb and the Mashriq produced reviews, drawings, surveys and inventories that contributed to the recognition of vernacular architecture and Islamic art. The nineteenth-century European painter-explorers also provided visual testimonies of pre-colonial Arab societies, Islamic arts, architectural know-how and ways of life. That body of knowledge provides irreplaceable first-hand evidence of the urban civilizations of the Arab world, which could inspire not only contemporary initiatives in conservation and urban regeneration but also cultural exchanges, while being aware of the limitations and biases in such sources.

Heritage is emerging as a key issue of urban citizenship in the Arab world. The rapid pace of the destruction of urban heritage has prompted the emergence of civil society initiatives. With the backing of social media, these movements contribute to the debate on the place of heritage in urban development, highlight the need to preserve ways of life that are specific to the Arab city, and call on citizens to participate in the work of promoting their living environment. Urban heritage can, therefore, be a real force for social harmony against a background of economic, social and cultural restructuring. However, such initiatives have not as yet been able to influence urban practices in the direction of truly participative governance. The proliferation of initiatives and non-profit movements can sometimes result in fragmentation or even situations of conflict.

In the Arabian Peninsula, the value of urban heritage has recently been recognized. Long neglected in favour of the rapid modernization of the urban metropolises, heritage is now seen as an economic resource in terms of tourism. The cultural wealth it offers is taking its place as an essential factor in promoting the international reputation of 'world cities'. This resurgence in interest responds to the dictates of globalization and also reflects the will to uphold national identities, against highly cosmopolitan urban backdrops that are characterized by high levels of transnational migration.

URBAN CONSERVATION AND REGENERATION: TOWARDS A REGIONAL ACTION PLAN

Both the authorities and civil society alike are showing a growing awareness of the importance of urban heritage. The numerous protection, safeguarding and restoration projects carried out in recent decades have led to the fine-tuning of the methods used. However, the vision is still a fragile one. The work that is done is rarely integrated into a true conservation and urban regeneration plan. Innovative projects are often conducted outside the normal administrative procedures or are supported by international cooperation.

Improving the efficiency of urban conservation and regeneration governance should be a priority. Institutional responsibilities and administrative prerogatives must be clarified and simplified in order to improve the coordination between national, regional and local contributions. Real decentralization of competences and the strengthening of project management by local authorities are also essential preconditions. Civil society participation must be organized and supported, as part of a long-term programme.

An integrated strategy for conservation and urban regeneration must be put in place. Based on socio-economic realities and the needs of the local residents, it



Sana'a (Yemen)
*© Éditions Gelbart**

must give priority to the upgrading of the older habitat and to socio-economic revitalization, through regeneration of the souks, *fondouks* and caravanserais, and the organization and regulation of commercial and artisan activities and tourism. The legal and regulatory system needs to be reviewed to better adapt it to the urban scale. A land and property strategy must be drawn up to make land ownership more secure (simplifying the registration process and restricting joint ownership) and generate dynamic urban regeneration. Another important dimension is traffic regulation (limiting the use of cars and making the area accessible to pedestrians).

CASE STUDY 12

Jeddah (Saudi Arabia)

A public-private partnership to revitalize the historic city



As a town on the caravan routes and a Red Sea port, Jeddah has an original and distinctive urban heritage: the spatial arrangement of the medina and the design of its tower-houses, mostly dating from the nineteenth century, make for a balance between residential and public areas and facilitate social living. Starting in the 1960s, the rapid urban expansion and the exodus of the traditional inhabitants to the outlying districts led to the impoverishment of the medina and the decline of its social and economic functions in favour of the fast expanding new town. Part of the urban heritage was destroyed by urbanization and soaring land prices. At the end of the 1970s, the city's mayor called for an end to the destruction and put in place a municipal safeguarding plan. In the 1980s, the Saudi authorities drew up an inventory and a detailed survey of the ancient city, which led to the drafting of the first piece of protection legislation; 500 houses of significant value were upgraded or restored and the public areas were redeveloped.

From 2006 onwards, the municipality, the Saudi state (through the Saudi Tourism and Antiquities Commission) and the private sector have been working together towards a new plan for the protection of the ancient city, intended to facilitate its economic revitalization through tourism. The programme rests on a legal mechanism enabling ownership rights in the old city to be exchanged for regulatory privileges in the new town, thus helping to counter speculative pressures. These efforts, which reflect the state's new strategy of favouring urban heritage, resulted in the city's inscription in the World Heritage List in 2014. The programme strengthens the role of the ancient city within the metropolitan area and enhances the value of urban heritage in the eyes of public opinion. It has, however, encouraged a process of gentrification leading to the eviction of the poorer foreign workers who previously occupied the historic houses.

Source: ALECSO, report for Study Area 2

PERSPECTIVE 3

PROMOTING A RECIPROCAL RELATIONSHIP BETWEEN CULTURAL HERITAGE AND TOURISM

HRH Prince Sultan Bin Salman Bin Abdulaziz Al Saud *Chairman of the Board of Directors and President of the Saudi Commission for Tourism and National Heritage (Kingdom of Saudi Arabia)*

The connections between tourism and culture continue unimpeded and, in fact, are multiplying as more and more cultural heritage sites are incorporated as key features of tourism worldwide. Sustainable tourism is based on the idea that no one should be denied the opportunity to benefit from tourism, whether as a participant or supplier of goods or services.

Cultural heritage provides a unique and valuable opportunity to further that goal as it allows many to participate and benefit from it. It also draws society's attention to its heritage, and helps maintain cultural craft traditions and skills. To that end, increased investment in cultural heritage areas and products is needed, together with providing a genuine interest and care in preserving and presenting the site or product. In other words, commercialism needs to be tempered with consideration for the tradition. In addition, such sites provide increased economic opportunity, particularly in rural areas and often in locations where there are few other employment opportunities.

All of the above can be delivered through the development of a tourism sector that is built on each country's unique and varied cultural heritage. That is why the Saudi Government has made substantive investment in cultural heritage sites by implementing a number of national initiatives, projects and public-private partnerships to preserve and promote sites with an emphasis on the role of local communities to achieve balanced and sustainable development. At the pinnacle of these national initiatives is the Custodian of the Two Holy Mosques Initiative for Cultural Heritage. This important comprehensive initiative strives to protect, present and promote our national cultural heritage with the aim of making it an integral part of our life and daily experience.

We are proud of our national heritage and its positive role in our life and national economy, and we look forward to the future with anticipation and hope.

The setting up of an urban heritage observatory in the Arab countries would encourage the building of an integrated conservation and regeneration strategy, while circumventing the roadblocks which are often encountered in the region. Such a tool would be in line with the draft Charter for the Conservation and Development of the Urban Heritage in the Arab Countries, drawn up in 2004 by the Arab Ministers responsible for culture, antiquities and tourism, which underlined notably the importance of safeguarding the urban heritage and the need for a consistent method of approach that will integrate it within economic, social and cultural development. ALECSO is planning to host this observatory and support its establishment.[3] The observatory will monitor innovative experiences to inform a plan of action and a common methodology on conservation and urban regeneration policies. It will address, among other things, political commitment,

[3] See: http://www.alecso.org/site/2016-03-02-13-19-31.html

THE POWER OF THE PAST

Ismaïl Serageldin *Director, Library of Alexandria (Egypt)*

Cities are where the future is invented. But cities are also where the legacy of the past lives on, to inspire dreams and to stimulate new thinking. In the Arab Region, our cities bear witness to the oldest civilizations on earth, whether in Egypt or Mesopotamia, and we have strong claims to many of the oldest continuously settled cities in the world, from Jericho (Palestine) to Damascus (Syrian Arab Republic). Other cities stand as reminders of the glory of the great civilizations that flourished in these lands over millennia. From Tunisia's Carthage to Lebanon's Byblos, from Egypt's Alexandria to Libya's Leptis Magna, there is hardly a city that does not hold a place of honour in the roll call of human civilization.

Furthermore, the glory days of the Muslim and predominantly Arab civilization that flourished in these lands for over a thousand years from the seventh to the seventeenth centuries, saw the torch of learning and pluralism held high from Andalusia in Spain to Iraq, and from central Asia to Sudan. The urban tissue of these cities, the successive layers of their built environment, are a veritable palimpsest of their rich and glorious history. It is not just the individual monuments that remain as landmarks in our urban landscape that are deserving of protection. It is the very atmosphere of historic areas, the essence of historic urban character that still marks these cities. Our urban cultural heritage, tangible and intangible, is a major contributor to this sense of place and historic continuity that contributes to forming contemporary cultural identities.

Today, all these elements – monuments, historic urban tissue and the intangible cultural legacy of the past heritage – are at risk. All need to be saved. So let us start with a few questions:

- What are we trying to save?
- Why are we trying to save it?
- What are the forces threatening it?
- For whom are we trying to save it?
- How will we be able to save it?

The answers to these questions give us the justification for a formal policy of urban heritage conservation and development, as well as a workable definition of some of the key parameters to be observed in implementation.

What are we trying to save?

The urban cultural heritage includes certain physical monuments and urban spaces that have historical significance, either as examples of certain periods of our history or spaces associated with particular events of significance to the population in defining its roots and its antecedents. However, beyond certain monuments and spaces, there exists in many cities an older historic core that has retained characteristics of the urban tissue defined by scale, streetscape, heights, volumes and the pattern of voids and solids of the sides of the streetscape (usually narrow and meandering). In addition, there is mixed land use, diverse street activities (crafts or shops or services) intermixed with residential and commercial services. Density and transport modes (mostly pedestrian) are also characteristic of such historic cores. While there may be no buildings of particular architectural distinction or historic importance, it is the overall character of the historic core that deserves to be preserved.

Why are we trying to save it?

By safeguarding urban texture and character, as well as important monuments and spaces, we are also safeguarding our identities, our way of life and the part of our collective memory that is the wellspring of artistic creativity and the foundation of the historical narrative that underpins our contemporary identities. Cities are living organisms, and they must renew themselves, just as they must grow to accommodate successive generations and the demands of new technologies and new lifestyles. But they must do it in a manner that allows the inhabitants to retain their sense of belonging and pride in their unique legacy as they strive to design their own futures.

What are the forces threatening it?

Monuments, urban spaces and the unique urban character of our historic cities are under threat from many socio-economic forces that seek short-term profit from expropriation and gentrification while cutting through the urban tissue of the old sectors of our growing cities. In addition, complex ownership patterns and long-neglected infrastructure make upgrading arrangements difficult (but far from impossible). Recently, the vandalism and destruction of our heritage by extremist groups must be considered among the worst risks confronted by our heritage. Here it is their wilful insistence on trying to destroy that heritage as part of their efforts to re-write the historical narrative that would justify their particular ideology. We have seen this from the destruction in Palmyra (Syrian Arab Republic) to the damage to artefacts in the Islamic Arts Museum in Cairo (Egypt). Faced with this kind of ideological onslaught, asserting our heritage is an immediate necessity.

For whom are we trying to save it?

It is essential to underline that the people for whom this heritage has to be saved are the inhabitants themselves. The contributions of that cultural heritage – tangible and intangible – to the sense of identity and a sense of place for local inhabitants are paramount. Without that heritage we would all be lacking in the construction of our contemporary identities, and lacking in our abilities to build on the past to invent the future.

How will we be able to save it?

Saving urban heritage not only involves regulating desirable activities and banning destructive activities, but the entire community living in these surroundings. The community must value the changes being introduced, from upgrading the infrastructure to the adaptive reuse of various buildings. Approaches should not dislodge the inhabitants, who in many cases are poor, in order to promote gentrification of the neighbourhoods. Rather, reinvigorating the local communities and ensuring their improved well-being and direct participation in the benefits of such conservation efforts must be at the core of our concerns.

Indeed, one can go further and underline that heritage-based urban revitalization can be the engine for the growth of local cultural and creative industries, as well as a magnet for additional sustainable tourism, which can help generate employment and stimulate local development. Museums, cultural centres and open public spaces can be used as civic spaces for dialogue and social inclusion, helping to reduce friction and foster cohesion.

The value of protecting urban cultural heritage is enormous. Such efforts have shown that the financial returns far exceed the costs in almost every case. But above all, it is not the monetary value that one can place on such investments; it is that we are harnessing the power of the past to help invent the future. We are ensuring the continued dynamism of our cities, where the heritage of yesterday provides both the touchstones of our memory and the wellsprings of our imagination. For any society, it is a truly priceless asset.



Doha (Qatar)
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institutional governance, the legal and regulatory system, participatory planning, cultural innovation and the encouragement of creativity, as well as financing and operational procedures. Operating as a think tank, the observatory will serve to provide expertise and advice to decision-makers and professionals in the Arab world and mobilize the necessary technical and professional competences in the member countries.

CASE STUDY 13

Tunis (Tunisia)

A social habitat project in the medina: the regeneration of the *oukalas*



In the decades following independence, the medina of Tunis experienced a phenomenon of impoverishment. Rural families came to live in the traditional houses that had been abandoned by their original occupants, renting by the room. Known as *oukalas* – a term previously used only for short-stay hotels – these dwellings rapidly became overcrowded and run down. Deteriorating living conditions and the risk of collapse led the municipality to embark on a social and building policy to restore the heritage and reduce poverty. Three thousand tenant households were urgently evacuated from buildings threatened with collapse. Two thousand of those households were rehoused in the medina or on the periphery in housing belonging to the municipality, which they were able to buy on terms adapted to their economic status. One thousand households were temporarily re-housed while the work was carried out, prior to returning to their former homes. A restoration programme was undertaken to consolidate the structures and slow down the process of deterioration. For privately-owned heritage, a credit line at a subsidized interest rate was put in place to encourage the owners to upgrade the buildings. Failing that, the municipality took over from absent or recalcitrant owners and carried out emergency work, recovering its costs in the form of rent. For public heritage, the dwellings were thinned out and brought up to habitable standards. Certain buildings of architectural or historical interest were restored before being reassigned for socio-cultural uses. This process concerning the *oukalas*, undertaken from the 1990s onwards, has not been replicated and still serves as an example today.

Source: ALECSO, report for Study Area 2

> ***At the present time of a resurgence in Islamic beliefs, the question of the Islamic city has once again come to the fore. In many parts of the Arab world, and especially in Saudi Arabia and the Persian Gulf, urban planners with a newfound respect for the great achievements of the past are searching for ways to reproduce in today's cities some of the patterns of city building that have been identified as Islamic. They have been influenced, whether wittingly or not, by a body of literature produced by Western Orientalists purporting to describe the essence of the Islamic city.***
>
> *Janet Abu-Lughod, sociologist*

Capacity-building in the fields of conservation and urban regeneration is an essential task in the region. While some countries, such as Morocco, have a training system for architecture and town planning, this is often compartmentalized within the various teaching disciplines (architecture, town planning, urban geography, engineering and heritage-related skills). There is a very low level of regional academic exchanges, which are often carried out through the intermediary of third-party countries. Human resources needs are at critical levels, especially in countries in conflict or post-conflict situations, such as Iraq, which have seen their education systems collapse and skills leave the country. A special effort needs to be made with these countries to set up degree courses for architects, urban planners and landscape architects. The priority is to train the trainers and validate training courses in heritage skills in order to meet sustainable urban development goals.



Coordinator of the regional study: **UNIVERSITY IUAV OF VENICE**

Established in 1926 as the Istituto Universitario di Architettura di Venezia (University Institute of Architecture of Venice), the institute was renamed Università IUAV di Venezia (University IUAV of Venice) in 2001. Today, IUAV is a world-renowned educational institution and research centre with specific expertise in the fields of urban conservation, urban design and urban landscape management. Since 2008 it has hosted the UNESCO Chair in Social and Spatial Inclusion of International Migrants – Urban Policies and Practices. In 2016 a new UNESCO Chair in Heritage and Urban Regeneration was created.

Through its academic and operational experience, the University has acquired a thorough knowledge of European practices of urban conservation; over the last 30 years it has developed partnerships with 130 European universities and restoration schools. It is the home of one of the largest libraries dedicated to architecture and urban planning in Europe.



Venice (Italy)
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STUDY AREA 3

Albania, Andorra, Austria, Belgium, Bosnia and Herzegovina, Bulgaria, Croatia, Cyprus, Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Iceland, Ireland, Israel, Italy, Latvia, Liechtenstein, Lithuania, Luxembourg, Malta, Monaco, Montenegro, Netherlands, Norway, Poland, Portugal, Republic of Moldova, Romania, San Marino, Serbia, Slovakia, Slovenia, Spain, Sweden, Switzerland, The former Yugoslav Republic of Macedonia, Turkey, United Kingdom of Great Britain and Northern Ireland.

HIGHLIGHTS

- *Stemming from its classical and medieval history, Europe has long been endowed with a very developed urban system, resulting from a layering process, whereby pre-existing structures were continuously transformed or reused.*
- *The methodological foundations of urban conservation and regeneration were first laid in the 1960s, followed by a gradual extension of the territorial and conceptual scope of urban heritage.*
- *European cities have undergone a widespread process of conservation and regeneration, and today represent one of the largest ensembles of preserved urban heritage in the world.*
- *Urban conservation and regeneration in Europe is largely led and funded by national and local public authorities and is closely tied to European Union-sponsored programmes.*
- *Culture has taken on a growing role in urban regeneration strategies, particularly those targeting the revitalization of public spaces and the rehabilitation of declining industrial areas.*
- *The practice of urban conservation has unlocked new approaches and instruments to achieve urban and environmental sustainability, emphasizing local knowledge, creativity and well-being.*
- *Mitigating 'museumification' and gentrification, while also promoting sustainable tourism patterns, remain the most pressing issues in preserving the authenticity of historic areas.*

EUROPEAN URBANIZATION: A CONTINUOUS PROCESS OF STRATIFICATION

Urban development in Europe is characterized by a layering process, whereby pre-existing structures and patterns, based on the initial topography, were continuously transformed or reused in successive historical phases. The long-term presence of dominant civilizations and exchanges between the Northern and Mediterranean populations have produced a great diversity of cities, reflecting a multiplicity of building techniques, materials and cultural and artistic influences. Alternating eras of unification and fragmentation among various political powers – including empires, kingdoms, nation states, local and regional realms, municipalities, city states and city ports – also strongly influenced the emergence of cities.

Ancient civilizations have profoundly shaped contemporary European cities. While the contributions of the civilizations which preceded the Greek, such as the Etruscan, the Celtic and the Cretan, are not particularly visible in the urban structures of most contemporary cities, the Greek model of *polis*, or city states built around citizenship, laid the basis for many key urban functions. Their temples, agora, theatres and defensive walls can be considered as the original building blocks of European cities, marking the starting point of a process of stratification. The Roman and Byzantine empires built on this earlier Greek model to develop territories based on public functions, which included markets, baths, forums, military camps and imperial roads. These urban forms were widely disseminated throughout the continent. As early as the mid-sixth century, the foundations of European urban settlements were in place, particularly in areas located between the Mediterranean and the Rhine and Danube rivers. This fundamental urban frame set the stage for subsequent growth and densification.

Throughout the Middle Ages, these ancient structures were intensely reused, although new building types, such as castles, citadels and fortified cities, were also created. Economic exchanges gradually intensified with the expansion of trade beginning in the eleventh century. New urban functions emerged, including public markets, civic buildings and squares, which marked urban landscapes as of the twelfth century. This era was characterized by organic development patterns built over previous Roman structures and topography. In southern Europe, this stratification process also included Islamic structures; in many cases existing urban structures were adapted to new social organizations, with residential buildings redesigned for family groups and cathedrals transformed into mosques.

The Renaissance, beginning in the late fourteenth century, further stimulated innovation. Characterized by the recovery of the past and the reinterpretation of Antiquity, the Renaissance inspired a new vision of conservation. Innovative building techniques and urban patterns were produced and disseminated throughout the continent. Successive artistic movements from the fifteenth to the nineteenth centuries, including the Renaissance, Baroque and Neo-classical styles, left a major imprint on European cities, leading to the spread of the street grid framework and monumental open spaces. These patterns also fostered sub-regional and national identities, which permeated into urban development practices up until the twentieth century. For example, geometric schemes became emblematic of northern cities and urban boulevards were often created over demolished city walls.

The industrial revolution represented a major shift in the understanding and practice of urban development. Major infrastructure works reflected new standards for housing, transportation and hygiene. Larger scales, as well as new urban functions such as railroad stations and department stores, were imposed upon the original urban layout, radically transforming the organization of cities. Among the examples is the transformation of Paris (France) from 1852 to 1970, begun under the leadership of Baron Haussmann. These interventions halted the historic stratification process, forever altering the existing urban fabric. While the dense and 'porous cities' of the past mingled public and private spaces and mixed different social groups and functions, modern cities became characterized by a separation of functions and rationality. This rationale, based on modernist theories, provided the underlying framework for many urban interventions in the region up until the 1970s.

In the post-Second World War period, urbanization processes intensified. Rural-urban migration was a strong contributor to urban growth in the 1950s and 1960s. Decolonization processes, beginning in the 1960s and continuing until the end of the Cold War in 1989, also increased migration within Europe, as well as from other parts of the world. Many historic areas, now considered obsolete or unhealthy, fell into decline. The growing use of private cars also drastically reshaped cities. Urban peripheries expanded to host growing populations, fostering new lifestyles while increasing social inequalities. Urban renovation processes created the basis of a new economy, in some cases undermining local, small-scale economies.

In recent decades, recurrent economic crises have created new urban challenges. Globalization processes and competition from emerging countries have contributed to the decline of industrial areas. Unemployment has grown in many countries, necessitating renewed economic and urban regeneration strategies. The environmental crisis has fostered the emergence of renewable energy solutions and new approaches to territorial development, which emphasize the reuse of existing urban infrastructure rather than new construction. Migration from conflict-stricken countries has intensified over the



Major urban transformation works of Baron Haussmann on the Avenue de l'Opéra, Paris (France)
*© Charles Marville, 1862. Source: gallica.bnf.fr - Ecole nationale des ponts et chaussées**

past decade and is now a key item on the political agenda. In this context, culture-based urban regeneration approaches can be seen as particularly relevant to solving these contemporary issues.

CASE STUDY 14

Coimbra (Portugal)

A new vision for a historic city



Coimbra, a city of over 100,000 people located along the Mondego River in the centre of Portugal, has a long, rich history as an administrative and educational centre. The city served as Portugal's first capital from 1129 to 1255 and later became home to the magnificent University of Coimbra, recognized as a UNESCO World Heritage property in 2013. Yet even before this designation, the Coimbra City Council had spearheaded a series of efforts meant to retain the city's historic character and restore its natural environment. Between 1999 and 2011, numerous historic buildings, such as São Francisco Convent, the Sé Nova (the New Cathedral), Santa Cruz Monastery, Manga Cloister and, more recently, Santa Clara-a-Velha Monastery, were restored to their former glory. The inauguration of Mondego Green Park in 2004 went a long way towards the revitalization of the river basin, while ongoing efforts to transfer old hospital facilities to the outskirts of the city have already done much to ease congestion in the historic centre. Other projects, such as the development and restoration of Casa da Escrita (The House of Writing), the Cerca de São Bernardo Theatre and the Gil Vicente Theatre, as well as the creation of the Municipal Theatre Workshop, have further enhanced Coimbra's cultural offerings.

Despite these efforts, much work still remains in Coimbra's historic centre, particularly in light of the ageing of the local population and the depopulation of the town centre. Structures on Sofia Street and certain city centre housing blocks are in desperate need of repair, while a limited supply of hotels and lack of integrated tourist programmes has hurt tourism in the city. However, a new vision for the future of Coimbra is beginning to emerge, one which relies on the city's core strengths; city officials recently branded Coimbra as a 'city of health' and 'city of knowledge'. With regards to culture, this strategy entails: creating a sense of continuity between Coimbra's historic sites by ensuring regular access and opening hours; restoring and giving new roles to buildings on Sofia Street and in the town centre; and creating a specific cultural agenda for the historical centre, with tourist itineraries and themed walks. Implementing these strategies will strengthen Coimbra's cultural identity – promoting a sustainable tourism economy and preserving its centuries-old heritage.

Source: Coimbra University, report for Study Area 3

Europe is now almost completely urbanized, with differing levels of density. The population of Europe stands at an estimated 750 million people, including 500 million European Union citizens. Three overlapping networks of cities make up the territorial framework of this 'urban continuum'. 'Capitals and metropolises' are home to between 1 and 10 million inhabitants. These political, cultural and economic hubs stand as models of urban regeneration for other cities through their outstanding history of urban transformation. Some of these cities now belong to the class of so-called global cities, with a high concentration of international financial and communication activities. With 100,000 to 1 million inhabitants, medium-sized cities are often characterized by functional specialization, multi-ethnicity and a vibrant cultural and social life. These local and national hubs often exert political, cultural or economic influence, hosting, for instance, important industrial activities or ports. Most of them have significant historic areas, museum institutions and robust creative and cultural sectors. The third category, small towns, comprises a dense, uniformly distributed network, defined by their human scale and a natural connection with the surrounding environment. In southern Europe, many of these small towns began as ancient settlements founded during Greek or Roman times.

URBAN HERITAGE: A EUROPEAN CONCEPT AT THE HEART OF URBAN IDENTITIES

Europe was one of the first regions where the notion of heritage historically developed and flourished. Throughout its history, European cities were continuously rebuilt through the reuse or adaptation of previous structures in order to meet new social and economic needs. The reinterpretation of the past was also instrumental in legitimizing political powers, consolidating national unity and reaffirming or revitalizing national identities. After the French Revolution, culture and heritage became an essential component of civic education, which aimed to build autonomous and equal citizens. Making knowledge of the past available to the public became a priority and large public museums emerged towards the end of the eighteenth century to support this democratization process.

Awareness of the importance of heritage protection grew in the second half of the nineteenth century, stimulated by radical urban transformations linked with the Industrial Revolution. The destruction of large parts of the urban fabric spurred a strong reaction from civil society – both



The Oslo Opera House, Oslo (Norway)
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from residents and the intellectual elite. This opposition to modernist theories started as early as the mid-nineteenth century and intensified in the 1950s. The study of heritage therefore developed alongside urban development thinking, as the impact of modernist planning stimulated a reflection on safeguarding priorities. Protection instruments were gradually developed – initially based on the tradition of archeological studies – and formed the basis of urban heritage concepts and legal frameworks.

The methodological foundations of contemporary urban conservation and regeneration were first laid in the 1960s, when plans to revitalize ancient urban centres emerged in Western Europe. The destruction of the Second World War, slum removal policies and strong reactions to development projects underpinned a renewed interest in historic urban areas. Beyond the restoration of built structures, these programmes focused on improving the quality of life and housing conditions. They also fostered the elaboration of legal frameworks, specific urban planning tools and financial instruments dedicated to urban heritage and, more generally, the integration of urban heritage protection within planning instruments. These experiences then spread throughout Western Europe, under various models during the following decades and reached Eastern Europe in the 1990s. Pioneering examples included Bologna (Italy), Lyon (France) and Bruges (Belgium). They originated as countermeasures to major infrastructure developments, such as the urban highway in Lyon or the British-inspired ring road system in Bruges.

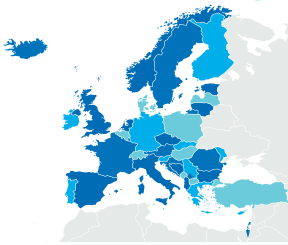
The scope of urban heritage has gradually evolved to encompass new concepts and categories. The territorial scope of heritage protection progressively extended from a monument-centred approach to the consideration of wider urban areas and landscapes. Heritage was increasingly considered within a dynamic socio-economic context, with a stronger focus on populations and communities. Specific methodologies have been developed to manage the economic and social evolution of historic areas and mitigate gentrification processes. The typo-morphological approach elaborated in Italy or the safeguarding plans for historic areas initiated in France are among the examples. New categories of heritage were also given increasing consideration, including dilapidated industrial structures and urban forms from the 1950s onwards, which inspired regeneration policies in urban peripheries.

European cities now represent the largest ensemble of urban heritage in the world. Most historic centres have gone through successful regeneration programmes including the restoration of built structures, the improvement of housing conditions and the revitalization of commercial activities. Historic buildings and areas are still used for public activities and are therefore continuously adapted to new economic and social needs. Urban heritage is also a major driver of the cultural tourism sector, which represents a significant portion of national economies in many European countries.

Overall, European urban heritage is in a good state of conservation relative to other regions. Most European historic centres still play a crucial role as major economic drivers in their cities. A few cities, such as Naples (Italy), also represent exceptions, as poverty, combined with governance issues, still defines their historic areas. In others, urban conservation is hampered by institutional conflicts or governance issues. In these more vulnerable territories, urban sprawl and land speculation constitute a threat to urban heritage preservation. However, beyond these specific situations, urban conservation and regeneration policies have succeeded, in most cases, in preserving or renovating historic areas. Thus, the challenge in European cities is inadequate transformation rather than a lack of renovation.

The relationship between urban heritage and cultural identities is sometimes ambivalent. In a context of diverse and robust regional and local identities, approaches to cultural identity in Europe are complex and multifaceted. The defence of historically derived local identities has sometimes resulted in the exclusion of new communities, such as those of migrants or foreigners. The tourism industry has in some cases led to the displacement of local communities from their original homes. In this context, alternative strategies should be explored to recognize cultural identities, notably by fostering the notion of 'belonging' rather than identity.

Urban heritage has also offered opportunities for stimulating intercultural dialogue. The reconstruction of urban heritage in Mostar (Bosnia and Herzegovina) and particularly the Stari Most, a bridge which links the Bosnian and Croatian communities, is among the most emblematic examples of post-conflict heritage-based intervention (see Case Study 64). The Centre Architecture Dialog Art (ADA) also offers a platform for dialogue among communities and designs regeneration projects involving the three ethnic groups. Heritage-based projects can also offer an opportunity for dialogue with migrants, as in the case of the regeneration of the Superkilen Park in Copenhagen (Denmark), which gathers objects chosen by neighbouring migrant communities (see Case Study 81).



VARIOUS NATIONAL GOVERNANCE SYSTEMS WITHIN A STRONG REGIONAL FRAMEWORK

Public authorities are key players in urban conservation in Europe, particularly those dealing with heritage protection or urban planning. Most countries have a dedicated national institution which oversees heritage protection, as well as decentralized bodies. For urban regeneration, regulation and overall design is ensured by the central state, while local authorities and private players are entrusted for the implementation. In some countries such as France, inter-municipal bodies play a key role in designing programmes. National agencies provide funding for local authorities in most countries. A wide range of operational instruments have been developed, including pre-emptive rights, heritage impact assessments for development plans and tax incentives for urban regeneration.

CASE STUDY 15

Oslo (Norway)

Reconnecting the city with its natural environment while revisiting its urban heritage



Oslo, the capital of Norway, is Scandinavia's oldest capital, with its earliest sites going back over 1,000 years. Today, the metropolitan area is home to 1 million inhabitants. Oslo's urban structure is the result of overlapping historic layers, including a medieval portion dating back to the city founding, the Christiania area, which was rebuilt with an orderly grid after a devastating seventeenth-century fire, and the Industrial Harbour, which was developed throughout the Industrial Revolution. As a consequence of the widespread, ancient use of renewable construction materials, particularly wood, Oslo has a rather well-established preservation system. Yet a longstanding preservation challenge relates to the city's relationship with its natural surroundings. Despite the location of the city – at the inner reaches of the Fjord, on both sides of the Akerselva River – commercial and transport-related uses of the coastal areas have long separated the city from the water. In recent decades, though, important efforts have been made to reconnect the city with its natural environment, thereby providing a new perspective on its multilayered urban heritage.

In recent years, large-scale urban regeneration plans have put flagship projects at their centre, meant to serve as catalysts for further regeneration and ambitious place-branding instruments. These projects also gave priority to the preservation of authentic elements of the city structure and favoured a high proportion of residential units. Among the outstanding examples, the construction of the new Oslo Opera House in the Bjorvika district in 2008 prompted the regeneration of this previously run-down industrial area by attracting further public interest and investment, thereby gradually encouraging the improvement of public spaces and the renovation of the existing building stock. Similarly, the transformation of the former western railway station into the New Nobel Peace Centre and the replacement of the Bjorvika surface motorway by a tunnel triggered the regeneration of Christiania's historic square, as well as the renovation of the waterfront. The regeneration of both industrial and waterfront areas has, in turn, stimulated a new interpretation of urban heritage. The development of the medieval park, which displays the ruins of ancient structures and depicts urban evolutions, and the creation of the Norwegian Folk Museum – an open air museum with 155 traditional houses – are exemplary outcomes of these regeneration efforts.

Source: IUAV, report for Study Area 3

Local governments have a strong presence in urban regeneration efforts and, to a lesser extent, in urban conservation. Decentralization processes across the region have shifted planning and urban development functions as well as, in some cases, heritage protection and identification, to local authorities. The 45 countries of the survey area count about 300 regional authorities of various sizes and levels of autonomy, under differing institutional models. Regional and local authorities are in charge of preserving heritage within their respective land use planning mandate. Other territorial entities, including metropolitan community or territorial agencies, also influence heritage policies at the local or regional level. This complex institutional system resulted in part from the stratification of civilizations and powers over time, which created complex and overlapping identities at the local, regional and national levels.

A majority of urban regeneration and conservation activities are funded by public entities. The welfare state lies at the heart of many European political systems and, as a result, these principles are embedded in cultural policies. Therefore, a majority of cultural institutions are public or publicly-funded private entities. Educational and cultural facilities are often closely linked. This 'cultural welfare' system is now evolving under the influence of information technologies. The overall welfare system is challenged by economic crisis and the impact of globalization. In addition to public funding, incentives are provided by the state to local owners in most countries. The private sector is also increasingly involved, particularly through corporate social responsibility programmes.

National urban conservation legislation is built on various conceptual approaches and addresses both monuments and protected areas. The legislation on landscapes is of particular relevance. Throughout Europe, urban centres are protected as cultural heritage, as landscapes or, in some cases, as urban ensembles. The scope of this protection varies widely, and in some countries, such as Italy and France, includes public spaces. A wide range of conservation measures have been developed, including building controls and tax incentives. Urban planning legislation includes the notion of conservation areas, where a set of regulations can be implemented pertaining to density, height, floor area ratio or other criteria. National urban regeneration legislation not only focuses

on the restoration of historic centres but also targets other objectives linked with environmental protection, economic development and trade, and mobility.

CASE STUDY 16

Çair (The former Yugoslav Republic of Macedonia)

Promoting respect for human rights through theatre



The project Democracy through Theatre (DTT) aims to foster a reciprocal exchange of experiences, skills and knowledge about human rights, democracy and equality. DTT is the fruit of a process that began in 2006 between the Municipality of Botkyrka (Sweden) and the Municipality of Çair (the former Yugoslav Republic of Macedonia), two cities with many features in common. Botkyrka received financial support from the Swedish Institute for a preliminary study of a project on democracy and human rights in cooperation with Çair, which showed that there was a need for, and an interest in, development and increased knowledge of democracy in Çair. The two cities decided to take a theatre and dance-based approach, aiming to develop and strengthen local democracy through collaborative activities and public performances for youth. Teachers, principals and municipal officials also participate in the project and have the opportunity to learn about how young people view their participation in society. The project builds upon the experience of Botkyrka and allows young people to act as a positive example for local youth from Çair. Through informal activities, both young people and adults can share their different perspectives and better understand issues of human rights, democracy and equality.

Source: International Coalition of Inclusive and Sustainable Cities - ICCAR

The legal and policy framework regarding urban conservation and regeneration addresses a wide range of issues and includes risk management plans (notably for flood basins), emergency management measures and construction restrictions for areas at risk. These issues are addressed by different laws and mechanisms at the national and local level. In many countries, a paradigm shift has occurred from technically-oriented risk management to a more holistic approach, notably with regard to flood risks. The protection of cultural goods ranks among the key objectives of emergency plans. In many countries, strategic environmental assessments also take the risks facing cultural heritage into account.

Urban governance in Europe is closely tied to the European Union framework and its bilateral agreements with countries in the region. This normative policy framework has been instrumental in the field of urban conservation and regeneration. It offers a set of non-binding acts on culture and heritage protection areas, which have been prioritized in many resolutions since the 1970s and are reflected in the European Agenda for Culture. While urban pilot projects have produced interesting results, their integration into national practices remains limited, with European policy on heritage protection still suffering from a lack of continuity. The recent report *Getting heritage to work for Europe* (European Commission, 2015) recommends that the European Union promote the innovative use of cultural heritage to spur economic growth, encourage integration and contribute to sustainable development.

Increasingly, the European policy framework is promoting integrated approaches to urban conservation and regeneration. The role of culture as a strategic asset for sustainable development is recognized across its policy documents – including the 2014 Conclusions of the Council of Europe – in particular for its economic role in the regeneration of urban and rural areas. Sustainable urban development is defined as promoting architectural quality and encouraging the conversion or reuse of existing land and buildings. Architecture is emphasized in particular for its clear contribution to the culture of cities and sustainable urban development, as reflected in the 2008 Conclusions of the Council of Europe. The 2007 Leipzig Charter on Sustainable European Cities also stresses the importance of culture to build an integrated urban development framework.

CASE STUDY 17

Hamburg (Germany)

Building on a trading past for waterfront regeneration



Hamburg, a city of 1.8 million people, is one of Europe's largest port cities whose distinct urban landscape is shaped by its trading past. Hamburg's first UNESCO World Heritage property, Speicherstadt and Kontorhaus District with Chilehaus, inscribed on the World Heritage List in 2015, is emblematic of this history. Speicherstadt represents the largest collection of historic port warehouses in the world, while the Kontorhaus district, which dates back to the 1920s, was the first dedicated office district on the European continent. While this rich heritage represents a major draw for tourists – positively contributing to Hamburg's economy – homelessness and gentrification represent pressing challenges.

In response, the city of Hamburg has launched several major initiatives, including HafenCity Hamburg, one of the largest urban regeneration projects in Europe in terms of land mass, covering 2.2 km^2 of the city's old port. The project aims to recover the port warehouses, restore the historic district and reinforce Hamburg's identity as a maritime city. Thus far, HafenCity Hamburg has addressed almost all the '10 principles of sustainable development of urban waterfronts' established by the UN Global Conference Urban 21 in 2000, and is seen as a positive development in efforts to improve Hamburg's overall urban liveability.

Source: IUAV, report for Study Area 3

European legislation also has a direct impact on urban conservation and regeneration. The legal framework on urban development, and particularly the European Commission 2014 Resolution, outlines the key principles of the urban agenda for European cities. Urban



Hamburg (Germany)
*© SergiyN/Shutterstock.com**

development is supported through European regional policies and several European sectoral policies pertaining to energy, the environment, climate and culture. Legislation on energy efficiency encourages the renovation of the existing building stock. Urban conservation is also addressed in environmental legislation, which emphasizes the cultural heritage component of environmental impact assessments. Since 2014, the financial legal framework has included culture and heritage as a new category.

UNESCO's Culture Conventions have been streamlined into European policies related to cultural heritage and the creative industries, although the European Union itself has only ratified one Convention – the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions. European initiatives complement UNESCO's main lines of action. The European Heritage Label, for example, focuses on heritage promotion, while the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage stresses protection. Several European conventions, such as the European Charter for Architectural Heritage and the European Landscape Convention, also complement UNESCO's Culture Conventions. At the national level, most states have ratified UNESCO's Conventions and have implemented them through existing national legislation. Some countries have dedicated World Heritage legislation. Site management plans are prepared by state authorities or by a delegated local body and have a direct impact on urban preservation and regeneration through their protection and development objectives.

Regional funding is available through several mechanisms. The European Regional Development Fund is dedicated to job creation, economic growth and sustainable development. The European Investment Bank (EIB) and the Council of Europe Development Bank (CEB) invest in heritage conservation and management, notably in World Heritage properties and other historic sites, and give priority to improved quality of life in urban areas. The Joint European Support for Sustainable Investment in City Areas (JESSICA) was established by the European Commission, the European Investment Bank and the Council of Europe Development Bank to fund urban regeneration, and includes heritage in its scope. The World Bank targets South-East Europe in particular, addressing issues of social services, the environment and civic engagement.

Europe hosts many regional and national networks involved in urban conservation and regeneration, which focus their efforts on advocacy, the exchange of best practices and capacity-building. As the main European NGO dedicated to heritage, Europa Nostra has contributed to several key European policy documents and has launched its own operational initiatives (notably the 'European Heritage Alliance'). The URBACT network includes 200 cities and promotes integrated solutions to urban challenges, as well as new approaches to the management of historic cities. The European Association of Historic Towns and Regions (EAHTR), the Historic Town Forum (HTF) and the European Heritage Network (HEREIN) also contribute to experience-sharing, notably through the HEREIN database on heritage policies. National associations of historic cities, many of which emerged after the Second World War, are also active in many countries and support the management of protected areas through research and advocacy, with different focuses according to national experiences.

The region also has an important network of training institutes and culture institutions dedicated to urban conservation and regeneration, including ICCROM (International Centre for the Study of the Preservation and Restoration of Cultural Property). At the European level, several programmes provide training facilities, notably the Regeneration of European Sites in Cities and Urban Environments or the European Standards for Vocational Training in Urban Regeneration programmes, which established a framework for vocational studies in urban regeneration.

URBAN REGENERATION STRATEGIES: THE EUROPEAN EXPERIENCE

Over the past 30 years, European cities have undergone a widespread process of regeneration. Most urban regeneration policies have addressed both physical renewal and a wide range of social, economic and environmental issues, creating a positive 'snowball effect'.

PERSPECTIVE 5

A MULTI-LEVEL APPROACH TO FOSTERING A TOURIST-FRIENDLY, CREATIVE CITY

Péter Szegvári *Senior Advisor to the Lord Mayor, Budapest (Hungary)*

Budapest's economic development is essential to Hungary's competitiveness. The city accounts for some 40% of the country's GDP, while its GDP per capita is 230% of the national average. Budapest has a fundamental influence on Hungary's economic performance.

Budapest possesses an international attraction and tourism 'brand': its location, architectural values, bath culture, cultural events, natural features and gastronomy offer a special and unique experience for visitors. This experience will be improved by developing connections with the airport, improving port conditions for cruise ships, increasing the supply of tourist information at main points of arrival, developing professional tourism infrastructure and improving the parking and traffic situation. Budapest is known as a 'party city' and as the 'cool capital' of Europe. While city marketing and branding is a relatively new undertaking in Budapest, the city can leverage culture for tourism promotion, particularly through international cultural events and its status as a UNESCO City of Design.

As part of the Sustainable Urban Development Strategy of Budapest, we are taking a macro-regional approach in conjunction with the EU Danube Strategy, which covers 14 countries and more than 150 million people. Therefore, planning and programming is guided by the principle of 'multi-level and partnership governance', requiring the vertical and horizontal partnership of several local, regional, national and European government institutions. Budapest 2030, adopted by the General Assembly of Budapest, aims to position Budapest as an innovative and creative city, through a strategic plan focused on creating a multicultural environment and strengthening the creative industries. In the twenty-first century, Budapest requires new, improved market values, well-being, territorial competitiveness and sustainability. Hence our sustainable urban strategy is based on innovation, research and education.

In the planning and implementation of our cultural strategy, the key words are: cooperation and competition. We are carrying this out with the help of innovative institutions, clusters, consortiums, business agencies and special financial instruments. Budapest city management is working to create an innovative ecosystem for the creative cultural environment, and provides incentives for entrepreneurial startups and SME services in the local and global markets. Several projects are managed with the 'triple-helix method' (clustering the public – research – business sector) to create an 'innovative-friendly environment'. Some good examples include the regeneration of built cultural heritage and investment in the adaptive reuse of brownfield zones through, for example, the conversion of a gas factory into a design centre, shifting the functions of the old Danube port to a cultural centre, and using thermal energy for heating zoo buildings.

Although most countries have faced similar challenges over this period – from demographic change, to deindustrialization, to the impact of globalization – national priorities have differed between countries. Some countries, such as Poland, have given priority to the adaptive reuse of derelict land and buildings, while others have emphasized employment and city branding. In France, tackling social exclusion has been the main priority, while addressing spatial inequalities has been the focus in Germany. Policies in the United Kingdom placed a greater emphasis on land-use efficiency.

These policies have often been accompanied by reinvestment in public spaces to improve quality of life and enhancing urban identities. Various strategies have been conducted by European cities to revitalize public spaces. Regeneration strategies have improved the use of social space through physical improvements or by forming better connections between different spaces. The regeneration of waterfronts into cultural and leisure spaces has been widely implemented, particularly as part of larger city branding strategies (see Case Study 85). The construction or modernization of transportation infrastructure, such as tramlines, has also been used to regenerate public spaces. The revitalization of urban parks and green spaces, often associated with the recovery of historic artefacts or industrial structures, has also provided new recreation areas while preserving local biodiversity.

Urban regeneration strategies have also been leveraged by 'culture generators' such as museums and cultural events, spurring the revitalization of public spaces and contributing to territorial branding. This strategy has been particularly instrumental in transforming declining urban peripheries and former industrial areas, stimulating economic growth through the innovative reuse of dilapidated industrial buildings. The flexible temporary or partial reuse of buildings has also been increasingly explored to foster mixed-use developments. These programmes are often supported by a variety of funding strategies, involving both private investors and municipalities, and by innovative legal mechanisms. In the last decade, particular attention has been paid to adapting existing structures to new energy standards and technologies, thus setting in motion a cycle of renovation for buildings and public spaces. Urban heritage and creativity have become leading sectors in countries such

CASE STUDY 18

Edinburgh (United Kingdom of Great Britain and Northern Ireland)

Diverse interests and actors working together for urban regeneration

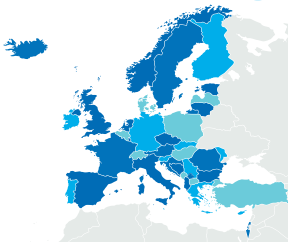


Edinburgh (UK), a UNESCO World Heritage property, has served as the Scottish capital since the fifteenth century. Edinburgh is home to the largest concentration of heritage-listed buildings in the United Kingdom outside London and the greatest number of built heritage sites in Scotland. Built heritage thus constitutes a significant contribution to the city's distinctiveness.

The late 1960s signalled a radical shift in perceptions of the social, economic and environmental value of the city's heritage, an evolution in thinking that has continued to this day. Long-term investments in the historic fabric have formed the basis of the regeneration processes, supported by both the public and private sectors through integrated action on both existing architectural and urban structures and new construction. Over 4,000 historic buildings in Edinburgh are residential and privately-owned. Current issues related to private housing are being addressed through specific financial tools and partnerships. The city's dynamic overlapping of different actors within a multi-level governance framework has resulted in regeneration partnerships that have been particularly integral to strategies for the adaptive reuse of built heritage, seen as an essential component of the city's sustainable development.

Source: IUAV, report for Study Area 3





Amsterdam (Netherlands)
*© Alex Kourotchkin/Shutterstock.com**

as France and have been also instrumental in some Eastern or Northern European countries, such as Slovenia, Croatia and Denmark, in building the country's global image. In marginalized areas less exposed to the tourism industry, such as inner Calabria (Italy) and the Balkans, urban conservation has led to a more sporadic regeneration process.

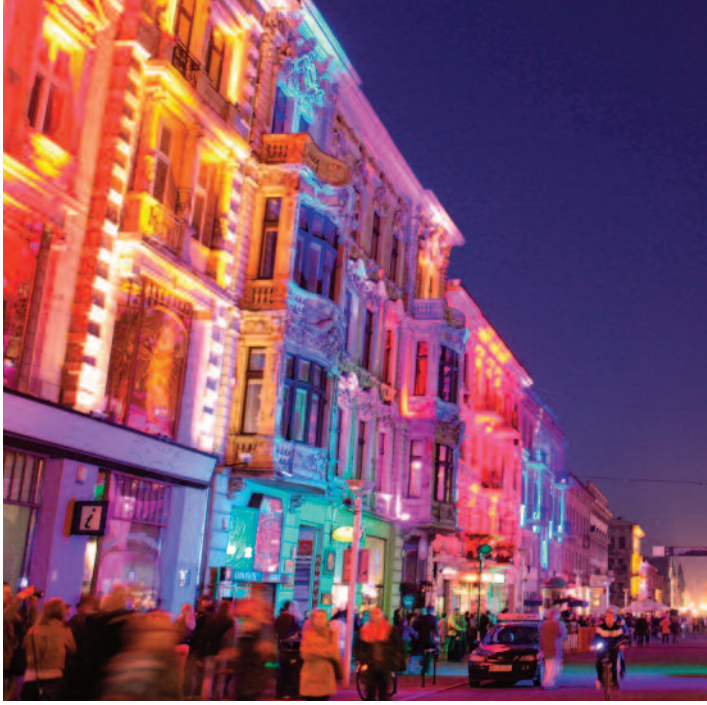
Urban regeneration has been strongly supported by European Union strategies and frameworks. Although there is no clear definition of urban regeneration at the European level, it has become a key priority and a notable area of cooperation between Members States. The European Commission has played a key role in building innovative, place-based and integrated approaches, which have influenced most national policies, particularly in southern Europe, which has a limited tradition of integrated urban regeneration approaches. The strategic objectives of urban regeneration include economic prosperity, social inclusion and the improvement of the urban environment. A particular emphasis is placed on governance and citizen participation. Several programmes have been developed, including the European Agenda for Culture/ Work Plan 2015-2018 and the Heritage-Led Urban Regeneration Report. Urban development is addressed through the Urban Pilot Projects and Urban Community Initiatives I and II, which foster innovative strategies for the sustainable regeneration of small and medium-sized cities and troubled urban areas. Other programmes include Cultural Heritage Counts for Europe, an awareness-raising programme highlighting the benefits of cultural heritage; the Creative Europe Programme 2014-2020; and the European Capitals for Culture, which directly addresses culture within urban development strategies.

Urban regeneration policies have been conducted under various institutional and operational frameworks. Some countries give local authorities a leading role; in Germany and Spain, regeneration policies are led by regional states, while municipalities take a leadership role in Sweden, Norway and Finland. Innovative mechanisms have been developed, such as the social enterprises of the United Kingdom and Portugal, where publicly-owned urban regeneration companies provide incentives for private owners and support comprehensive interventions. In France and Italy, some municipalities have adopted a 'one euro policy', where unoccupied or abandoned properties are sold for symbolic prices to encourage regeneration.

These regeneration policies have directly contributed to sustainable urban development agendas. By reactivating existing structures and developing new urban services, the adaptive reuse of the existing building stock has helped to contain urban sprawl and foster density. It has also contributed to the maintenance of local businesses and infrastructure in inner city areas, thus containing the expansion of suburban shopping malls. This approach can be particularly beneficial for marginalized urban areas such as informal settlements. Urban regeneration has also fostered the use of 'soft' transportation such as walking and biking, allowing European cities to drastically reduce their dependence on the car (see Case Study 56).

> ***Townscapes never are, and never will be, finished. Some components stay virtually complete from the day the builders left the site, because to change them would be unthinkable – what, other than maintenance, could be done to improve Venice's Piazza San Marco, Rome's Piazza di San Pietro or Bath's Royal Crescent? But other components cry out to be remade: the slums of London's East End, the back-to-backs of Leeds and Bradford, and the traffic-congested and fouled streets of many an urban central area. Between these limits of what must be preserved and what must be renewed lies a range of components whose quality and usefulness is open to question in varying degrees. The study of townscapes seeks to recognize the limits of both preservation and change in relation to those components, and to consider how and when change should take place.***
>
> *Gerald Burke, author*

However, urban regeneration needs to be further consolidated, as the 2008 financial crisis and growing public deficits have slowed down the regeneration movement. Although national and local authorities in Europe have developed a comprehensive vision of urban conservation and regeneration – encompassing physical, economic and social components – political will is still lacking. Job creation strategies have focused on the traditional industrial and service sectors rather than on the cultural and creative industries, despite its strong potential for growth. Regional coordination mechanisms should be enhanced to push this vision forward.



MOVING FORWARD: ROADMAPS FOR CULTURE-BASED STRATEGIES

Urban conservation represents an important contribution to urban sustainability discussions, with heritage and environmental issues increasingly integrated within urban policies. Reconnecting the city with its natural and agricultural environment – through the promotion of urban agriculture, the management of landscapes and the development of brownfield sites – fosters the protection and re-appropriation of heritage. In the face of growing gentrification and suburbanization, innovative practices of regeneration should be more widely disseminated among the large network of European small and middle-sized cities, with a view to enhance their identity and preserve their 'urbanity' through culture-based strategies. In this perspective, the regeneration of urban landscapes represents an important area of interest for sustainability.

Culture and heritage have been at the core of city branding projects. City branding through the development of iconic architecture, such as the Guggenheim Museum in Bilbao (Spain), have proven effective, yet not always inclusive of citizens. Alternatives are now being put forward. Urban regeneration can also be applied in post-industrial decline contexts, as seen in the case of Barcelona (Spain) and Marseille (France), although long-term results are sometimes uneven. The experience of the European Capitals of Culture offers various models for these urban strategies: achieving symbolic regeneration, responding to industrial decline, as seen in Glasgow (UK) and Lille (France); reviving the image of heritage cities in Bruges (Belgium); enhancing the cultural profile of economic poles in Luxembourg (Luxembourg) and Graz (Austria); pushing marginal cities into the European mainstream in Lisbon (Portugal) and Talinn (Estonia); and consolidating the image of multicultural cities, such as in Brussels (Belgium) and Essen (Germany). Cultural events have also sparked the recovery of public spaces and city attractiveness. In Bordeaux (France), the development of urban festivals fostered the switch to a more metropolitan structure (see Perspective 43). In Bologna (Italy), the dissemination of central areas throughout the city fostered the regeneration of public spaces, which increasingly host cultural events (see Case Study 104). These interventions have also stimulated the emergence of a new economy, based on social interaction and local activities. A major trend across the region, particularly in Western Europe, is the use of national or regional heritage labels, as well as international normative tools and programmes, by local authorities to foster recognition of their heritage assets and stimulate local development. Local involvement in World Heritage nomination dossiers and efforts to join the UNESCO Creative Cities Network are among the examples.

Preserving the social mix in historic areas remains a key challenge. Most European historic centres are affected by gentrification, with the exception of southern European countries such as Greece, Portugal and parts of southern Italy. The expansion of the tourism economy, together with the growing migration of wealthy retirees from northern to southern areas, has contributed to this trend. Several mechanisms have been set up to mitigate speculative processes, including rent control to avoid unofficial renting to tourists, as implemented in Oslo (Norway) and Berlin (Germany). In Turin (Italy), Leipzig (Germany) and Rotterdam (Netherlands), regeneration policies

PERSPECTIVE 6

LEVERAGING MINING HERITAGE TO BUILD A NEW MODEL OF URBAN DEVELOPMENT

Jean-François Caron *Mayor, Loos-en-Gohelle (France)*

Loos-en-Gohelle is a rural town in the Nord-Pas-de-Calais Mining Basin, whose landscape was sculpted by 136 years of mining. After the closure of the last mine in 1986, the town council decided to use culture as a way to transform the area, preserving the collective memory and reclaiming mining heritage. A pit in the town centre was converted into a grass-covered amphitheatre, which has presented the work of artists using 'land art' techniques and shows by former miners and farmers. As a result, local people were gradually becoming the primary stakeholders in their town.

In the mid-1990s, during the revision of the land-use plan, the town council partnered with the local population to produce a social and environmental diagnosis and a charter on the living environment, pinpointing such priorities as water management, landscape preservation, waste treatment, renewable energy, green construction and the involvement of the local population. Since the mid-1990s, the reconversion strategy in Loos-en-Gohelle has begun to have an impact on the local economy. Renamed Base 11/19, pit 11/19, at the base of the slag heaps, was the site of major regeneration works. With a cluster of green construction companies, a research platform in photovoltaic energy, a training centre for 350 apprentices in green construction jobs, an association for the protection and development of slag heaps, a think tank on climate change and examples of sustainable buildings, Base 11/19 is now considered to be a centre of excellence for sustainable development. As a true incarnation of regional history that illustrates both the world of yesterday, synonymous with a lack of sustainability, and the world of tomorrow, turned towards green construction, renewable energy, culture and environmental protection, Base 11/19 acts as a laboratory and research centre for a new development model.

Although unemployment and poverty remain major issues, the strategy that was adopted 30 years ago is producing tangible results. Organic farming has been introduced in 8% of the area's farmland, a 15-km green belt traverses the town, former stables have been converted to promote soft modes of transport, 150 jobs have been created at Base 11/19 and the number of associations has doubled over 20 years. In November 2014 the city was recognized as a pilot city for sustainable development by the French Environment and Energy Management Agency.



Light. Move. Festival, Lodz (Poland)
*© Ministry of Foreign Affairs of the Republic of Poland/Flickr.com**

have succeeding in maintaining residents in their original neighbourhoods. The specific relationship between migrants and historic centres also needs to be underlined. Some small historic centres that were abandoned by their long-time inhabitants are now being revitalized by migrant communities, as seen in the case in Mirandola (Italy).

Mitigating 'museumification' and promoting sustainable tourism are the most pressing issues facing historic areas. Many European cities have been transformed into open-air museums. Innovative methods must be developed to mitigate harmful property trends, such as the substitution of local businesses with chain stores. Quality local cultural tourism should be widely encouraged as an alternative to mass tourism, to avoid the transformation of European historic cities into gentrified tourist ghettos (see also Case Study 58).

Cultural institutions are gradually evolving into active social and community centres, exchange platforms and 'social condensers' dedicated to the promotion of innovative ideas. New technologies are further encouraging these transformations. Some museums are working to foster the integration of migrants or minorities into their surrounding communities by highlighting their contribution to national or local cultures, as seen in the Jewish Museum in Berlin (Germany) or the Quai Branly Museum in Paris (France). Other approaches focus on preserving and showcasing specific local identities through dense networks of museums and cultural institutions, which allow communities themselves to present and regenerate their identities. The Carnival Museum in Binche (Belgium) is among the examples (see also Case Study 61).

Culture and heritage can also be a source of economic regeneration. In a context of increasing global competition with emerging countries and growing territorial inequalities at the national level, Europe needs to reformulate its economic strategies. Addressing the crisis of climate change and developing innovative approaches to urban heritage preservation must be essential components of these efforts. Fostering the creative economy can also be a way to encourage quality knowledge-based production, allowing for the strengthening of small and medium-sized firms and assisting in the development of a new relationship with work.

CASE STUDY 19

Graz (Austria)

Municipal staff training in cultural diversity management



The city of Graz, a former European City of Culture, provides its local municipal staff with regular training in the fields of ethnic and cultural diversity management and intercultural dialogue. Municipal employees also benefit from training in anti-discrimination practices and in the provision of culturally sensitive and appropriate services. The city has set up both introductory and advanced training, with the level and content based on the needs assessments of municipal staff. At least three themed annual seminars are provided by the administration academy. Providing training for municipal staff is an important way to raise awareness of discrimination and cultural diversity, ensuring that employees consider these questions in their everyday practices, in their relations with residents and in service provision. With training adapted to staff needs, such programmes can help fill gaps in the municipality's practices.

Source: International Coalition of Inclusive and Sustainable Cities - ICCAR

In order to multiply its economic impact, the concept of culture should expand beyond a recreational, touristic or educational focus. The entire chain of creative production – both material objects and spaces – should be taken into account. The economic impact of heritage restoration and maintenance, which already represents more than a quarter of the value of Europe's construction industry, could be further enhanced by strengthening its links with the creative sector.



Coordinator of the regional study: **THE STRELKA INSTITUTE FOR MEDIA, ARCHITECTURE AND DESIGN**

Founded in the Russian Federation in 2009, the Strelka Institute for Media, Architecture and Design is a non-profit and non-governmental research and training institution dedicated to urban design and culture-based urban strategies. It proposes educational programmes on urbanism and sustainable urban development and conducts research activities in the field of architecture and urban design.

The Strelka Institute builds on an extensive network of experts and professionals in different areas associated with culture and urbanism, including urban planning, cultural management and urban conservation. It is committed to various high-level research projects, such as the elaboration of the Moscow Strategic Master Plan, the conception of preservation and development programmes for several cities within the Russian Federation and the completion of a study on Russian Science Cities.



Church of the Savior on Spilled Blood, Saint Petersburg (Russian Federation)
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STUDY AREA 4

Armenia, Azerbaijan, Belarus, Georgia, Kazakhstan, Kyrgyzstan, Russian Federation, Tajikistan, Turkmenistan, Ukraine, Uzbekistan

HIGHLIGHTS

- *Architectural styles and urban morphologies were shaped by Byzantine, Eastern Islamic or European influences, while Soviet planning fostered the emergence of standardized urban environments.*
- *Cities continue to be defined by a diverse social and cultural mix, with rather limited gentrification processes, although social and spatial segregation has been on the rise over the last decade.*
- *Community-level projects on urban heritage conservation are gaining momentum, while civic movements focused on urban issues have also begun to incorporate cultural aspects.*
- *Culture plays a crucial role for dialogue, social cohesion and conflict mitigation, through multiple national and transnational cultural initiatives aimed at relieving ethnic tensions.*
- *Culture is an emerging contributor to urban economies in the region, particularly in small- to medium-sized cities, through cultural tourism and a growing, although still relatively small, creative economy.*
- *Urban conservation and regeneration practices are increasingly demonstrated through the reuse of former industrial buildings and Soviet era public spaces, as well as revitalization projects for historic cities.*
- *City branding is also becoming an increasingly common practice, as the architectural environment often blends the historic urban fabric cultural memories with modern urban developments.*

URBANIZATION AND THE SHAPING OF URBAN IDENTITIES ACROSS HISTORY

For much of its history, the region spanning from Eastern Europe through the Caucasus and into Central Asia was largely agricultural, marked by comparatively low levels of urbanization. At the turn of the twentieth century, the urbanization level was low in present-day Russian Federation, Belarus and Ukraine. Similarly, in Central Asia the population remained essentially nomadic, although the region's most ancient cities are found here along the Silk Road. As a result, a strong social divide between city and countryside emerged in the region, a distinction which remains culturally important to this day.

Starting from the early 1920s, the region experienced a dramatic period of urban growth. With the rise of the the Union of Soviet Socialist Republics (USSR), the urban population swelled, fuelled by intensive industrialization and mass migration; two-thirds of the region's contemporary cities were founded during the Soviet era.[1] In Ukraine, the urban population increased from 15% at the beginning of the twentieth century to 70% at the century's end.[2] Between 1926 and 1989, the urban share of the population of Uzbekistan almost doubled, from 22% to 41% (Centre for Economic Research, 2013). Urbanization varied greatly between regions and countries. Some countries reached high levels of urbanization, including 70% in Ukraine,[3] others remained more agrarian, such as Azerbaijan. Soviet cities were structured to serve specific branches of the economy. Many were founded as industrial centres, mining towns or railway hubs, although other categories of cities also emerged, including administrative centres, satellite cities and university towns, developed in particular during the scientific revolution of the 1960s. This specialization had important consequences. Larger cities grew at the expense of smaller and medium-sized ones, while little progress was made in closing the gap between rural and urban standards of living.

> *"The conservation-sustainability approach is not new. Indeed, historically, pre-industrialisation, it was the norm in all civilisations. Building materials were recycled and buildings reused; an evolutionary, additive process was taken for granted...and top-down academic interpretations of cultural significance had not been formulated and played no part."*
>
> *Dennis Rodwell, architect and planner*

In the decade following the end of the USSR, the urban population declined significantly. Many former industrial centres disappeared altogether, sparking a widespread economic crisis and contributing to migration, unemployment and poverty. In capital cities, overpopulation has led to job and housing shortages, contributing to the expansion of the informal economy and organized crime. In many cases, secondary cities and outlying areas were faced with deteriorating economies and shrinking populations. Although urban growth resumed after 2000, it did so at a slower pace, with much of this growth concentrated in a handful of capital cities, driven by internal migration. In present-day Armenia, 63% of the population lives in cities[4] while in Belarus, 76% of the population is urban (United Nations, 2014). Today, the Russian Federation's network of cities is much sparser than in Western Europe, with most cities located inland.

Despite these urban challenges, cities of the region continue to be defined by a diverse social mix. The uniform housing and standardized urban environments of the Soviet era continue to encourage social diversity. Urban housing mobility remains weak, thanks to wholesale privatization in the 1990s, which allowed residents to become the owners of their flats irrespective of their purchasing power, as well as an underdeveloped mortgage market. This is reflected in relatively low rates of income inequality; the Gini coefficient, a statistical indicator of the degree of social stratification, varied from 26 to 42 points for surveyed countries in the region in 2012. Belarus and Armenia have the lowest figures (26 and 30.5, respectively), while Georgia and the Russian Federation have the highest figures (41.4 and 41.6, respectively).[5] Cities are not typically marked by ethnically homogeneous neighbourhoods. A trend towards the reuse of industrial buildings for the creative industries serves as a deterrent to gentrification. However, urbanization is often correlated with ethnicity, with some communities, including the Jewish community, being significantly more urbanized than others. In contrast, Georgia has the most culturally diverse urban centres in the region. In more recent years, though, social-spatial segregation has been on the rise, with less attractive areas witnessing an outflow of the middle class and an inflow of immigrant labour.

Until the early twentieth century, urban heritage reflected a wide variety of cultural influences and styles. Between the tenth and sixteenth centuries, the 'Old Russian Architecture' style, greatly influenced by Byzantine traditions, spread throughout the region, and was particularly evident in the churches of the east. National schools of architecture rose to prominence beginning in the mid-eighteenth century, often representing local interpretations of Western European architectural styles, such as Baroque, Classical, Romantic, Revivalist and Art Nouveau. In Central Asia, many ancient cities – such as Istaravshan and Panjakent (Tajikistan) –

[1] *Source:* Strelka Institute for Media, Architecture and Design, report for Study Area 4
[2] See: http://www.ukrstat.gov.ua/
[3] Ibid
[4] See: http://data.worldbank.org/indicator/SP.URB.TOTL.IN.ZS
[5] See: http://data.worldbank.org/indicator/SI.POV.GINI



Tbilissi, Georgia
*© Magdalena Paluchowska/Shutterstock.com**

can be traced back to the fifth and sixth centuries BC. Medieval buildings, which reflect Eastern Islamic architecture, have also been preserved. In the Caucasus, religious buildings such as churches, monasteries and mosques represent the most ancient cultural heritage. In general, historic cities in the region are marked by dense, geometric layouts, imposed during an active period of city reconstruction starting from the late eighteenth to the early nineteenth century.

The Soviet era was marked by a rejection of 'bourgeois' and religious architecture and the embrace of new forms and functionalities, as architecture was expected to embody the values of Soviet society. As modernist architectural styles and abstract modern art were mostly rejected and deemed as degenerate, a certain reinterpretation of neo-classical features was sometimes observed in architecture, urbanism or the arts. The city planning model of the time, implemented in an environment devoid of private land-ownership and with a state monopoly, led to the standardization of cities throughout the USSR. Prefabricated construction and the development of uniform, microdistrict residential complexes contributed to a loss of local character and identity. Soviet planning methods placed particular emphasis on public space, cultural infrastructure and transportation, a legacy which remains evident today. However, some historic ensembles and buildings were also preserved in the Soviet era, especially in satellite States, and pastiche architecture was developed after Second World War. Furthermore, beyond the urban standardization trend, particular attention was paid throughout this period to regional identities and 'folklore', as reflected in the development of ethnology and archeology, as well as the development of ethnology museums.

The end of the USSR created severe challenges for heritage conservation. Political and social unrest, combined with uncontrolled liberalization, led to the loss of many buildings and sites, with aggressive infill development forever altering the historical urban fabric, as well as modern architecture from the 1980s. In many cities, especially larger ones, a significant number of historic buildings or ensembles were demolished, in the face of growing land speculation pressures or large-sized urban development programmes. Some 'historic' areas or buildings were also rebuilt *ex nihilo*, with a modern reinterpretation of traditional architectural features, resulting in a loss of authenticity. For example, Ashgabat Hill, an archaeological site dating back to the third century AD in the capital of Turkmenistan, was demolished as part of the redevelopment of the square between the Hotel Turkmenistan and the national parliament building. In Kazan (Russian Federation), preparations for the city's millennium celebrations in 2005 led to the destruction of over 50 buildings of historical or cultural value.

CASE STUDY 20

Almaty (Kazakhstan)

Community-led initiatives support creativity



Almaty, Kazakhstan, is currently witnessing the rapid development of its creative industries through the creation of new creative clusters, public spaces and festivals of contemporary culture initiated and led by its citizens. One such initiative, the annual festival of contemporary art ARTBAT FEST, is the brainchild of a group of artists, cultural professionals and private investors and has been running since 2010 in the absence of a museum of contemporary art in Almaty. As a result of the festival, a public space for master classes, film screenings and lectures was opened in Almaty in 2015.

Over the past decade, the Kazakh authorities have introduced a number of initiatives to preserve and revitalize urban culture. In November 2014, the government adopted a Cultural Policy Concept, targeting the development of cities through culture, including cultural clusters. Nevertheless, bottom-up initiatives in the creative industries remain largely unsupported at the governmental level. Despite community demand for creative industries in the city, no clear-cut development strategy exists. The mid- to long-term prospects of fulfilling the city's cultural potential, therefore, remain unclear in the absence of stable funding or qualified personnel.

Source: Strelka Institute for Media, Architecture and Design, report for Study Area 4

The end of the USSR saw a revival of national cultures and identities. Intangible heritage was a key component of this recovery of identity, especially in Central Asia and the Caucasus. There, the development of the handicraft industry proved vital for urban economies, particularly in small to medium-sized cities, although the quality of these products – and emphasis on local know-how – has deteriorated in recent years due to international market pressures. Interest in contemporary architecture was also revived during this period, while cities in the Russian Federation, Ukraine and the Caucasus became centres of contemporary art, often with funding from the private sector. Visions of the role of culture vary greatly between countries, with some placing emphasis on entertainment, and others on education.

Cultural heritage was instrumental in shaping the identities of newly independent states. The question of national identity became particularly relevant following the breakdown of the Soviet Union. The mass renaming of cities was the first step in this process, as many cities returned to their pre-Soviet names during the 1990s. A second wave of renaming is now underway today. A focus on traditional architectural styles was another tool used to shape national identities, particularly in Central Asia and in capital cities, leading, for example, to a revival of traditional Islamic architecture and the use of national motifs in building facades.

Today, an architectural environment is emerging which synthesizes local histories with modern urban construction, as seen in the reconstruction of the cityscapes of Astana (Kazakhstan) and Ashgabat (Turkmenistan), where new monuments reflect traditional, nomadic values and practices. Other countries, such as the Russian Federation, Azerbaijan and Georgia, have turned towards a more international and technological approach. Cities in these countries, particularly capital cities, have focused on developing contemporary architecture, drawing on global design trends and utilizing high-tech materials. In some cases, modern technology is fused with historic landmarks and tangible heritage. The 'Discover Moscow' project, for instance, has resulted in the placing of Quick Response codes on cultural landmarks (a 2D barcode which provides easy access to information through a smartphone), while the OpenUkraine web project offers high-quality images and multimedia materials about several cities, allowing visitors to 'walk' the city streets online.

A GROWING CITIZEN ENGAGEMENT WITH URBAN HERITAGE AND CULTURE

Citizen attitudes towards urban heritage are varied. Although the value of heritage is generally acknowledged, certain types of heritage – such as medieval heritage in Uzbekistan and religious sites in Armenia – are more valued than others. Moreover, attitudes towards Soviet-era heritage remain ambivalent, while grassroots participation in conservation efforts is limited. However, in a few cases, urban preservation movements are gaining momentum; in Saint Petersburg (Russian Federation), for example, citizens came together to defeat a planned 396-metre-high skyscraper in the historic centre, which together with a formal decision from the World Heritage Committee forced the project, now called the Lakhta Centre, to move to the outskirts of the city. Most citizens across the region tend to identify primarily with their country, rather than with their city, although in the Russian Federation citizen identification with their locality is more pronounced.

CASE STUDY 21

Samara (Russian Federation)

Revitalizing the historic core and encouraging community ownership of the city



A major economic, transport, academic and cultural hub, Samara is located in the Middle Volga region. As the industrial infrastructure was built in the urban periphery, the city managed to preserve its historic environment until the 1990s, which reflected eclecticism, art nouveau and constructivism. However, the central location of the historic area has made it a candidate for mass property development. Large plots of land are now being acquired for new construction and historic buildings are rapidly being replaced by new residential buildings, all the more so as inhabitants are not fully aware of their value. The property situation, together with the absence of an official demarcation of the historic centre and outdated planning regulations, has nurtured an attitude of disenchantment among residents towards their housing and neighbourhoods. Only 10% of land plots in the historic area have registered property rights and about 30% of households are not privatized and await resettlement.

In this context, civil society has been instrumental in building up a strategy for urban conservation and regeneration. Under the aegis of the non-profit organization Urbeks, the Samara 2025 Strategy for Integrated Development was issued following two years of collective work involving experts, business owners and approximately 3,500 citizens. The community-based organization Samara City Institute (SCI) was created in 2012, bringing together architects and urban planners to develop a concept of sustainable development for the historic centre. In 2015, a strategic plan was developed by SCI and Moscow Higher School of Urbanism, which suggested the development of the historic centre as a creative 'distributed' university campus, as an alternative to the regional government's proposal to transfer universities into a single cluster in the periphery. However, this integrated vision is at odds with the municipal project, aimed at modernizing the historic area in view of the 2018 World Cup. The project, which includes the construction of a large shopping mall, a congress hall and high-rise development along the river, is still opposed by the local community.

Particular focus has also been given to raising awareness among local residents of cultural and historic values by educating them about their property rights and, more generally, their ownership of the city. The Tom Sawyer Festival, organized in 2015, is the most successful initiative to date. Local inhabitants, volunteers and business owners were given support to restore facades in Old Samara, using alternative sources of funding. This strategy of 'soft renovation' has proven particularly effective, demonstrating that the public is a major, underestimated resource for restoring the historic environment. The reinstatement of 'organic' development practices and a new unsubsidized economic model should be further explored in the future.

Source: Strelka Institute for Media, Architecture and Design, report for Study Area 4



Jazz-Bishkek-Spring Festival, Bishkek (Kyrgyzstan)
© Anton Bolkunov

Community-level projects on urban heritage are gaining momentum. Involving photography, theatre or personal narratives, they bring a clear contribution in building urban identities. The Velonotte project offers cycling tours in several Russian cities, allowing locals to discover their historic landmarks. Other cities offer themed tours for residents. City festivals, such as the City Days held throughout the region, also contribute to building a sense of community identity. Other community projects link residents' personal stories with the urban environment, such as the 360STORIES web-based project in Armenia. In Bishkek (Kyrgyzstan), the Photodrift art project invites residents on 'photo walks', while the MESTO D theatre offers performances based on the personal stories of residents. Feature films about the contemporary culture of particular cities have also become popular.

Civic movements focused on urban issues have also begun to incorporate cultural aspects. While many were initially devoted to protecting parks and green spaces, some now focus on at-risk cultural heritage. In Georgia, civic organizations have fought the Tbilisi Panorama project, a large multi-use complex planned for development in the old city. However, these civic initiatives are less numerous in Central Asia and almost nonexistent in Tajikistan, Turkmenistan and Uzbekistan. In Central Asia, civic movements focus instead on intangible cultural heritage. In Uzbekistan, numerous associations represent Uzbek folk artists and craftsmen, while foundations sponsor craft competitions, festivals and exhibitions. Other community associations focus on the creative industries; Urban Space 100 (Ukraine) is a community-run restaurant dedicated to the promotion of urban initiatives, while Batumi Backyard Stories (Georgia) brings together artists and citizens to explore the city's cultural legacies through performance art (see also Case Study 77).

This growing community engagement has been strengthened by professional associations, which continue to operate much as they did during the Soviet era. After the dissolution of the USSR, Soviet-era creative unions split into smaller organizations, which are still active in designing policies, improving legislation, organizing professional competitions and publishing academic papers. CIS-wide discussion forums, such as the CIS Arts Circuit and the International Marketing and Advertising Festival White Square in Minsk, help to expand and consolidate these professional communities. A community of museum workers is gradually forming and building their skills, with support from various partners (including ICOM and UNESCO), which has improved the capacity of museums to act as public educational centres. Museums in major cities are being renovated and finding new ways to interact with the public, launching 'Night at the Museum' and virtual museum initiatives.

Culture also plays a crucial role for dialogue, social cohesion and conflict mitigation. To maintain ethno-cultural diversity, major cities host 'friendship houses' and national culture centres, which promote the cultural traditions of minority groups. All countries hold international and regional cultural festivals, usually financed by the government, which serve as platforms for cultural exchange; the World Nomad games, attended by 10 countries, is one example. Ethnic art festivals have also become popular. Activities linked with the restoration of the Silk Road, such as the Silk Road International Cultural Forum, also foster inter-cultural dialogue. Many countries take part in international programmes aimed at promoting dialogue through culture. The 'Sharing History – Cultural Dialogues' initiative brings together historians, heritage experts and citizenship education professionals in five countries to raise awareness on innovative and responsible approaches to cultural education, creating both cross-border and national networks.

Other initiatives meant to relieve ethnic tensions have been launched by municipal and national authorities, as well as NGOs. Rates of ethnic conflicts differ greatly across the region. Conflicts are declining in Azerbaijan, Armenia and Georgia, while they continue in Kyrgyzstan and Ukraine. Armenia and Azerbaijan are essentially mono-ethnic countries, where the titular nationalities account for about 98% and 91% of the respective populations. Other countries have a more varied ethnic composition (Tishkov and Stepanov, 2014). To counter ethnic divisions, the Mayor of Moscow (Russian Federation) launched a campaign against 'migrant phobia', while in Kazakhstan a video series entitled 'One Country. One People. One Destiny' was shown on national television. NGOs are also active on this subject. Izolyatsia, a non-governmental platform based in Donetsk (Ukraine) originally created to serve the creative community, has now shifted its focus to conflict mitigation through education and arts. Culinary projects aimed at promoting intercultural dialogue are also very popular, such as the culinary master classes organized by the Centre for Migration and Ethnic Studies in Moscow (Russian Federation).

GOVERNANCE FRAMEWORKS: A TENDENCY TOWARDS CENTRALIZATION AND EMERGING PARTNERSHIPS

Policy frameworks related to urban conservation and regeneration share important similarities across the region. All countries have general culture laws and constitutional acts that guarantee citizens' rights, including freedom of expression and access to culture, and affirm the objective of heritage protection. These provisions are the starting point for most policies and legislation related to culture. Most countries had a corpus of laws pertaining to heritage, archeology or 'museum preserves' (site preservation), developed during the Soviet era, which have then been updated or replaced by a new legislative framework. Over the past 20 years, key policy reforms have been implemented in most countries pertaining to land use and planning codes, local governance and culture heritage preservation. Every country in the region now has laws regulating urban development and architectural practice, which define the notion of historic cities and settlements and regulate construction procedures and protected zones. In most countries, this legislation also includes regulations on risk management in the implementation of urban regeneration policies, including both risks from natural disasters and rapid urbanization. Moreover, all countries in the region have civil defence agencies responsible for cultural heritage protection in disaster situations. This legislative framework should be further refined, notably to frame the intervention of NGOs and foundations in the cultural field, or to improve urban planning, land-use and property rights regulations.

PERSPECTIVE 7

A LITERARY CITY MOVES TOWARDS SUSTAINABILITY

Andriy Sadovyi *Mayor, Lviv (Ukraine)*

In Lviv, cultural policies introduced in 2013 have generated several economic and infrastructure-related changes. The establishment and consolidation of cultural centres - particularly in literature, film-making and media arts - have strengthened the cultural map of the city, which has been supported by strong independent players. These initiatives complement the city's designation as a UNESCO City of Literature, a status it has held since 2015.

In recent years, the growing tourism demand for cultural products has led to an increase in festival tourism, and today more than 20 large-scale festivals take place in Lviv every year. The revitalization of cultural and social infrastructure in residential districts outside the city centre, such as Pidzamche, Levandivka and Topolna, has created new jobs and spurred the renewal of the cultural life of these areas. Gastronomy has also been developed with a view to integrating cultural and historical perspectives by drawing on particular national references, literary traditions, historical events and eras. More than one-third of Lviv's restaurants have become thematic establishments that aim to convey modern urban mythology. There has also been a transformation of the library system throughout the city, with institutions such as Mediateca, Urban Library, Innoteca, and Sensoteca serving as platforms for creativity and public spaces for civic communication. These changes became the foundation for obtaining the title of 'UNESCO City of Literature' in 2015 and now serve as confirmation that our city is moving towards forming stable cultural and economic development in the future.

Governance practices remain rather centralized. Key participants are federal, regional and local government bodies. Decentralization processes, while underway throughout the region, have resulted in differing outcomes. Divisions of power between central and local authorities are sometimes unclear and communication between different governance levels, as well as monitoring systems, remains insufficient. In some countries, local authorities are subsidiaries of the state government, yet, in recent years, others have tended to draft municipal legislation based on the principles embedded in the European Charter of local self-governments. Some state capitals have specific governance arrangements. Special attention should be paid to building capacity at the local level to support the decentralization process. An important role is also played by educational and research institutions, which elaborate strategies or instruments, and by association of cities, which disseminate practices. In a number of countries, the Church is charged with the conservation of religious architecture.

The role of NGOs in urban conservation and regeneration has increased at varying degrees throughout the region. In Ukraine, civic associations have served as a catalyst for the transformation of city districts through creativity, while in the Russian Federation and Georgia, citizen activism has managed to stop major infrastructure projects which threatened the integrity of their historic cities. In Central Asia, many NGOs focus on the safeguarding of intangible heritage. Other involved NGOs or international organizations include the Central Asian Crafts Support Association (CACSA), the Aga Khan Foundation, the World Bank Cities Alliance and the EU-funded Eastern Partnership Culture and Creativity Programme.

The region is home to significant human resources, although training institutions need to be modernized. Many professionals were trained, particularly over the Soviet era, in various disciplines including art history, architecture and urbanism, archeology or heritage restoration. These technical and scientific skills constitute an asset, sometimes insufficiently recognized, to further develop urban conservation and regeneration efforts. Training institutions should, however, be modernized and partnerships with foreign universities or scientific institutions further extended. In that regard, the recent opening of several training institutions in the field of architecture or urban planning, is a positive signal.

New instruments and mechanisms of urban management and planning are being developed, although their implementation is hampered by an overall lack of experience in urban management. Several historic city management plans developed with UNESCO have had positive results, in the face of growing pressures on urban heritage. In Uzbekistan, UNESCO partnered with the Ministry of Culture and Sports to develop several



Lviv (Ukraine)
*© Artur Synenko/Shutterstock.com**

such plans, which will include complete GIS database documentation, an inventory of cultural heritage properties and regulations for conservation. The use of strategic plans to guide city development, as well as state programmes for the development of culture, is also widespread, although few address the creative industries. More specifically, the safeguarding of cultural heritage based on the 'museum preserves' legislation set up in the late 1940s is commonplace. This system of protection encompasses large landscapes, historic cities, monastery complexes or large-scale architectural ensembles, as well as the homes or estates related to the life and work of prominent figures. In Ukraine, 'city-preserves of national or local significance' are particularly noteworthy.

UNESCO's Culture Conventions have a considerable impact on national legislations. All countries have ratified the World Heritage Convention, updating their national legislation accordingly. Cultural heritage is taken into account in the implementation of master plans, although a lack of public involvement and human resources remains an issue. Every country in the region apart from the Russian Federation has ratified the Convention for the Safeguarding of the Intangible Cultural Heritage. As a result, governments have either included intangible heritage in their existing cultural laws or enacted new legislation. Its implementation is very active, with capacity-building, inventorying and safeguarding programmes underway in many countries. Six countries have ratified the Convention on the Protection and Promotion of the Diversity of Cultural Expressions, and have included related provisions in their respective legislation. However, insufficient state funding impairs its full implementation, while certain types of cultural expressions, such as contemporary art, do not receive support in some countries – reflecting public and government scepticism of the cultural industries more generally.

The Commonwealth of Independent States (CIS) has also been instrumental in shaping policy and legal frameworks. As a regional organization formed during the break-up of the Soviet Union, whose members include Armenia, Azerbaijan, Belarus, Kazakhstan, Kyrgyzstan, Republic of Moldova, the Russian Federation, Tajikistan and Uzbekistan, the CIS has initiated a wide range of partnerships and programmes related to culture, including the 'Cultural capitals of the Commonwealth' and the World Forum on Intercultural Dialogue. Its practice of 'model law making' had a particular impact in disseminating UNESCO concepts, as these model laws are largely derived from international conventions, including UNESCO Culture Conventions.

Funding frameworks for urban conservation and regeneration need to be modernized. National governments are still the main source of funding. Due to insufficient local tax systems, most municipalities rely upon state transfers. Other funding challenges include the lack of entrepreneurial skills, insufficient economic incentives and the general financial dependence of cultural institutions. However, a recent trend is emerging towards the development of private-public partnerships in different sectors, including housing, public utilities and culture. Tax incentive systems related to culture have been introduced in a few countries, including the Russian Federation, Uzbekistan and Ukraine, and should be more systematically developed to promote cultural and creative industries. Sponsorship is also regularly provided by foundations created by private companies.

A SHIFT TOWARDS CULTURE AS A DRIVER OF ECONOMIC DEVELOPMENT AND CITY BRANDING

Culture is making a growing contribution to urban economies in the region, although the available data is limited and experiences vary from country to country. Public expenditure on culture varies greatly, ranging from 0.46% of the GDP of Georgia[6] to 1.1% in the Russian Federation.[7] However, state expenditures on culture per capita have risen significantly from 2000 to 2012, with the highest rates being in the Russian Federation and Kazakhstan. Moreover, culture and leisure activities account for a significant proportion of household spending in the Russian Federation (15.2%) and Belarus (10.7%), although this share is much lower in Tajikistan (0.2%) and Kyrgyzstan (0.4%). Attendance in cultural institutions is rising in most cities, particularly in the Russian Federation.[8]

[6] See: http://www.culturalpolicies.net/web/georgia.php?aid=61
[7] See: http://www.cisstat.com/eng/
[8] See: http://www.cisstat.com/eng/

CASE STUDY 22



Dilijan (Armenia)

Revitalizing a former Soviet cultural capital

Dilijan, a town of 13,500 people located in north-east Albania, is known for its long history and tranquil surroundings and lies in the centre of one of the largest protected areas in the South Caucasus – Dilijan National Park. Owing to its numerous rest houses, spas and health retreats, Dilijan was one of the Soviet Union's leading cultural centres in the early twentieth century, serving as the creative retreat for the Union of Soviet Composers, the Union of Artists of the USSR and the Union of Soviet Film-makers. Numerous artists, directors, musicians and actors visited Dilijan, often staging performances during their visits, transforming the town into a magnet for cultural tourism. Following the fall of the Soviet Union, Dilijan's population diminished, its economy declined and its traditional architecture (marked by stone buildings featuring wooden balconies and Molokan elements) fell into disrepair. A lack of urban planning, zoning regulations, a distinct city centre, and pedestrian access exacerbated these problems.

In recent years – thanks to an infusion of investment from the Armenian diaspora – Dilijan has re-emerged as a centre of culture and education, in particular through a series of projects targeting youth. In 2014, the establishment of UWC Dilijan, a high school for gifted students aged 16 to 19, constituted the largest educational project in Armenia and today employs 100 local residents. The restoration of Sharambeyan Street has been another project contributing to Dilijan's revitalization. This project included craft workshops, a history museum and the creation of the TUMO Centre for Creative Technologies, which offers free training to youth in animation, game development, web design and film-making. Many of these projects were supported by the Dilijan Development Fund (launched by the founders of UWC Dilijan), which is financing a series of urban planning documents to relaunch Dilijan as a centre of education, culture and recreation.

Source: Strelka Institute for Media, Architecture and Design, report for Study Area 4

However, the culture sector is not considered as a promising source of jobs in most countries, with the exception of Central Asia. Cultural jobs remain poorly remunerated and are not seen as a viable option for young people. Those employed by cultural institutions receive typically below-average wages, although Ukraine and Tajikistan are exceptions. In the Russian Federation, the number of available jobs in cultural institutions is decreasing due to cost-cutting efforts – a strategy which has been highly criticized. In response, Azerbaijan has developed a strategy for improving human capital in the sphere of culture. By contrast, in the southern Caucasus and Central Asia a growing share of the workforce is employed in the artisanal crafts industry. Most craftspeople sell their products either from their homes, at specialized sales centres and online shops, or through dedicated projects, such as SOHSA ('Saving our Heritage, saving ourselves'), based in Tajikistan (see also Case Study 96).

In general, the contribution of the creative industries to the economy is small, but growing. In the Russian Federation, where the creative economy accounts for 6% of GDP,[9] the creative industries represent 8% of Moscow's Gross Regional Product and 7% of Saint Petersburg's.[10] Saint Petersburg aims to increase this figure to 12% by 2030 through the establishment of new creative spaces and a favourable legal and administrative environment for investors and non-governmental enterprises related to the creative industries. Supporting multi-disciplinary education is also among its strategies.[11]

Cultural tourism has played an important role in the region's social and economic development. Research conducted in 2012 showed that the tourism sectors of Azerbaijan, Kyrgyzstan, Kazakhstan, Uzbekistan and Belarus are among the top 10 most rapidly growing in the world. In Georgia, 23.5% of GDP is generated by tourism and travel – a greater share than any country in the region – and 24.4% of the workforce is employed in the tourist industry including jobs indirectly supported.[12] Some countries, such as Georgia, Armenia, Kyrgyzstan and Azerbaijan, have focused on international tourism, while others have emphasized domestic tourism. Most countries in the region are developing national programmes for tourist development, with a view to increase tourism jobs and tourist flows (as in Kyrgyzstan) or to create tourism clusters (in the case of Kazakhstan). The Russian Federation has a similar programme entitled 'Development of Culture and Tourism 2013-2020'. Cultural tourism plays a crucial role in many cities' economies, notably in historic cities such as Suzdal (Russian Federation), where 50% of the Gross Regional Product is based on cultural tourism.[13] Measured in terms of number of visits, Saint Petersburg comprises 0.6% of the global tourism industry (as well as 25% of the Russian Federation's internal tourism).[14]

Both tangible and intangible heritage have proven to be essential economic pathway for cities, particularly in small and medium-sized cities, which employ culture-based tourism to improve their attractiveness. Festivals and events celebrating intangible heritage are often the defining event in the life of small cities. Projects uniting several cities on the basis of a common intangible heritage have been particularly successful, as seen along the former Silk Road. A renaissance of handicrafts has also served as a basis for the regeneration of

[9] See: http://www.copyright.ru/news/main/2012/2/17/wipo_research/
[10] See: http://calvertforum.org/images/uploads/documents/calvert_research_2014.pdf
[11] See: http://www.peterburg2030.ru/priorities/economic/growth/creative/
[12] See: http://www.wttc.org/-/media/files/reports/economic-impact-research/countries-2016/georgia2016.pdf
[13] See: http://tourism.interfax.ru/ru/interview/interview/555/
[14] See: http://www.peterburg2030.ru/priorities/economic/growth/tourism/



Dilijan (Armenia)
© RVVZ Family Foundation

many local economies, as cities position themselves as manufacturing centres. Efforts are being made to revitalize local knowledge and improve distribution networks, although many challenges remain. In a context where many historic sites remain in poor condition and lack infrastructure, the tourism potential has stimulated the launching of many urban restoration projects. Although some of them were criticized for their mitigated impact on conservation, a few have shown positive results. City and regional-level programmes for tourist development have also become a trend in recent years, as seen in Yaroslavl (Russian Federation).

City branding is also becoming an increasingly common practice. Over the last 7 years, about 100 cities in the region have officially begun to work on their brand, particularly in Ukraine, the Russian Federation, Kazakhstan and Belarus. However, in the absence of a systematic marketing approach, these efforts are sometimes reduced to simply producing a motto or a logo. In some cases, cities address place marketing through competitions, strategic sessions, tenders and grants, often involving residents. The popularization of architectural heritage and the construction of modern architecture also serve to develop city identity. International architects have been invited to raise the profile of capital cities such as Astana (Kazakhstan). The 'Architectural treasures of Ukraine' programme runs a social media campaign highlighting architectural landmarks to foster a sense of local identity. Other programmes aimed at unleashing their cities' cultural potential have been launched, such as the 'Culture Capital of the CIS' and 'Cultural Capital of Small Russian Cities' programmes. Event-based marketing is also widespread, as many cities host festivals, fairs, art biennales and cultural forums. Large-scale events can contribute to these strategies – as seen with the UEFA 2012 European football championships in Ukraine – although their long-term impact is sometimes contested.

LOOKING TO THE FUTURE: TOWARDS A COMPREHENSIVE VISION OF URBAN REGENERATION

After decades of ad hoc approaches, a comprehensive vision for urban conservation and development has begun to emerge. Countries have shown a willingness to join the international community in the ratification of UNESCO conventions and the endorsement of European Union cultural legislation. Culture is increasingly recognized as a lever of development, particularly in heritage cities, although the role of culture for social sustainability remains underestimated. Overall, the repurposing of Soviet and pre-Soviet industrial buildings and infrastructure is gradually expanding. Innovative culture-based urban strategies have been initiated in several cities. For example, the transformation of Ulyanovsk (Russian Federation) into a cultural capital was stimulated by the creation of a dedicated foundation to manage

CASE STUDY 23

Mary (Turkmenistan)

In the face of modern challenges, an ancient Silk Road city invests in its future through culture



The city of Mary is Turkmenistan's fourth largest city, lying 30 km away from the ancient city of Merv – its historic predecessor and a UNESCO World Heritage property since 1999. With its strategic location on the fabled Silk Road, Merv was once a thriving centre of culture and commerce, known for its pottery, glasswork, jewellery and fabrics woven from silk, wool and cotton, as well as its schools of medicine, mathematics, astronomy, philosophy, geography and physics. Merv is a holy city for Zoroastrianism and over the centuries has hosted a diverse assortment of Buddhist, Jewish, Manichaean and Christian populations. The town of Mary, established in 1884 when the river Murghab changed its course, is known in its own right for the Mary School of Painting, developed in the 1980s.

More recently, Mary was designated a cultural capital of the CIS (Commonwealth of Independent States) in 2012 and a 'Cultural Capital of the Turkic World' in 2015, inspiring dozens of new projects – new airport facilities, hotels, a public library, the Mary Velayat Local History Museum, the Gurbanguly Hajji mosque and the luxurious Rukhyet Palace – although these projects were largely ad hoc in character. Furthermore, despite existing barriers to international tourism, the national government has poured its efforts into organizing regular conferences, festivals and mass events, while international archaeologists, many from the Institute of Archeology at University College London, continue to travel to the city. While the underrepresentation of local Turkmens in the process of maintaining the city's cultural heritage remains a challenge, Merv nonetheless represents an important example of a 'city of culture' in the region.

Source: Strelka Institute for Media, Architecture and Design, report for Study Area 4

urban cultural projects. Culture is also a key component of Saint Petersburg's Strategy for Socio-economic Development, which includes the transformation of industrial buildings into creative spaces and various tax and economic incentives. Larger urban strategies based on cultural industries are also slowly emerging, mostly in the Russian Federation, although the wider expansion of the creative sector faces several barriers, from a lack of economic incentives, public support and effective copyright laws. Although a majority of cultural activities are still state-funded, independent creative and cultural industries are gathering momentum in both capital and medium-sized cities, where cultural clusters often reuse former industrial buildings.

These culture-based strategies have helped to develop local economies or to address inequalities. To encourage the development of depressed urban areas and improve the urban environment, local businesses often sponsor competitions related to intangible cultural heritage. The 'Our City' project in Norilsk (Russian Federation), funded by a major mining company, aimed to improve public spaces, boost cultural institutions and increase the number of cultural events in the city as a means of fostering economic growth. Moreover, the development of arts and craft industries has worked to fight gender inequality in Central Asia and the Caucasus, particularly in Turkmenistan, Tajikistan and Azerbaijan. In Tajikistan, the National Association of Business Women, a major non-profit organization, is working to reduce poverty in the country by supporting and developing small and medium-sized business, making grants to businesswomen to facilitate their participation in the cultural industries (see also Case Study 54).

Several projects aimed at revitalizing historic cities have been initiated in recent years. The Regional Redevelopment Project for the historic city of Kakhetti in Georgia, implemented by the Georgian government between 2012 and 2016, has transformed the city through upgraded housing, street improvements and infrastructure development. As a result, tourism has increased, sparking economic growth and empowering residents to maintain their homes and develop new businesses. Another project, in Lviv (Ukraine), led by the Lviv City Institute and the Krakow Institute of Urban Development, is finding similar success with a more bottom-up, community-based approach. There, locals are engaged in the regeneration of a courtyard space in Podsamcze, one of the city's poorest areas. Community workshops have been organized to plan and design its public spaces, while artisans have been invited to restore the facades of its historic buildings.

Integrated approaches are also evident in projects targeting small and medium-sized cities. The 'Project on the Regeneration of Cultural Heritage in Historic Towns' is being implemented in 25 small and medium-sized cities in six countries (Armenia, Azerbaijan, Belarus, Georgia, the Republic of Moldova and Ukraine), where community-led 'Urban Strategies in Historic Towns' (COMUS) will be developed to optimize and assess the economic and social impacts of restoration. Sustainable Development Strategies were also drafted for three historic cities in Uzbekistan, as part of an initiative led by the Cities Alliance. These strategies aimed at helping these cities develop their local economies, while training government officials to foster more participatory decision-making processes. In the Russian Federation, the 'Preservation and Development of Small Historic Cities' programme, supported by the Ministry of Culture and the World Bank, will rebuild infrastructure, restore cultural sites, modernize engineering networks and redevelop street spaces, in order to lay the basis for a cultural tourism-based economy.

Revitalizing large, often degraded public spaces is another key area of intervention. Most public spaces in the region were designed according to Soviet principles, resulting in vast monumental squares and wide boulevards for public gatherings and social life. Today, public spaces occupy half of the land in cities of the region. As many of these spaces are obsolete and poorly maintained, the focus is switching to their redevelopment on the part of city governments and residents' associations. For instance, through the' My Street' programme in Moscow (launched in 2015 and expected to be completed in 2018), streets in the historic centre are being redeveloped according to new standards and norms, while innovative transport solutions are being introduced to encourage greater use of public spaces. Large-scale landscaping and street redevelopment has also been carried out in the run-up to major events, as evidenced by the creation of Millennium Park in Kazan (Russian Federation) ahead of that city's millennium celebrations.

The redevelopment of green spaces and embankments is a particular priority. Embankments have been regenerated in Batumi (Georgia) and Dilijian (Armenia), while old parks are being reconstructed in many cities. In the Russian Federation, these redevelopments often involve international design competitions to elaborate both the aesthetic concept and the service model to address the needs of users. Gorky Park, Zaryadye Park and the Moskva riverfront in Moscow were all redesigned through international competitions. The improvement of public spaces is typically carried out by city governments. Resident- and NGO-led initiatives are assuming an increasingly important role in Kazakhstan and Kyrgyzstan, which received support from international foundations such as the as the Soros Foundation-Kyrgyzstan to launch street furniture projects and the development of public spaces. However, most of these projects are conducted on an ad hoc basis and integrated approaches remain limited.

Culture has been a key part in large, and sometimes contested, showcase events. In Belarus, the Dozhinki – a



Ashgabat (Turkmenistan)
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celebration of the harvest – has served as a driver of urban restoration. Each year, one city is designated as the capital of this national event, which leads to the restoration of the chosen city's streets and buildings. However, in some cases this revitalization has resulted in the demolition of certain historic buildings. Other revitalization projects have been implemented in preparation for even larger events, such as the 2014 Winter Olympics in the Russian Federation, the UEFA Europe football championships in 2012 in Ukraine, and the 2,700th anniversary of the city of Kulob (Tajikistan).

However, many obstacles remain in the implementation of this culture-based vision, including the remnants of Soviet-era standardized urban planning, as well as the low priority given to culture in the face of political instability and infrastructures needs. Citizen participation remains limited, due to an overall disenchantment with government and the urban environment. Education systems related to urban conservation and regeneration are outdated and the network of professionals throughout the region needs to be strengthened. However, new types of educational programmes are emerging in the Russian Federation, which are reinvigorating urban thinking.

To further optimize the impact of culture on urban development, therefore, a cross-cutting approach should be adopted, one that combines urban heritage, cultural and creative industries and the popularization of urban culture. Firstly, the meaning of heritage should be enlarged to include Soviet architecture. Festivals and emerging creative industries should be better supported and streamlined into branding strategies. Intangible heritage should also be better studied and popularized. Access to museums and cultural institutions should be improved, especially in medium-sized cities, through the modernization and transformation of existing structures. Secondly, measures should also be taken to stimulate private investment and strong priority should be given to job creation, especially in small cities. The extensive regional network of educational and research institutes linked to urban conservation and regeneration should be modernized, in order to develop practice-oriented and NTIC-based training, improve responsiveness to social change and foster exchanges between different educational institutions and experts.

PERSPECTIVE 8

WORKING WITH INTERNATIONAL PARTNERS TO BOOST THE POTENTIAL OF A UNESCO CREATIVE CITY

Olga Mezina *Deputy Head, Ulyanovsk City Administration (Russian Federation)*

Ulyanovsk, Russian Federation, has a long-standing connection with literature, as demonstrated by its 2015 designation as a UNESCO City of Literature. The renowned Russian writer Ivan Goncharov was born in Ulyanovsk, and in 2012 Ulyanovsk initiated the 200th anniversary celebrations that took place across Russia. Ulyanovsk is also the birthplace of Nikolay Karamzin, author of the 'History of the Russian State', whose 250th anniversary in 2016 was marked by countrywide celebrations.

In the early 2000s, culture became one of the development priorities in Ulyanovsk. The Ulyanovsk sustainable development strategies in culture were recognized by the international community for the first time in 2011 when the city was named Cultural Capital of the Commonwealth of Independent States. From then on, the city began strengthening partnerships with foreign countries. The annual International Cultural Forum, for instance, is organized in Ulyanovsk, covering world cultural trends and best practices, and unites government, cultural managers, researchers, creative workers and the private sector.

Additional municipal funding has led to the growth and quality of cultural products that, in turn, has increased cultural investment. In 2014, RUB 135 million (US$2.1 million) was allocated to funding the city's cultural organizations, three times as much as in 2001. In addition to developing the public cultural sector, the city has focused on building the creative economy sector, as indicated in the City Socio-economic Development Strategy 2030. While developing the Strategy, certain challenges in Ulyanovsk were revealed, such as the outflow of highly qualified persons due to the lack of economic opportunities, and few attractive architectural sites and public spaces, etc.

Communities have an important role in this process, and the municipality values their contribution to the city's cultural development, as evidenced by their support of local initiatives and their involvement in policy-making. Together with civil society, the city is currently improving urban public spaces such as parks, gardens and streets. For example, citizens are involved in the design and implementation of revitalization projects in the abandoned Park of Peoples' Friendship. Furthermore, citizens can decide which projects are financed and developed for public spaces by the municipality, totalling about RUB 15 million annually (US$233,000).

The fact that Ulyanovsk joined the UNESCO Creative Cities Network attests to a balanced and timely strategy that will allow the city to move to the next level of international cooperation. The city's rich cultural heritage opens up immense potential for development in the future. We are very interested in external cooperation with the world cultural community as well as in unity of culture, business, tourism, economy and other spheres of the city. Our main goal is to improve the quality of life of our citizens and to create suitable conditions for their self-realization.



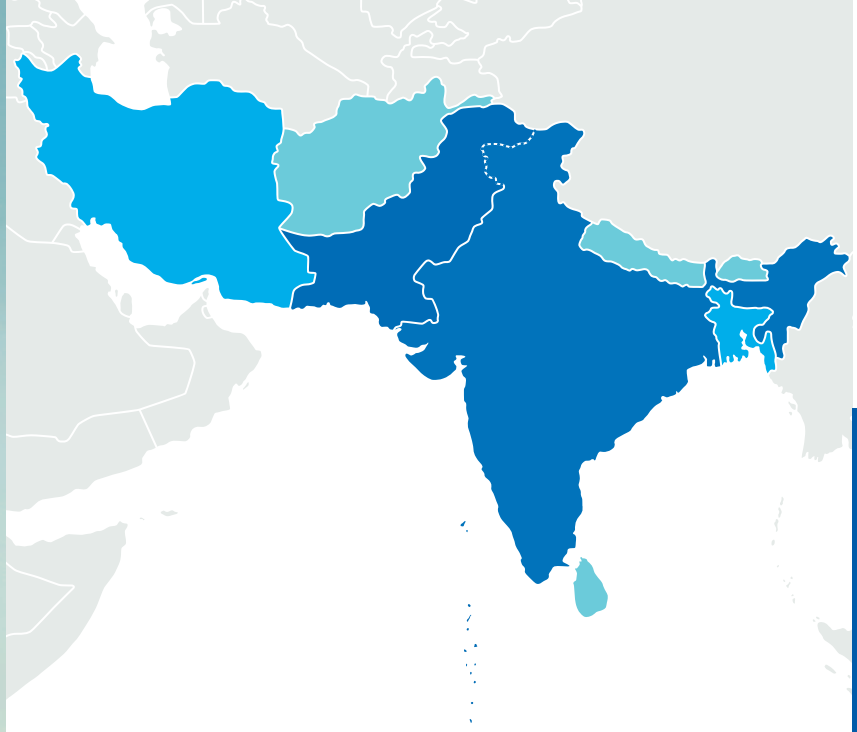
Coordinator of the regional study: **THE SRISHTI INSTITUTE OF ART, DESIGN AND TECHNOLOGY**

The Srishti Institute of Art, Design and Technology is an art and design institute set up in 1996 by the Ujwal Trust in Bangalore (India), with the objective of providing art and design education at the undergraduate, postgraduate and PhD levels. In the framework of the UNESCO Chair in Culture, Habitat and Sustainable Development, the Institute has developed an integrated approach to conservation and urban development, focused on the strategic role of creative industries and heritage conservation.

The Srishti Institute has built several international partnerships in the field of cultural heritage and management, and has conducted numerous projects throughout South Asia. The Institute is a leading research centre in cultural industries development and management, urban conservation and planning, as well as sustainable urban development.

Hawa Mahal Palace, Jaipur (India)
*© f9photos/Shutterstock.com**





STUDY AREA 5

Afghanistan, Bangladesh, Bhutan, India, Iran (Islamic Republic of), Maldives, Nepal, Pakistan, Sri Lanka.

HIGHLIGHTS

- *Home to some of the oldest urban civilizations, South Asia now contains many of the largest and densest cities in the world, which are strongly marked by informality and urban poverty.*
- *The authenticity and integrity of the region's urban heritage is increasingly threatened by rapid urbanization, inadequate planning and standardized urban renewal projects.*
- *Risk mitigation policies and preventive management mechanisms are currently insufficient for the protection of urban heritage, particularly in view of the region's vulnerability to natural disasters.*
- *Urban conservation and regeneration processes have recently become the object of government policies, notably through an increased focus on public space, but they remain marginal in overall urban discussions and agendas.*
- *As heritage conservation is perceived to be a low priority within development agendas, the needs of the poor require particular attention in urban regeneration, building on the region's innovative use of pro-poor policy frameworks.*
- *In a context where community participation remains insufficient, culture-based urban strategies can offer an opportunity for broader, more equitable and effective community participation.*
- *Building inclusive and sustainable tourism strategies is essential, as mismanaged tourism tends to commodify urban heritage and alter its authenticity, while ignoring the needs of local populations.*

SOUTH ASIA: AN ANCIENT CRADLE OF URBANITY WITNESSING UNPRECEDENTED URBAN GROWTH

South Asia is widely regarded as one of the oldest centres of urban life. Intersected by numerous rivers and surrounded by the world's tallest mountains, the Indus River Valley was home to one of the earliest urban civilizations, the Harrapan, which developed dense urban settlements and irrigation-based agriculture as early as 3000 BC. Major cities included Harappa, Mohenjo-daro, Dholavira, Ganeriwala and Rakhigarhi, which were notable for their baked brick houses, elaborate drainage systems, water supply systems and clusters of large non-residential buildings. Trade with Mesopotamia and Central Asia through the Silk Road ensured the prosperity of this civilization until 1800 BC, when a worsening climate and increasing conflicts led to the mass migration of its population to the East. Numerous settlements developed in subsequent years along coastlines and rivers, in the fertile plains and on the subcontinental plateau. However, beyond monumental structures such as temples and palaces, little evidence remains of this early urbanization. A great number of towns were established from 1500 BC onwards for commercial, military and religious purposes, many of which have been continuously inhabited.

The expansion of the British Empire into India began in the 1600s, strongly shaping urbanization patterns for centuries to come. Spearheaded by the British East India Company and their search for markets, raw materials and political influence, the British colonialization of India (which continued until 1947) led to the creation of cities marked by cantonments and racial segregation. Although British rule did not have an explicit urban agenda, the development of new settlements outside the historic urban cores, the installation of an extensive railroad network throughout the region and the introduction of agricultural reform policies resulted in new patterns of urbanization. Settlements along railroad routes expanded into trading centres, mines and mills. Coastal cities such as Surat, Mumbai and Kolkata grew as a result of maritime trade. Two distinct types of city emerged in this period: presidency towns (administrative centres such as Mumbai, Kolkata and Chennai) and hill towns. Urbanization level increased rapidly after independence, and again in the 1980s, with urban growth fuelled by internal migration and high birth rates.

Today, South Asian cities are among the largest and densest in the world. South Asia is currently home to around 1.77 billion people, a figure which is expected to reach 2.31 billion by 2050. The overall urban population for the region is 34.39%, although this figure is much lower in Nepal (18%) and higher in the Islamic Republic of Iran (73%). Population density is particularly high in central India, Afghanistan and smaller states such as the Maldives, while Dhaka (Bangladesh) is now the world's densest city. The urban population is expected to continue to grow substantially over the next three decades, further straining urban services and environmental resources. India's urban population is projected to double by 2050 from 410 billion urban dwellers in 2014 to 857 billion in 2050. Despite a relatively young population, the ageing of the urban population is an emerging trend, particularly in India (United Nations, 2014).

CASE STUDY 24

Kandy (Sri Lanka)

Protecting the cultural values of a sacred site within a rapidly developing urban area

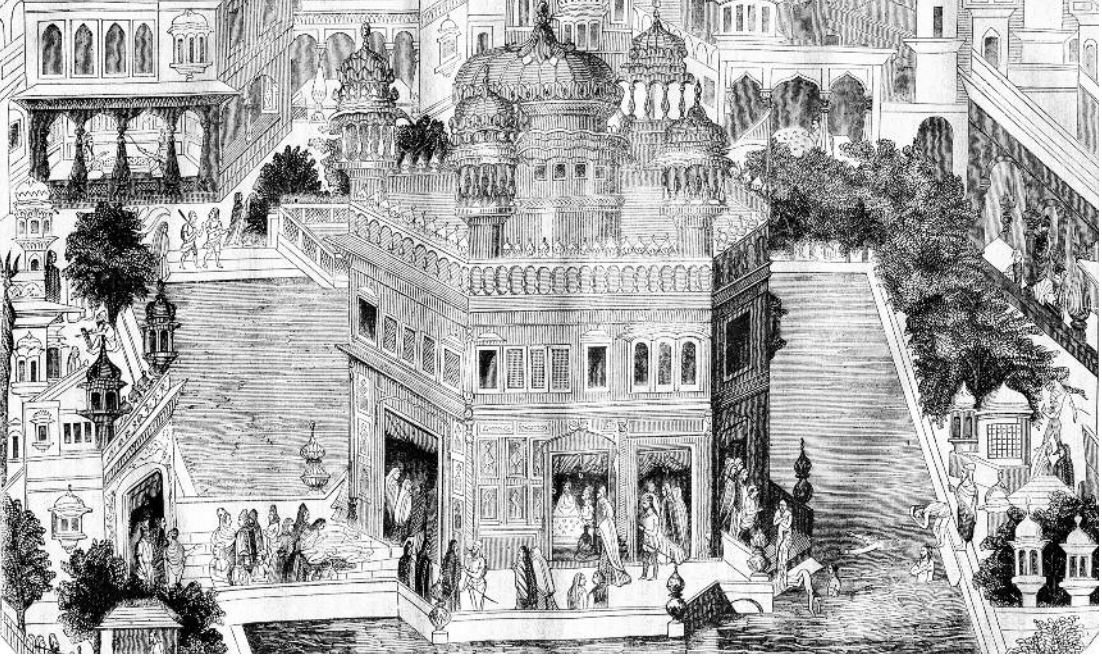


As the southern tip of Sri Lanka's 'Cultural Triangle', the city of Kandy has been the cultural capital of the country since its founding in the fourteenth century and the last seat of the royal power until the entry of British troops in 1815. The second largest city in Sri Lanka, Kandy was inscribed on UNESCO World Heritage List in 1988. Lying at an elevation of 465 m, the city stretches along an artificial lake within a lush natural environment. Its spatial organization is characterized by wide open spaces, including an elongated square and a public garden. This major sacred site hosts the Tooth Relic Temple, a major pilgrimage site for Buddhist believers. Over the last decades, urban pressures – including infrastructure and high-rise development or uncontrolled private construction - together with tourism-related commodification of cultural practices have altered the city's urban heritage, necessitating a comprehensive approach to urban planning.

To that end, line institutions including the Municipal Council, the Urban Development Authority and the Central Cultural Fund have worked together since World Heritage inscription to build urban conservation and management policies and instruments. The Municipal Council was declared as an Urban Development Area and the surroundings of the Tooth Relic Temple as a sacred area, which facilitated the emergence of a shared, global approach. Promoting architectural, landscape and environmental quality, as well as developing urban facilities in conservation areas were among the key objectives as part of Kandy's development plan. The implementation of zoning, development control and building guidelines have contributed to protect the integrity of historic areas. Conservation activities also prompted the revitalization of crafts and stone carving skills, reviving a near-extinct profession.

Source: Srishti Institute of Art, Design and Technology, report for Study Area 5

As a product of this rapid urban growth, megacities are particularly widespread in South Asia. The region is home to five megacities of 10 million inhabitants or more – Delhi, Kolkata, Mumbai (India), Karachi (Pakistan) and Dhaka – which rank among the top 14 largest cities in the world (United Nations, 2014). The development of megacities is expected to intensify in the coming decades, as cities continue to expand their administrative boundaries by incorporating surrounding settlements.



(India), 1836
*© Morphart Creation/Shutterstock.com**

Significant and unplanned urban expansion into peri-urban and rural areas has also strongly reshaped traditional land use patterns, while the expanding economy has increased demand for natural resources. Environmental degradation now poses a serious threat to the region's growth prospects, as well as its capacity to achieve sustainable development.

Informality has been a defining feature of South Asian urbanization and urban poverty is an enduring challenge. Currently, 35% of the urban population – or 190.7 million people – live in slums. In 2007, the figure was estimated at 32.1% in India and 70.8% in Bangladesh (UN-Habitat, 2010). These slums are growing twice as fast as other urban areas. Throughout the region, the share of the population living below the poverty line is greater in urban areas than in rural ones. In many cities, the urban poor lack access to basic public services, including water, sanitation, education and health. The formal economy has been unable to keep pace with the growing population of unskilled labour and unemployment is rising in most cities. A shortage of housing is also a pressing social issue, driven by rising prices and a lack of adequate transportation to suburban areas. As many of the region's large cities are located in earthquake, storm or flood-prone areas, overpopulation increases their vulnerability to disasters.

Migration from rural to urban areas is a continuing phenomenon in most countries. In cities, migrants search for employment opportunities and better social, educational and health services. Migration also occurs within rural areas, revealing the persistent dominance of the agricultural sector. International migration is also common in the region; every year, 1.5 million workers migrate abroad from South Asia, mostly to the Gulf region, to perform low-skilled, temporary work. (Ozaki, 2012) The number of internal migrants and internally-displaced persons is also high, due to conflicts (as seen in Afghanistan), rural-urban disparities and environmental factors.

CASE STUDY 25

Bhaktapur (Nepal)

Post-disaster recovery of Nepal's cultural heritage



The earthquakes of April and May 2015 shattered lives and reduced structures that had stood for centuries to rubble. Following the disaster, which left more than 8,000 people dead and thousands more injured, over 80% of the temples and historic structures in Bhaktapur were destroyed, with Kathmandu Durbar Square suffering particular damage. Heritage tourism has been greatly affected, weakening the local economy. As natural disasters are becoming more frequent in the region, with several recent cases of major floods and earthquakes, infrastructure interventions, urban development and urban conservation must take into account issues of mitigation and long-term resilience, as well as the specific needs of the local population.

UNESCO has been working with the government of Nepal, in particular the Department of Archaeology, to protect, monitor and safeguard the damaged heritage sites. In 2015, UNESCO launched a three-year project for the regeneration of the Kathmandu Valley World Heritage property with the Ministry of Culture, Tourism and Civil Aviation of Nepal. The project is being implemented in partnership with the Hainan Province Cihang Foundation and targets the restoration of the local economy by creating new employment and training opportunities for cultural tourism. It will also focus on efforts to enhance the capacity of national institutions in the areas of research, establishing a database of Nepal's cultural heritage.

Source: Srishti Institute of Art, Design and Technology, report for Study Area 5

URBAN HERITAGE: A VALUABLE BUT THREATENED ASSET FOR SOUTH ASIAN CITIES

The diversity of South Asia's urban heritage is an important resource for the region's cities. Resulting from the different layers of urbanization processes from successive waves of invasion and migration, as well as the various geographic and political situations across the region, this diversity is reflected in both the built environment and in strong local traditions. The mandala planning scheme of early Indian cities (a geometric pattern representing the cosmos, often associated with Jaipur), the dense, irregular urban grid framework of the medieval cities and the organic configuration of later urban ensembles are among many urban patterns found across the region, particularly in its 30 World Heritage urban properties.[1] Twenty-one intangible practices are also inscribed on UNESCO's Representative List of the

[1] See: http://whc.unesco.org/

Intangible Cultural Heritage of Humanity[2] and reflect the cultural vitality of the region's ethnic groups. Urban and architectural features, as well as cultural practices and lifestyles, are recognized as essential components of each city's identity. More recently, Varanasi and Jaipur (India) have joined the UNESCO Creative Cities Network.

Urban heritage has also been at the core of numerous initiatives to foster cultural dialogue and strengthen risk preparedness. The Silk Road trade route in South Asia represents one of the most ancient and renowned networks for the dissemination of ideas and cultural expressions. Intangible cultural heritage has also served as a basis for dialogue between different communities. The Phool Walon Ki Sair Festival, for instance, brings together both Hindus and Muslims in Delhi (India). Cultural practices are also part of disaster mitigation efforts. In India, the Hunnarshala Foundation has engaged in post-earthquake regeneration and the revitalization of traditional building techniques, notably in Bhuj, Gujarat (India) following the 2001 earthquake. In Pakistan, the Heritage Foundation revitalizes local skills and techniques for post-disaster reconstruction through the intensive training of local communities. In Kandy (Sri Lanka), the restoration of the Sri Dalada Maligawa, a temple which was severely damaged in successive conflicts, helped to bring communities together, while also revitalizing stone carving skills within the local community. This work is now ongoing in Kathmandu (Nepal).

However, this outstanding urban heritage faces major threats from rapid urbanization and inadequate planning. Beyond a few small-scale projects, overall trends in terms of urban development are not very encouraging. Modernization projects and pressures for new infrastructure and commercial developments often result in the demolition, division or replacement of historic structures and urban ensembles, as witnessed in Tehran (Islamic Republic of Iran) and Lahore (Pakistan). The insufficient maintenance of built structures, often due to a lack of awareness of heritage values or a lack of available resources, reinforces this degradation process. Throughout the region, historic areas have often been neglected, while illegal, chaotic development has worsened the existing infrastructure. Urban renewal projects have also often led to the internal displacement of populations and, therefore, a critical loss of cultural identity and local memory.

These modernization projects are often designed based on standardized solutions, inspired from imported models, which are insensitive to local resources and cultural frameworks. The significant increase in available funding in recent years – through external investment or public-private partnerships – has sometimes led to the prioritization of formulaic projects, which are intended to generate immediate revenues, to the detriment of place-based approaches, which require a thorough analysis of the local context within participatory processes.

The commodification of urban heritage for tourism purposes has also altered the authenticity and integrity of historic areas. Urban heritage has been a key asset in the development of cultural tourism across the region, representing a significant share of the regional tourism industry. However, in historic areas, the tourism-based economy has sometimes resulted in the loss of the economic-residential mix. The diversity of traditional activities has often been affected, particularly crafts skills associated with building construction and repair, resulting in a loss of identity and sense of place. The development of new infrastructure to accommodate tourism has also, in some cases, altered the urban fabric and local

CASE STUDY 26

Isfahan, (Islamic Republic of Iran)

A centuries-old model of urban planning adapts to the challenges of contemporary urbanization



Iran's third-largest city, Isfahan, has served as a model of successful urban planning since 1598, when Shah Abbas moved his capital to the city and commissioned his chief architect, Shaykh Bahai, to construct a series of striking new public spaces. These included Meidan Emam (also known as Naqsh-e Jahan Square) and its surrounding buildings – the Shah Mosque, the Ali Qapu Palace, the Sheikh Lotf Allah Mosque and the Isfahan Grand Bazaar, the longest vaulted bazaar street in the world. Built in 1603, the 300 metre-long Allahverdi Khan Bridge, one of 11 bridges in the city, formed another crucial part of Shah Abbas's urban plan, and today remains one of the city's most important landmarks. Meidan Emam was designated as a UNESCO World Heritage property in 1979, followed by the Masjed-e J mé in 2012, while the entire city was named a UNESCO Creative City of Crafts and Folk Art in 2015, in recognition of its status as a centre of traditional Persian handicrafts.

Yet reconciling Isfahan's rich heritage with the contemporary challenges of urbanization has proved difficult. The demolition of older buildings to make way for new developments has contributed to gentrification, while the construction of a new metro system to ease traffic congestion threatens sites such as Allahverdi Khan Bridge. In response, the Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO), established in 1986 and administered by the Government of the Islamic Republic of Iran, has worked with UNESCO on several important initiatives, from reducing the building height of a proposed shopping centre near Meidan Emam, to expanding the buffer zone around this site and others. Going forward, the ICHHTO's goal is to ensure that urban heritage and new urban developments in Isfahan complement, rather than conflict with, one another.

Source: Srishti Institute of Art, Design and Technology, report for Study Area 5

[2] See: http://www.unesco.org/culture/ich/en/lists



Dhaka (Bangladesh)
*© Kibae Park/Sipa Press/Flickr.com**

character. Moreover, the tourism economy has had a tendency to give priority to the restoration of monuments or the development of infrastructures addressing visitors' needs, rather than to the upgrading of urban infrastructure and services for local populations.

Natural disasters and conflicts have also been responsible for considerable damage to urban heritage in the region, as illustrated by the recent floods in the Swat Valley (Pakistan) or the 2015 earthquake in Kathmandu (Nepal). In Afghanistan and Pakistan, ethnic conflicts have also led to the widespread destruction of urban heritage. In some cases, post-disaster relief efforts can also create additional damage, due to a lack of coordination on temporary measures or reconstruction procedures between disaster management personnel and heritage authorities. In dense urban areas, environmental degradation, particularly air pollution, also induces gradual degradation, often amplified by a lack of maintenance.

Heritage conservation is sometimes viewed as being in competition with other development objectives, such as addressing extreme poverty and social inequalities, which remain a persistent challenge for most South Asian cities, although some have experienced rapid economic growth and the emergence of a middle class. Many larger and older cities, such as Mumbai (India), Dhaka (Bangladesh) and Karachi (Pakistan) are faced with the task of providing new infrastructure to meet the needs of a growing population, but also upgrading existing, outdated infrastructure in historic cores. Providing necessary infrastructure and services, while protecting the authenticity and integrity of urban heritage, is a distinct challenge.

CASE STUDY 27

Muziris (India)

Urban regeneration as a catalyst for creativity in the ancient seaport



An ancient seaport and vibrant urban centre auspiciously located at the heart of the spice route, Murizis, India, has sought to revive the paths once travelled by merchants and explorers to reflect the myriad historic and cultural layers that make this ancient city the crossroads of civilizations it is today. In the framework of the city's Conservation Development Plan, in 2009 the Muziris Heritage Project was launched to restore historic buildings, renovate existing canals and build new roads to improve accessibility to different heritage sites. A key outcome of this cultural policy is the Kochi-Muziris Biennale, the first to take place in India, which has been organized since 2012 by the Kochi-Biennale Foundation, in conjunction with the Government of Kerala. This international exhibition of contemporary art is held across the city in galleries, public spaces, heritage sites and abandoned buildings across Kochi, Muziris and the surrounding islands. The Biennale is supported by a broad education programme and has generated positive benefits for the local arts community.

Source: Srishti Institute of Art, Design and Technology, report for Study Area 5

FROM URBAN RENOVATION TO URBAN REGENERATION AND CONSERVATION: A GROWING AWARENESS OF THE IMPORTANCE OF CULTURE

Urban development became a priority on many national agendas in the 1970s, as post-independence countries emphasized national integration. The underlying objective of these strategies was to manage the massive rural to urban migration occurring at the time. Policies were first focused on issues such as housing, basic services, land regulation, economic development and funding schemes. Some countries, such as Sri Lanka, gave a clear priority to housing. In other cases, as in Nepal, urban development was part of larger regional planning policies, aimed at improving productivity, regional balance and integration. As urban growth intensified, cities were increasingly considered as drivers for economic development. In most countries, priority urban centres were identified and national urban policies were formulated, which often supported key economic sectors. As centralized approaches to urban development failed to meet the basic needs of the growing urban population, decentralization processes emerged in most countries after the 1990s, with the objective of improving service delivery at the local level. In more recent years, in the

context of a growing 'metropolization', urban policies have specifically targeted the provision of infrastructure, the improvement of governance and the development of small-sized cities.

Generally, cultural heritage issues have not been mainstreamed into the overall urban planning and development framework. Fragmented or overly complex governance systems have not provided a favourable ground for the implementation of integrated, culturally sensitive urban development strategies. Indeed, while the mandates of heritage agencies mostly focus on monuments, with a limited involvement in the urban areas beyond the property, urban development agencies are usually untrained in heritage-related issues. In addition, in a context of severe urban poverty, heritage preservation has often been viewed as less relevant than other development objectives. Housing policies have also failed to explicitly address the old housing stock in historic cores. In India, for example, although the 1994 National Housing Policy mentions the necessity of supporting historic residential areas defined as conservation areas, it has not succeeded in terms of practical implementation due to the insufficient capacity of most local agencies in designing and implementing relevant conservation schemes.

In recent years, several innovative programmes reflect a paradigm shift in the approach to historic areas. In India, the Heritage City Development and Augmentation Yojana scheme was launched by the government, in partnership with state governments, to foster the holistic development of heritage cities while enhancing each city's specific identity. In Sri Lanka, the Central Cultural Fund provides resources for urban conservation and is involved in several cities. A number of urban conservation and regeneration projects were also initiated with support from the World Bank and the Asian Development Bank in several Indian cities through the Inclusive Heritage-based City Development Programme, including the walled city of Lahore (Pakistan), Kandy and Galle (Sri Lanka) and Thimpu (Bhutan). To foster capitalization and the dissemination of experience, a cultural heritage and sustainable tourism thematic group was also established with the support of the World Bank to serve as a network of practitioners to mainstream heritage conservation into infrastructure, private sector and social development projects.

CASE STUDY 28

The Heritage City Development and Augmentation Yojana (HRIDAY) (India): towards integrated urban regeneration in Indian historic cities

In January 2015, the Ministry of Urban Development of India set in motion a national programme to conserve and revitalize historic urban areas. The programme seeks to undertake strategic and planned development of heritage cities, with a view to improving the overall quality of life. Particular attention is paid to sanitation, security, tourism and heritage revitalization. Activities target notably the development, conservation or revitalization of heritage sensitive infrastructure, service delivery and infrastructure provisioning in historic city core areas and the implementation of heritage inventories (covering built and intangible, as well as natural heritage). The programme also focuses on local capacity-building to promote inclusive heritage-based activities and economic activities aimed at enhancing the livelihoods and cultural identities of cities. Particular efforts are taken to establish and manage effective public private partnerships for adaptive reuse and urban regeneration. Twelve historic cities have been identified to benefit from the programme. The expected budget for the projects amounts to around US$100 million. Currently under implementation, the programme is expected to be completed in 2017.

Source: Srishti Institute of Art, Design and Technology, report for Study Area 5

Local and national governments are now taking steps to integrate heritage protection into urban planning practices. The Jawaharlal Nehru National Urban Renewal Mission is an ambitious, integrated programme launched by the Government of India in 63 cities. Other cities, such as Lahore (Pakistan), Galle (Sri Lanka) and Jaipur (India), have also included the issue of historic areas in their master plans. In Jaipur, this initiative resulted in the revitalization of the walled bazaars, the elaboration of a management plan for the Jantar Mantar World Heritage property and a comprehensive mobility plan for traffic management in the walled city. In Pakistan, the conservation of the Baltit Fort led to the regeneration of the surrounding settlements with improved living standards, including piped water and sanitation services. In Pakistan, several regional and local programmes are under way, notably in Punjab and Lahore, to improve urban governance and upgrade infrastructure. Other key urban development projects are being conducted in Bhaktapur (Nepal), Colombo (Sri Lanka) and Samdrup Jongkhar (Bhutan). In addition, the Indian National Trust for Art and Cultural Heritage (INTACH), the Department of Archaeology of Nepal, the Central Cultural Fund of Sri Lanka and the Iran Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO), among others, have made great efforts to safeguard their national heritage while fostering sustainable urban development. UNESCO has led the Indian Heritage Passport Programme, which focused on heritage-based tourism as a driver for local development by supporting Indian states in packaging and marketing their cultural tourism destinations. Several cities have also introduced special heritage zones within their master plans.

Urban conservation and regeneration efforts have given particular emphasis to the issue of public space. Urban professionals and artists are regularly reflecting on urban environments and identities. In Pondicherry (India), following a request by the local government, designs were prepared for a pedestrian priority area. In Delhi (India),



Bazaar of Kashan (Islamic Republic of Iran)
*© Matyas Rehak/Shutterstock.com**

CASE STUDY 29

Bamiyan (Afghanistan)

Reconciling heritage preservation and community needs in urban development and management



Bamiyan has built on the preservation of heritage and the promotion of creativity to support sustainable living conditions for its inhabitants. The 'Cultural Landscape and Archaeological Remains of the Bamiyan Valley', a landmark on the branch of the Silk Route which linked China and India via ancient Bactria, combines cultural and religious influences of numerous origins. It was inscribed simultaneously on the World Heritage List and the List of World Heritage in Danger in 2003. The city of Bamiyan also joined the UNESCO Creative Cities Network in 2015 as a Creative City of Crafts and Folk Art.

In 2012, the Ministry of Urban Development Affairs of the Islamic Republic of Afghanistan drafted an Urban Development Plan for the city of Bamiyan. The Plan proposed a new zoning scheme for the area, whose population is expected to grow from 50,000 to 1 million over the next 50 years, and takes the cultural areas identified in the Cultural Master Plan, adopted in 2007, into consideration. This strategic document lays the groundwork on which future development projects can be evaluated – particularly for their impact on the cultural landscape – and represents the 'guiding vision' for the future development of the city of Bamiyan and the surrounding valley.

In 2015, the integration of the Management Plan for the World Heritage property of Bamiyan within the Urban Development Plan allowed for the proposal of strategic recommendations to reduce the impact of housing, transportation infrastructure, service infrastructure (electricity), industrial and extractive facilities, and visitor accommodation facilities on the Outstanding Universal Value of the site, focusing in particular on the authenticity and integrity of the archaeological remains and the visual integrity and use of the landscape.

The need to reconcile preservation imperatives and the provision of much-needed basic infrastructure (such as water, electricity, a road network and so forth) for a fast-growing population has led to the definition of limits of acceptable change, ensuring the prevention of any destruction or damage to the historic architecture, avoiding the stress produced by road and air traffic in the immediate vicinity of the World Heritage property, and respecting the boundaries and setting of the site.

Prepared by UNESCO

sustained community consultations led to the elaboration of a landscape scheme for Hazrat Nizamuddin Basti, a historic neighbourhood in South Delhi. The scheme is now being implemented and managed by the community with the support of the Aga Khan Trust for Culture (see Case Study 111).

GOVERNANCE FRAMEWORKS FOR URBAN CONSERVATION AND REGENERATION

National policies pertaining to urban conservation are contrasted across the region. Some countries, such as Bhutan and Sri Lanka, have clearly defined policies, institutions and strategies regarding urban heritage. Others, including India, Islamic Republic of Iran, Nepal and Pakistan, have institutional frameworks dedicated to heritage protection but which lack a strategic focus on urban heritage. Due to political unrest in recent decades, Afghanistan is still in the early stages of setting up a policy framework.

Governance systems involve different layers of stakeholders at the city, state and national levels. Ministries of culture and urban planning are the key players at the national level. At the subnational and local levels, governmental agencies related to heritage protection, urban development and tourism also play an important role, although coordination mechanisms at the national level are often unclear. NGOs have a growing role in capacity-building and experience-sharing; examples include the Indian National Trust for Art and Cultural Heritage (INTACH) and the Heritage Cities Network in India and the American Himalayan Foundation in Nepal. Community-based organizations are instrumental in creating awareness and generating livelihood opportunities. Many academic institutions are involved in training, documentation and research related to urban conservation and regeneration, such as the Afghanistan Research and Evaluation Unit (AREU), the Shejun Agency (Bhutan), INTACH, the Indian Heritage Cities Network (IHCN), the UNESCO Chair in Srishti Institute and the Institute of Urban Affairs (India) and the University of Colombo (Sri Lanka). Most countries do not have a comprehensive framework in the absence of specific government agencies responsible for urban conservation.

From the 1990s, decentralization processes were implemented in most countries with the aim of improving the efficiency of public policies with regard to poverty alleviation and strengthening their accountability. Political, fiscal and administrative responsibilities were transferred to regional or local institutions in varying degrees. Decentralization has paved the way for increased awareness of local contexts and needs, as well as stronger community participation. However, it has also resulted in complex and unwieldy administrative systems. The fiscal capacities of local governments remain very limited. As a result, project development and planning is mainly conducted at the national level, while local level stakeholders are responsible for implementation and monitoring.

Local capacity is still limited in most countries, particularly in technical and management areas. Although some countries, such as India and Sri Lanka, have skilled professionals, local-level staff are still insufficiently trained. Skills can be found in archeology or structural engineering, notably in India, but urban conservation skills are still inadequate. In addition, trained staff are usually employed in the conservation of listed structures rather than urban conservation.

All countries in the region have dedicated heritage legislation, which covers inventorying, building permits, boundaries and maintenance conditions. These laws are applicable to all listed heritage assets but, in most cases, are not applicable to the protection of privately owned heritage buildings. Many urban and regional planning acts also include heritage components, including special areas. At the national level, all countries maintain an inventory of national and cultural properties. In some cases, inventorying is also ensured at the state level (as in India) or even at the local level (as in Sri Lanka or Nepal). Registration and listings are usually performed by separate entities. All the countries in the region are signatories to the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage and the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, with the exception of the Maldives, which has not ratified the 2003 Intangible Heritage Convention to date. Only India, Bangladesh and Afghanistan are signatories to the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions.

Very few incentives have been developed to encourage investment from private owners or to prevent demolitions. A good example, however, is found in Mumbai (India), where a 'Transfer of Development Rights' system was successfully piloted. In order to discourage private owners from replacing their houses with taller buildings, they are allowed to sell the extra Floor Space Index to public bodies at the market rate. Other systems have been tried at the local project-based level, notably through the Aga Khan Foundation and World Monument Fund-supported initiatives.

Risk mitigation policies remain largely insufficient, particularly in view of the region's vulnerability to natural disasters. Protected areas and buffer zones have only been in place in the region for about a decade and are typically confined to World Heritage properties. While these regulations are effective with regard to monuments, they are less effective on the urban scale. For environmental and heritage impact assessments, no specific legal framework exists. Where implemented, these assessments remain ineffective, although they are requested as a prerequisite for funding by international partners such as the World Bank and the Asian

CASE STUDY 30

Rawalpindi (Pakistan)

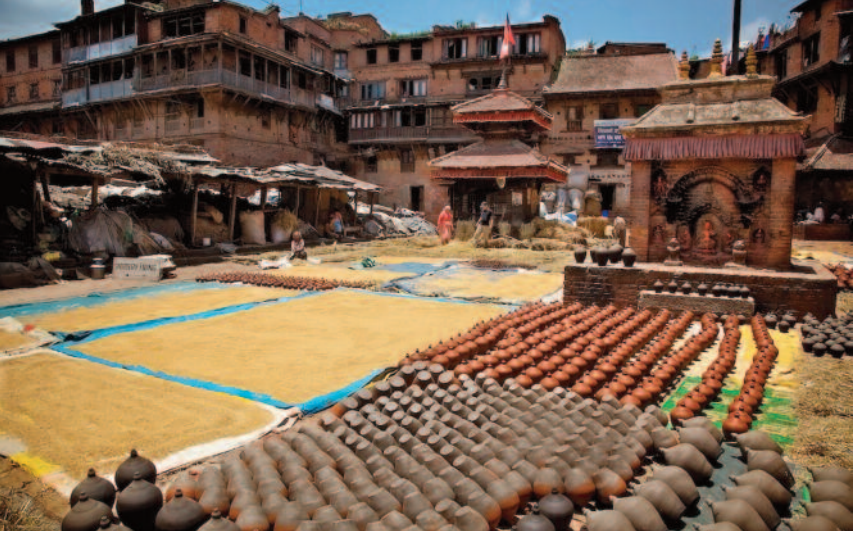
Incorporating the Historic Urban Landscape approach in the planning agenda



Located in Punjab province, Rawalpindi is among the largest urban centres in Pakistan. The city's ancient neighbourhoods are home to a dense, organic network of bazaars and mohollahs, linked by narrow twisting pathways. This pattern of urban life, which was developed without formal planning, is still vibrant today, despite acute development challenges and high population density, reflecting the power of socio-cultural capital. Residential and commercial architecture from the nineteenth and twentieth centuries have very diverse design or decorative features, which often combine western and oriental materials and design vocabulary. The flat urban skyline is punctuated with the domes and shikhar of Hindu temples and the minarets of mosques, acting as visual landmarks within this dense urban fabric. However, the city's cultural significance has been poorly studied until recently, when cultural mapping exercises and surveys were implemented.

The implementation of the Historic Urban Landscape (HUL) approach is being trialled through a pilot project, launched in 2013 within a partnership between the Rawalpindi District Coordination Office (DCO), the National College of Arts (NCA) and WHITR-AP, with funding from the Netherlands Funds-in-Trust. Studies were conducted by NCA to document the city's natural, cultural and community resources, foster the understanding of their cultural significance and assess their vulnerabilities. Further consultations with planning entities at ministerial and governmental levels resulted in the incorporation of the HUL approach in the national planning agenda through the Vision 2025 strategic document. This survey and consultation process resulted in the signature in 2014 of a tripartite Strategic Cooperation Agreement between the three partner entities for the revitalization of the historic core of Rawalpindi. Additional research activities have been implemented and a strategy for urban development planning and heritage conservation is being developed, including short-, medium- and long term policies and actions.

Source: http://www.whitr-ap.org/index.php?classid=1459



Pottery Square, Bhaktapur (Nepal)
*© Michael Foley/Flickr.com**

Development Bank (ADB). Resettlement plans are generally not required and compensation is only provided on a case-by-case basis.

Several cities in the region have established dedicated institutions to address urban conservation and regeneration, either through dedicated development and management authorities – such as the Lumbini Development Trust in Nepal – or through specialized units within local entities, as seen in Mumbai and Ahmedabad (India). Although overall awareness on heritage protection remains widely insufficient at the local level, some local urban bodies now have specialized teams focusing on the issue. However, very few urban heritage areas have operational management plans, development control systems or land-use definitions. The traditional planning instruments implemented by urban authorities, such as city plans or zoning regulations, have sometimes shown their limits due to the importance of the informal economy and the lack of funding from urban authorities, a situation which calls for more flexible instruments and place-based approaches.

Financial mechanisms for urban regeneration and conservation are limited in the region. Cultural heritage does not have an independent cost account within local government budgets and is usually funded by urban or tourism departments budgets. With the exception of Sri Lanka, no dedicated allocation of resources is foreseen for World Heritage properties. However, innovative public-private partnerships have been initiated, notably in Sri Lanka and India, where a National Culture Fund was created to collect both public and private resources. Large-scale urban renewal projects, as well as historic precinct-level or monument-level projects, are generally state-funded, with occasional contributions from donor agencies. In contrast, projects for restoration and adaptive reuse targeting income generating activities are usually privately developed and financed through private equity holders. The safeguarding of intangible heritage is mostly funded by ministries of culture, NGOs and specialized agencies.

International cooperation partners are actively involved in urban conservation and regeneration in the region. The World Bank, the Asian Development Bank (ADB), GTZ, the Aga Khan Development Network and the World Monuments Fund are key players in urban development projects, including city development strategies, urban infrastructure development, preservation and conservation, and institutional and financial support. Most countries have bilateral or multilateral relationships with other countries for cultural heritage preservation projects. Bilateral cooperation within the region is also evident. For instance, India is involved in heritage-based projects in Afghanistan and Cambodia. All countries in the region, with the exception of the Islamic Republic of Iran, collaborate through the South Asian Association for Regional Cooperation (SAARC), particularly on poverty alleviation, rural development and infrastructure improvement. Yet urban heritage and culture remain marginal in these regional development efforts.

BUILDING A COMPREHENSIVE CULTURE-BASED APPROACH TO DEVELOPMENT

Although significant progress has been made, urban heritage remains marginal in general urban discussions in the region. Urban conservation and regeneration efforts are mostly conducted on a project-by-project basis and largely target World Heritage urban properties and significant historic cities in particular. Other culturally significant neighbourhoods in larger metropolitan areas are often neglected, some of which are falling rapidly into decay or are being swallowed up by urbanization. Addressing the tourism market is often the starting point of conservation and regeneration endeavours, resulting in insufficient reflection on its potential impact on urban services and infrastructure on the wider urban scale and excessive focus on visitors' needs, to the detriment of local populations.

A culture-centred vision can reinvigorate urban development strategies and help address the major issues of urbanization and 'metropolization' across the region. This broader approach would be based on the recognition of the relationship between built heritage and its social, economic, geographical, historical and ecological context. It would promote a wider understanding of heritage, one which would not only encompass built heritage but also local knowledge and practices, in addition to the creative sector. This renewed vision would also contribute to a stronger understanding of the relationship between the urban setting and the natural environment, as well as intangible heritage and the creative industries.

Culture-based urban strategies should prioritize pro-poor frameworks. In many historic urban areas across the region, local communities are more vulnerable than those in other urban areas, and largely depend on the informal economy. In many cases, the increase in land prices, linked with urbanization pressures, has also led to gentrification and the eviction of low-income populations. In Mumbai, for example, textile workers were gradually evicted from their traditional accommodation, the *chawls*, due to the

decline of textile mills and speculative pressures in the surrounding areas. Therefore, addressing the needs of low-income populations should be considered a precondition for any sustainable urban conservation and regeneration strategy which aims to preserve the social mix embedded in historic urban landscapes.

Existing pro-poor initiatives, which are often spearheaded by civil society actors or social activists, could be expanded upon. These initiatives cover a wide variety of urban services, including housing, health and education, and often target women as their key beneficiaries. Pro-poor housing mechanisms, innovative public-private partnerships employing finance and microfinance strategies, as well as other tailor-made financial products, can help those with limited or no access to traditional sources of financing, and facilitate social inclusion. Specific legislation, such as those which allow for the transfer of development rights, can also improve the housing conditions of the poor while preserving the built environment.

CASE STUDY 31

Pro-poor frameworks: examples from India and Bangladesh

Culture-based community development initiatives have focused on craft and other intangible heritage. In western India, social activist Sushma Iyengar established Kutch Mahila Vikas Sangathan and Kutch Nav Nirman, two organizations aimed at improving the living standards of women living in the Kutch district. The programme has helped to increase awareness of credit and savings, foster access to health services, education and disaster risk management, and introduce an employment programme based on handicrafts and natural resource management.

In Ahmedabad (India), Ela Bhatt founded the Self Employed Women's Association (SEWA) in 1972 to help local women manage their finances. The success of this initiative allowed the organization to expand its mandate to healthcare, childcare, legal services, capacity-building, housing and infrastructure.

In Bangladesh, the development organization BRAC is another example of an association which works to alleviate poverty through microfinance, advocacy programmes, education, healthcare, legal services, community empowerment and social enterprises.

Source: Srishti Institute of Art, Design and Technology, report for Study Area 5

Community participation in urban conservation and regeneration remains limited in the region. Although stakeholder consultations are required in some countries, such as in India, they often fail to include marginalized groups such as women, and are instead confined to local government officials. In some countries, members of civil society, research institutions and large private landowners are included. Some projects related to natural heritage, notably in Sri Lanka, have involved communities in a more comprehensive manner and could inspire similar approaches in the urban conservation field.

Culture-based urban strategies could be a driver of broader, more equitable and more effective community participation. Experience has shown that the participation of local populations in key decisions about their community strengthens their sense of belonging and, in turn, strengthens social cohesion. Community engagement has often been instrumental in the success of urban conservation efforts. The development of interpretation centres or heritage walks in various historic areas, although not widely implemented, has proven to be an efficient means of raising awareness among local populations. When local cultural practices, such as traditional building techniques or community maintenance of heritage, are highlighted, urban regeneration initiatives are more sustainable and have a greater local impact (see also Case Study 76).

CASE STUDY 32

Jaipur and Jodhpur (India)

Prosperity through training in cultural management



The Jaipur Virasat (Heritage) Foundation (JVF), established by the founders of the Indian fashion brand Anokhi, has been instrumental in supporting employment through the arts. It provides training in the management of rural folk musicians, digital music recording, and support for the annual Jodhpur Rajasthan International Folk Festival (Jodhpur-RIFF). The JVF also initiated the Jaipur Literary Festival to promote literature by Indian authors writing in English and the various languages of India. These initiatives, supported by the UNESCO Delhi Office, have become internationally acclaimed cultural events.

Source: Minja Yang, *Humanizing cities through culture*

Community participation can also be stimulated by social organizations or NGOs. In Nepal, the Guthi has directly contributed to the conservation of Kathmandu's urban heritage by providing inhabitants with financial support for building repair. In India, Dastkar liaises with governmental, non-governmental and foreign agencies to bring craftspeople, producers, environmental organizations, social activists and cultural professionals together through capacity-building workshops and training sessions, which focus on the design and development of cultural products. In Bangladesh, Banglanatak.com promotes pro-poor growth and the rights of women, children and indigenous groups through the development of community-led creative industries based on traditional practices.



*Entrance to the Temple of the Sacred Tooth Relic, Kandy (Sri Lanka) © Dananjaya Chathuranga Photography/Flickr.com**

Building more inclusive and sustainable patterns of cultural tourism is also essential. Many countries in the region do not have integrated and comprehensive tourism policies. Unplanned or mismanaged tourism often accentuates pressures on historic areas, altering their character and identity and accelerating social changes. The inadequate accessibility of cultural sites, together with relatively low tourism fares, notably in India, often deprives local communities of their potential economic benefits. In some countries, more comprehensive strategies have been spearheaded. Nepal has often been considered a pioneer of community-based tourism since the establishment of the Annapurna Tourism Development Project and the Bhaktapur Conservation Project in the 1980s, which promoted the conservation of heritage and natural landscapes through community participation and sustainable funding. Sri Lanka has made substantive efforts towards environmental sustainability through the Tourism Earth Lung Initiative, with the goal of becoming a carbon-neutral destination by 2018. In Sri Lanka, experience-based tourism products were launched in three historic cities - Kandy, Anuradhapura and Polonnaruwa. Bhutan has adopted a 'high value - low volume' policy to control the type and volume of tourists, and to foster heritage conservation and sustainable use of natural and landscape resources.

The potential of cultural tourism for urban economies and local jobs should be further explored. Training should be more systematically promoted, particularly in the cultural and creative industries, with a specific focus on women and youth. Vocational training programmes have already been developed in some cities for artists and cultural practitioners, with the objective of enhancing their traditional skills and facilitating their access to markets. Further efforts should be made to develop product and visitor segmentation, as well as more focused marketing strategies. A wider engagement of all stakeholders in urban conservation and regeneration, together with improved living conditions for the urban poor, are necessary steps to achieving sustainable tourism development.

> ***Cultural matters are integral parts of the lives we lead. If development can be seen as enhancement of our living standards, then efforts geared to development can hardly ignore the world of culture.***
>
> *Amartya Sen, economist and philosopher*

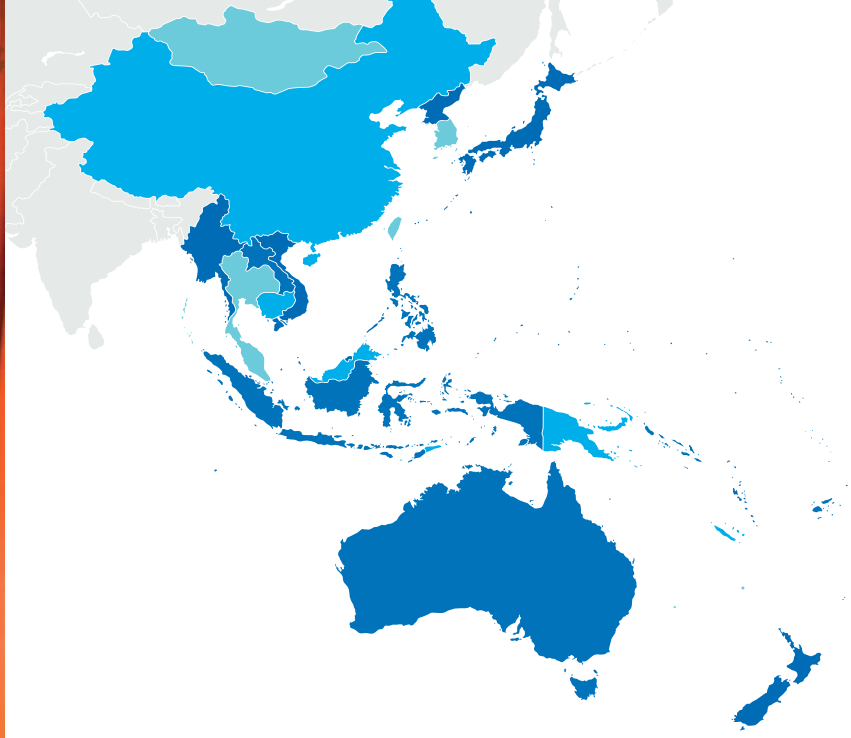


Coordinator of the regional study: **THE WORLD HERITAGE INSTITUTE OF TRAINING AND RESEARCH FOR THE ASIA AND THE PACIFIC REGION (WHITR-AP)**

The World Heritage Institute of Training and Research for the Asia and the Pacific Region (WHITR-AP) is a Category II Centre under the auspices of UNESCO. Mandated by the State Parties of the World Heritage Convention and other State Parties of UNESCO, the institute aims to strengthen the implementation of the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage in the Asia-Pacific region, by building the capacity of professionals and organizations involved with World Heritage property inscription, protection, conservation and management, through training, research, the dissemination of information and network-building. WHITR-AP has three branches: The Shanghai Centre at Tongji University focuses on the conservation of cultural heritage, such as the sustainable development of ancient towns and villages, architectural sites, complexes, and cultural landscapes. The Beijing Centre at Peking University is in charge of natural heritage conservation, archaeological excavation, and the management of sites. The Suzhou Centre, hosted by Suzhou Municipal Government, provides technical training and research on site management methods and restoration techniques.



Kyoto (Japan)
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STUDY AREA

6

Australia, Brunei Darussalam, Cambodia, China, Cook Islands, Democratic People's Republic of Korea, Fiji, Indonesia, Japan, Kiribati, Lao People's Democratic Republic, Malaysia, Marshall Islands, Micronesia (Federated States of), Mongolia, Myanmar, Nauru, New Zealand, Niue, Palau, Papua New Guinea, Philippines, Republic of Korea, Samoa, Singapore, Solomon Islands, Thailand, Timor-Leste, Tonga, Tuvalu, Vanuatu, Viet Nam.

HIGHLIGHTS

- *The region is home to a rich, ancient urban tradition, reflected notably in trading urban centres, port cities or sacred sites, later influenced by the European colonial presence.*
- *Mass urbanization and real estate pressures have profoundly altered the socio-economic functions and spatial organization of cities, with a particular impact on historic areas.*
- *Although regeneration strategies have been initiated in several historic districts throughout the region, urban conservation is still addressed in isolation from wider urban development issues.*
- *Most cities have experienced gentrification in both newly built and historic areas, which has led to the unprecedented forced displacement of low income populations.*
- *Urban conservation and regeneration have contributed to strengthening cultural continuity and social cohesion, as well as fostering community participation, challenging top-down models.*
- *Public spaces have been a particular focus of urban conservation and regeneration efforts, particularly in light of increasing land speculation and widespread privatization of urban areas.*
- *In a context where environmental risk management practices remain insufficient, a culture-based approach can help build urban resilience.*

FROM EARLY URBAN TRADITIONS TO EXPONENTIAL URBAN GROWTH

East and South-East Asia have a rich urban history which extends back to ancient times. In South-East Asia in particular, trading cities flourished along main commercial and trading routes, which linked these cities to the larger region. Sacred sites were another early category of urban settlement, which often rose to become important national symbols. Between the sixteenth and nineteenth centuries, colonial expansion stimulated the rise of a network of port cities, along with road and railway infrastructure and other settlements built for administrative or defence purposes. As symbols of colonial wealth and power, large cities were organized according to principles of spatial segregation, dividing the colonial elites from the local population, a segregated urban pattern which persists to this day.

In the second half of the twentieth century, urbanization levels expanded rapidly across East and South-East Asia. The end of colonial rule in South-East Asia, together with the emergence of nationalism, sparked rural to urban migration, which led to overpopulation in most urban centres, along with the exponential expansion of slum settlements and urban poverty. Beginning in the 1960s, urban trajectories diverged according to specific political or economic contexts. International alliances between countries in the region and their socialist or capitalist allies constituted a major dividing line. Foreign investment strategies, notably the creation of free trade zones, also strongly shaped urbanization patterns. In addition, many city centres were transformed thanks to a growing tourism market. In East Asia, industrialization processes triggered mass urbanization, particularly between 1950 and 1980 in the case of Japan and the Republic of Korea, and after 1980 in China.

From 1970 to 1990, the gap between post-industrial global cities and their labour-intensive counterparts widened. Emerging global cities were home to a growing middle class and were characterized by tourism and business-specific areas, as well as gated communities and high-rise buildings. By contrast, a second class of cities continued to be marked by labour-intensive industries, sprawling urban poverty and informal settlements. Across the region, urban planning was primarily based on centralized approaches, with the objective of addressing regional disparities and promoting regional integration. In China in particular, strict regulation managed to contain rural to urban migration and favoured the development of small cities, although their traditional features have often been erased.

In the last decades, globalization spurred the emergence of world and mega cities, along with the wide diffusion of Western popular culture among urban populations. Large events such as the Olympic Games have further accelerated this transition. New urban forms emerged, including mega-urban regions or urban corridors. 'Desakota' patterns are now particularly common in the region; this decentralized urbanization model is composed of mixed settlements of small towns and villages, where both agricultural and non-agricultural activities coexist.

In contrast, the Pacific sub-region has followed a diverse range of urbanization trajectories. There, human settlements are the result of encounters between indigenous cultures and European settlers, as most urban settlements were developed on top of existing indigenous sites. Australia and New Zealand were particularly influenced by American and European urban planning movements, resulting in the acceleration of urbanization during the nineteenth-century period of colonial expansion. In the Pacific Small Island Developing States (SIDS), overall urbanization levels remained rather limited until recently, with heterogeneous figures ranging from 19% in Samoa to 53% in Fiji or 86% in Palau. In some countries, high density patterns have spurred unemployment and placed pressure on existing infrastructure (United Nations, 2014).

CASE STUDY 33

Manila (Philippines)

The Intramuros Restoration and Development Project: a long term urban endeavour



The Intramuros area of Manila is an 86-hectare triangular area composed of walls, streets, open spaces and historic buildings. This historic precinct was established during the Spanish presence in the colonial design of 'Nueva España'. The area enjoyed prosperity during colonial times but started to decline in the nineteenth century. By the late 1930s, most urban activities had shifted to other areas of the city. The Second World War II severely damaged Manila, particularly Intramuros. By the 1950s, the original population had moved out and Intramuros became a slum area, with informal housing, warehouses and trucking facilities.

The Intramuros Restoration and Development Project was initiated in 1979 with a view to revitalizing the area, improving living conditions and restoring cultural heritage. The Intramuros Administration was created under the aegis of the Ministry of Human Settlements and, later, of the Department of Tourism, to run the project. This 20 year-long urban regeneration programme was designed as part of the overall urban development plan and focused notably on restoration, land use and planning. Reviving cultural, educational and religious activities were also among the main targets.

Thirty-seven years after its launch, the programme is still being implemented, reflecting the necessity of a long-term perspective. It was successful in eliminating slum areas and restoring the buildings of prestigious schools, universities, churches and administrations. Other activities must still be pursued in the coming years to fully restore Intramuros's heritage resources and regain its core urban function within the capital city, as well as its potential to leverage urban and economic development at the metropolitan level.

Source: WHITR-AP, report for Study Area 6



Shanghai (China), 1936
*© Everett Historical/Shutterstock.com**

Urbanization rates in the region are among the fastest-growing in the world. In a short span of time, urbanization has profoundly shaped the evolution of societies and the larger role of East and South-East Asian cities in the global market. The urban population in the survey area increased from 614 million in 1990 to 1.265 billion in 2014, with China being the prime contributor to this urban growth. Today, the region hosts 10 megacities with over 10 million inhabitants. Despite this unprecedented growth, the region is still likely to face several decades of further urbanization (United Nations, 2014).

Global forces and speculative processes have exacerbated social inequalities in East and South-East Asian cities. Brutal property speculation, together with rapid economic and population growth, has led to the eviction of poor populations from central areas and contributed to gentrification. A growing social gap has led to increased levels of urban conflict and criminality, weakening social cohesion. Yet reducing inequalities is not always a key aspect of urban development policies in the region, which have tended to focus on infrastructure construction and placed less emphasis on housing or the provision of equal urban services. Urban poverty and unemployment therefore remain major issues. Although overall living conditions have improved across the region's cities, notably concerning access to higher education and modern facilities, urban infrastructure and services are overwhelmed by soaring population growth. Access to water, housing and transport remain largely insufficient, further contributing to the expansion of slums and the informal sector.

URBAN HERITAGE AND CULTURAL INDUSTRIES IN THE FACE OF ACUTE URBANIZATION PRESSURES

East and South-East Asia are home to numerous historic cities, reflecting the complex, interwoven layers of various civilizations. Urban culture and heritage result from multiple influences, notably Indian and Islamic, as well as from exchanges with the West during the period of colonial rule in South-East Asia. Walled cities and trading ports are among the various typologies, some of which are very well-preserved. A great diversity of architectural styles and techniques are found across the region, including wooden, earthen and colonial architecture. Historic religious structures are among the most prominent heritage features, testifying to the broad range of coexisting beliefs found in the region, including, among others, Buddhism, Islam, Christianity and Hinduism.

This outstanding urban heritage has been affected by the pressure of rapid urbanization, notably from property developers, financial markets and mass tourism. Ill-planned urban development and unsustainable approaches to tourism have threatened both the visual integrity of urban landscapes and urban cultural values. The region's cities are also particularly vulnerable to climate change and natural disasters, as a result of their coastal locations and rapid urban development patterns, as well as due to their demography. In that context, disaster risk preparedness systems remain insufficient, although they have improved in recent decades.

Urban conservation is still addressed separately from urban development. The establishment of an integrated approach where urban conservation lies within urban development procedures remains a challenge. The legislative framework often fails to protect urban heritage in a context of rapid change. Construction control mechanisms in culturally sensitive areas are not fully operational and illegal construction is common. A paradigm shift from a primarily elitist vision of urban conservation to community-based practices is urgently needed.

The cultural and creative industries have also been actively promoted in the region. Accounting for a growing share of urban jobs, especially in large cities, the cultural industries constituted, in 2015, around 9.4% of Seoul's employment rate (Seoul Metropolitan Government)[1] and 13.4% of Beijing's GDP (Beijing Municipal Bureau of Statistics).[2] The transition from industry to service-oriented economies and the subsequent prosperity derived from sustainable tourism and the cultural industries provided cities with a source of resilience against the global financial crisis and offered an opportunity to highlight their local identities.

[1] See: http://www.worldcitiesculturefforum.com/cities/seoul
[2] See: http://china-trade-research.hktdc.com/business-news/article/Fast-Facts/Beijing-Market-Profile/ff/en/1/1X000000/1X06BPU3.htm



PERSPECTIVE 9

ANCHORING THE REDEVELOPMENT OF THE TOKYO BAY AREA IN CULTURE

Hidenobu Jinnai *Hosei University (Japan)*

Waterfront spaces are akin to a mirror-like presence, acutely reflecting changes in values over time. The Tokyo Bay, in particular, has undergone major shifts over generations through the pre-modern, modern and post-modern eras. Today, as the city prepares for the 2020 Olympics, the Tokyo Bay is once again ready to undergo changes. During the high economic growth period, the waterfront space had no time to look back to the past. It was forced to go forward. Japan rose to become a global economic superpower and later saw its growth wane. Yet the Tokyo Bay area has a history of land reclamation from the start of the Edo period, even before the city had transformed into a major modern day space. People were engaged in various activities, which have since either been passed on, or form the layers of nostalgic memories associated with the setting. If we could inherit these genes of the past, we would be able to realize much more creative urban planning. Instead of building a modern water space from scratch, we would revive past experiences and memories for the future.

There is a clear trend in cities all around the world in reassessing their allure as waterside cities. The waterfront is not merely creating a lively touristic and commercial space, but top global companies are seeking attractive environments and are opening offices. Creative businesses are congregating in these spaces to renovate waterside warehouses and factories, giving birth to a new kind of economic foundation. In Tokyo, on the other hand, there is still a strong inclination towards conventional development that focuses on high-rise apartments built by developers. This is apparent in the Tokyo Waterfront Development. However, an urbanscape of rows of apartment towers runs contrary to the idea behind sustainable urban development that will come to be sought in the future. Development with diversity, the kind that is able to transform itself as values change over time, will come to be sought. We need to utilize existing warehouses, facilities and the like to ensure functional complexity, diversification of residents and workers, and architectural diversity.

In the Tokyo Bay, many reclaimed land areas shaped like islands, including Tsukishima, Harumi, Toyosu and Odaiba, are unique in character with historical vestiges from the Edo period to the early modern era. Diversity can overlap with the concept of the archipelago in order to build a new kind of urban space in the Tokyo Bay area. The islands can be connected to each other ideally by boat, with people travelling between islands as they use their five senses to enjoy landscape and nature. Residential areas and businesses could be spaces that express the soul of Japanese culture, where the natural is blended with the built environment. Undoubtedly, it would transmit the distinctive charm of Tokyo to the rest of the world. Now is the time to revisit past experiences to strengthen layers of meaningful history before the expansion of existing development that prioritizes the economy.

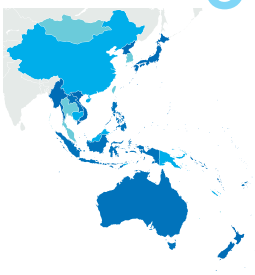
GOVERNANCE FRAMEWORKS: AN INCREASING BUT INSUFFICIENT FOCUS ON URBAN CONSERVATION

Most countries have established independent legal systems for cultural heritage, although their effective implementation remains an issue. Countries where conservation has been a longstanding concern – such as Australia, New Zealand, Japan, the Republic of Korea and China – have comprehensive legal systems, some of which were established in the first half of the twentieth century. Although these systems were influenced by national conservation ideologies, they are primarily grounded in Western concepts. They address diverse categories of heritage and include inventorying, conservation and management measures. In other countries, such as Mongolia and Viet Nam, the elaboration of this legislative framework was only initiated after 1980 and remains more focused on archeology and monumental heritage. The Pacific SIDS only embarked upon the establishment of such legal systems in the 2000s and have yet to directly address the issue of urban heritage preservation.

Urban heritage conservation is not clearly defined in most countries. Cultural heritage is usually protected through a set of registration, selection and designation regulations and laws, which are eventually extended to cover urban ensembles and urban heritage. In some countries, efforts are now being made to include the concept of urban heritage in national legislation, particularly through such notions as heritage sites or cultural landscapes. Some countries, including Japan, the Republic of Korea, China and Singapore, already have comprehensive mechanisms for the protection of historic cities. Specific conservation or management measures are often planned for designated historic areas and then implemented through existing land planning systems.

Urban conservation issues are increasingly addressed by national programmes for cultural heritage preservation. These programmes exist in most countries and directly impact urban heritage. Among them are the national heritage conservation programme in Malaysia and the national targeted programme on culture in Viet Nam. In some countries, such as Brunei Darussalam, national programmes fit into overall development strategies. In some cases, notably in the Philippines, they are implemented in close cooperation with local authorities. In Japan, the Republic of Korea and China, relevant programmes and policies have been integrated into urban conservation legislative systems concerning classification, zoning, conservation plans and inventories, while nationwide programmes are conducted for inventories or the conservation of historic cities.

Specific technical instruments and initiatives related to urban heritage have been developed. For example, Australia, New Zealand and Indonesia have established technical policies and guidelines for cultural and natural





Gardens by the Bay, Singapore (Singapore)
*© Jean Baptiste Roux/Flickr.com**

heritage in urban contexts, which have resulted in the creation of toolkits, thematic studies or strategic policy papers on historic cities. In Australia, the indigenous heritage management guide 'Ask First' fosters respect for heritage places and values among land developers and managers. The Indonesian Heritage Cities Network also develops pilot projects with support from public-private partnerships.

Urban risks are increasingly addressed in legal and policy frameworks across the region, although the implementation of risk management policies is often hampered by a lack of enforcement capacity or a regulating agency. While some countries have developed an extensive range of legislative instruments – particularly in the field of disaster risk management, disaster risk reduction, risk mapping and early warning strategies – others still lack overarching legislation. In Vanuatu, risk assessments are required for development projects. The Republic of Korea has introduced regulations on disaster impact mitigation. In China, disaster risk management is not addressed through one single, dedicated piece of legislation, but transversally integrated across relevant sectoral laws. By contrast, Japan has established specific, dedicated institutions and mechanisms to monitor risk management policies, particularly the disaster management committee and the Minister of State for Disaster Management.

National and local government bodies are key players in urban conservation, although institutional systems and collaboration frameworks vary across the region. Urban heritage is often managed through intersectoral mechanisms, such as the independent urban conservation systems implemented in China or Japan. Decentralized heritage management is more commonplace in federalist countries such as Australia, Indonesia and Malaysia, where civil society is also often stronger. In some countries, urban heritage is handled by local government bodies, particularly through 'Heritage Houses', which are often charged with controlling building permits, as seen in Myanmar and Laos. Other countries including Singapore, Mongolia, the Republic of Korea, China and Viet Nam have more centralized approaches. In Singapore, for example, urban conservation and urban planning are handled by a single central authority. However, in Japan, central and local governance are equally important.

Public private partnerships and other funding instruments are key levers for urban conservation activities. More and more, local bodies are cooperating with civil society organizations and private stakeholders. In New Zealand, for example, cooperation with the non-profit and corporate sectors is instrumental, as exemplified by the renowned 'Main Street Model', where inner city areas are actively managed by business owners who invest in restoration. Some countries have set up dedicated financial instruments, including grants, subsidies, tax incentives and heritage loans. In Singapore, tax exemption schemes encourage private donations, while in Australia, the Heritage Incentives Programme managed by the Heritage Office provides AUD 2.4 million every year for heritage-related projects.

International cooperation has been instrumental in the field of urban conservation. International organizations such as the Association of Southeast Asian Networks (ASEAN), the World Bank, or the Asian Development Bank have invested widely in the region. The World Bank in particular has laid an increasing emphasis on cultural heritage and sustainable tourism over the last two decades. Private foreign foundations and institutions are also actively involved, notably the Getty Institute, the World Monuments Fund and the American Express Foundation. Urban conservation activities also benefit from bilateral cooperation, both with Western countries (notably France and the United States of America) and other countries in the region (particularly Japan, the Republic of Korea and Australia). Bilateral projects are often combined with multilateral funding, particularly from the United Nations Development Programme (UNDP) or the United Nations Capital Development Fund (UNCDF).

UNESCO Culture Conventions are being actively implemented across the region. As of July 2016, eight countries had ratified the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions,[3] reflecting the growth of the creative and

[3] See: http://en.unesco.org/creativity/convention

cultural industries in the region. As a result, issues such as facilitating access to culture, improving the efficiency of the legal framework and enhancing creative capital through investment have received greater attention. Australia and New Zealand have adopted the most clearly defined provisions for the protection of cultural diversity in the region, with a particular focus on the rights of indigenous communities. The 2003 Convention for the Safeguarding of the Intangible Cultural Heritage has been ratified by 24 countries in the study area and should be further promoted, particularly in the Pacific SIDS.[4] Its concepts and mechanisms are gradually being appropriated. Priority is given to documentation and listing rather than sustainability and development; half of the total number of listed elements are found in East and South-East Asia. Legal instruments dedicated to intangible heritage still need to be developed across the region. The implementation of the Convention has encouraged countries such as Viet Nam to review the vision of heritage embedded in national legislation. The 1972 World Heritage Convention has been ratified by 43 countries and 34 of the World Heritage properties in the study area are located in urban areas.[5] The preparation of Tentative Lists is mainly led by national governments, while local communities are rarely involved. National inventories are conducted in a majority of countries, although few integrate heritage protection into overall planning programmes and national budgets often provide limited resources. Only six countries have developed a national training strategy for heritage conservation.

UNESCO programmes have also been instrumental in countries of the region. Twenty-nine cities located in eight countries in the study area are members of the UNESCO Creative Cities Network.[6] In the Pacific, creative cities have tended to focus mostly on cinema and publishing, while the creative focus is more diverse in East Asia (which includes cities of craft and folk art, design and gastronomy). In order to specifically address the needs of Pacific SIDS, the World Heritage SIDS Programme was launched in 2005 to foster capacity-building and develop regional and international networks. The programme builds on the results of the Pacific Heritage Hub, which aimed to foster World Heritage nominations and improve management practices in SIDS. Since its launch, the Levuka Historical Port Town in Fiji has been inscribed.

URBAN CONSERVATION AND REGENERATION: BUILDING CULTURAL CONTINUITY

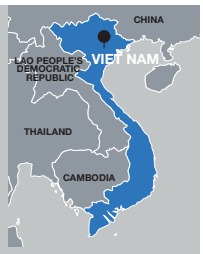
Conservation and regeneration strategies have been initiated in several historic districts across the region. Although many historic neighbourhoods have been demolished over the past decades due to urbanization pressures, a number of restoration and revitalization activities have been successfully conducted, often with a view towards the development of tourism. Beyond physical restoration, the objective was to improve the quality of life and strengthen local and national identity. Restoration activities have often been combined with the recovery of public buildings for cultural or educational activities, as in Manila's Intramuros Restoration and Development Project and in the restoration project conducted by the city of Vigan (Philippines), which led to the creation of cultural centres for the local population and was recognized as a best practice in management in 2012 (see Case Study 91).

Restoration activities have often helped to revitalize intangible heritage practices by targeting buildings which are representative of local cultures, including religious or public buildings, but also residential buildings. For example, the restoration of Dr Zhang Yunpen's residence in Zhenjiang (China), located in a rapidly changing urban area, serves as a tangible reminder of the significance of the city's history. The regeneration of the Nielson Tower in Metro, Manila (Philippines), also called the Filipinas

CASE STUDY 34

Hanoi (Viet Nam)

Reinforcing a tradition of community, neighbourliness and trust in the Ancient Quarter



In Hanoi's Ancient Quarter in Viet Nam, life spills out from the shophouses that line its narrow streets. Much of the housing stock in the Ancient Quarter is cramped and dilapidated, with many residences lacking indoor plumbing and with cooking facilities confined to an outdoor courtyard. People live in close proximity and land prices are the highest in the city. A family could easily sell their cramped home in the Ancient Quarter and buy a spacious estate in the suburbs. Although many have done so, those who remain insist that despite all appearances, it is the quality of life that keeps them here – their attachment to their community and its intangible cultural heritage, rooted in the quarter's ancient organization as a network of specialized markets.

Echoing the older system of craft villages, guilds and markets, members of one lineage often live together in extended-family households. In each street there are multiple close kinship relations. Through these social ties, the community can monitor the behaviour of its members and members can regulate their own behaviour according to community values. The identities of today's residents, both those who can trace their ancestry to the ancient guilds and more recent arrivals, embody this intangible cultural heritage of community, neighbourliness and trust, derived from the quarter's heritage as a centre of commerce.

Prepared by Frank Proschan

[4] See: http://www.unesco.org/culture/ich/en/states-parties-00024
[5] See: http://whc.unesco.org/en/statesparties/
[6] See: http://en.unesco.org/creative-cities/creative-cities-map



Hanoi (Viet Nam).
*© Darren Wood/Flickr.com**

Heritage Library, helped to revive community interest in local heritage. Similarly, the restoration of Wat Pongsanuk in Lampang City (Thailand) offered an opportunity to revive the traditional practice of community maintenance, which instilled a new sense of ownership among local inhabitants.

Several projects have been instrumental in building cultural continuity and fostering social cohesion, particularly among migrant communities. The Tak Seng On Pawnshop Museum in Macau (China) offers an interesting example. Historically hosting pawnshop activities (early banking facilities), the building was restored into an on-site museum, thereby promoting the recognition of traditional commerce and finance and its role in the daily life of communities, which has contributed to cultural and community continuity. The renovated Sailmaker's Shed in Broome (Australia) has also kept the history of the pearling industry alive, reviving a sense of pride within the local community. The restoration of the Cheng Hoon Teng Main Temple in Malacca (Malaysia), built in the seventeenth century for Chinese immigrants, contributed to the continuation of this community's cultural practices.

Larger-scale culture-led strategies for urban regeneration are also gaining momentum. Although urban conservation and regeneration is generally focused on protected areas, several wider, more ambitious initiatives have been implemented on the urban scale, in which culture was seen as a strategic lever for urban development. In Wellington (New Zealand), the elaboration of the Built Heritage Policy has led to the identification of key heritage areas and the implementation of conservation and management regulations. Significant heritage buildings were enlisted, heritage protection areas were extended and disaster risk resilience was improved. However, such integrated approaches remain the exception, as urban development and urban conservation are generally addressed separately.

Local communities are increasingly involved in urban conservation and regeneration efforts, challenging top-down models. Throughout the region, consultations with local residents or initiatives which allow for their direct participation in project implementation have proven effective in promoting sustainability. The preservation of the Hung Shing Temple in Hong Kong (China), for example, received the full support of the local villagers, who carried out daily inspections of the temple, attended regular site meetings and were invited to provide comments throughout the project. For the Tai O Heritage Hotel project in Hong Kong (China), an extensive cultural mapping process was implemented to enhance the social and economic impact of the project. Community-led funding can also be mobilized, as in the example of the Kow Plains Homestead project in Victoria (Australia), which was restored into a museum and educational centre with funding from the local community, as well as the NGO-funded Zhaoxiang Huang Ancestral Hall project in Foshan (China). Communities can also be the initiators of projects, as in the case of Hong Kong's St Joseph's Chapel which has become a model for grassroots, community-led conservation projects.

Public space has been a particular focus of urban conservation and regeneration efforts. In a context where urbanization pressures and land speculation is progressively encroaching upon public space, enhancing these spaces has become a priority. Therefore, improving the quality of streets, pavements and parks has often been a strategic component of restoration projects. The restoration of public buildings has also often initiated the improvement of urban services or the wider revitalization of urban areas, as in the case of the University Belt project in Manila (Philippines) and the restoration of the Devavesm Palace in Bangkok (Thailand). The refurbishment and reuse of the Cheong Fatt Tze Mansion in Penang (Malaysia) and the restoration of the Medina Grand Adelaide Treasury (Australia) are other outstanding examples. On Cangqiao Historic Street in Shaoxing (China), efforts have been made to improve urban services such as electricity and sewage, as well as the water quality of the nearby river, which, in turn, have helped to preserve both the streetscape and local traditions. The regeneration of public spaces has also helped, in some cases, to highlight and reinforce local identities. The restoration of Zhongshan Road in Quazhou (China) aimed to improve public space while also respecting traditional features, including pavements and shopfront facades (see also Case Study 52).

LOOKING TO THE FUTURE: CULTURE AS A KEY ASSET FOR RAPIDLY CHANGING CITIES

The cities of the study area have undergone a radical evolution over the last two decades. The combined pressures of mass urbanization, demographic transition and globalization have profoundly altered the socio-economic functions of cities and their spatial organization. These processes have resulted in growing social gaps and

spatial segregation. Urban environments are also gradually losing their specific identity in favour of more standardized, international features. In this context, culture can be seen as a strategic asset to address the challenges of urban development, while also preserving urban cultural identities, with culture-based strategies offering a pathway for more sustainable, inclusive and equitable urban development.

Culture-based approaches have helped build urban resilience. Due to its high exposure to natural risks, the region has been relatively proactive in building risk management systems. The overall approach to risk management has gradually evolved over the past few decades. In the Philippines, Viet Nam and Japan, there has been a shift from reactive emergency management to proactive disaster risk reduction. In New Zealand, the notion of 'sustainable management of hazards' is now being put forward. In this context, a stronger focus on culture, and particularly on traditional knowledge systems, could contribute to sustainable urban development perspectives and help cities face critical environmental challenges (see also Case Study 78) .

CASE STUDY 35

George Town (Malaysia)

Heritage as a rallying point for community action



In 2008, George Town and Melaka were jointly inscribed on the UNESCO World Heritage List for their rich trading heritage. In George Town, the capital and largest city of the state of Penang in Malaysia, the local community plays a significant role in the conservation and protection of cultural heritage and the promotion of urban development. Faced with large-scale development threats that risk impacting the heritage values of the site, the local community has been active in driving several conservation processes forward. In 2007, a large-scale community protest, consisting of numerous demonstrations, campaigns and government lobbying successfully halted the Penang Global City Centre Development (PGCC) project, which aimed to transform 260 acres of green space into tower blocks. Similarly, the establishment of the Penang Heritage Trust has paved the way for other bottom-up conservation processes, including the George Town Transformation Programme established in 2009, which have resulted in cultural mapping, capacity-building, conservation and the development of shared spaces to address the issues of the city's ageing population, poor public amenities and lack of investment.

Source: WHITR-AP, report for Study Area 6

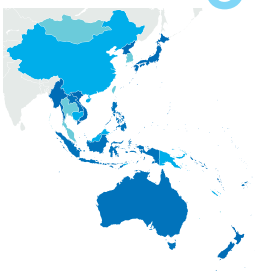
In the field of urban conservation, World Heritage properties have provided testing grounds for innovative risk mitigation measures. A risk preparedness project was implemented in the Historic City of Ayutthaya (Thailand), to mitigate flooding risks in a context where traditional prevention systems were deteriorating. Proposed preventative measures included dams, planting, dredging and the restoration of the city walls. The city of Vigan (Philippines) launched an emergency preparedness initiative to mitigate earthquake risks through the preparation of an emergency response handbook and training for the fire department. Climate change risks have also been addressed in Hué (Viet Nam), through a plan that takes into account water resources, agriculture, forestry, fisheries, costal zones, energy and transport. As part of post-earthquake recovery activities in Lijiang (China), grants were provided to local populations for home repair, while guidelines for earthquake-resilient reconstruction techniques were elaborated. This approach could be expanded to more general urban planning practices.

Cities are increasingly viewing culture as an asset in the face of international competition. By creating an attractive environment for investors, tourists and skilled workers, cities can achieve 'world city' status. Interestingly, culture and heritage are now being included in economic competitiveness indicators for urban areas. Newly emerging cultural and creative industries have proven more resilient to the global financial crisis than other economic sectors. Urban conservation and regeneration is therefore increasingly discussed within local development circles.

Cultural tourism and the creative economy are gaining momentum within urban economic strategies. Tourism is an important component of urban regeneration strategies. A wide range of tourism-based urban regeneration initiatives have been undertaken and sustainable tourism strategies are widely promoted, especially in South-East Asia. For example, the Amphawa Canal Community in the outskirts of Bangkok (Thailand) was revitalized as a trading centre, which attracted tourism and generated revenue that was in turn reinvested into local regeneration, notably in the floating market(see also Case Study 103). The cultural and creative industries are also an important part of the emerging services sector in some Pacific and East Asian countries. In Australia and China, in particular, cultural industries are promoted through strong national and local policies and represent a significant part of their urban economies (see also Case Study 69). The creative sector is less developed in South-East Asian countries.

The expansion of museums has also been a prominent feature of urban strategies. The role of museums has gradually changed from a focus on conservation to education. In culturally diverse Asian cities, museums have emerged as platforms for intercultural dialogue, highlighting local identities and inspiring pride in communities, especially those which have faced discrimination. In cities marked by drastic transformation, museums have often offered unique opportunities to reflect on the past and consider the future. In some cases, museums have also been employed as 'social moderators' to soothe community conflicts and nurture social inclusion. They also represent a new type of public space for social





*Amphawa Floating Market, near Bangkok (Thailand). © Gavin Golden/Flickr.com**

CASE STUDY 36

Hangzhou (China)

Building sustainable urban conservation strategies in a major tourism hub



Home to seven million inhabitants, Hangzhou is a key city on the Yangtze River delta and a major economic, cultural and scientific pole within the densely populated Zhejiang province. The urbanized area only occupies one-fifth of its land mass, with the remaining part being covered by hills, rivers, lakes, ponds and reservoirs. The city hosts an outstanding array of cultural and natural heritage, notably the West Lake cultural landscape and a part of the Chinese Grand Canal, both of which are World Heritage properties, as well as numerous religious and residential protected buildings. Hangzhou is also renowned for its creative industries and is now part of the UNESCO Creative Cities Network for its crafts and folk art. Hangzhou is a major tourism destination, attracting both national and international visitors. Tourism has consistently increased over the past few decades, reaching 97.25 million people in 2013. Setting up a sustainable tourism management policy is therefore essential, particularly as tourism is considered a vital part of future municipal strategies.

To protect and enhance its outstanding cultural landscape and urban heritage, while also preserving the quality of life, the city has engaged in an ambitious sustainable tourism strategy. The plans aimed to regenerate several attractive cultural centres – including the riversides of the Grand Canal and the Southern Song Royal Street – with a view to allow visitors to spread out across the city. Improving living conditions for residents was a key objective; density has been reduced through the relocation of some residents and existing housing was upgraded, which allowed for the preservation of the residential function of historic areas. The development of the cultural industries was also encouraged through the adaptive reuse of the city's numerous industrial buildings, many of which were transformed into cultural hubs. An effective sewage system was created and factories were relocated to enhance water and air quality. Numerous historic sites were restored and opened to the public free of charge. The buildings on Song Royal Street were classified with dedicated protection mechanisms. Support was provided to the 20,000 local tea farmers – who play a key role in preserving the cultural landscape and the local tea culture – through direct subsidies, favourable regulations and distribution. As a result, annual sales of Longjing tea have risen considerably, reaching CNY 93 million.

This sustainable strategy will be pursued in the coming years to further restore natural resources, notably through enhanced vegetation coverage and the creation of an improved sewage and water distribution system, while also further developing creativity by combining local history, culture and tourism.

Source: WHITR-AP, report for Study Area 6

encounters and civic engagement, as well as catalysts for informal education and skill transmission. In large cities such as Beijing or Shanghai (China), Seoul (Republic of Korea), Tokyo (Japan), Melbourne (Australia) and Singapore, the development of major national or city museums has been an important component of city branding strategies, contributing to the image of these cities as culturally thriving creative centres. Large museums often act as economic hubs, attracting investment and generating significant revenues and jobs.

Community museums have been particularly important as agents of social change. Examples from across the region have targeted both the preservation and promotion of intangible and tangible heritage. These small, community-owned structures are often supported by NGOs or foundations, as in the case of the Traditional Arts and Ethnology Centre in Luang Prabang (the Lao People's Democratic Republic) and the Nias Heritage Museum in Gunungsitoli (Indonesia). In some cases, such as the Viet Nam Museum of Ethnology in Hanoi, museums receive funding from the state. Although museums are often perceived as an attraction for foreign visitors, they are increasingly becoming knowledge centres for local communities which raise awareness of the importance of preserving local cultures, as in the case of the Wat Pongsanuk community-based museum in Lampang province (Thailand). As a result, their domestic audience is increasing steadily. Research is also among their key missions. These museums often have a direct impact on local community development, through job creation and training opportunities.

> ***An emerging challenge in city branding today is the risk of homogeneity across cities, as cities follow the same formula in city branding. To find greater sources of differentiation, a developing trend is to focus on a city's creativity and creative industries as a valuable asset in developing a unique city brand.***
>
> *Lily Kong, Singapore Management University*

However, culture has not yet become an overarching component of city branding strategies. Rapid urban development has tended to create monotonous and standardized cities, where the relationship between the built environment and local ways of life is neglected. Overall, the importance of city identity has not been widely acknowledged across the region. In some cases, though, the restoration of specific buildings has had spill-over effects on the city's image. In Hoi An (Viet Nam), the

PERSPECTIVE 10

FOSTERING TALENT AND CREATIVITY FOR SUSTAINABILITY

Cho Byung-don, *Mayor, Icheon (Republic of Korea)*

Culture is not only the tangible and intangible heritage of a particular area that is enjoyed by its people. Culture is the most powerful driving force and key factor that humankind can use to develop economies and societies. For this reason, the city of Icheon has made efforts to foster creativity and talent, including its master craftspeople, who have supplemented cultural infrastructure such as the Icheon Ceramics Village. Activities such as international workshops have served to expand a renowned global market for crafts and the sharing of cultural activities and values. In addition, the city government has leveraged the city's member status in the UNESCO Creative Cities Network (UCCN) to promote and share cultural programmes, which has yielded positive results. I am confident that these efforts and achievements align with UNESCO's goals to help all people in the world live in sustainable regions and feel happy. Icheon city will draw on its experience to help humankind to enjoy sustainable development through active participation in the diverse programmes and projects of the UNESCO network of creative cities.

restoration of the Tang Family Chapel – a timber building with a terracotta roof – served as a pilot project to restore the overall character of the town. Similarly, in Taizhou (China) the restoration of a 100-year-old street helped to revive the city's urban identity (see also Case Study 110).

Most cities of the region have gone through gentrification processes. Rapid economic and population growth, together with urban pressures and land speculation, have nurtured gentrification processes with specific features that differ from European or North American examples. On the one hand, the overall quest for competitiveness has driven massive urban renewal projects, which aim to upgrade urban infrastructure and services, improve housing facilities and encourage tourism. These large state-led programmes, supported by property developers, often lead to 'new build' gentrification processes, whereby new housing facilities – including gated communities and high-rise residential buildings – are erected for the middle and upper classes, resulting in a loss of traditional housing and historic precincts. On the other hand, a renewed interest in historic areas, acknowledged for their potential economic value, has recently driven significant investment in urban conservation and regeneration, for tourism or residential purposes, which has also contributed to gentrification.

This double-sided gentrification led to the unprecedented displacement of low-income populations compared to similar situations in the Western world. The development agenda, combined with an overall lack of national and local policies and legislation aimed at ensuring a diverse social mix and housing security, directly contributed to the eviction of vulnerable populations. The development of new city centres has primarily attracted the upper-middle classes, contributing to class-based migration and social segregation. In many large cities, low-income households have been pushed out of historic areas and displaced into the periphery, with a significant impact on their quality of life and traditional practices.

Numerous examples of forced displacement can be found across the region, notably in the Philippines, China, Malaysia, Myanmar or Cambodia, where evictions were forced upon local communities under the veil of urban development or beautification projects. In Phnom Penh (Cambodia), for example, a redevelopment project in 2000 led to the eviction of local residents and the destruction of their homes, which were replaced with a casino. In the Republic of Korea and Japan, similar processes were observed despite more comprehensive policies on property rights. In Seoul (Republic of Korea), a 'New Town' redevelopment scheme implemented in the 2000s drastically reduced the city's supply of affordable housing. In Tokyo (Japan), special urban development districts were designated, resulting in the concentration of condominiums in certain areas; in Osaka, Kobe and Kyoto (Japan), the large-scale replacement of historic houses with modern condominiums has also been observed.

CASE STUDY 37

Shanghai (China)

Contrasted scenarios of gentrification within historic areas



The city of Shanghai has gone through massive urban development over the last two decades, with urbanized areas expanding to the other side of the Huangpu River, where a major central business district has been developed. Many old housing districts were replaced by high-rise buildings, modern districts and green spaces. Similarly, numerous historic districts were redeveloped into entertainment, commercial and upper-class residential areas. This state-led effort resulted in the direct, large-scale displacement of thousands of low income households to the periphery, arguably reducing their socio-economic prospects and quality of life.

The regeneration of the Xintiandi district, located in the city centre, is one of the most prominent cases of gentrification in the city. In this district composed of nineteenth-century *shikumen*, a large-scale project conducted by a development company displaced approximately 3,500 households. The area has now become one of the city's major tourist attractions, serving as a pedestrian 'lifestyle' centre, with a series of high-end cafeterias, restaurants and upper-class housing.

The regeneration of Tianzifang area, in contrast, stands as a case of urban conservation and regeneration where gentrification was successfully addressed. This neighbourhood, located within the Xintiandi district, comprises a web of narrow alleyways and 1930s *shikumen* housing. In 2006, the area was scheduled for demolition to accommodate a redevelopment project. However, opposition from local communities, business owners and a renowned artist persuaded the authorities to preserve the neighbourhood.

Source: WHITR-AP, report for Study Area 6



Bukchon Hanok, Seoul (Republic of Korea)
*© ianden/Shutterstock.com**

Several initiatives have been implemented to counter gentrification. Community protests against displacement, underpinned by the engagement of local and national organizations, have managed, in some cases, to advocate for the preservation of historic neighbourhoods and to avoid the demolition of traditional homes, thereby maintaining existing livelihoods. The regeneration of the Tianzifang district in Shanghai (China) and of Rattanakosin Island in Bangkok (Thailand) are some successful examples, where public consultation and engagement managed to halt evictions. The engagement of international partners, including UNESCO, the World Bank and UNDP, has also been instrumental in supporting vulnerable communities and advocating for urban conservation and regeneration.

However, building comprehensive approaches to urban regeneration and conservation must remain a priority. In most countries, there is still a clear disconnect between the urban heritage and urban development. Urban development is addressed through diverse approaches across the region, in accordance with specific national urbanization scenarios. In countries such as Australia, urban regeneration has been in practice for over 50 years and urban heritage is better incorporated in urban development perspectives. A shift in focus can also be observed from urban regeneration to urban sustainability in the case of Australia and New Zealand, as well as from physical redevelopment to sustainable regeneration, in the Republic of Korea. These comprehensive approaches should be further disseminated across the study area so that culture can serve as a means of renewing urbanization strategies.



Coordinator of the regional study: **THE SCHOOL OF RESTORATION ARTS AT WILLOWBANK**

Willowbank is a Canadian independent educational institution, founded in 2006 and well-known for its School of Restoration Arts. The school offers a post-secondary degree in Heritage Conservation combining academic and apprenticeship learning, and is also home to the Centre for Cultural Landscape, which provides a forum for cultural landscape theory and practice. By engaging in joint research programmes, Willowbank has developed a wide network of urban conservation professionals throughout North America. With a distinct, multidisciplinary perspective integrating theory and hands-on practice, Willowbank is known around the world for its expertise in urban conservation, the urban landscape, contemporary design in historic settings, urban and rural planning and community revitalization.



Toronto (Canada)
© Jonathan Castellino



STUDY AREA 7

Canada, United States of America.

HIGHLIGHTS

- *The history of North American cities began with the spread of European settlements from the seventeenth century onwards and was strongly accelerated by the nineteenth-century Industrial Revolution.*
- *Modernist practices and the rise of the automobile were key in pushing urban development patterns towards concentric, high-rise development in city centres and suburbanization.*
- *Urban renewal efforts, as well as the priority given to new construction over adaptive reuse, led to the widespread destruction of dense, mixed-use and low-rise historic neighbourhoods.*
- *As immigration is a defining feature of North American societies, cultural diversity has shaped urban landscapes and fostered the emergence of social justice and participatory democracy movements.*
- *Culture has been at the core of many urban regeneration strategies initiated after the 1960s, particularly as part of post-industrial decline reversal strategies.*
- *The non-profit sector has been the most innovative advocate for urban conservation and regeneration, while the private sector has contributed a significant part of the needed investment.*
- *A new vision of sustainable urbanism is emerging, one that combines heritage, contemporary design and environmental awareness, and favours polycentric, dense and mixed-use cities.*



A BRIEF HISTORY OF URBAN DEVELOPMENT IN NORTH AMERICA

The history of North American cities typically begins with the spread of European settlements in the seventeenth century, which largely erased indigenous settlements and their nomadic and agricultural landscapes, although traces still remain in rural areas today. These new settlements, whose growth was generally driven by the private sector, developed along transportation routes – first river systems and then railway networks – and expanded outwards in concentric rings. In many areas, the state served only as a regulating entity, influencing capital investment through land grants, among other inducements.

Later, the Industrial Revolution gave new impetus to urbanization. In 1800, only 5% of North America's population was urban. Yet by 1900, the figure was over 40% (Monkkonen, 1988). The first suburbs began to emerge at this time, encouraged by the creation of the streetcar in the late nineteenth century. These early suburbs were often characterized by rectangular street grids and narrow lots, with commercial establishments and walkable residential areas found along streetcar corridors. The environmental and social impact of the Industrial Revolution also sparked numerous urban social reform movements and the widespread use of zoning and utopian planning models in cities across the continent.

> ***[The] chief function of the city is to convert power into form, energy into culture, dead matter into the living symbols of art, biological reproduction into social creativity.***
>
> *Lewis Mumford, historian and philosopher*

In the twentieth century, modernist practices strongly shaped urban development. Urban planners, embracing the ideals of rationalism and the separation of functions, particularly through zoning, contributed to the concentric expansion of cities, developing transit systems which connected residential areas to business districts. Modernism, along with increasing speculative pressure, also led to the development of high-rise buildings for both commercial and residential purposes, first in Chicago (United States of America), which pioneered this practice in the late nineteenth century, followed by New York (USA) and others in the early twentieth century.

Modernist architecture itself reflected these new urban forms and zoning practices. The office tower with sidewalk retail gradually became the basic model for central business districts, encroaching upon older, mixed-used models. The industrialization of architecture, which emphasized simplicity and clarity of form, was notable for incorporating emerging technologies in iron, steel, glass and reinforced concrete. As a result, older urban areas often have juxtapositions of pre-existing low- and mid-rise buildings and newer high-rise development.

CASE STUDY 38



New Orleans (United States of America)

Vietnamese Americans in New Orleans East: countering environmental disasters through farming

Up to 70% of urban households practise agriculture in some form and produce as much as one-fifth of the world's food supply. Despite making a vital contribution to family nutrition and the family economy, urban agriculture is sometimes invisible to policy-makers and urban planners, and not adequately taken into account as part of the larger agricultural sector.

Over the past four decades, many Vietnamese emigrated to the greater New Orleans, Louisiana, area in the USA, and soon converted useless back lawns and vacant lots to productive kitchen gardens or devoted their apartment balconies to container gardens, growing Asian herbs and vegetables that could not readily be found in local supermarkets. Surpluses were gifted or bartered to neighbours, or sold at a weekend farmers' market. With Hurricane Katrina in August 2005, low-lying and low-income areas of New Orleans East, including the Vietnamese American community, were hit particularly hard by the devastating flooding that followed the hurricane.

Ambitious plans arose to establish a Viet Village Urban Farm (VVUF), consistent with the larger development strategy to avoid resituating housing in low-lying flood zones, which would instead be devoted to green uses. Project plans stalled, however, and environmental disaster struck again, with the Deepwater Horizon oil spill of April 2010, the largest maritime oil spill ever. Some 20,000 Vietnamese Americans constituted at least half of the Gulf of Mexico shrimp fleet and one-third of the community had depended on it for their livelihood.

A new initiative arose: Vietnamese American fisherfolk, shrimpers and gardeners would learn aquaponics so they could intensify their agriculture and gain a better living, while simultaneously avoiding both the polluted waters of the Gulf and the polluted soil of parts of New Orleans East. The VEGGI Farmers' Cooperative provides training and technical support in the new agricultural methods, constructs aquaponics systems and garden greenhouses for its members, and markets their produce to New Orleans' finest restaurants. The cooperative also operates a Community Supported Agriculture scheme, allowing subscribers to receive a weekly box of seasonal produce, thereby providing a more predictable and regular income to members.

Prepared by Franck Proschan

After the Second World War, the automobile became the focal point of North American lifestyles, strongly influencing urban development patterns. A large network of arterial roads and highways, established with federal government support, soon criss-crossed the country. Along



Main Street and Shelton Square, Buffalo (USA), 1911.
© W.H. Brandel/United States Library of Congress Prints and Photographs Division

with a mortgage system which favoured suburban homeowners, these highways fuelled mass suburbanization from the 1950s onward. The single-family suburban home gradually became the dominant model: in 2000, 50% of Americans were suburban dwellers (Hobbes and Stoops, 2002; Turcotte, 2008). Suburbanization, together with ill-conceived urban renewal projects, contributed to the decline of city centres. Although alternative models of urban design are now gaining popularity, the North American urban pattern remains highly dependent on cars and fossil fuel, while government spending still favours highways over public transit systems.

In the twenty-first century, North America, as a mature urban territory, seems to have peaked at an overall urbanization level of about 81%. Including metropolitan areas, the region includes 2 cities above 10 million inhabitants and 7 above 5 million (United Nations, 2014). Rural populations have remained relatively stable throughout history and emerging signs of a return to rural areas are now visible. At the same time, young people in particular are increasingly leaving the suburbs in favour of the dense, multiuse and walkable centres of older cities. Universities and private companies are also investing in older buildings in central areas, rather than constructing new suburban developments.

CASE STUDY 39

Seattle (United States of America)

Leveraging cultural diversity for social justice



Although individuals of European ancestry constitute the majority of Seattle's population, its fastest-growing segments are Latino, Asian and African American, while its Native American community remains culturally significant. Integrating this diversity into municipal and non-profit programmes and policies is therefore a key challenge. One way Seattle and the surrounding King County have tackled this issue is to provide considerable support to the arts and cultural industries, understanding their power as leverages of economic growth, sustainable development and social justice. In an effort to combat institutional racism through culture, the city's Office for Civil Rights engages the region's increasingly diverse urban community in regular cultural activities. Additionally, 4Culture, King County's cultural services agency, supports immigrant artists, while Seattle's Department of Neighbourhoods assists Duwamish tribal members and Vietnamese immigrants with harvesting and food-related cultural practices. The Duwamish Longhouse and Cultural Centre was also recently opened on the banks of the Duwamish River, allowing the Duwamish people to reassert their historic rights to the area and contribute to discussions about sustainability. The City's Historic Preservation Program has recently undertaken a South-east Seattle Community History Project, looking beyond architecture to issues of ethnic heritage and diversity, transportation, indigenous and settler place names, culinary traditions and childhood experiences. Creative Justice is another King County arts-based programme, which provides an alternative to incarceration for young people caught up in the criminal justice system.

Source: School of Restoration Arts at Willowbank, report for Study Area 7

FROM SEGREGATION TO CULTURAL DIVERSITY

North American cities have historically been marked by long periods of cultural assimilation and imperialism. European settlers, convinced of their own cultural superiority, set out to 'civilize' native communities by erasing their languages and traditions. Similarly, African American culture in the United States was both subjugated and appropriated by the Europeans. This marginalization of cultural communities sometimes resulted in urban ghettoes, with suburban-urban tensions increased by discriminatory 'redlining' practices and 'white flight' to the suburbs.

Urban cultures have also been characterized by a tendency towards conformity. As a result of the social problems created by the Industrial Revolution and the devastations of the two World Wars, rationalism became the norm, leading to certain patterns of social stratification and uniformity. Normative behavioural patterns, including racial stereotypes and gender roles, tended to privilege whites and men. Early immigrants, often from rural origins, were sometimes made to abandon their traditional practices, notably urban agriculture or multi-family living arrangements, to fit into the mainstream culture. The single-family suburban home gradually became a dominant model, seen as a sign of upward mobility and the pursuit of the 'American Dream'.

Immigration is a defining feature of North American societies and the main contributor to urban growth. This is particularly the case in Canada, which has among the highest immigration rates per capita in the world. While immigration is rather diffuse in the United States, in Canada 63.4 % of immigrants lived in its 3 largest cities in 2011, although both countries have recently experienced an increased regional dispersion of entering immigrants. In Toronto, first-generation immigrants make up 46% of the urban population (Statistics Canada, 2013), while in New York, 56% of the population is made up of first- or second-generation immigrants (Kasinitz et al., 2006).

Migration patterns have gradually shifted towards a higher proportion of non-European migrants. In the United States, European settlers arriving on the East Coast were gradually replaced by Latin American or Asian migrants arriving mostly from the West and South. Immigration regulations were broadened in the 1960s in both countries to move away from a Eurocentric bias and welcome more diverse populations. However, policies diverged in the 1970s, when Canada significantly increased the rate of inflow, while the United States continued to debate the benefits and challenges of immigration.

Internal migration and mobility have also been a strong pattern in the region, mostly driven by economic motives. Although annual mobility has decreased from 20% in the 1940s to 12% today,[1] this population has increased in real terms and it remains a key feature of urban development. As a result, new residents continue to arrive in historic urban areas. Heritage conservation practices in the region, therefore, have had to deal with this cultural and physical evolution and shift their focus to regeneration and adaptive reuse. With increasing movement at the global level, this capacity of historic urban areas to absorb new migrants is an important benefit.

Beginning in the mid-twentieth century, cities increasingly became the sites of social justice movements aimed at fostering inclusive, multicultural societies. In the United States, the Civil Rights Movement of the 1950s and 1960s worked to end racial segregation and discrimination, while in Canada, the debate shifted from biculturalism between French and English communities in the 1960s, to multiculturalism involving indigenous communities and new immigrants in the 1970s. Despite some resistance, multiculturalism is now seen as the new expression of national identity in Canada, while in the United States, the foreign-born population is at its highest level in more than a century.

Cultural diversity is now reshaping urban landscapes in innovative ways. The growing diversity of North American cities such as Los Angeles – which is around 48% Latino[2] – and Vancouver – which is around 45% Asian[3] – is becoming the norm. Many urban neighbourhoods are no longer associated with one immigrant group but with successive waves of immigrant populations, creating a layering of cultural connections to place. As many indigenous people are now urban dwellers, their insights are slowly becoming part of discussions on urban development, notably as they relate to the relationship between culture and nature. Ethnic and racial diversity is increasingly recognized as an asset and the focus of numerous academic studies (the Harvard Pluralism Project), policies (government multicultural programmes) and private and non-profit activities (the recent installation of the Aga Khan Global Centre for Pluralism in Ottawa (Canada). The contribution of immigrants and indigenous people to the building of North American culture is also increasingly recognized and reflected in the urban environment through the development of sites of memory (see also Case Study 59).

CASE STUDY 40

The Main Street program: urban regeneration in small towns (United States of America and Canada)

Focusing on small towns where Main Street vitality was sapped by large-scale shopping centres and growing residential vacancies, the National Main Street Center, a subsidiary of the National Trust for Historic Preservation based in Washington DC, has brought 2,000 main street corridors back to life over the past 35 years in Canada and the United States. Some 250,000 buildings have been regenerated and US$60 billion has been generated in private and public investment. Both commercial and residential uses are addressed through heritage conservation, cultural initiatives, shared marketing and economic restructuring – an approach which has since been adapted to larger cities.

Source: School of Restoration Arts at Willowbank, report for Study Area 7

BRINGING CULTURE TO THE FOREFRONT: EVOLVING APPROACHES TO URBAN CONSERVATION AND REGENERATION

Urban centres with distinct historic layers can be found throughout North America, displaying diverse patterns of urban morphology and architecture. However, important geographical differences exist; the East Coast is characterized by numerous layers of history embedded in pre-industrial urban forms, street patterns and architecture. While its earliest sixteenth-century settlements were centred on trade routes and ports, in the late eighteenth century, public architecture and planning reveal a more conscious Classical influence in the United States, reflecting its republican beliefs, and a more picturesque and Gothic Revival influence in Canada, reinforcing its ties to Britain. An overall trend towards Victorian eclecticism emerged in both countries in the mid-nineteenth century. Reflecting the wealth generated by the Industrial Revolution, buildings exhibited complex forms, a broader range of materials and ornate detailing. The urban park also became a defining feature of the American urban landscape. On the West Coast, many urban settlements underwent their most significant growth in the twentieth century, with modernist forms overlaid on earlier Spanish influences.

New construction, seen as a key marker of progress, has long been preferred to the reuse of existing buildings. Professional training for architects, planners or engineers has consistently reflected this focus, leading to a relatively limited understanding of historic buildings within professional practices. Policy-makers, financial institutions and insurance companies have also given priority to new construction in their respective policies, and many building regulations promote the diffusion of uniform standards and encourage replacement rather than reuse.

[1] See: US Census Bureau at http://www.census.gov/hhes/migration/data/cps/historical.html
[2] See: US Census 2010 at http://www.census.gov/quickfacts/
[3] See: Statistics Canada 2011 at https://www12.statcan.gc.ca





*First Nations' totem poles and Kamui Mintara's 'Playground of the Gods' in Burnaby, overlooking Vancouver (Canada) © Province of British Colombia/Flickr.com**

This urban development paradigm has had devastating impacts on historic areas. Demands for replacement and standardized environments have often led to the loss of dense, mixed-use and low-rise historic neighbourhoods, particularly in inner-city areas. Failing to recognize their inclusiveness, flexibility and diversity, earlier urban patterns created by immigrant cultures have been undermined in the name of uniformity. The result was unsustainable urban landscapes and energy patterns and a loss of a distinct sense of place through regularization.

In more recent years, the urban sustainability dialogue itself has tended to prioritize new construction. There has been a failure to recognize the values of older urban areas, despite their inherent resilience. Historic buildings have been criticized by professionals as being energy-inefficient or structurally unsound, assumptions which are often flawed. Even the idea of 'sustainable communities' is sometimes associated with the construction of entirely new greenfield developments, while energy efficiency labels are often granted to new buildings, including those which disrupt the local urban fabric. Similarly, government funding for energy upgrades often leads to the removal of important components of historic buildings.

From the 1950s to the 1980s, the urban renewal rationale was used to justify the destruction of many historic areas. Low-income urban areas, often inhabited by minorities, were disproportionately targeted for such 'slum removal' projects, despite their rich social diversity and vibrant mixed-use character. With their neighbourhoods torn down, these communities were scattered among low-income housing blocks built according to modernist theories, many of which proved dysfunctional. As the middle-class moved to outlying suburbs, encouraged by government policies such as road construction and expanded home mortgage financing, many inner city areas were left to lower-income families and racial minorities. Both private and public investment in these areas declined, contributing to growing crime and vacancy rates. A negative image of inner city areas became part of popular culture, creating a further cultural obstacle to regeneration efforts.

Grassroots efforts to conserve urban heritage gained in strength in the 1960s, often in response to the destruction of historic districts in the name of large-scale infrastructure projects. In many cases, new and widened roadways were the main culprit. In New York City (USA), the construction of more than 13 major expressways led to the displacement of thousands of residents and the loss of several historic neighbourhoods. Community outrage, combined with the efforts of urban thinkers such as Jane Jacobs, who led the successful effort to defeat the proposed Lower-Manhattan Expressway through Greenwich Village in 1964, proved essential to undermining the urban renewal paradigm.

Another important political catalyst for the preservation of older cities in the United States was the 1966 United States Conference of Mayors. In their book *With Heritage So Rich: A Report*, mayors from across the country called for the regeneration of their cities' historic areas, many of which had been undermined by urban renewal and suburban development patterns (Rains and Henderson, 1966). This milestone event paved the way for the Historic Preservation Act and a strong tax-based funding framework which continues to support urban regeneration efforts to this day.

The scope of urban conservation activities has gradually increased over time. In its early days, preservation focused on East Coast properties and gave priority to the colonial period and sites connected in the United States with independence. Conservation activities then broadened to target nineteenth-century buildings and neighbourhoods, which reflected a period of great industrial wealth. Attention is now gradually turning to twentieth-century landscape, architecture and urbanism, although ambivalence about modernist design prevails. Initially focused on individual monuments, heritage conservation activities gradually extended their scope to an understanding of larger urban areas. This has resulted in more discussion about the relationship between urban conservation and contemporary design.

> ***Old ideas can sometimes use new buildings. New ideas must use old buildings.***
>
> *Jane Jacobs, author and activist*

Culture and heritage have been instrumental in reversing post-industrial decline. De-industrialization has led to a series of economic crises and the abandonment of many urban areas, particularly in the Rust Belt (a region extending from the North-east to the Midwest which has suffered from increasing poverty, population loss and decay due to the decline of manufacturing). This situation contributed to the emergence of new regeneration strategies in existing industrial areas – so-called 'brownfield redevelopment' - as well as in depopulated residential and mixed-use areas. These strategies often put clear emphasis on cultural recovery. The recovery or reuse of industrial heritage, particularly for creative activities, is a recurrent feature.

Growing interest in historic urban areas has stimulated innovative planning practices. It is increasingly recognized that new urban policies must be created for the post-industrial era. While Detroit is a renowned laboratory for reinventing the city, creative thinking is also emerging in other 'legacy' cities such as Cleveland and Buffalo (USA)

or Hamilton (Canada). New initiatives launched with the support of Community Development Corporations, such as the Bedford Stuyvesant Restoration Corporation in New York (USA) and Evergreen Brickworks in Toronto (Canada), address issues such as affordable housing, community services, arts and culture, and job creation.

CASE STUDY 41

Los Angeles (United States of America)

Rejuvenating inner-city Los Angeles through adaptive reuse



Los Angeles' Adaptive Reuse Ordinance, initially approved in 1999 for inner-city Los Angeles and extended to other neighbourhoods in 2003, facilitates the conversion of old, abandoned office buildings, including many historic buildings, into housing by ensuring that certain building and zoning standards required of new construction are not applied to older properties. More than 60 historic buildings have been converted into apartments, lofts and hotels thanks to this ordinance, many of which had been empty for decades. The populations of several targeted neighbourhoods have tripled in the last 15 years and 15,000 housing units are now available in older buildings in the inner city core. Similarly, the Citywide Live/Work Ordinance permits, under certain conditions, joint living and working arrangements in abandoned industrial buildings, encouraging the reuse of underutilized buildings by artists, who benefit from living and working in a single space. Building on this pioneering programme, Los Angeles has served as a pilot city for the Partnership for Building Reuse, created by the National Trust for Historic Preservation and the Urban Land institute, with a view to develop recommendations for national strategies aimed at sustainable urban growth.

Source: School of Restoration Arts at Willowbank, report for Study Area 7

GOVERNANCE AND POLICY FRAMEWORKS: COMMON FEATURES, CONTRASTING SYSTEMS

Governance and policy frameworks in both countries illustrate the recent shift in urban conservation and regeneration paradigms. Beginning in the 1970s, the focus shifted from new construction to the adaptive reuse of existing neighbourhoods. In the twenty-first century, urban regeneration has been increasingly linked with broader environmental concerns. Legislation on culture, the environment and urban development – most of which was issued or updated in the 1960s and 1970s – is gradually evolving in the light of these new approaches.

The local level, notably through official plans and zoning by-laws, has made a particular impact. Overall, there is more coordination between different levels of government in the United States than in Canada, where federal involvement has been minimal. At the local level, both countries have mechanisms in place for the designation and protection of historical buildings and districts. Municipalities are also where some of the most important new urban initiatives occur, providing laboratories for experimentation.

In the United States, federal legislation provides a strategic framework for urban conservation and regeneration, with the 1966 National Historic Preservation Act, the 1976 Tax Credit Act, the 1960 National Environmental Policy Act and aspects of the 1937 Housing Act serving as the main federal pillars. This framework has fostered a certain level of cohesion between the federal, state and municipal levels and provides a strong incentive for private investment. Federal tax incentives for the restoration of historic properties have generated more than US$78 billion in private investment, helping to restore more than 40,000 historic properties and creating around 2.5 million jobs since 1976.[4]

Strategic urban revitalization programmes and policies have also been developed at the federal level, targeting low-income families in particular. One example, the Community Block Development Grants Program, seeks to foster the community-based regeneration of older neighbourhoods, while the Neighbourhood Stabilization Program, created after the 2008 financial crisis, supports the creation of high-quality, energy-efficient housing through the restoration of abandoned properties. Other housing policies have been aimed at supporting low-income families through guaranteed mortgages and tackling segregation in public housing.

States and municipalities have also designed specific legislation based on this federal framework. At the state level, State Historic Preservation Officers are charged with a wide variety of tasks, including implementing a state-wide historic preservation plan and nominating properties to the National Historic Registrar. Municipal governments also play a central role, particularly within the framework of the 1966 Historic Preservation Act. Official plans and zoning by-laws, local infrastructure, green spaces and economic policies, as well as local historic designations, are particularly instrumental. Most major cities have adopted a preservation commission model to coordinate the evaluation, designation and management of historic properties.

In Canada, federal intervention in urban concerns remains limited, with federal responsibilities largely confined to housing and mortgage financing. Heritage legislation applies only to federal properties, with cultural and natural sites managed by Parks Canada. In total, 1,300 properties have been registered or restored through the Federal Heritage Buildings Program.[5] Additionally, the joint federal and provincial 'Historic Places Initiative' of 2001 established the Canadian Register of Historic Places, as well as the Standards and Guidelines for the Conservation of Historic Places in Canada. Furthermore, the 1971 National Multiculturalism Policy promotes the freedom to preserve, enhance and share cultural heritage, while other federal programmes provide significant funding for cultural infrastructure and activities. Provinces play a significant role in urban conservation and regeneration,

[4] See: http://www.nps.gov/tps
[5] See: http://www.historicplaces.ca



Abandoned hospital in Pittsburgh (USA)
*© Brook Ward/Flickr.com**

although planning legislation varies considerably across the country. Historic preservation is separate from regular planning legislation in central and eastern Canada, while more integrated approaches are promoted in the west. Each province also has its own environmental policy, resulting in a lack of consistency at the national level.

Municipalities are the most directly involved in urban development compared to other levels of government. One could argue that Vancouver has the most compelling intersection of culture, heritage and sustainability in its planning activities, with First Nations communities given particular influence in planning decisions. In Toronto, a strong non-profit sector has developed new models of culture-based urban regeneration. Moreover, the province of Quebec has always integrated culture into its planning efforts according to the European model, while the former Rust Belt city of Hamilton represents a model of culture-based urban regeneration.

In both the United States and Canada, national governance continually balances public and private sectors demands. The government provides a framework for municipal governments, non-profit organizations and the private sector to interact in favour of urban conservation and regeneration. This relatively limited government control is a challenge, but also an opportunity to stimulate connections between culture and community or corporate self-interest.

The non-profit sector has been the most innovative advocate for urban conservation and regeneration efforts. The flexibility of non-profit organizations and their capacity to work across sectors are one key to their success. Through their pilot projects, they often pave the way for further investment or official designations. Non-profit organizations have been instrumental in addressing issues of sustainability and cultural diversity, as well as promoting the benefits of restoration and reuse of existing buildings over new construction. Many arts and culture initiatives are also developed by the non-profit sector.

The private sector, on the other hand, has contributed the majority of the capital investment involved in urban conservation and regeneration efforts. Funds have been used to purchase, restore and occupy historic properties, as well as to construct sensitive infill developments. Over the last few decades, the public sector has become more supportive of private sector involvement; in many cases, seed funding is provided by the government, while the majority of funding is provided by the private sector. National organizations such as the National Trust for Historic Preservation in the United States have created innovative funding arrangements to match private investment with public sector programmes.

The implementation of UNESCO Culture Conventions varies between Canada and the United States. A State Party to the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage since 1976, today Canada is home to 18 World Heritage properties, including two urban sites – the Historic District of Old Quebec and the Old Town Lunenburg.[6] While the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage has not been ratified by the Government, the Province of Quebec has included many of its provisions in its 2011 Cultural Heritage Act. Canada played a key role in the development and ratification of the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions, which reflects its own Multiculturalism Act introduced in 1988. The 2011 Recommendation on the Historic Urban Landscape was also recently adopted by the City of Edmonton and the province of Alberta. The United States, one of the first to ratify the 1972 World Heritage Convention in 1973, contains 23 World Heritage properties,[30] some of which are located in urban areas (such as Independence Hall and the Statue of Liberty), although none encompass entire urban neighbourhoods or districts, due to its legal provisions. The United States has yet to ratify the 2003 Intangible Heritage Convention and the 2005 Convention on the Diversity of Cultural Expressions.

CASE STUDY 42

Historic areas pioneering ecological urbanism (United States of America and Canada)

Historic urban areas across North America have been the prime witnesses of shifting attitudes towards agriculture and food security in the city. Historically, North America's eighteenth- and nineteenth-century cities were sites of significant food production – due largely to the rural roots of many of its migrant and immigrant communities – a phenomenon which disappeared due to the efforts of late nineteenth-century urban reformers. Today, these same areas are often populated with new urban farms and community gardens on abandoned plots (as in Detroit) or the rooftops of historic buildings (as in New York). Urban ecology is also a new focus of non-profit organizations seeking to connect environmental issues with social and cultural concerns, as evidenced by the Centre for City Ecology in Toronto, the Urban Ecology Centre in Montreal and the Ecology Action Centre in Halifax.

Source: School of Restoration Arts at Willowbank, report for Study Area 7

CONTEMPORARY TRENDS AND INNOVATIVE SOLUTIONS

Recent trends in public opinion suggest a shift towards the embrace of a more sustainable form of urban living. Public transit, walkability, local food markets and cultural diversity are in growing demand among the public and young people in particular. This evolution is stimulating a market-driven interest in restoration and adaptive reuse of older properties, as historic areas often provide more affordable housing and commercial retail opportunities.

[6] See: http://whc.unesco.org/en/list/



These areas also offer the unique historical and cultural richness that comes from their indigenous and immigrant histories.

CASE STUDY 43

Toronto (Canada)

Non-profit and community-led regeneration efforts



In Toronto, non-profit organizations are taking the lead in developing culture-based regeneration strategies, for which they raise significant funding from both governments and private donors.

The Evergreen Brickworks is a flagship project run by the Evergreen non-profit organization, which revitalized a large abandoned industrial site and its surrounding floodplain through the adaptive reuse of the historical buildings, the construction of contemporary energy-efficient architecture and the restoration of the river valley ecosystem. The site offers a farmers' market and spaces for creative activities, and hosts conferences on urban sustainability.

Artscape, a non-profit organization which focuses on creating spaces for creativity and community-building through the arts, works by purchasing historic and underused buildings and transforming them into live-work spaces for artists and community activities. Artscape projects in Toronto currently provide live/work spaces for 2,500 people, offices for 100 non-profit organizations and 32 public venues which engage 250,000 people annually through exhibitions and performances.

The Tower Renewal Initiative addresses mixed use in housing districts. In these high-rise 1950s modernist developments where functional zoning limited the possibility of interactions, new small-scale mixed-use zoning has been developed to allow private owners of high-rise buildings to add ground level small-scale retail and to foster imaginative infill. Seed funding was also provided for neighbourhood cultural organizations to create community-centred programming.

Source: School of Restoration Arts at Willowbank, report for Study Area 7

Recent urban design movements also reflect this growing focus on sustainability. New Urbanism, an urban design movement which rose to prominence in the 1990s, emphasizes walkability and draws upon traditional, post-war city design as a guide for new development. More recently, the principles put forward by the Smart Growth school (walkability, density, public transit, strong public involvement, mixed-use development, housing diversity) correspond closely with historic urban landscapes.

Today, the driving force behind urban conservation and regeneration is found at the local level, where municipal politicians, planners, activists, non-profit organizations and private developers are exploring more integrated approaches. Innovative design movements such as ecodesign are likely to gain strength in the field, before academics begin to theorize and policy-makers begin to provide a regulatory framework. Community-based efforts to improve their living environments continue to spark urban conservation and regeneration. Contrary to other countries, notably in Europe, tourism has not been the primary focus, despite its obvious and direct economic benefits. As a result, financial leveraging generally targets restoration and adaptive reuse rather than tourism-oriented, museum-style restoration.

In recent years, the economic value of urban conservation and regeneration has been increasingly recognized. These benefits were explored in a 2014 study conducted in the United States by PlaceEconomics, focusing in particular on the historic preservation tax credit. The research showed that for each US$1 million of tax credit, US$4 million of private investment is leveraged and US$2.1 million in economic activity is catalyzed. Overall, the programme has generated a total of US$109 billion in private investment, created 2.4 million jobs through around 40,000 rehabilitation projects and paid back around US$5 billion more in tax revenues than was granted in tax incentives. Research shows that 75% of the economic benefits of these projects stay within local state and city economies (PlaceEconomics, 2014).

The economic performance of older urban areas was also underlined in another study conducted by the Preservation Green Lab in 2014, which found that the characteristics of older urban areas – density, walkability, and an abundance of mixed-use developments – perform better economically than newer areas. In Seattle (USA), for example, older urban areas contain 36.8% more jobs per square metre of commercial space. They also have a higher proportion of independent, locally-owned retailers, and almost twice the rate of women and minority-owned businesses. Overall, restoration and regeneration activities have a sizeable economic impact at the local level (Preservation Green Lab, 2014).

The creative economy has also proven to be particularly resilient in times of economic recession. Artists are often the first to move into depressed areas, often sparking an economic and social renaissance. Innovation is also more common in city centres than in suburbs: the highest levels of venture capital investment in the United States are in the historic city centres of Boston, New York and San Francisco. A federal study conducted jointly by the U.S. Bureau of Economic Analysis (BEA) and the National Endowment for the Arts (NEA) released prototypes estimates in 2013 and found that arts and cultural production accounted for about 3.5% of GDP over the years 1998-2011, most of which is concentrated in urban areas (Kern et al., 2014).

Beyond the economic benefits of urban conservation, gentrification has also emerged as a key challenge. Property values in restored historic districts tend to increase more rapidly than surrounding areas, threatening the ability of long-time residents to remain in their communities. Although it is difficult to suggest a direct link between



Washington DC (USA)
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historic preservation and gentrification, many historic neighbourhoods have gone through a reinvestment process after a long era of neglect. This infusion of private sector funding is often critical to rescue decaying properties, but it can lead to an increase in rents and resulting gentrification, as seen in areas of San Francisco, Boston and Chicago (USA) or in Toronto (Canada), jeopardizing these cities' social and cultural diversity.

Civil society is increasingly working to counter gentrification by promoting diversity. As economic, social and cultural diversity are increasingly recognized as critical to healthy cities, numerous related initiatives are being undertaken by non-profit and community associations to mitigate gentrification. Requirements for income diversity have been instituted in housing developments, in order to avoid the creation of low-income enclaves. Affordable spaces are also increasingly provided by the non-profit sector for entrepreneurial activity, particularly related to the creative economy, as with Artscape or the Centre for Social Innovation in Toronto (Canada).

A new, comprehensive vision of sustainable urbanism has emerged, one which combines heritage conservation, contemporary design and environmental awareness into a single approach to urban areas, one founded on the value of sustainability. Although this vision is not yet fully endorsed at the policy level, it is gaining momentum on the ground through community action. Going forward, it is likely that those cities which most fully embrace culture and cultural diversity will be the greatest beneficiaries of such a paradigm.

Polycentric, dense and mixed-use cities are now increasingly preferred, as the old concentric paradigm is coming under criticism. Also, the emphasis on transportation infrastructure is moving away from the private car to a wide range of public and private options. Older settlements within expanding metropolitan areas have become new points of reference, stimulating reflection on how to build on their cultural strengths to make them more attractive. A growing scepticism of modernist and utopian planning models is becoming evident, along with calls for place-centred approaches. The importance of connectivity between urban spaces – through a variety of pathway options – is increasingly recognized and is now addressed in more comprehensive ways.

Professional practices and education programmes will need to evolve to promote this integrated vision. Many urban professionals are not well-trained in culturally sensitive urban development. Although the region has a strong education and training system pertaining to urban conservation and regeneration, there are very few programmes preparing a new generation of students for the world that is emerging, where separate disciplines will need to overlap. However, the strong social demand from citizens for healthy communities and integrated approaches provides reason for optimism.

CASE STUDY 44

Montreal (Canada)

Building on design and creativity to stimulate urban regeneration through collaborative planning



As Canada's second largest city, Montreal is home to 1.9 million inhabitants. The city is characterized by a multicultural population, with a bilingual French-English background and more than 80 languages spoken. Its creative potential, notably reflected in its 25,000 design and architecture practitioners, has been acknowledged with the designation of Montreal as a UNESCO City of Design in 2006. Following this international recognition, several initiatives were engaged to enhance the contribution of design to a better quality of life and urban environment, notably by the Bureau of Design of the City of Montreal and the UNESCO Chair in Landscape and Environmental Design in Montreal University. These initiatives underlined the essential role of designers in the planning process – beyond the operational stage they are often confined to – and promoted collaborative planning processes including professionals, citizens and institutions.

The Building Montreal UNESCO City of Design Initiative aimed to encourage design efforts to regenerate the city's identity and enhance its international reputation in the field of design. From 2008 to 2012, 35 design and architecture competitions were launched in 13 of Montreal's 19 boroughs on a wide range of projects regarding urban spaces or buildings – from the design of street furniture or bus shelters to larger public equipment such as sports complexes or libraries – with a view to enhance design quality. Seven design workshops also brought together designers, experts and municipal professionals. The competitions, workshops and public forums helped a greater number of designers to access the municipal public tender projects and raised public awareness about the importance of quality in design and architecture. The selected projects are now being implemented and will contribute to reshaping the cityscape.

The YUL/MTL Moving Landscape is another key initiative launched in 2011 with a view to use creativity and design to regenerate Montreal's international gateway corridor. Composed of juxtaposed railways, motorways and waterway networks, this infrastructural corridor connects the airport and inner city areas. Despite its primordial function, it is regarded negatively for its banal, fragmented landscapes. The objective of the project was to enhance the living environment and the expression of social and cultural values through the preservation of landscapes that are meaningful for communities. Following a long consultation process, a strategic vision was elaborated and nourished through an international ideas competition in which 61 creative proposals were issued at the regional level. A design workshop was then held and 12 urban design proposals were elaborated on targeted areas of the gateway. A range of planning scenarios, intervention strategies and design guidelines were then elaborated, some of which have already succeeded in influencing the development of road infrastructure projects.

Source: City of Montreal / UNESCO Creative Cities Network



Coordinator of the regional study: **PONTIFICAL CATHOLIC UNIVERSITY OF CHILE**

Founded in 1888, the Pontifical Catholic University of Chile is a public university belonging to the Catholic Church. One of the most ancient and prestigious educational institutions in Latin America, the University, and in particular its Faculty of Architecture, Design and Urban Studies, has developed wide expertise in heritage conservation and urban development within. The University is also responsible for the regional coordination of Red Alvar, a European and Latin American university network aimed at strengthening cooperation in the areas of teaching, research and capacity building, and participates in international urban conservation platforms. In addition, it leads a number of operational and research activities throughout the region, mobilizing high-level specialized skills on urban conservation and regeneration.



Rio de Janeiro (Brazil)
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STUDY AREA 8

Antigua and Barbuda, Argentina, Bahamas, Barbados, Belize, Bolivia (Plurinational State of), Brazil, Chile, Colombia, Costa Rica, Cuba, Dominica, Dominican Republic, Ecuador, El Salvador, Grenada, Guatemala, Guyana, Haiti, Honduras, Jamaica, Mexico, Nicaragua, Panama, Paraguay, Peru, Saint Kitts and Nevis, Saint Lucia, Saint Vincent and the Grenadines, Suriname, Trinidad and Tobago, Uruguay, Venezuela (Bolivarian Republic of).

HIGHLIGHTS

- *Although the built environment of the region's cities was strongly shaped by the colonial era from the sixteenth century onwards, it reflects a variety of cultural influences, including an important pre-Columbian urban legacy.*
- *While the rise in megacities and urban sprawl are major features of urbanization in the region, cities are also marked by strong spatial fragmentation, which has generated inequalities and prompted urban violence.*
- *Diverse climatic and geographic settings have produced various urban landscapes. The relationship between cities and the environment, as well as their exposure to natural risks, are important regional features.*
- *While urban regeneration flourished in the region in the 1990s, it has expanded in the last decades, with the renovation of public spaces becoming a key priority in local policies.*
- *Despite growing political engagement with urban conservation, its impact on the wider urban development processes is insufficiently recognized, which requires the development of more comprehensive urban management approaches.*
- *While urban conservation and regeneration have historically been government-led, they now involve a growing variety of civil society and private partners, resulting in innovative partnerships.*
- *Addressing the issue of housing in historic areas remains fundamental, especially as many areas have faced gentrification processes or a loss of residential functions.*

URBAN SETTLEMENTS FROM THE PRE-COLUMBIAN ERA TO MODERN TIMES

Several major urban civilizations developed across Latin America during the pre-Columbian era. Among the most important were the Aztec, Zapotec, Olmec, Toltec and Maya in Central America, as well as colonial era and were discovered through archeological excavations. At the time of the Spanish conquest, the Aztecs and Incas were the two dominant empires with complex infrastructure and road systems. Some existing cities, such as the Aztec capital Tenochtitlan (in present-day Mexico), were then among the most populated in the world. The architecture of Aztec cities was characterized by an outstanding spatial composition, particularly in ceremonial centres such as squares, temples, platforms and palaces, which were organized according to axial layouts.

> ***[…] it is necessary to consider the past as a historical present, still alive, and to forge another 'true' present that could not be found in books […] When we design, even as a student, it is important that a building serves a purpose and that it has the connotation of use. It is necessary that the work does not fall from the sky over its inhabitants, but rather expresses a need.***
>
> *Lina Bo Bardi, architect*

From the sixteenth to the eighteenth centuries, the colonial era shaped cities into cultural and economic centres. Following the discovery of the 'New World' by Spain in 1492, the Spanish, and later the Portuguese, gradually settled along coastal areas, where cities were established as centres of political and commercial control. Most of these cities were erected within less than half a century, upon or near indigenous settlements. From these cities, a vast network of smaller urban centres flourished, some of whom, including Quito (Ecuador) and Potosi (Plurinational State of Bolivia), expanded into significant settlements. In the second half of the eighteenth century, many cities were transformed as a result of the Spanish Bourbon modernization reforms, which aimed at stimulating a free trade economy, although their actual impact is contested.

Following several successful independence movements, industrialization fuelled urban growth throughout the nineteenth century. Old relationships between the new republics and their former colonizers stimulated economic expansion. Demographic changes in the second half of the nineteenth century led to the intense reuse of colonial buildings for new functions. As trade and foreign investment intensified, European migrants founded new cities, often linked with mining or agriculture. National identities blossomed, building on both colonial and pre-Columbian influences. The United States and many European countries became role models, leading to significant urban interventions in public spaces, green areas, public buildings, operas and theatres, and urban palaces for the elite. This 'Republican heritage' was juxtaposed with the colonial urban fabric.

In the early twentieth century, the continent became more engaged with the wider world. Latin American countries enjoyed better standards of living and increased autonomy. To commemorate the first century of independence, new urban infrastructure was developed, such as monuments, public buildings and urban promenades, as well as sanitation and housing infrastructure. New waves of migration resulting from economic growth stirred the first signs of metropolization. Modernization accelerated and the countries of the region opened up internationally, while North America's presence intensified. Modernization and contact with intellectual avant-garde movements produced outstanding modern architecture, which was gradually incorporated into urban identities.

After the Second World War, urban economies grew rapidly in Latin America, as democratic governments promoted industrialization and education. In the 1950s, a new economic and international political context, together with the region's strong links with the United States, further stimulated industrialization and the development of transport infrastructure. Yet from the 1960s, a series of political and economic crises began, which led to stagnation in urban development and massive rural to urban migration, as well as the subsequent growth of informal settlements. Following these 'lost decades', economic growth resumed in the 1990s, which fuelled urban renewal through housing and public spaces programmes, while also increasing segregation and social issues.

In the Caribbean, urbanization is rather exogenous. Most cities were built in the sixteenth century in coastal areas to meet colonial needs related to defence, marine trade and the plantation economy. As slavery was gradually abolished in the nineteenth century, the workforce resettled to neighbouring villages and coastal cities, where they created creole districts. This process contributed to polarized development patterns. In the nineteenth century, new residential areas were developed under European plans. In the twentieth century, American-style central business districts and upper class residential areas emerged. After the 1950s, coastal development intensified, complete with tourist resorts and low-density housing. In recent decades, informal settlements have developed around larger cities. Present-day Caribbean cities are the outcome of these overlapping historic layers.

Urbanization has accelerated across the region in recent decades, mainly fuelled by rural to urban migration, although the longstanding dominance of the agricultural economy has resulted in delayed urbanization. Urbanization levels are very heterogeneous – ranging from



Ollantaytambo (Peru)
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28% in Guyana to 51% in Guatemala and 95% in Uruguay – with sharp contrasts in city size and density; for example, despite their status as capital cities, Mexico City (Mexico) and Georgetown (Guyana) are home to 20.8 million and 124,000 respectively (United Nations, 2014). Latin America has 198 large cities of more than 200,000 inhabitants. Rapidly growing medium-sized cities account for one-third of the region's GDP and are likely to provide favourable environments for businesses, while also offering models for sustainable urban systems (McKinsey Global Institute, 2011).

'Metropolization' and urban sprawl have been strong features in urbanization processes. Latin America is home to four megacities whose population exceeds 10 million people (United Nations, 2014) and is characterized by high primacy, marked by the strong dominance of one major city in most countries. Cities have tended to expand over recent decades by incorporating existing formal and informal settlements through various practices, including radial development or conurbation processes. In recent years, urbanization has entered a new phase of densification, with reinvestment into previously abandoned districts within urban areas. In the Caribbean, urban sprawl has been nurtured by low-density individual housing models and the rapid expansion of informal settlements.

Latin American urban economies have been among the fastest-growing in the world over the last decade and remain robust due to limited exposure to the global financial crisis, solid internal and Chinese demand, and structural adjustment policies. Some regional manufacturers have reached leading global positions. This increasingly globalized economy is mostly service-based and supported by international companies. In the Caribbean, economies are more dependent on North America, relying on tourism, off-shore banking and tertiary activities, whose rapid expansion has strongly impacted spatial organization. Tourism generates a significant amount of income and jobs. With 22 million tourists visiting the Caribbean in 2014, tourism accounts for 14.6% of total GDP and 13% of total employment in Caribbean countries, figures which are expected to grow in the coming years (World Travel and Tourism Council, 2015).

Access to basic services has improved over the last two decades, but remains uneven. While some countries, such as Chile, have reached international standards, others still face critical issues linked to natural disasters, informality and inappropriate planning. In Latin America, larger cities tend to have increased access to clean water. In the Caribbean, the situation is more favourable in small- to medium-sized cities. Access to basic services is increasingly included as part of urban regeneration schemes. Despite uneven access to education, housing and basic services, quality of life is improving and the challenge now is to extend this progress across the society and to smaller cities. Consolidating local job markets also remains an issue, although the overall employment situation has improved.

CASE STUDY 45

Rio de Janeiro (Brazil)

Recognizing the *favelas* as engines of creativity and innovation



Located in the south-east region of Brazil, Rio de Janeiro is the country's second largest metropolis in terms of economy and population, with almost 6.5 million city inhabitants and an estimated 12.2 million within its metropolitan region. Cradled between mountains and the Guanabara Bay – an urban landscape inscribed on the World Heritage List in 2012 – the city uniquely fuses nature and culture. The urban fabric is a sharp contrast of skyscrapers, manors, parks and open green areas, and informal settlements – *favelas*. This diversity implies an archipelago of different socio-economic communities, and also inequality in social and urban conditions. 22% of the city's population (about 1.4 million) live in the *favelas*, the highest figure in Brazil. Unlike urban growth patterns of other Latin American cities, in Rio de Janeiro, many of the *favelas* have remained as urban enclaves within the city's core.

In recent years, there has been broader recognition of the *favelas* as engines of culture and creativity and places of economic and social innovation. Wider endorsement of the *favelas* as a trademark of the city has been demonstrated by their integration in the city's branding process. This recognition has not only been by local community associations and NGOs but by the wider public and city authorities. Since 2010, residents of the low-income communities of Cantagalo and Pavao have enjoyed better access to and from their homes and to public transport in the city by using an 80 m elevator complex. The Rubem Braga Elevator Complex, named after the Brazilian writer, has served as a major gateway linking different areas of the city via two 30-person elevators, stairs and a pedestrian bridge. The complex was built on the premise of fostering inclusivity for the urban poor and democratizing access to urban public spaces. As a result, community safety has improved and crime and the risk of landslides have reduced.

Source: Coimbra University, report for Study Area 8

Spatial fragmentation has resulted in social inequalities and urban violence. The shift to neo-liberal-style open markets in the 1980s transformed compact and socio-economically polarized cities into more fragmented urban areas. As a result, a dramatic expansion of informal settlements has been accompanied by the rapid development of high-quality residential neighbourhoods. These inequalities, together with education gaps, represent a major urban public policy challenge. In the Caribbean, inequalities are reinforced by the legacy of slavery, which has translated into spatial polarization between areas that reflect the history of the colonizers and those that reflect the history of the voluntary and slave labour force. Poverty and urban violence are key issues in most cities, some of which are home to the highest homicide rates in the world.

CASE STUDY 46

Protecting mud construction in Chile: comprehensive preventive instruments

Chile contains 40% of the world's adobe constructions, which are particularly vulnerable to seismic activity. After the 2010 earthquake, several comprehensive preventive instruments were developed, including a heritage reconstruction plan and guides for reconstruction efforts aimed at preserving the historic character of affected settlements. As a result from these efforts, the first earth construction norms in 2013 focused on heritage reconstruction (Norm NCH 3332:2013) were issued in 2013.

Source: Pontifical Catholic University of Chile, report for Study Area 8

Exposure to natural disasters is a defining feature of the region. The history of urbanization has been strongly affected by earthquakes, hurricanes and tsunamis, as most cities in the region lie along the coast. These unpredictable natural phenomena have produced a culture of resilience, notably in the Caribbean, which is expressed in both tangible and intangible heritage. The region's immense environmental resources are severely threatened by aggressive urban sprawl and changes in crop patterns, which induces deforestation. Air pollution has reached critical levels due to automobile congestion and industrial production. Urban waste treatment remains widely insufficient, worsening water pollution. Building more sustainable resource use patterns is therefore becoming critical.

A MULTILAYERED URBAN HERITAGE WHICH SHAPED LOCAL, CREOLE CULTURES

A diversity of climatic and geographic settings has produced a great variety of urban landscapes, with the cities of the Atlantic coast found on gentle plains and plateaus and their Pacific counterparts sitting atop steep mountains. Thus, cities of the region are marked by robust

CASE STUDY 47

Port-au-Prince (Haiti)

Reclaiming public space through culture



Founded in 1749, Port-au-Prince is now home to approximately 2.6 million people (Haitian Institute of Statistics and Computer Science, 2015), although this figure is likely underestimated in view of the population explosion that Haiti's capital has experienced in recent decades. Today, the city's urban spaces are marked by poverty and inequality. Privileged populations have gradually abandoned the city, retreating to the surrounding hills. The residents who have remained often live in an urban 'no man's land', devoid of urban services, schools and cultural facilities (Theodat, 2013). Inequalities and recurrent political crises have contributed to growing urban violence, leading to the loss of public spaces and increased spatial segregation. On 12 January 2010, an earthquake devastated the city, claiming over 300,000 lives. Makeshift camps, rapidly set up to house the hundreds of thousands of people made homeless by the earthquake, marked the city for years.

Since the disaster, several initiatives have emerged – both formal and informal – to reclaim the public spaces of Port-au-Prince. While some have been managed by the public authorities, others have been implemented by civil society actors. In the Champ de Mars square, once the largest public open space in the city, photo exhibitions and artistic events are now beginning to take place. The cultural institutions, which surround the square – the Musée du Panthéon National Haïtien (MUPANAH), the Bureau of Ethnology, and the Triomphe cinema and theatre – were also renovated to accommodate the public. The National Theatre of Haiti, located in a slum neighbourhood in the Carrefour district, has worked to open itself up to local residents, despite the debate over its possible relocation. Artists and artisans regularly participate in urban projects, such as the revitalization of Place Boyer and the painting of the facades of the Jalousie slum. Many events involving artists, cultural entrepreneurs, public institutions and local NGOs have emerged across the city. The event Artists in Homes, organized by the NGO Fokal, takes residents on a tour through the historic 'gingerbread houses' of the city, temporarily opening them for artistic performances. The annual Quatre Chemins theatre festival offers performances and outdoor workshops. The Nuits Blanches event in Port-au-Prince opens the city to artists, inviting them to imagine new 'urban utopias'. To facilitate the participation of marginalized populations in cultural activities, certain initiatives have been introduced by both public and private actors, such as providing free transportation to cultural institutions or events.

These culture-based development initiatives could certainly seem small given the scale of the challenges in Port-au-Prince. Given the size and socio-economic profile of Haiti, the country's literary and artistic creation is particularly significant. Culture represents a vital means to building a more just society and making the city accessible for all.

Prepared by UNESCO



Guanajuato (Mexico)
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geographic identities and relationships with the natural environment. These landscapes often contribute to urban cultures, as seen in Rio de Janeiro's Copacabana Bay, which fostered a culture of outdoor living. Urban and architectural typologies are also strongly linked with the environment; in the Caribbean, traditional settlements are characterized by low density and light structures placed in large open spaces. Seismic conditions also generate singular architectural expressions, as seen in Chile and Peru.

The history of colonization has resulted in distinct architectural and urban features. Although pre-Columbian urban patterns are still visible in cities such as Mexico City (Mexico) and Cusco (Peru), most cities have colonial urban foundations, which structured their subsequent expansion; cities colonized by Spain are often characterized by a regular square or rectangular grid, while those colonized by the Portuguese are home to a more organic layout. In Caribbean countries, architectural heritage mainly consists of buildings for governmental, religious, commercial or agricultural activities, as well as defence systems and residential districts; ancient industrial structures are less common. Variations of Spanish urban models, variously introduced by English, Dutch and French rulers, produced original architectural and urban forms.

In most colonial patterns, the urban fabric was dominated by a central plaza, surrounded by institutional and religious buildings, as well as residential developments for the elite. The plaza served as the main symbolic centre and hub of activity. Less privileged functions and populations were located farther away, according to principles of social division. Although these plazas have been modified and modernized, their main outlines remain visible today. Some colonial architectural types have been reinterpreted by local cultures and adapted to local climates to produce original architectural forms, such as Haiti's 'gingerbread houses'. A unique version of Baroque architecture, stemming from the European style and nourished by the imagination of local artisans, also flourishes in the region.

During the nineteenth century, urban heritage was gradually recognized as national identities emerged through democratization processes. During the twentieth century, modernization and contact with North America and Europe produced masterpieces of modern architecture. A few new cities were erected during the nineteenth and twentieth centuries – such as La Plata (Argentina) and Brasilia (Brazil) – but these cases remain exceptional, as most urbanization occurred in existing cities. In some countries, later immigration waves resulted in important buildings during the Republican era (as seen in Argentina) or outstanding elements of modern architecture (as seen in Brazil and Chile). Some Caribbean countries, notably Cuba, also contain masterpieces of modern and soviet architecture.

The wide variety of intangible cultural practices in the region reflects unique interactions between various cultural influences, shaped by successive waves of settlements and migration. The region as a whole can be seen as a cultural laboratory, where different cultural models have interacted and generated new urban environments. The resulting historic urban landscapes are, therefore, very complex and varied. Local populations consider intangible heritage – including music, dance, crafts, feasts, religious ceremonies and carnivals – to be vital to their identities, particularly as built heritage is sometimes seen as 'imported' from the outside, although this heritage is continuously revisited and reinterpreted.

Approaches to urban heritage have gradually evolved in the region. Throughout the nineteenth century, newly emerged nation states showed little interest in architectural and urban heritage, and were more willing to erase their colonial past to promote modernization. At the time, the cultural elites were also more oriented towards European concepts of modernity. As urban growth and industrialization during the mid-century increased pressure on urban heritage, the state sought to halt the damage, especially on religious heritage, and reallocate protected buildings to public use. Interest in heritage therefore strengthened by the end of the nineteenth century and flourished in the early twentieth, becoming a key topic in the 1923 and 1937 Pan-American conferences.

Practices of urban conservation developed throughout the twentieth century, under the influence of communities of experts and pioneer countries such as Mexico, Brazil and Cuba. Although conservation was initially focused on monuments, a concern for the protection of wider urban areas has recently arisen. The scope of heritage activities has also expanded to encompass intangible heritage aspects, including construction skills, cultural practices and lifestyles associated with specific urban environments. These more integrated approaches to urban conservation have been underpinned by several conservation success stories, notably in Cartagena de Indias (Colombia).

Heritage has slowly emerged as a significant political rallying point, although its impact on urban development is still unevenly recognized. In some countries, heritage protection has reached a constitutional status. The concept of heritage as a source of social cohesion and innovation in construction and planning is gaining ground among professionals and decision-makers. However, many still consider heritage protection to be detrimental to commercial and urban development, while its connection with quality of life remains underestimated. The economic impact of tourism, however, is more recognized. In cities such as Rio de Janeiro (Brazil), Cartagena de Indias (Colombia), Cusco (Peru) and Mexico City (Mexico), the importance of tourism has contributed to a consensus on the economic value of urban heritage.

However, despite this growing awareness, urban heritage is still threatened. Although most historic neighbourhoods still have a central function, uncontrolled urban development jeopardizes their conservation. Some show clear signs of decay, while others are commodified for tourist activities. Cultural tourism has sometimes resulted in further deterioration or in the exclusion of local populations and a loss of authenticity through over-branding. In many cities, gentrification processes in central areas have resulted in the eviction of low-income populations into informal settlements. Property speculation and rising land values have also been a major threat, particularly in the Caribbean, where property demand by tourists and retired foreigners is substantial (see also Case Study 88).

DIVERSE AND FRAGMENTED GOVERNANCE FRAMEWORKS

The region is characterized by a great variety of governance systems, with unitary, regional and federal systems all coexisting. The Caribbean is a mix of independent countries and others which are under the influence of former colonial powers or integrated into their overseas territories. Therefore, legislative and institutional frameworks differ greatly, variously influenced by the English, Dutch, French or Spanish systems. Cuba and its socialist model is a specific case in and of itself. This diversity strongly determines urban governance and hampers regional integration. A loss of faith in the interventionist state model led to the stronger involvement of municipal authorities in most countries, especially federalist countries. In the Caribbean, central governments still play a strong role in urban governance.

CASE STUDY 48



Santiago (Chile)

The local community leads heritage conservation

Surrounded by the Andes mountain range and the numerous hills that envelop the valley on which Santiago de Chile is raised, local residents in several of the Chilean capital's neighbourhoods have fully capitalized on their participative power by leading innovative creative activities that have endowed their community members with a sense of belonging, reinvigorated the city's cultural life and strengthened heritage protection.

The residents of the Yungay neighbourhood, for instance, joined together to establish the Fermín Vivaceta School of Crafts, which places intangible heritage at the heart of its efforts to strengthen community identity, safeguard cultural heritage and foster urban regeneration.

Similarly, the smaller neighbourhood of Matta Viel collectively worked towards achieving enhanced protection for the Matta Sur district, located in the southern border of Santiago.

The presence of civil society in heritage preservation has been gradually increasing in the last decades with cultural heritage becoming a central part of the lives of many of the capital's citizens. An example of this growing community spirit in the face of cultural and urban development is the Las Flores neighbourhood in Providencia, which stood up against the proposed modifications to the city's Master Plan that would encourage high-rise buildings and overpriced land use, as well as Bellavista, home to the late poet Pablo Neruda, which has been the focus of a strike to prevent the deterioration of the area in the hands of uncontrolled tourism.

Source: Pontifical Catholic University of Chile, report for Study Area 8

Most countries have developed a comprehensive legal framework on heritage protection. Major laws were put in place during the first four decades of the twentieth century, initially for threatened pre-Columbian heritage and eventually for colonial heritage as well. Little major improvement occurred between 1945 and 1967 due to political unrest. In 1967, the Quito Charter reinterpreted the Venice Charter in the regional context, calling for integrated approaches to heritage protection in urban contexts. Several countries updated their urban conservation and regeneration laws accordingly. Heritage protection was progressively included in the constitutions of several countries. This institutional framework was further consolidated through the creation of ministries of Culture, which gradually incorporated urban heritage within their mandate. Although risk preparedness is considered a top policy priority, especially in the Caribbean, risk management frameworks are not fully operational.



Caracas (Bolivian Republic of Venezuela)
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CASE STUDY 49

Buenos Aires (Argentina)

Design as an engine of social and economic development



In Buenos Aires, creativity has served as a driver of economic and social development. The city has established a prosperous creative sector, which grew by 89.1% between 2004 and 2012, and today represents 8.6 % of its GDP and 9.1 % of its workforce, employing almost 150,000 people. By creating public-private partnerships based on the latest technology and know-how, Buenos Aires has been able to harness the energy of its design sector for the development of pioneering initiatives at the local, regional and international levels, in fields ranging from fashion and architecture to industrial, interior, graphic and urban design.

In 2001, the Metropolitan Design Centre was created with the objective of invigorating the productive framework and the quality of life of the citizens of Buenos Aires through the effective management of the different areas of design. Reporting to the Ministry of Modernization, Innovation and Technology of the City of Buenos Aires, the Metropolitan Design Centre is the main public promoter of the economic and cultural importance of design. Moreover, the Centre hosts an annual International Festival of Design, an event which brings together professionals, students and the public at large to showcase sustainable and socially inclusive design.

In parallel, the Ministry of Modernization, Innovation and Technology of the Buenos Aires City Government has implemented a policy of Economic Districts, centralizing and fostering the growth of key industries in specific districts. By increasing the geographical proximity of businesses and enhancing economic incentives, the project addresses inequalities in infrastructure and transport connectivity, while fostering the recovery of public spaces. The policy was implemented in four underdeveloped neighbourhoods, each of which focused on a particular sector – technology, audiovisual, arts and design.

Source: Pontifical Catholic University of Chile, report for Study Area 8

However, urban governance remains hampered by an unclear articulation between different institutions and regulations. The legal framework has managed to prevent destruction, but has been less effective in promoting urban conservation and regeneration. Legislative and administrative instruments related to urban development, regeneration and conservation often overlap and the articulation between national and local legislation is unclear. Although decentralized administration is recognized, recurrent tensions between state or central governments and local powers are a real obstacle to efficient local governance. However, several programmes have successfully provided a platform for extended cooperation. The Monumenta programme, a federal programme in Brazil, promoted sustainable preservation through incentives for municipalities and the private sector. The 2011-2016 Integral Management Plan for the historic centre of Mexico City serves as a basis for cooperation between stakeholders (local and national, private and public), providing tools for conflict resolution.

Urban conservation and regeneration is still mainly funded by public authorities and international actors. In Latin America, national governments are the main funding source for the protection of cultural heritage, followed by regional and local governments. In the Caribbean, a larger part of this funding is provided by official development agencies and NGOs. In the 1990s, the World Bank engaged in the revitalization of urban heritage areas, with a focus on poverty alleviation and cultural tourism. The Inter-American Development Bank (IDB) then became the main funding partner for urban conservation and regeneration efforts and promoted innovative methodologies to involve the private sector and civil society organizations. From 1999 to 2009, the IDB invested US$630 million in the central areas of 46 cities and US$100 million in 20 cultural tourism projects (Cuenin, 2009). IDB-funded programmes include the Cultural Development Programme (which funds community work and training through NGOs), the Monumenta programme in Brazil (which supports 26 historic cities) and the Emergent Sustainable Cities Initiative (which develops participative urban strategies and actions plans to improve the quality of life in 55 cities).

However, innovative public-private partnerships and funding mechanisms have emerged with a view to restore and transform urban heritage. A consensus is growing on the necessity of involving the private sector in urban regeneration efforts, notably property owners and property investors, so as to relieve pressure on public finances. Innovative mechanisms for the restoration of urban centres were developed in Caracas (Bolivian Republic of Venezuela) and Quito (Ecuador) through loans and financial agreements with international institutions such as the IDB. Private stakeholders have also shown an increasing interest in cultural projects, provided a favourable legal framework is in place. Examples include the NAVE building in Santiago (Chile), which was restored and transformed into a performing arts centre by a private investor, who benefited from the national Cultural

Donations Law, whereby the state and private actors participate equally in the financing of cultural projects, with the support of subsidies. Commercial investors are also increasingly investing in urban heritage; in Buenos Aires (Argentina), the Galerias Pacifico, an outstanding historical monument built in 1889, was reopened in 1991 after decades of vacancy thanks to private investment, which transformed the site into a complex hosting commercial and cultural activities. In Quito (Ecuador), the Historic Centre Corporation, co-created by the city and Capicara Foundation as part of the revitalization of the historic centre, is another innovative example of a public-private model, which is now spreading to Mexico and beyond.

UNESCO Culture Conventions are widely implemented across the region, particularly in Latin America. Almost every country has ratified the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage. The principles of the Convention have been integrated into the constitutions of many countries – notably Cuba and Mexico – as well as national laws. The region has a significant number of listed properties, with some countries being particularly well-represented; Mexico is home to 34 properties, while Brazil is home to 20.[1] The 2003 Convention for the Safeguarding of the Intangible Cultural Heritage has been ratified by most countries of the region, which have proven to be very active in the registration, safeguarding and advocacy process. The objectives of the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions – notably the development of cooperation and financial support, the promotion of partnerships and the inclusion of culture into sustainable development efforts – are being taken into account in national frameworks, notably in Brazil through the National Culture Plan 2011-2020 (which includes the mapping of cultural expressions and values) and the Plural Brazil programme (which seeks to integrate marginalized groups into cultural policies).

URBAN REGENERATION PRACTICES: TOWARDS MORE INTEGRATED AND INCLUSIVE MODELS

Urban regeneration projects flourished across the region from the early 1990s, after the so-called 'lost decade'. The emergence of civil society movements calling for improved quality of life and equity, together with the economic downturn of the 1980s, which slowed down urban growth, brought about a favourable environment for reflection on how urban development could be made more inclusive. Several ambitious programmes emerged in Mexico City (Mexico), Rio de Janeiro (Brazil), Havana (Cuba) and Quito (Ecuador) among others to restore and revitalize historic areas. The process was also facilitated by the fact that historic centres, although severely damaged in some cities, still played a vital economic and social function. These operations rejuvenated the concepts of urban conservation and regeneration. Beyond the physical restoration of the built environment, they managed to create new methodologies related to participatory approaches, job creation strategies, funding mechanisms and legal instruments.

CASE STUDY 50



Lima (Peru)

Echoes of the Andes: music in migrant communities

Between the 1940 and 2007 censuses, while the total population of Peru quadrupled, that of Lima grew tenfold, largely due to migration from the Peruvian Andes and other rural areas. In 2007, no less than one-third of Lima residents were internal migrants, without counting the large number of city residents whose parents or grandparents were born in rural areas and who still maintained close ties to their ancestral places.

Over more than a century, highland migrants to Lima formed mutual assistance associations that addressed the practical needs of migrants with credit schemes and emergency funds, burial plots and childcare. But they also organized sports activities for club members – especially football – and increasingly took on cultural activities, including musical performances.

Between 1938 and the early 1970s, some thirty *coliseos* (open-air or tented coliseums) provided entertainment to the growing number of migrant families. An afternoon and evening's programme would include some headliners as well as the various highland associations, each performing music typical of its home region. This new staged performance context – together with radio and recordings – favoured shorter and more compact musical pieces than would have been encountered in a community-based event in a highland village. The emergent genre of *huayno* synthesized indigenous and *mestizo* music with the conventions of popular entertainment: short songs, humorous skits and stage shows, as well as slick costumes that evoked a romantic notion of indigeneity.

By the late 1970s, associations took on the work of organizing their own musical events, in parks, schoolyards, rented halls or their own clubhouses. Such events typically include a contest where different groups compete in music and dance. Groups continue to provide music for participatory dancing into the evening – more like what might take place in a highland town or village. It is important to understand, however, that this is by no means simply Andean music transplanted to a new urban context. *Huaynos* are now joined by *chicha*, *technocumbia* and other hybridized genres as the music of Andean migrants in Lima continues to evolve.

Prepared by Frank Proschan

[1] See: http://whc.unesco.org/en/list/



Parque Biblioteca Tomás Carrasquilla, (Colombia)
*©Omar Uran/Flickr.com**

However, these policies have tended to induce gentrification and a loss of cultural values. The increased cost of living in historic areas has become a major issue and has led to a significant decrease in their populations; for example, Quito's population decreased by 31% in the early 1990s (Delgadillo, 2008). Some of these historic districts have been reduced to institutional or touristic areas – to the detriment of their residential or commercial functions – and have gradually lost their central economic and cultural role, as other areas emerge as new city centres. Tourism-based regeneration, as witnessed in Valparaiso (Chile), has also been criticized for contributing to a 'neocolonial' social reality, resulting in the displacement of longtime residents and a subsequent loss of the social and neighbourhood fabric.

In recent years, the scope and methodology of urban regeneration has expanded. Better integrated projects have been initiated, with a clearer focus on housing and resource mobilization for low-income populations. Various strategies have been experimented with to stimulate the regeneration of large urban areas. Some interventions have put a focus on mobility, such as the development of a pedestrian network in Cordoba (Argentina) and the integrated transportation network in Curitiba (Brazil). Ambitious national programmes for the regeneration of historic towns were initiated in several countries; in Brazil, the federal government launched the Growth Acceleration programme in 2007 to stimulate urban regeneration in 44 historic cities through the upgrading of urban infrastructure.

The renovation of public spaces has become a key component of urban regeneration strategies. The renovation of central plazas has often sparked the wider regeneration of surrounding areas. These plazas are now becoming strategic areas to host cultural events, contributing to the emergence of a new urban culture. Beyond parks and plazas, a new generation of public spaces associated with infrastructure has emerged. Interventions include quality paving, garden maintenance, facade improvement and illumination. In Rosario (Argentina), the recovery of the riverfront was a catalyst for urban regeneration. In Buenos Aires (Argentina), the Microcentro Plan aims to recover the historic value of urban spaces in the central district through street paving, the creation of pedestrian paths waste management and façade illumination. In Mexico City (Mexico), the urban plan seeks to recover numerous public spaces, with a view to preserve the street grid as a piece of urban heritage.

PERSPECTIVE 11

CULTURE FOR A MORE SUSTAINABLE CITY

Government of Mexico City (Mexico)

The relationship between culture and sustainable development is intrinsic. In an increasingly urban world, initiatives taken by cities to promote the spread of, participation in and access to culture are fundamental to strengthening social cohesion and furthering educational, social, economic and environmental activities in major cities around the world.

Mexico City is a thousand-year-old capital where diverse cultures converge and express themselves – a dynamic, inclusive and cosmopolitan metropolis. Mexico City has the most tangible and intangible cultural heritage in the country, with more than 7,000 historical monuments, 153 museums and 23 important natural sites.

Mexico City owes its rich and unique culture to the impressive heritage of its indigenous cultures and peoples. More than 1 million indigenous people coexist in this city, where 57 of the nation's 62 indigenous peoples converge. Nowadays, indigenous peoples are maintaining their traditions and customs and aim to preserve and protect natural sites, where many economic and ceremonial activities take place.

Convinced that culture is the fourth pillar of sustainable development, we are taking concrete action in Mexico City to enhance it as a multicultural space open to the world, a place of equality, inclusion, creativity and diversity, where the implementation is encouraged of policies on participation in culture to benefit citizenship, sustainable development and the quality of life and well-being of our people.

Some of the most important steps for strengthening the fabric of society involve rescuing, designing and renovating public spaces. This administration has invested considerably in the revitalization of green spaces in the heart of Mexico City: 'Bosque de Chapultepec', or Chapultepec Woods. The Master Plan for the second section of Chapultepec Woods will restore its ecological balance, many uses, beauty and historical value.

To promote a culture of sustainability among residents of Mexico City, we launched an ambitious project to convert unused urban spaces and abandoned areas into 'Pocket Parks' that inspire residents to appreciate aesthetics and enjoy their free time. Since 2013, we have transformed 25 spaces into Pocket Parks, with the end goal of creating 150 parks in total.

As city leaders, mayors around the world must take on the responsibility and commitment to include culture and sustainability in public policies on education, economic development, environmental preservation and social development. At the same time, we have an obligation to see that indigenous communities and intercultural dialogue endure. This is the only way we will be able to achieve environmental sustainability and human development in our cities.

Urban regeneration involves a growing variety of communities and private partners. In its early days, urban regeneration was mostly funded and carried out by public authorities, with very limited input from the private sector or local communities. The financial and operational

involvement of private partners, including corporations and commercial actors, has gradually increased, in both Latin America and the Caribbean. In Suriname, for example, a private conservation company plans to acquire 50 dilapidated historic buildings in that country's inner cities over the next 10 years. Legal environments are progressively being improved to support private participation, particularly through the use of tax deductions and public-private partnerships.

Civil society is taking an increasing role in urban conservation and regeneration in Latin America and, to a lesser extent, in the Caribbean. Previously relegated to the realm of experts, urban heritage issues have been gradually appropriated by civil society, in parallel with democratization processes and increased access to telecommunications systems. Residents are increasingly aware of the connection between quality of life and urban heritage and have protested against aggressive development projects. A wide network of NGOs has emerged in favour of improved urban environments and respect for cultural and human rights. Civil society organizations are now seeking new forms of financing, including the use of micro-financing.

Some civil organizations have achieved considerable levels of empowerment, sometimes challenging traditional institutions. In Lima (Peru), the citizen-based urban observatory 'How are we doing Lima' promotes the reuse of abandoned spaces by pedestrians through the 'Use your street' campaign. In Mexico City (Mexico), as part of neighbourhood recovery programmes, communities participate in decision-making related to funding mechanisms for housing upgrading or public space regeneration. In Buenos Aires (Argentina), the NGO 'Stop Demolishing' mobilized civil society to prevent the demolition of urban heritage through public protests. Heritage defence movements, such as Youth for Heritage in Chile or the Defenders of Cultural heritage in Peru, have also become a channel for communities to participate in social and political networks (see Case Study 70).

UPGRADING THE ROLE OF CULTURE IN SUSTAINABLE URBAN DEVELOPMENT: NEW PERSPECTIVES

Despite the evolution of urban conservation and regeneration practices, they are still perceived as being disconnected from wider urban development issues. Many decision-makers still tend to consider urban conservation as an obstacle to urban development and a deterrent to economic expansion, with the exception of the tourism-based economy. The institutional fragmentation of public and private stakeholders, particularly between urban planning and heritage preservation institutions; the discrepancy between urban regulations and cultural preservation norms; and the lack of heritage awareness among urban professionals tend to emphasize this gap.

More integrated visions of urban development should be promoted. In this particular regional context, where social and spatial inequalities are exacerbated, culture should be considered as a means of encouraging more equitable societies and inclusive governance. This requires the wider acceptance of community participation on the part of local and national authorities, as well as improved access to information on urban heritage issues for the public. Creative strategies for the restoration and adaptation of historic buildings should also be elaborated. The restoration of the Palacio Pereira in Santiago (Chile), the Botero Museum in Montevideo (Uruguay) and the Pinacoteca in Sao Paulo (Brazil) are among the iconic examples of reinvestment in historic buildings and their adaptation to contemporary uses. The relationship between urban heritage and quality of life should be more broadly understood and promoted. The impact of urban conservation on economic development should also be more systematically explored and quantified; this assessment is particularly essential to build consensus in view of the mounting speculative pressures on historic areas.

CASE STUDY 51

Upgrading housing in historical areas: innovative examples from across the region

To tackle the loss of residents and the degradation of living conditions in historic areas, various strategies have been attempted in different cities as part of overall urban conservation and regeneration programmes, each of which employed specific financial or restoration mechanisms.

In Mexico City (Mexico), potential buildings were surveyed and design criteria were established for restoring these sites into housing. Specific financial instruments were implemented to support regeneration.

In Quito (Ecuador), residential buildings were restored with a view to keep residents in their original neighbourhoods. Direct financial support was provided to owners through public subsidies.

In Cartagena de India (Colombia), the conservation plan managed to regulate private investment for the restoration of facades and the preservation of the city's historic character.

Source: Pontifical Catholic University of Chile, report for Study Area 8

A broader reflection on the scope and concepts of urban heritage is needed. The concept of historic urban landscapes, if further utilized, would encompass the diversity of the regions' urban heritage, particularly the intangible and vernacular heritage, as well as the specific link between cities, their natural setting and their environment, contributing to a better understanding of the cultural complexity resulting from successive historic layers. Given the large-scale development of informal settlements and their importance for the creation of urban culture (as seen in Caribbean music, for example) more attention should also be paid to temporary structures or substandard architecture and the intangible practices



Sucre (Plurinational State of Bolivia)
*© Orlando Contreras López/Flickr.com**

embedded in these settlements. The relationship between tangible and intangible heritage should also be more thoroughly explored, notably the link between cultural practices and the urban spaces they are performed in. This broader vision would help address the discrepancy between colonial and vernacular heritage, and increase community and decision-maker engagement in urban conservation and regeneration efforts.

Addressing the issue of housing in historic areas remains fundamental. Urban regeneration efforts in the region have mostly targeted public buildings and spaces recovered for cultural or commercial purposes; interventions in residential areas have been limited. As a result, many historic centres have lost residents. In some countries, historic neighbourhoods are regarded as a transitional housing location for migrants before they move to the periphery. Retaining an adequate number of residents in these central areas and improving their living conditions is therefore essential. Innovative adaptive reuse strategies should be devised to upgrade old buildings in line with security or energy saving standards, as well as to insert new housing complexes within historic areas without disrupting the urban fabric. More flexible protective norms are also needed to meet residents' needs. Adequate financial instruments for restoration and regeneration need to be proposed, as existing financial mechanisms and incentives have mostly targeted new construction.

Tourism needs to be culturally informed to support urban regeneration. Although the tourism sector is a significant source of jobs, its present patterns are not consistent with sustainable development models, particularly in the Caribbean. Tourism-based strategies have often distorted the initial role of historic centres within urban areas and contributed to their 'museumification'. In some areas, mass tourism has threatened the built environment and endangered local traditions and cultural values. In the Caribbean in particular, both tangible and intangible heritage have often been overtly commodified for tourism purposes. Fake historic environments have even been created as part of cruise-related tourist activities, often overemphasizing the colonial narrative to meet visitors' expectations. Sustainable management of tourism-based activities therefore remains a key challenge.

Building urban conservation and regeneration capacity is also essential. Gaps in human resources are still a major constraint across the region. Although a growing number of architects are trained in heritage conservation, especially in Latin America, professional education remains focused on restoration and fails to embrace the wide range of issues associated with urban regeneration. A generation of professionals was trained through several milestone urban conservation and regeneration projects, such as the emergency programme for cultural heritage in Quito (Ecuador), which trained 8,000 people for large-scale heritage inventorying, while also contributing to the crucial regeneration of the historic centre of Antigua (Guatemala). However, the available academic training remains insufficient to address contemporary needs.

PERSPECTIVE 12

A CENTRE OF GASTRONOMY CONTINUES TO INNOVATE

César Souza Junior, *Mayor, Florianópolis (Brazil)*
Elizenia Prado Becker, *Municipal Secretary of Tourism, Florianópolis (Brazil)*

Florianópolis has carried out several significant actions as a UNESCO Creative City of Gastronomy. We would like to highlight three topics that we consider unique for innovation and future development.

As part of the Santa Catarina State University, the Cultural Innovation Centre has arguably the greatest public impact. Activities have integrated gastronomy, design and craft to enhance regional cuisine through workshops, such as 'Cultural Identity in Gastronomy of Santa Catarina' and 'Design + Food + Craft' in July 2015, which brought together Brazilian and foreign designers with local artisans to develop a collection of tools for presenting creative dishes of Santa Catarina cuisine.

To further advance innovation, the Centre for Food that is currently under construction will be an important centre of learning and knowledge management on gastronomy in Florianópolis, in Brazil and possibly other partner countries.

Another great advantage of Florianópolis is the participation of governmental and non-governmental institutions in the management of the Florianópolis City Programme as a UNESCO Creative City of Gastronomy. Cooperation involves universities, associations linked to gastronomy, and cultural and business entities, with each institution contributing the necessary human capital, social and technical expertise. This maintains a living and dynamic programme and ensures actions for training and awareness-raising, notably in the production chain of gastronomy.

New training programmes on cultural heritage have emerged over the last decade in Latin America, including several master's degree programmes on heritage restoration and management, cultural management and earthen construction. In the Caribbean, some countries, such as Cuba, have a tradition of research and educational excellence in the field of conservation. In terms of professional training, around 60 *esculera taller* were developed in the region, with support from AECID (the Spanish bilateral cooperation agency). This innovative programme of practical education in crafts and heritage conservation promotes youth employment, while improving urban environments and recuperating lost skills. Several NGOs have also created training programmes dedicated to urban heritage. Regional capacity-building programmes, such as the Caribbean Capacity Building Programme (CCBP) for World Heritage, have also helped to build capacity and expand networking opportunities at the regional level. These training efforts should be intensified and further integrated at the regional level.



Casbah of Algiers (Algeria)
*© REZA/Webistan**



PART II

CULTURE FOR SUSTAINABLE CITIES: A THEMATIC APPROACH



SECTION A

PEOPLE



SECTION B

ENVIRONMENT



SECTION C

POLICIES

Building on the power of culture to promote human and inclusive cities

1 HUMAN-CENTRED CITIES
2 INCLUSIVE CITIES
3 PEACEFUL AND TOLERANT SOCIETIES
4 CREATIVE AND INNOVATIVE CITIES

Improving the quality of the built and natural environment through culture

5 HUMAN SCALE AND COMPACT CITIES
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Integrating culture in urban policies to foster sustainable urban development

9 SUSTAINABLE LOCAL DEVELOPMENT
10 ENHANCED RURAL-URBAN LINKAGES
11 IMPROVED URBAN GOVERNANCE
12 FINANCING SUSTAINABLE URBAN DEVELOPMENT





Pashupatinath Temple, Kathmandu (Nepal)
*© MoLarjung/Shutterstock.com**

SECTION A

PEOPLE

Building on the power of culture to promote human and inclusive cities

"What is the city but the people?"
William Shakespeare

In today's interconnected world, the power of culture to transform societies is clear. Its diverse manifestations, from cherished historic monuments and museums to traditional practices and contemporary art forms, enrich our everyday lives in countless ways. Heritage constitutes a source of identity and cohesion, and creativity contributes to building open, inclusive and pluralistic societies.

Yet more than this, heritage and creativity are essential to truly sustainable development. UNESCO believes that a people-centred approach, based on mutual respect and open dialogue among cultures, can lead to lasting and inclusive sustainable development. Such an approach to development that places people, their choices and their freedoms at its heart is particularly needed in our cities, now home to the majority of the world's population. Since its founding, UNESCO has made people central to its mission. Established in 1945 in the wake of two devastating World Wars, with the firm conviction that political and economic agreements alone are not sufficient guarantees of lasting peace, the Organization was created to 'build peace in the minds of men and women' through international cooperation in education, the sciences and culture.

Ever since, UNESCO's people-centred mission has been reflected in a series of Culture Conventions adopted between 1954 and 2005,[1] which provide a unique global platform for international cooperation and establish a holistic cultural governance system based on human rights and shared values to protect and safeguard the world's cultural and natural heritage – including ancient archaeological sites, intangible and underwater heritage, museum collections, oral traditions and other forms of heritage – and to support creativity, innovation and the emergence of dynamic cultural sectors.

Dedicated to the conservation of cultural and natural heritage of outstanding universal value to humanity, the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage (also known as the World Heritage Convention) highlights 'the combined works of nature and man'. Natural heritage also underscores the ways in which people interact with nature, and of the fundamental need to preserve the balance between the two. Similarly, cultural heritage – including that safeguarded by the 2001 Convention on the Protection of Underwater Cultural Heritage and the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage – brings people together, increasing cooperation among architects, historians, heritage experts and local communities from around the world to strengthen shared histories and identities.

Other UNESCO Culture Conventions, such as the 1954 Convention for the Protection of Cultural Property in the Event of Armed Conflict and the 1970 Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property, further reinforce this connection between heritage and people, driven by the knowledge that the safeguarding of cultural heritage from looting and destruction is essential to the preservation and transmission of cultural forms, practices and knowledge for future generations.

Recognizing cultural diversity as a mainspring of sustainable development, the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions was established to ensure that artists, cultural professionals, practitioners and citizens worldwide can create, produce, disseminate and enjoy a broad range of cultural goods, services and activities, including their own. UNESCO therefore views cultural diversity as source of strength, and a crucial precondition for peaceful societies, as stated in the 2001 UNESCO Universal Declaration on Cultural Diversity: 'policies for the inclusion and participation of all citizens are guarantees of social cohesion, the vitality of civil society and peace'.

Together, UNESCO's Culture Conventions can contribute to a vision of people-centred urban development, one in which natural, tangible, underwater and intangible cultural heritage as well as creative expressions foster diverse, inclusive and prosperous cities.

As people-centred development denotes the inclusive participation of all citizens, it therefore requires the freedom of all women, men, boys and girls to access and contribute to cultural life on a basis of equality. The precondition of gender equality for genuine people-centred development was a key message of the 2014 UNESCO Global Report *Gender Equality: Heritage and Creativity*, which reiterated that espousing a human-rights-based approach in development efforts implies that culture should never be invoked to justify the infringement or limitation of human rights (UNESCO, 2014*b*) As one of the two Global Priorities of UNESCO, gender equality is promoted across the Organization's work.

[1] See: http://portal.unesco.org/en/ev.php-URL_ID=12025&URL_DO=DO_TOPIC&URL_SECTION=-471.html

PEOPLE



Yalikavak (Turkey)
*© REZA/Webistan**

The following section contains a series of articles, case studies and perspectives which continue this conversation, launched under the auspices of UNESCO, on the key role of culture for fostering people-centred cities. While Minja Yang focuses on how cities might be humanized through action on the five P's (People, Partnership, Prosperity, Peace and Planet), Raj Isar calls for the development of inclusive cities by shifting public policy away from a focus on multiculturalism to interculturalism. Similarly, in his piece, Webber Ndoro highlights cultural heritage as a tool for fostering peaceful and tolerant societies, while Charles Landry emphasizes the essential role of culture in the digital city. Case studies from cities around the world and perspectives from leading mayors, urban planners, architects, academics and international organizations focusing on the role of people complete this analysis.

CHAPTER 1

HUMAN-CENTRED CITIES



The Arena Opera Festival, Verona (Italy).
*© Courtesy Fondazione Arena di Verona**

IN FOCUS

- *People and their well-being should be at the centre of local development initiatives to achieve sustainable cities and fulfil human aspiration.*
- *Improving the liveability of cities depends on linking culture with transformations in the city's physical and social infrastructure.*
- *Increasing awareness of place, identity and a sense of belonging can be supported through cultural heritage and activities that promote the cultural diversity of the city's inhabitants.*
- *Territorial planning should be an integrated process that promotes connectivity between rural villages and small, medium, and large cities through culture.*

IN THIS CHAPTER

Article:
Minja Yang, President, Raymond Lemaire International Centre for Conservation, University of Leuven (Belgium). *Humanizing cities through culture*

Perspectives:
- Zhang Bing, China Academy of Urban Planning and Design (China). *People-centred heritage conservation in Beijing*
- Janice Perlman, Founder and President, the Mega-Cities Project (USA). *Rio de Janeiro's revitalized centre and its port: but whose culture?*
- Andy C. Pratt, Centre for Culture and the Creative Industries, City University of London (UK). *Co-producing culture and the urban environment*

Case studies:
- Luang Prabang (Lao People's Democratic Republic). *Mixed-use public spaces as common assets*
- Kigali (Rwanda). *The power of culture for reconciliation*
- Baku (Azerbaijan). *Recognizing women's contribution to the art of Azeri carpet-making*
- Nablus (Palestine). *Reconnecting local communities to culture through adaptive reuse*
- Strasbourg (France). *Cars or people?*

HUMANIZING CITIES THROUGH CULTURE

MINJA YANG
President, Raymond Lemaire International Centre for Conservation, University of Leuven (Belgium)

TWENTY YEARS AGO AT HABITAT II, UNESCO APPEALED TO 'HUMANIZE THE CITY' (UNESCO, 1996). SINCE THEN, ANOTHER ONE BILLION INHABITANTS AND CLOSE TO HALF A BILLION MOTORIZED VEHICLES HAVE BEEN ADDED TO OUR CITIES (SPERLING AND GORDON, 2010), PRODUCING AN ESTIMATED 1.3 BILLION TONNES OF MUNICIPAL SOLID WASTE PER YEAR (WORLD BANK, 2012). OUR CITIES, FAR FROM BEING HUMANIZED, HAVE BECOME INCREASINGLY UNFRIENDLY TO PEOPLE. TO BE SURE, IMPORTANT ACHIEVEMENTS HAVE SINCE BEEN MADE, WITH TENS OF MILLIONS OF URBAN DWELLERS LIFTED FROM POVERTY THANKS TO RAPID ECONOMIC GROWTH. BUT THE SHEER RATE OF GROWTH IN OUR CITIES FROM NATURAL GROWTH AND ACCELERATED RATES OF MIGRATION HAVE RESULTED IN FURTHER DEGRADATION IN THE QUALITY OF LIFE, PARTICULARLY FOR A QUARTER OF THE WORLD'S URBAN DWELLERS LIVING IN SLUMS. ONE CAN ONLY REITERATE AT HABITAT III, WITH EVEN GREATER URGENCY, THE NEED FOR A NEW PARADIGM OF URBAN DEVELOPMENT; THAT OF HUMAN-CENTRED CITIES WHERE PEOPLE AND THEIR WELL-BEING ARE THE AIM OF DEVELOPMENT, AND ARE ACTORS IN THIS PROCESS BY HARNESSING CULTURE, '...THE SET OF DISTINCTIVE SPIRITUAL, MATERIAL, INTELLECTUAL AND EMOTIONAL FEATURES OF SOCIETY OR A SOCIAL GROUP, ...THAT ENCOMPASSES ... ART AND LITERATURE, LIFESTYLES, WAYS OF LIVING TOGETHER, VALUE SYSTEMS, TRADITIONS AND BELIEFS' (UNESCO, 2001).

> ***The freedom to make and remake ourselves and our cities is, I want to argue, one of the most precious yet most neglected of our human rights.***
>
> *David Harvey, professor of anthropology and geography*

Culture, defined as such, can serve as a tool to promote understanding and tolerance among people to enable the 'living together' of the increasingly multicultural inhabitants of today's cities. Culture is also part of the objective for human-centred cities, to become places of civility, creativity and the fulfilment of human aspirations. Of course, the liveability of a city depends on its capacity to best meet the citizens' basic needs supported by physical and social infrastructure, but it can also be gauged in terms of the degree of happiness urban life can bring to its inhabitants. In this regard, before discussing the paths towards humanizing our cities, it should be stated at the outset that human-centred cities could be realized in a sustainable manner only if placed within the context of an inclusive, human-centred global economy. However, liveability can be improved towards human-centred cities, the paths being as different as the varied situations of cities.

Where and how do we start when today's cities, in the Global North and South[1] alike, are faced with innumerable problems both of global and local origin? The magnitude of unemployment, spatial and social inequity, the global impact of atmospheric pollution emitted from industrial hubs, as well as locally-produced pollution ranging from solid waste to noise, the rapid rate of migration within countries and across borders, refugees and displaced persons fleeing armed conflicts, threats of terror attacks across the globe, and urban violence of various forms, are some of the most obvious ills that our cities face today, albeit in different degrees. Whatever the degree, the massive jolt given to our collective conscious by the global slowdown since the financial crisis of 2008, has increased awareness of the dangers of a purely growth-focused speculative economy based on low-cost, low-wage production under the logic of economy of scale that has accentuated 'social dumping', undermining hard-won social welfare rights where they exist and slowing progress in labour rights elsewhere.

Cities of the North have been coping with the survival needs of their inhabitants mainly through public funds for social welfare and investments in urban infrastructure. However, unable to continue their deficit spending for much longer, they are now scrambling for change on all

CASE STUDY 52

Luang Prabang (Lao People's Democratic Republic)

Mixed-use public spaces as common assets



In Lao People's Democratic Republic, the ancient capital city of Luang Prabang, inscribed on the World Heritage List in 1995 for its unique urban pattern and the strong nature-culture link that permeates throughout the city, has numerous convivial public spaces, each with multiple functions. A large public space rehabilitated as a market place for ethnic minorities serves as a delivery point early in the morning for trucks to unload goods for shops in the historic centre, later an open-air fresh food market for locals, followed by a craft market for visitors. For one week in December, it is the main venue for the Luang Prabang Film Festival for South-East Asian cinema. Its people-friendly, urban pattern is now being replicated, on a much larger scale, in the city's new extension area through the World Heritage management plan.

Source: Minja Yang, *Humanizing cities through culture*

[1] For the purposes of this article, the Global South is understood to include all countries of Africa and Asia, excluding Japan, Republic of Korea and Singapore, all countries of Latin America and Central America, and Mexico, the Pacific Islands, the Caribbean, and the Arab world. The Global North refers to Japan, Republic of Korea and Singapore (in Asia), all countries of Western Europe and North America, and Australia and New Zealand.

fronts - through reforms in tax systems, electoral processes, education, labour laws, justice, etc. - with long-term results yet to come and banking on the digital age of the one-click economy to satisfy people for knowledge but also for goods flown across oceans with a heavy carbon footprint. In the Global South, including many emerging economies, relief has come primarily from within one's own cultural communities, demonstrating the functioning, yet again, of the notion of 'shared poverty'. The cultural diversity of our cities with its inherent community solidarity has, therefore, offered the safety net that governments have not been able to adequately provide.

PERSPECTIVE 13

PEOPLE-CENTRED HERITAGE CONSERVATION IN BEIJING

Zhang Bing *China Academy of Urban Planning and Design (China)*

The past three decades have witnessed a people-centred concept of heritage in conservation practices in China. The goals of heritage conservation have gradually shifted from individually protecting monuments and cultural relics to engaging in overall social progress and human development.

One of the important experiences of making cultural heritage conservation a driving force for regional sustainable development is to inherit and maintain the social networks of historic areas. During the recent conservation project 'Yangmeizhu Hutong Area' in Beijing, for instance, more than 70% of local residents continued to live in the area, thus protecting and maintaining the social networks of the local community. As a result of the efforts, the conservation of the Yangmeizhu *hutongs* (lanes) has become a popular model of heritage conservation in China and for initiating new forms of urban regeneration in heritage conservation, community self-organization and culture-led regeneration.

The government, cultural institutions and local community have all been involved in regenerating the historic area. Living conditions, infrastructures and public services have not only improved in the Yangmeizhu Hutong but also the surrounding area.

In order to realize people-centred heritage conservation and sustainable development goals, enhancing the infrastructure and public services in the historic centre has been a fundamental aim. Since 2006, the Beijing Municipal Government has invested about RMB 18 billion (US$2.75 billion) to upgrade the environmental assets of the historic centre through restoring infrastructure and the courtyards, and safeguarding cultural relics and intangible heritage. Plans to demolish the *hutongs* have since been abandoned, and projects such as the 'Change from Coal to Electricity' have been implemented to promote cleaner energy for cooking and heating.

HAPPINESS AS A FUNDAMENTAL HUMAN GOAL

Paradigm shifts are important to stimulate change, notably in values. People's happiness has been used as an indicator for development, such as the Gross National Happiness (GNH) as a comprehensive human-centred framework for development in Bhutan. While previously mocked as the idealism of the tiny Himalayan nation, it became mainstreamed with the Stiglitz-Sen-Fitoussi Commission report (Stiglitz et al., 2009) and the subsequent United Nations General Assembly resolution 65/309 'Happiness: towards a holistic approach to development' (United Nations, 2011), which noted that 'the pursuit of happiness is a fundamental human goal'. This spirit is clearly reflected in the 'five Ps' of the 2030 Agenda for Sustainable Development: People, Planet, Prosperity, Peace and Partnership (United Nations, 2015), serving as a guide to develop a new paradigm adapted to the specificity of each country.

CULTURAL DIVERSITY, INFRASTRUCTURE AND BEHAVIOURAL CHANGE

Given the variables between cities, there is no one-size-fits-all model in the making of human-centred cities, but one thing is certain: the need to harness the culture of people and intercultural understanding to diffuse tensions in our cities.

One of the greatest challenges in the making of human-centred cities is to enable cultural diversity as an asset rather than a divisive force, rendered more complex by the fact that each cultural community is further divided by economic groups, social class and age. Second- and third-generation immigrant communities who have adopted pluricultural values may not have the same demands on the city as their elders do. Divergent interests must be addressed in the process of enhancing the city's liveability, so that intra-ethnic concerns are put on an equal footing with inter-ethnic relations in the quest to improve our cities (see also Chapter 2).

Cultural diversity can be protected and promoted only if human rights and fundamental freedoms, such as freedom of expression, information and communication, as well as the ability of individuals to choose cultural expressions, are guaranteed.[2]

The role of artists in defending freedom of expression to promote peace and justice is advocated in many international and national policy documents.[3] In practice, artists are often silenced by threats of arrest, having their works banned, denied access to public funds and opportunities, and being intimidated by political and religious forces (Isar, 2013), thus the need for greater international solidarity among artists.

Cultural activities in public spaces give identity to cities and encourage positive interactions between citizens. There are numerous instances around the world where cultural diversity is celebrated through the arts in public spaces and festivals as part of city branding or urban regeneration schemes. While they are indeed very important in generating interactions among different groups of people and creating jobs, they do not in themselves improve urban liveability unless associated with targeted action for behavioural change and transformation of the city's physical and social infrastructure.

[2] See: Convention on the Protection and Promotion of the Diversity of Cultural Expressions , Art 2 (UNESCO, 2005).
[3] See: Recommendation concerning the Status of the Artist (UNESCO, 1980).



Addis Ababa (Ethiopia).
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CASE STUDY 53

Kigali (Rwanda)

The power of culture for reconciliation



In Kigali (Rwanda) the city's diverse communities have clearly expressed an effort to reconnect through culture by engaging in the variety of music and art festivals hosted in the city.

The Ubumuntu (Being Human) Arts Festival takes place in Kigali annually, following the last week of the 100 days' commemoration of the 1994 genocide. It is held at the outdoor amphitheatre of the Kigali Genocide Memorial Centre and brings together artists from all over the world. Festival activities include performances, workshops, panels and genocide memorial site visits.

The **Kigali Up** music festival, which celebrated its sixth edition in 2015, features world music, reggae, funk, blues, hip-hop and roots artists, while showcasing what the city has to offer, from traditional food to African arts.

Kigali Fashion Week promotes culture, fashion and entrepreneurship. Bringing together fashion designers from the whole African continent, the event aims to showcase their creative talents and build relationships between local and international designers.

The **Rwanda Film Festival** runs each year for a week, screening famous international films in five to six venues around the city. A great experience for film-lovers, this festival is mostly free to the audience. During the festival, the Hillywood Travelling Program also simultaneously takes place. With the slogan 'The Cinema to the People', the organizers place screens in different hilly locations around the country, broadcasting films from local artists to more remote areas.

Hobe Rwanda was introduced as a cultural event in Kigali in 2011. Since then, the festival has attracted folk music-lovers and young artists with a passion for Rwanda's history and culture. Hobe Rwanda aims to bring together a variety of artists, from painters to musicians, singers and poets with a common purpose: to educate and motivate young people to learn more about the Rwandan culture, music and other traditional activities through this one-day event.

Prepared by UNESCO

PERSPECTIVE 14

RIO DE JANEIRO'S REVITALIZED CENTRE AND ITS PORT: BUT WHOSE CULTURE?

Janice Perlman *Founder and President, the Mega-Cities Project (United States of America)*

Rio de Janeiro (Brazil) has gone through several reinventions and reforms in its long history. In recent times, the creation of the 'Cultural Corridor' in the 1980s was followed by the transformation of the city centre from derelict to destination. With Rio's selection as host of the 2016 Olympics, the renovation of the port area got a huge boost in financing and symbolic importance, showcasing Rio as a city of the future together with its sixteenth-century core. Its mix of historic, monumental, modern, post-modern and informal spaces provides a texture no planned city can offer. The new Museu de Arte do Rio (MAR) and the recently-inaugurated Museu do Amanhã (Museum of Tomorrow), with its spaceship appearance and high-tech exhibits, are only a short distance from the traditional samba players and crowded streets at the 'Pedra de Sal', and from the *funk forró* and *passinho* dancing in the nearby favelas. The contrast between the barely-filled audiences for Rio's Symphony Orchestra and the 10,000 followers of Pablinho, a 15 year-old *passinho* dancer from the *favelas*, calls into question the definitions of 'mainstream' versus 'marginal' culture.

Successive waves of urban development have buried and erased part of the city's cultural history. Then there is the buried culture in the temporal dimension. The excavation of the port area for renewal uncovered a huge stone plaza and portico - the Cais do Valongo - the place where slaves were bought and sold. Those who died on the journey or upon arrival were tossed into garbage pits. Their remains have been found beneath some of the houses and made visible as informal exhibits, which have become part of the Circuit of African Heritage in the port area.

Rio's first *favela*, the 'Morro de Providencia' that dates back to 1897, is also within the port area. Along with several other informal communities, it is a key part of the tangible and intangible culture. In 2010, about 45% of the area's population were *favela* residents. Ten of the smaller communities and hundreds of homes from the larger ones have already been removed. The area residents and their associations feel threatened, but cannot get any information about what will happen to them and have not been included in discussions or decisions.

Rio's City Planning Department and the Development Company of the Port Region (CDURP) are aware of the need for affordable housing in the area, and the importance of keeping small businesses in the area, including the design industry. The local Morar Carioca programme tries to mitigate gentrification, promote the social use of underused or vacant property and facilitate adapting historic buildings to become affordable housing. The Social Housing Plan for the port area specifies the units and locations, yet nothing has been built to date. The biggest stock of affordable housing is the *favelas*.

The question is whether it will be possible to counteract market forces and protect the existing tangible and intangible culture of the *favelas* so they can flourish side by side with the likes of large-scale modern developments.

Control of traffic in public spaces or turning street parking areas into pedestrian space, allowing the opening of street-side coffee shops or open-air itinerant markets have been used as indicators for human-centred liveability. Good places for interaction are places where people of diverse backgrounds meet naturally and interact comfortably and pleasurably because of the nature or attraction of the space and its associated activities (KU University of Kansas Work Group for Community Health and Development, 2015; see also Chapter 7).

THE ROLE OF PUBLIC AUTHORITIES: RULES FOR THE COMMON VISION

The ability of governments to guide and stimulate the making of human-centred cities depends on political will, technical competence and financial resources, as with the attainment of any of the intertwined goals and targets of the 2030 Agenda. To mitigate conflicts of interest, governments must invariably start with the affirmation of solidarity and equal rights for all, together with the following: (a) promote freedom of belief, expression and assembly; (b) establish an inter-ministerial framework for analysis and decision-making to ensure coherence in governance and decentralization; (c) develop technical competence to support decentralization to enable governing land use and define urban and territorial development through property law, land-use and building regulations; (d) manage natural and cultural resources; and (e) site new infrastructure - particularly transport links, utilities, and educational, research and cultural facilities, even if they are to be privately-financed projects.

> ***The urban environment should be an environment that encourages people to express themselves, to become involved, to decide what they want and act on it.***
>
> *Allan Jacobs and Donald Appleyard, urban designers and theorists*

Government must be able to intervene at two levels: at macro level, to organize the management of the city comprising a vast urban territory and in partnership with the private sector and civil society; and at neighbourhood level, to encourage the direct participation of the inhabitants (Dauge et al., 1997; see also Chapters 5 and 10).

BUILDING THE COMMON VISION

The role of public authorities is to create enabling environments for investors and citizens to assemble under a common vision of the city. For this vision to be shared, it must be developed jointly, involving government at all levels, the business sector and civil society; to shape the city's 'urban culture' requires consultations, public awareness and debate under democratic principles.

This partnership would need to boost people's sense of solidarity and citizenship by fostering an awareness of place and a sense of belonging to the city, which can be supported through heritage and activities that value the cultural diversity of the city's inhabitants. Linking this to public spaces and commerce has been proven to promote positive social interaction between people and develop the city's economic base, which all inhabitants understand to be their common interest to maintain (see also Chapter 9).

CASE STUDY 54

Baku (Azerbaijan)

Recognizing women's contribution to the art of Azeri carpet-making



For centuries, Azeri carpet-making has been transmitted over generations orally and through practice, encoding the geography, history and lifestyles of Azerbaijan's many carpet-making villages and cities. The practice has predominantly been led by women who dye and weave the carpets through the winter, and create motifs and use colours as forms of expression and storytelling. Young girls have learned the art of weaving carpets from their mothers and grandmothers.

Carpet-weaving holds high value and is a source of pride among Azerbaijanis. This was reinforced by the Azerbaijan Government's decision in 1967 to establish the first specialized carpet museum in the world in the country's capital, Baku. The State Museum of Azerbaijani Carpets and Applied Folk Arts has since developed into a centre of professional crafts and education, including a specialized academic research centre for the study, conservation and promotion of the art of carpet-making. The construction of a new museum building began in 2008 by presidential decree, supported by the Heydar Aliyev Foundation and UNESCO, and the traditional art of Azeri carpet-weaving was inscribed on the Representative List of the Intangible Cultural Heritage of Humanity in 2010.

Source: Strelka Institute for Media, Architecture and Design, report for Study Area 4

URBAN PLANNING AND ARCHITECTURE FOR HUMAN-CENTRED CITIES

While many historic centres represent only 1% to 10% of the now expanded cities, their conservation is vital for the identity of cities, citizens' pride and sense of belonging. Moreover, the urban forms of many historic settlements built for walkability provide clues to liveability in that they give particular importance to conviviality at the threshold of private and public areas, where multifunctional public spaces serve human interaction. But oases of beautiful and convivial historic centres in the chaos of the larger city will have limited impact on liveability unless new

urban extensions can be influenced to benefit from the assets of the city's cultural and natural heritage, as proposed in the 2011 Recommendation on the Historic Urban Landscape.

Territorial and spatial planning of the 1970s based on residential, commercial, institutional and industrial uses aggravated spatial and social inequities, as well as urban pollution and energy use. Many cities in the Global North, particularly in Western Europe, are now adopting new urban strategies for dense and compact cities while promoting mixed-use and mixed tenure (see also Chapter 5). In certain countries, this has been imposed under law, requiring that every city or its wards has 20% to 30% of residential units as social housing or low-cost residential units. While newly-constructed or renovated neighbourhoods can be designed and built as such, the transformation of urban districts or small towns with a high concentration of low-income housing has proven difficult as they are characterized by social problems of unemployment, alienated youth and higher incidents of crime and violence. Concentrations of ethnic minorities in such areas have fuelled racial discrimination. Communalism, reinforced in such areas, is positive in the sense of community-based solidarity, but negative in that inhabitants may be stigmatized for their cultural practices. Laws of non-discrimination and positive discrimination in some countries have led to targeted municipal projects of siting new residential blocks for middle-income families in these areas with improved public transport, social welfare services and local cultural facilities. In the Global South, with limited public funds, such services can be offered by NGOs or universities co-funded by international aid agencies and the municipal budget.

LINKING RURAL VILLAGES, SMALL, MEDIUM AND LARGE CITIES AS A GEO-CULTURAL ENTITY

One of the strategies being applied to promote a balance of population categories is to mutualize urban infrastructure and services for a larger planning area, composed of rural villages, medium and small towns with improved connectivity to bigger cities and metropolises (see also Chapter 8). Establishing factories, businesses, health and educational services, and urban and peri-urban agriculture for inter-communal sharing of employment opportunities and services are some of these actions. Yet increasingly, governments face great difficulty in redressing spatial and social inequalities. They have fewer means for capital investment, even for public-private partnership (PPP) arrangements to stimulate such development, and the private sector is more interested in investing in speculative finance, or delocalizing production to countries with lower labour costs with fewer compliance measures. Inhabitants who depended on jobs in local industries have left, and those who remain are dependent on national government subsidies to survive. To avoid the closure of schools and shops, some of these small towns have accepted a disproportionately large number of refugees, immigrant populations and people receiving government welfare, risking major changes in the towns' dynamics, although human solidarity witnessed in many cases has been encouraging.

In cities in the Global South, taking sub-Saharan Africa as an example (excepting South Africa and countries of North Africa), urbanization has not necessarily been accompanied by the growth of the middle class engaged in diversified production and services as witnessed in many countries in Asia over the past 30 years. Some even argue that liberalized trade and the associated rise of the economics of comparative advantage have led to the de-industrialization of many sub-Saharan African countries, with the exception of cities servicing oil extraction, mining, commercial agriculture, and large-scale and plantation systems, such as coffee. Limited development of urban production coupled with a rise in urban consumption is believed to have led to a substantial increase in poverty, underemployment and urban insecurity (Potts, 2013).

CASE STUDY 55

Nablus (Palestine)

Reconnecting local communities to culture through adaptive reuse



The historic centre of Nablus (Palestine) continues to thrive despite growing challenges to its setting and identity. Since the 1990s, the city has faced increased development pressure from the expansion of adjacent urban blocks, calling for the adoption of a culture-driven urban development policy that supports safeguarding the city's distinctive cultural attributes.

The cultural conservation, management and promotion policy in Nablus has focused on the adaptive reuse of abandoned and damaged buildings to benefit the local community. The renowned ancient caravanserai of Khan Al-Wakala was rehabilitated to become a mixed-used space offering a public arena for events, accommodation and cultural activities. In the rehabilitated family houses of AbdelHadi, Hashim and Al-Amad, local institutions have offered educational services for youth and children, such as a kindergarten, and music and language classes. In addition, through a comprehensive conservation, management and research project, the abandoned Shikmu (Tell Balata) site, the earliest settlement in the Nablus area, was transformed into an archaeological park with an interpretation and visitor's centre. The project has enabled the local community to reconnect with the site and strengthen the local economy. The cultural assets of Nablus have been a strong driver for the city's sustainable development, and such interventions have empowered local communities, individuals and groups to interact and better understand the significant role of culture in their lives.

Prepared by UNESCO

PERSPECTIVE 15

CO-PRODUCING CULTURE AND THE URBAN ENVIRONMENT

Andy C. Pratt *Centre for Culture and the Creative Industries, City University of London (United Kingdom of Great Britain and Northern Ireland)*

Culture should not be thought of as a late addition, or a 'plug-in' to urban policy-making: culture lies in the interstices of each and every relationship. As such, it is important that we grasp the real potential of culture to be hybrid, to straddle either/or dualisms, and make us re-conceptualize the built environment. There are three key challenges here. Firstly, the division between the instrumental value and the intrinsic values of culture. The 'plug-in' mode of thinking covers both traditional cultural policy, as well as the instrumental use of culture in development. We need to move beyond such thinking. Secondly, technology and culture. Again, we often see cultures 'destroyed' by technologies, or challenged by the 'inevitability' (or techno-determinism) of technology. Culture is always about tools, ways of doing and making, and culture constantly evolves: technologies are impossible without culture. Once more, where we conceive of them as separate or opposites, we lose a massive opportunity. Thirdly, past and future. Culture is often presented as something preserved in aspic, the past, which is threatened by the present and future. However, we know that the culture is a mode of problem-solving and innovation in the social and economic spheres. Hence the past is a storehouse of ideas and approaches to challenges. Either/or is not an option; we need both, culture is about both continuity and change.

The making and the re-making of the built environment is an embodied, social and situated practice of culture. Where the pendulum swings too far to the idealized culture/design or to uniqueness of specificity of technique or material, we diminish its value. Culture is not the object or the practice: it is the object and practice, as well as our relationship to it. We can see this happening on different scales, from craft skills to the vernacular. This is a social form, an embedded form of problem-solving that relates to physical shaping, but also social shaping. In urban or regional settings, it is not only the buildings, but also the mode of social and cultural practices that weave them together and produce meanings. The spaces between buildings, the streets and public spaces are further examples of the power of cultural relations to create meaning and form; they also maintain the potential to disrupt and fail communities if they neglect to achieve the holistic notion of culture and built environment.

The mutual relationship between culture and environment produces meaning and values, mediated by people and their practices. Simply 'adding in' culture confines it to an aesthetic 'prison'. Co-producing the built environment with culture ensures that the potential and creativity of people is engaged and harnessed. Culture is not an optional extra, it is integral.

In most countries of Asia and Latin America, while rapid urbanization has resulted in economic growth and an increase in the middle-class population, the process has created the urban stress decried earlier. Cities of the Global South would also benefit enormously by linking villages, towns and cities in a single planning area, but the problem of connectivity through mass transportation with limited capital investment remains. When these diverse entities within a defined territory can be held together under a geo-cultural theme, cooperation can replace competition, such as in the cultural landscape of the Loire Valley (France) (see Perspective 39).

Linked to the above territorial planning scheme is the production of food and other consumer items with greater ecological concerns. Short-supply food chain and valuing local cuisine through the slow-food movement, as well as organic food with geographical indication labels and health-conscious modes of life, have now become a new planet-conscious urban culture in the Global North and in many emerging markets (see Chapter 10).

HUMAN-CENTRED INFRASTRUCTURE FOR PLANET-SENSITIVE CITIES

Cities of today must be reclaimed from individual cars and motorcycles that clog up urban space. Increasingly, cities of the Global North are limiting the penetration of cars in the city core to promote the use of mass transport systems, some of which are designed and organized with shops, public services and cultural spaces for artists and musicians. Many bus and train terminals in cities of the Global South have the same multifunctionality with commerce and services installed spontaneously by people in search of clients in a busy transport hub. Mass transport systems, car-sharing, bicycle-sharing modalities whether publicly- or privately-owned and operated, are essential to counter the ever-growing number of individual car users (see also Chapter 4). The idea of carsharing has existed for decades in cities of the Global South, where sharing has been the only means for mobility. Social capital of each community has been the most instrumental in the development of such business.

Green energy should also be promoted in human-centred cities, not only for environmental reasons but also to participate in peace-building to reduce armed conflicts over mining and distribution of scarce energy resources, which induces escalated defence spending, unacceptable loss of human lives and destruction of vital industries.

INTERGENERATIONAL RESPONSIBILITY AND FOSTERING VOLUNTEERISM FOR SOCIAL COHESION

Human-centred cities need affordable care for the ageing population, estimated to reach 21% of the global population by 2050, including some 392 million aged 80 or over (United Nations, 2013). To facilitate participatory care services of vulnerable citizens, flexible working hours, volunteerism through municipalities and associations, and the mobilization of pupils and students are emerging in more and more cities. In Africa, rather than costly establishments of senior and child care centres, direct cash transfers from government and aid agencies to the poor have proven effective. Through informal intergenerational care centres, the rich social values of many African communities and the culture of respect for the elderly is maintained by rekindling their role as story-tellers, transmitting the oral tradition to the younger generation. (UNICEF/ODI, 2009).



Thimphu (Bhutan).
*© LifeInCaption/Shutterstock.com**

CASE STUDY 56



Strasbourg (France)

Cars or people?

The city of Strasbourg was among the pioneers in France to ban individual cars from its city centre and reintroduce a tramway across the city. In the process it reduced the number of parking spaces in the city and increased the cost of those remaining, while giving free parking spaces beside the terminus of the tramway to induce the use of public transport. Today, 20 years after the first tramway line became operational, the 6 lines serving 69 stations on 56 km of track is the longest in France, and is synchronized with the city's bus system, with 30 urban lines and 11 interurban lines carrying passengers over 11 million km every year. During the past decade, Strasbourg has created the longest urban bicycle lane in France and numerous public squares and recreational spaces. Establishing a weekly farmers' market in one of the public squares in the city centre and an exhibition hall for local agricultural goods in a historic monument of the former Customs House were part of the city government's initiatives to support the short-supply food chain movement and give new visibility to local farmers and food industries. In addition, the 'zero pesticide' policy adopted by the municipality is changing the vegetation of the urban green spaces with weeds previously destroyed now being a feature of the landscape design.

The city's expansion towards the Rhine River to connect Strasbourg to the German city of Kehl has demonstrated new environmentally-sensitive urban residential projects, a third of which are designated for low-income families. These so-called eco-districts are built around the natural heritage of historic waterways and urban green spaces. Complemented by its numerous higher education institutes and a wide array of cultural activities ensured by 30% of the municipal budget devoted to culture, Strasbourg has banked on a people-centred strategy to boost the liveability of the city.

Source: Minja Yang, *Humanizing cities through culture*

KNOWLEDGE PARTNERS ESSENTIAL FOR SUCCESSFUL DECENTRALIZATION

Human-centred cities need partnerships between various entities in all the areas referred to above but, in particular, to collectively build a new urban culture that can coexist with cultural values that evolve over time, space and social gaps. As governance around the world moves towards decentralization, competence must also accompany the process, hence making knowledge partners one of the most essential stakeholders for human-centred cities.

CONCLUSION

Although the above-mentioned examples of cultural inputs to development are merely drops of solutions in an ocean of needs, they nonetheless represent encouraging waves. If the future of humanity is irrevocably linked to the city, humanizing sustainable development goals through the social capital of people, understanding the culture-based relations with the planet, promoting ethical prosperity in all its forms, fostering the culture of peace through unity in diversity, and strengthening genuine partnerships for inclusive human development are no longer utopian ideals but pressing needs.

CHAPTER 2

INCLUSIVE CITIES



San Francisco (United States of America)
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IN FOCUS

Policies and plans can help foster cultural inclusiveness and mixity in urban areas.

Urban governance requires collaborative decision-making processes and ownership in a spirit of partnership among culturally-diverse groups, local government, civil society and the private sector.

Principles of cultural equity and recognition need to be embedded in all city policies and programmes to ensure the recognition of cultural rights of all groups.

Cultural diversity is an asset rather than a divisive force, and promoting intercultural understanding is essential to social cohesion in cities. The cultural identities of all people including migrants must be recognized and they must be assured equitable access to and benefit from cultural resources and initiatives.

Intercultural competences should be nurtured through education (for students, parents and teachers) and intercultural awareness training for local authorities and stakeholders.

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- Gabriella Battaini-Dragoni, Deputy Secretary General, Council of Europe. *Culture as a tool for promoting inclusive and socially-cohesive cities*
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TOWARDS CREATIVE URBAN DIVERSITY: FROM THE 'MULTICULTURAL' TO THE 'INTERCULTURAL'

YUDHISHTHIR RAJ ISAR
The American University of Paris (France) and the Institute for Culture and Society, University of Western Sydney (Australia)

CITIES HAVE ALWAYS BEEN CRUCIBLES OF DIVERSITY – AS WELL AS OF CREATIVITY AND INNOVATION – IN WHICH PEOPLE OF MANY ETHNICITIES HAVE LIVED WITH AND INTERACTED WITH EACH OTHER (HALL, 1998). CONTEMPORARY MIGRATORY FLOWS ARE GREATLY INTENSIFYING THIS HETEROGENEITY (OR INTRODUCING IT WHERE IT HARDLY EXISTED BEFORE). THEY ARE ALSO MAKING IT FAR MORE COMPLEX. THE NOTION OF 'SUPER-DIVERSITY' CAPTURES THIS COMPLEXITY, POSITING MUTUAL RELATIONS OF CAUSE AND EFFECT BETWEEN ETHNIC IDENTITY AND OTHER VARIABLES (SEE PERSPECTIVE 16). BUT WHILE CULTURAL IDENTITIES DO NEED TO BE SEEN IN CONJUNCTION WITH THESE OTHER MARKERS, WHEN WE APPLY A CULTURAL LENS, ETHNICITY IS THE PRINCIPAL FORM OF DIVERSITY THAT CONCERNS US.

> *Cities are smells: Acre is the smell of iodine and spices. Haifa is the smell of pine and wrinkled sheets. Moscow is the smell of vodka on ice. Cairo is the smell of mango and ginger. Beirut is the smell of the sun, sea, smoke, and lemons. Paris is the smell of fresh bread, cheese, and derivations of enchantment. Damascus is the smell of jasmine and dried fruit. Tunis is the smell of night musk and salt. Rabat is the smell of henna, incense, and honey. A city that cannot be known by its smell is unreliable. Exiles have a shared smell: the smell of longing for something else; a smell that remembers another smell. A panting, nostalgic smell that guides you, like a worn tourist map, to the smell of the original place. A smell is a memory and a setting sun. Sunset, here, is beauty rebuking the stranger.*
>
> *Mahmoud Darwish, poet and author*

Such diversity is by no means new to our age, yet three of its contemporary features are novel. Firstly, it is both wider and deeper than ever before. Secondly, it is far more affirmative, even defiant, as minorities and immigrant groups alike demand equal rights, the opportunity to participate in and shape collective life and to be recognized and reflected in the makeup and messages of the city's institutions and self-understandings (Parekh, 1997). Thirdly, the pushes and pulls of globalization, which generate the migratory patterns, entail sustained transnational and/or transcontinental flows of ideas, symbols and meanings, permanently linking the places of origin of culturally diverse urban populations and their present sites of settlement.

We also live in an age of 'heterophilia', which values otherness in and for itself (Taguieff, 1987). Cultural diversity, therefore, is a valuable manifestation of the human spirit, that enriches and vitalizes collective life, that is aesthetically pleasing, that provides knowledge and experience about good and useful ways of doing things, that widens the range of moral sympathy and imagination, and that encourages critical self-reflection (Parekh, 1997; UNESCO, 1998, 2001). Principles of equity, human rights and self-determination require us to respect cultural diversity. Taking a more instrumental view, we see a diversity of heritages and expressive forms as resources that enhance the creativity of the city and strengthen its 'brand image'. Yet we also have reason to fear toxic mobilizations of cultural difference that generate tensions and conflicts – all of which are tragically wasteful of energies and resources (World Commission on Culture and Development, 1996). Today, for example, unprecedented flows of migrants into European cities have fanned high levels of intolerance, reviving the spectre of xenophobia – or 'heterophobia', the hatred of otherness – that the continent thought it had left behind.

PERSPECTIVE 16

THE GROWTH OF SUPER-DIVERSE CITIES

Steven Vertovec *Director, Max Planck Institute for the Study of Religious and Ethnic Diversity, and University of Göttingen (Germany)*

The increasing movement of people to cities, whether rural-to-urban or international, manifests in the spatial concentration of people from ever more diverse backgrounds. Everywhere, people with more varied cultural, religious and linguistic traits are coming into regular contact with one another. Migration-driven population diversification and urban expansion are two linked processes that define our times. Multiple causes, categories and channels of migration, combined with the migrants' shifting cultural and geographical origins, account for complex transformations of urban populations worldwide. Changing patterns of migration to cities have created new configurations of nationality, ethnicity, language, religion, age, gender, legal status, class and human capital. Together, these processes of diversification have led to the growth of 'super-diversity' (Vertovec, 2007).

A key feature of super-diversity is that new migrants tend to inhabit urban spaces that still host migrants from previous waves and generations. New migrants often present social traits and cultural forms that are being 'layered' on top of earlier constellations of diversity. Members of both 'old' and 'new' diversities comprising migrants and minorities are often obliged to contend with modes of discrimination by a presumed cultural majority or 'mainstream'. Levels and types of infrastructure play important roles in channeling super-diversity outcomes too, since 'urban diversities will unfold differently in cities where the welfare state is absent and where there is a lack of formal employment, decent housing or social protection which affects both migrants and local residents alike' (IOM, 2015). These developments manifest in differential socio-economic positions and geographical concentrations of specific groups, social policies and modes of daily interaction.

In cities across the globe, new processes of diversification and the growth of super-diversity have sometimes wrought new modes of prejudice, segregation, discord and conflict. Similarly, these processes have also fostered new practices of cooperation, civility and conviviality (Vertovec, 2015). In many places characterized by new dynamics of urban super-diversity, there is evidence of emerging cosmopolitan cultural practices, complex social identities, shared social spaces, innovative entrepreneurial activity and inclusive social movements.

We still have much to learn about how, where, when and why positive or negative social patterns and new cultural practices arise or transform within super-diverse urban contexts. Scientists, planners, politicians and civil society organizations should seek to understand better how current processes of migration and population diversification are linked to shifting inequalities and possible unrest, as well as to inventive and resourceful ways that people are learning to live together.

CASE STUDY 57

Durban (South Africa)

Targeting discrimination and empowering marginalized groups



The Grants-in-Aid, Non-Racism and Non-Sexism Committee is headed by city councillors within the Municipal Council of eThekwini Municipality, Durban (South Africa). The Grants-in-Aid programme provides communities with equipment to set up self-help initiatives and supports non-profit organizations by providing them with necessities that are either inaccessible or unaffordable to them. There are eight types of target organizations that can benefit from Grants-in-Aid: cultural, sporting, economic empowerment, education, early childhood development, adult basic education, and social welfare. The targeted groups are youth, children, the elderly and people with special personal challenges.

By providing grants and equipment, the Committee aims to help marginalized groups become self-sufficient through encouraging community engagement and collaboration. Establishing contact and building relationships with communities is central to the work of the Committee. The Committee runs poverty alleviation programmes in more than 40 wards, including soup kitchens and skills workshops. Social meetings are organized for senior citizens, day care centres have been set up, gender issues have been tackled, and a youth desk has been established. The Committee contributes to the UNESCO network, the International Coalition of Inclusive and Sustainable Cities - ICCAR.

Source: International Coalition of Inclusive and Sustainable Cities - ICCAR

For all these reasons, the governance of urban cultural diversity has become one of the principal challenges that cities face in our time – as well as one of the chief opportunities. Urban policies inspired by a spirit of inclusive pluralism can make the opportunities outweigh the threats and produce a true 'diversity dividend' (Wood and Landry, 2007). The search for this dividend is both an ethical and practical responsibility, for city-dwellers and their authorities alike. It is also a key ingredient of the ideal of 'culturally sustainable development' (Throsby, 2015). It is not only a challenge of *intergenerational equity*, so that cultural variety can be transmitted to future generations; but it is also one of *intragenerational equity* through which access to cultural production, participation and enjoyment is equitably distributed; finally as a challenge of sustaining *cultural diversity* itself and of an ongoing dynamic of diversity as well. Just as ecologically sustainable development requires the protection of biodiversity, so culturally sustainable development requires the maintenance, renewal and transmission of diverse heritages and forms of cultural expression. Deploying them is a potential source of economic, social, cultural and political capital for cities and their inhabitants, so as to 'build the strength and vitality of urban communities' (UN-Habitat, cited in UNESCO/UNDP, 2013). As underlined by the 2030 Agenda for Sustainable Development, it is essential to 'work with local authorities and communities to renew and plan our cities and human settlements so as to foster community cohesion and personal security and to stimulate innovation and employment' (UN General Assembly, 2015).

URBAN CULTURAL DIVERSITY: A VARIED LANDSCAPE

Although the trend towards greater ethnic diversity is most marked in the 'global cities' of the Global North, to which migrants flock, cities everywhere and of all sizes are becoming ever more diverse (IOM, 2015). In many of them, migration is a more important determinant of population growth and age structures than fertility and mortality. The geography of migration flows is changing in line with changes in the global economy. Nearly one in five of the world's foreign-born population resides in established 'global gateway' cities. In many of these, such as Sydney (Australia), London (UK) and New York City (USA), migrants represent over one-third of the population and, in cities such as Brussels (Belgium) and Dubai (UAE), they account for more than half. In Asia and Africa, rapidly growing small cities are expected to absorb almost all the world's future urban population growth. In 1960, Johannesburg (South Africa) was the only city in sub-Saharan Africa with a population of over a million; by 1970, Cape Town (South Africa), Kinshasa (Democratic Republic

CASE STUDY 58

Santiago de Compostela (Spain)

Balancing tourism carrying capacity with residential regeneration in historic city centres



Widely renowned as a major European pilgrimage site, Santiago de Compostela (Spain), like several other World Heritage properties, has become a magnet for mass tourism. The myriad of annual visitors that converge in the city's historic centre, particularly in the area surrounding the Santiago de Compostela Cathedral, is eroding the residential character and threatening the authenticity of the city. Urban gentrification, the abandonment of local inhabitants from the city centre to suburban areas and the consequential increase in social exclusion has highlighted the need for housing rehabilitation and the improvement of open spaces. In order to address these challenges, the city has developed conservation, rehabilitation and urban development policies focused on the city centre within the comprehensive framework of the Special Plan for the Protection and Restoration of the Historic City of Santiago de Compostela. The objectives are to rehabilitate the city's residential function, improve the population's living conditions, preserve commercial activities and boost the environmental regeneration of open spaces.

Source: IUAV, report for Study Area 3



Saint George Maronite Cathedral and Al-Omari Mosque, Beirut (Lebanon)
*© BigRoloImages/Shutterstock.com**

CASE STUDY 59

Vancouver (Canada)

A contemporary cityscape with cultural diversity as a defining feature



Vancouver (Canada) is a known leader in integrated planning practices for environmental sustainability coupled with creative contemporary planning and design. Its culturally-diverse population is also a key component of the city's governance and culture-based strategies. None of the city's main ethnic groups (Chinese, English, French, Filipino, German, Indian, Irish, Scottish) represent more than 25% of the population. As the majority of the population has a mother tongue other than English, the city addresses planning issues with key documents made available in languages, such as Chinese, Hindi, Punjabi, Vietnamese, Spanish and French, and multilingual phone lines.

Addressing inclusion within the city's culturally-diverse population underpins several of the city's strategies. Vancouver's 'Diverse communities and multiculturalism' activities form part of the Building Liveable, Sustainable and Inclusive Communities programme, and provide support to newcomers in adapting to local communities and finding work relevant to their skills. Specific initiatives provide LGBTQ support, and tackle racism, discrimination and bullying. The programme also supports a 'Dialogues' project to increase understanding and strengthen relations between indigenous and immigrant/non-indigenous communities.

Overlapping jurisdictions with provincial and federal governments have presented complications in implementing multicultural initiatives at municipal level, and non-profit organizations have been particularly instrumental in spearheading new ventures, working across sectors and disciplines. The non-profit Mole Hill Community Housing Society, for instance, has been active in leading initiatives to preserve and make available affordable housing in one of Vancouver's oldest residential districts. The key goals of these activities are to strengthen cultural diversity, environmental sustainability and economic viability through upgrading older housing stock using environmentally-sensitive practices for original tenants and other low-income residents and seniors.

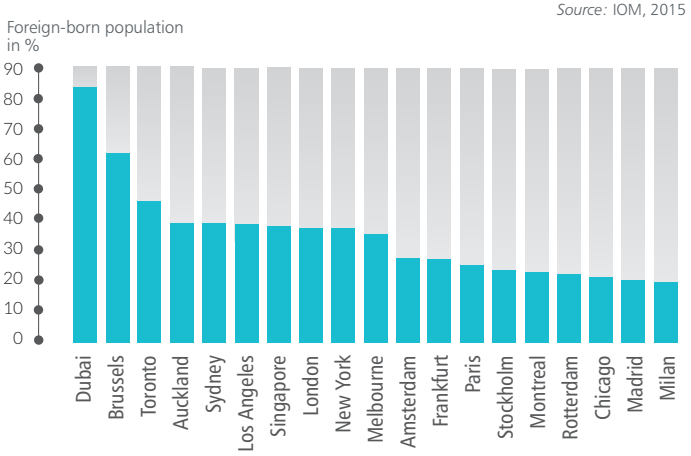
The success of Vancouver as a magnet city for both internal and external migration has resulted in steep property prices and a lack of affordable housing in the city centre. These remain key challenges for the city.

Source: School of Restoration Arts at Willowbank, report for Study Area 7

of the Congo) and Lagos (Nigeria) had reached that number, and by 2010 there were 33 million people in Johannesburg (IOM, 2015). While internal migration flows predominate in some cases and international flows in others, the challenges and opportunities they present are very similar (UNU and GCM, 2014).

Figure 1. **FOREIGN-BORN POPULATION IN MAJOR CITIES**

Source: IOM, 2015



Different principles and methods have been adopted to address these new urban configurations. Since there is not the space here to review these in depth, this section offers instead an overview in broad brushstrokes, accompanied by selected references to good practices. Three main policy 'models' have emerged in Western Europe and North America and have been gradually adapted to different historical backgrounds and present-day sociopolitical realities elsewhere. Firstly, the model of 'civic cultural integration' (France and, to some extent, the American 'melting pot') that asks both existing minorities and newcomers to assimilate into the majority culture in return for citizenship and civic rights. Secondly, the German approach in the 1960s of inviting 'guest workers' to visit for work but not for extended residence or citizenship. Largely discredited in the 1980s, this approach is making a comeback in the guise of 'managed migration' programmes (yet at the same time many German cities have put in place enlightened policies for cultural diversity). The third model is that of 'multiculturalism', adopted notably in Canada and Australia (as well as in the USA), but which appears merely

to celebrate diversity without building either loyalty to the wider community or dynamic interactions between communities. As a recent critique has put it, 'multicultural policies... seek to institutionalize diversity by putting people into ethnic and cultural boxes - into a singular, homogeneous Muslim community, for example - and defining their needs and rights accordingly. Such policies, in other words, have helped create the very divisions they were meant to manage' (Malik, 2015).

PERSPECTIVE 17

CULTURE AS A TOOL FOR PROMOTING INCLUSIVE AND SOCIALLY-COHESIVE CITIES

Gabriella Battaini-Dragoni *Deputy Secretary General, Council of Europe*

The Council of Europe took up the challenge of working on a new policy paradigm for managing diversity in the twenty-first century. The White Paper on Intercultural Dialogue set out what we believe is the right political tone for this work, stating that 'the challenge of living together in a diverse society could only be met if we can live together as equals in dignity' (Council of Europe, 2008). Equality and dignity are the two key components of the new policy paradigm for diversity, which goes beyond assimilationist and multiculturalist approaches.

From this conceptual starting point, the Council of Europe has developed the intercultural integration policy paradigm. We did so in partnership with cities in recognition of their capacity to drive change. Today, over 90 cities in Europe and beyond are using this approach to sustain diversity, learning together and innovating within the framework of the Intercultural Cities Programme. These cities represent a powerful voice for the recognition of diversity as an asset for societies' development and a rich source of experience and know-how which can help shape policies at other levels of governance.

The intercultural integration approach has several key elements:

- A vision of the local community as an open and inclusive entity, cultivating a pluralistic identity, based not only on common cultural heritage (language, religion, etc.) but on common values. Local discourse needs to communicate and nurture this vision, reaching beyond 'us' and 'them', minorities and majority, fixed personal identities and identity politics;
- An urban pedagogy that enables common values to be understood and shared by all members of the local community, including newcomers, regardless of their origin and background. It involves openly debating differences and divides and forging solutions through dynamic public participation, as well as investing in community building and empowerment infrastructure;
- Residence-based citizenship and access to rights. This involves, *inter alia*, training municipal staff and other key actors in cultural competences to eliminate barriers to access to rights and structural discrimination, and offer real opportunities and resources for all citizens to realize their potential;
- Know-how for realizing the diversity advantage. While diversity holds an enormous potential for creativity and growth, this potential can only materialize if diversity is positively welcomed and allowed to express itself and contribute to change. Recognizing that people of a 'minority' social and cultural background can make a meaningful contribution to policy-making and to decision-making in both private and public organizations, is a skill which needs to be cultivated;
- Reducing segregation and increasing mixing and interaction in the public space, residential neighbourhoods, schools and cultural institutions.

Arts and culture make an essential contribution to these goals, helping to transcend limited (and often confrontational) political expression, facilitating richer and more productive communication, building connections, relationships and ultimately trust between previously isolated or even hostile individuals and communities. This is why Intercultural Cities are encouraged to involve artists and add a cultural dimension to actions and initiatives in all policy fields. And the results are there – whether fighting stereotypes about migrants and refugees, increasing participation in community meetings and events, giving voice to citizens in urbanism projects by using different forms of artistic expression, or developing new ideas for local economic development - arts and culture help to reach out farther, break barriers and build cohesive and vibrant communities.

CASE STUDY 60

Montevideo (Uruguay)

Candombe: the drumbeat of cultural inclusiveness



In November 2006, Uruguay's Chamber of Deputies debated a bill to declare the third of December each year as a 'National Day of *Candombe*, Afro-Uruguayan Culture and Racial Equity'. As the background justifying the bill explained, 'Some years ago the beat of the drum in public was either repressed or considered dismissively […] This led to the folklorization of the *candombe* as another facet of discrimination by a large part of society, and even its rejection by some Afro-descendants bent on social advancement, who chose to distance themselves from their culture'. Attitudes were nevertheless changing, the legislative justification continued: 'In recent years, *candombe* has grown as an expression of our culture; the beating of drums is often practised in barrios and cities where the sound of the *candombe* is integral to the urban landscape'.

From their earliest presence in what is now Uruguay, the 'African nations' engaged in ritual drumming and celebratory dancing on Sundays and holidays, until such celebrations were banned inside and outside the city walls of Montevideo in the early part of the nineteenth century (over time, they were again permitted outside the city walls). By the midpoint of that century, the *candombes* saw a resurgence, gaining increasing popularity among all Montevideans, whether of African or European descent. The *candombe* flourished especially in the context of the Lenten Carnival, where *candombe* troupes or *comparsas* brought together dancers, singers, drummers and other musicians, often in elaborate costumes, to parade through the streets of Montevideo.

A tradition of undisputed African ancestry, *candombe* successively expanded its appeal and participation over time to incorporate all Uruguayans, black or white. It had repeatedly been rejected by some, even within the Afro-Uruguayan community, in favour of international models of modernity, and it had resisted repression under the military dictatorship (1973-85). The law – and the inscription of *candombe* on the Representative List of the Intangible Cultural Heritage of Humanity in 2009 – restored *candombe* as the ultimate symbol of the contributions of people of African descent to Uruguay's culture – but also of its inclusiveness and creativity.

Prepared by Frank Proschan

Hence, the policy preference has shifted to a spirit and practice of 'interculturalism' that requires new schemas of thinking and acting on how diverse communities can live together in productive harmony instead of leading parallel lives (Isar, 2002). Many municipal and civil society actors have adopted interculturalism as a policy stance. The Council of Europe's Intercultural Cities Programme (see Perspective 17), carried out in 12 European cities,

has mapped out many innovative pathways for this purpose (Council of Europe, 2009). One of its participant cities, Barcelona (Spain), has led the way. Unveiled in 2010, the 'Barcelona Interculturality Plan' serves as a roadmap to address the challenges of 'coexistence in diversity' across the city. The Plan makes interculturalism, with its focus on the relationships and interaction between different cultural groups, a fundamental and integrated part of city practice across all departments and services. Such interculturalism is slowly becoming part of the patchwork of approaches observed across Europe and North America. Yet recent years have also seen an increasing tendency to privilege forms of migration that offer economic returns, to impose tests to ascertain language and other dimensions of cultural 'fitness' and to put pressure on minorities who are perceived to be 'self-segregating' themselves from the majority, while turning a blind eye to a growing underclass of undocumented migrants who perform a range of grey, underpaid but useful tasks (Wood, 2012).

CASE STUDY 61

Malmö (Sweden)

Local solutions for promoting tolerance in host communities



The Roma Cultural Centre was opened in Malmö (Sweden) in 2009 to raise public awareness of the situation of Roma people, and to increase their participation in society. The Centre was established on the premise of promoting knowledge and greater understanding of the Roma culture within the host community as a means of nurturing tolerance and dialogue, and combating prejudice and fear.

The Centre houses a museum that documents the various Roma groups in Sweden over the past five centuries, with collections of crafts, clothing, objects and jewellery donated by Roma families and individuals. The Centre also offers Roma music, films, books and cuisine and organizes lectures, art exhibitions and other events. The museum is the only one of its kind in Sweden and contributes to Malmö's activities as a member city of the International Coalition of Inclusive and Sustainable Cities - ICCAR.

Source: International Coalition of Inclusive and Sustainable Cities – ICCAR

In Asia's plural societies, which have sometimes been shaped by a shared colonial past (including labour migration), rapid urban growth has brought an influx of both rural people (often ethnically mixed) and of an international workforce. Spatial segregation based on class and ethnic origin, or the two combined, is common, while thought-out policies regarding urban diversity are rare. Different identities are increasingly recognized as valid in the public sphere, witness the multilingualism respected in Singapore, with its four official languages: English, Malay, Mandarin Chinese and Tamil (Ooi, 1995). Yet in India, Myanmar and Pakistan, tensions have often erupted at the intersection of cultural and religious difference. Mumbai (India), which is home to people originating from across the entire Indian sub-continent, has seen highly exclusionary policy and practice by a previous city administration dominated by a nativist local political party. Recent neo-liberal and entrepreneurial urban policies have made Latin American cities starkly segregated, but on socio-economic more than ethnic grounds. However, more progressive political actors are now seeking greater equality and openness through an urban human rights approach. Mexico City (Mexico), for example, has a Statute for 'Hospitality, Intercultural Attention to Migrants and Human Mobility in the Federal District' that sets policy, mechanisms and standards in the areas of hospitality, multi-ethnicity and human mobility for migrant families.

African cities face greater pressures of migration, both internal and external, but there has been little sign of civic agency as regards cultural integration, although given the prevailing patterns of fluid informality in the continent, just as many 'may be seeking to claim the soil and their

PERSPECTIVE 18

LEVERAGING CULTURAL DIVERSITY FOR SUSTAINABLE URBAN DEVELOPMENT

Alexandra Arce Plúas *Mayor of Durán (Ecuador)*

Durán (Ecuador) is a city that was born and has developed as a result of migratory processes over the past century. Thousands of Jamaicans who built the railway, people from other provinces along the coast, and hundreds of indigenous people who arrived from the Ecuadorian mountain ranges to the coast have generated a unique cultural mix in Durán.

Since we assumed the municipal administration, we have launched educative and informative campaigns to enhance the slogan 'Orgullo por lo tuyo' ('Pride for what is yours'), to recover the confidence, recognition, repute, history and love for the land of our inhabitants. Accordingly, the different cultures that converge in Durán have contributed to the development of folk arts and local history, which supports its recovery and its value for the present and future development of the city.

Following this line of thought, we are exploring the urban recovery of the city centre, where Durán's history was born. We want to transform it into an area for developing culture and art, and a space for creation and creativity for the new generations who look for opportunities to stay in the city.

We are encouraging these initiatives through tax incentives for investment in culture and local heritage recovery, and competitive funds for projects related to the participation of the community in cultural and artistic activities, such as folk arts, crafts and informal education. We enhance the participation and dialogue through the creation of cultural spaces for families, such as 'Cultural Itinerant Festivals of Craft and Folk Arts', which are also space to exhibit our handicrafts.

The recovery of history and local culture, generated by a mixture of migrant cultures, is documented and promoted through reading and animation projects for children, vacation programmes in art and culture, history projects of high relief sculptures on railway facades, and the recovery of iconic places in the city, as part of an overarching objective to reduce social problems in Durán.

Since the beginning of this administration, our strategic institutional plan incorporated the Millennium Development Goals and their evolution towards the Sustainable Development Goals. We promote these goals in each of our activities using informative material for our beneficiaries and working with civil society and the private and public sectors at all levels.

PERSPECTIVE 19

SYDNEY'S CHINATOWN IN THE TWENTY-FIRST CENTURY

Ien Ang *Institute for Culture and Society, University of Western Sydney (Australia)*

Many cities around the world have a Chinatown, an area so called to denote its large Chinese migrant population and its notional 'Chinese' character. The term 'Chinatown' originated in the mid-nineteenth century, when it was used to refer to Chinese settlements on the west coast of North America. These early Chinatowns functioned as enclaves where Chinese immigrants – who came in large numbers as labourers to escape war and poverty in China – clustered to survive life far away from home in a strange, and often hostile, new society. Such urban enclaves emerged all over the world. In Sydney (Australia) they congregated in the inner city suburb of Haymarket, close to the vegetable markets where many of them worked.

At a time when exclusionary immigration policies against Chinese were pervasive, Chinatowns were often spurned as urban ghettoes, inhabited by an alien minority. At the same time, these areas functioned as safe havens for generations of Chinese, where they could socialize with friends and family, maintain some of their cultural traditions, and feel a sense of belonging.

Over time, attitudes changed and so has the place and meaning of Chinatown. A significant shift took place in the 1960s and 70s, when discriminatory policies were abandoned and many countries became more open to cultural pluralism and diversity. In Sydney, for example, as in other cities, Chinatown was transformed from a 'no-go area' into an icon for multiculturalism and accepted urban 'difference'. In 1980, the City Government and the local Chinese business community collaborated to erect two Chinese-style ceremonial archways (or *paifang*) to delineate the precinct, and installed red lantern lighting and other stereotypically 'Oriental' paraphernalia to attract tourists and other visitors to the precinct. Ironically, by this time many Chinese migrants and their descendants had become more integrated within mainstream society.

In the early twenty-first century, economic restructuring, urban change, gentrification and large-scale development threaten the future of traditional Chinatowns. But in a time of rapid urban development, the legacy of such areas can be salvaged by policies which maintain a balance between heritage conservation and sustainable development. In 2010, the City of Sydney developed a Chinatown Public Domain Plan, which was designed to revitalize the neighbourhood and improve the quality of the streetscape by activating underused streets and lanes while safeguarding the area's distinctive character. The Plan's strategic objective was 'to respect, protect and build on the area's historic links with Chinese culture and the Chinese community, together with the growing influence of other Asian cultures and communities, while recognizing the area's importance to contribute to the vitality and diversity of Sydney as a global City' (City of Sydney, 2010). The City commissioned artists to develop public works that 'address the social and cultural aspects of the area and tell the stories of the contributions of Asian-Australian communities to Sydney'. It exemplifies an urban development strategy which simultaneously leverages cultural heritage to celebrate the city's contemporary cultural diversity, while enhancing the quality of public space.



*'In between two worlds', Jason Wing (2013), Chinatown Public Art Programme, Sydney (Australia) ©Newtown Graffiti/Flickr.com**

place in it, others wish only to walk upon it and cross it' (Pieterse, 2010). The many informal settlements in African cities (as well as elsewhere) add to the richness of the cultural mix. Dakar (Senegal) is portrayed as a haven of harmony and cross-cultural cooperation 'but which exists in spite, rather than because, of municipal action or policy and which may (if not consciously nurtured) be under imminent threat' (Wood, 2012). In Lagos (Nigeria), the Open City project, conceived and implemented by civil society and academic partners in Nigeria and Switzerland, examines how space, urban planning and the strategies of urban actors shaped the local experience of life. The project aims to 'identify key opportunities for urban design directed towards spatial and socio-economic inclusiveness... and to develop a vision for appropriate urban strategies and policies.'[1] Across the Arab States, on the other hand, city authorities are either not empowered to adopt such approaches or display little interest in articulating them, while from the Gulf States a disquieting picture emerges of cities that have witnessed a colossal property development boom built on the back of armies of migrant labour (mainly from the Indian subcontinent) who are treated in conditions of great inequity.

> *"It is this social diversity, and not just the diversity of buildings and uses, that gives the city its soul."*
>
> *Sharon Zukin, professor of sociology*

CHALLENGES OF CULTURAL GOVERNANCE

How to cope with the cultural needs and expectations of a super-diverse population and respect its cultural rights? The most obvious challenge is to cultural institutions such as museums, galleries, theatres and libraries, all of which were created in very different times for very different audiences. Museums tend to represent and mirror a dominant or monolithic culture; or they may simply be repositories of artefacts that are meaningful for an educated elite alone. As Elena Delgado of the Museo de América in Madrid (Spain) has put it, 'as metaphorical "free zones", museums must strive to take their place at the intersections, in those spaces where individuals and distinct cultural identities can act and interact, transform and be transformed' (cited in Wood, 2012). Similar reasoning applies to the preservation and transmission of the traditional knowledge and intangible cultural heritage of different urban communities.

But there is more at stake. How to define a collective 'we' in ways that cherish both plural identities and the shared identity of common citizenship? How to foster the

[1] See: https://ng.boell.org/open-city-lagos.

attitudinal and behavioural changes that are required, among 'us' as well as 'them'? How well do city authorities know who is living where, how they live, with whom they interact and on what terms? How do they create public space that is conducive to interaction and community-building? How to better provide 'third places,' spaces that are neither home nor work, but that make it possible to gather informally, develop trust, and form associations, e.g. community gardens, shared roofs, farmers' markets, public plazas, libraries, parks, cafés, and roadside seating (see also Chapters 1 and 7). Indeed 'cultural diversity questions arise across the full range of city functions: from education and housing to libraries and graveyard provision' (Wood, 2012). Whilst some cities may have had decades to adapt to these conditions, others are expected to make the transition in a matter of years.

CONCLUSION

Although we have provided but a bird's-eye view on cultural diversity and the global 'cityscape', it is possible nevertheless to see some key messages emerging. The first is that *the challenge is primarily one of urban governance*. In other words, it requires far more than merely the administrative or technical functions of government. It requires a widening of decision-making processes and ownership in *a spirit of partnership among culturally diverse groups, local government, civil society and the private sector*, at a time when 'urban dwellers are creating new platforms for asserting themselves as important actors – developing new languages, cultural forms of expression and civic platforms – claiming a space in a city that would otherwise marginalize and drown out their voices' (Kihato et al., 2010). Clearly, then, *principles of cultural equity and recognition need to be embedded in all city policies and programmes* and across a range of contexts or dimensions (Bennett, 2001). What are these different contexts and what sorts of principles and measures might be appropriate?

The first overarching context is that of *civic governance*, notably so that the cultural rights of all groups are adequately recognized. Next, cities need to engage with the *sociocultural* dimension, as well as the *media* context. Sustained *educational* efforts are also essential, notably at school level, in order to develop intercultural competences before it is too late. The *environmental* dimension is also crucial through initiatives such as community gardens. Finally, last but not least, measures concerning the *economic dimension*, in other words for the promotion of the cultural and creative industries, are also required.

Taken together, such measures can help ensure multi-stakeholder city governance that builds cities of concord and conviviality based upon inclusion, participation and shared belonging, in which creative diversity can truly flourish.

CHAPTER 3

PEACEFUL and TOLERANT SOCIETIES



Akumaa Mama Zimbi and the Hikpo Widows Alliance (Ghana)
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IN FOCUS

Promoting peaceful and tolerant societies requires that cities safeguard the identities of all residents and take steps to ensure that everyone feels safe and included in the city's planning and development.

Culture is essential to ensuring social cohesion in urban areas, both in its capacity as a bridge-builder for good relations, and as a source of identity and reconciliation.

Cultural heritage and creativity can help build identity and pride in communities where deteriorating urban environments, increased poverty, inequality and limited access to services and infrastructure have incited organized crime and violence.

Increased human mobility has made cities more culturally heterogeneous. Building and sustaining peaceful societies is contingent upon respect for cultural diversity.

In post-conflict situations, culture can serve as a resource for resilience, recovery, peace and reconstruction through mutual understanding; by contrast, deliberate destruction of cultural heritage fuels hatred and extremism.

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LEVERAGING CULTURE FOR PEACEFUL, TOLERANT AND SOCIALLY-INCLUSIVE CITIES

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THE ROLE OF CULTURE IN FOSTERING SOCIAL COHESION AND THEREBY CONTRIBUTING TO THE SUSTAINABLE DEVELOPMENT OF OUR URBAN ENVIRONMENTS HAS BEEN A SUBJECT OF DEBATE THROUGH VARIOUS CONFERENCES OVER THE PAST DECADE (UNESCO, 2013*b*). DISCUSSIONS HAVE OFTEN STRESSED THE ECONOMIC ROLE OF CULTURE, PARTICULARLY THE CREATIVE INDUSTRIES IN THE CREATION OF JOBS AND ECONOMIC DEVELOPMENT. HOWEVER, WHAT HAS BEEN UNDERESTIMATED IS THE ROLE OF CULTURE IN BRINGING ABOUT HARMONY, TOLERANCE AND SOCIAL COHESION IN OUR RAPIDLY GROWING URBAN AREAS. AS EVIDENCED IN CONFLICT-RIDDEN CITIES SUCH AS JUBA (SOUTH SUDAN), OR VIOLENT CRIME-PRONE CITIES LIKE BOGOTÁ (COLOMBIA), CULTURE HAS THE POTENTIAL TO FACILITATE PEACE, TOLERANCE AND SOCIAL COHESION IN THESE RAPIDLY-CHANGING CITIES (WESSEL, 2009).

The United Nations Sustainable Development Goals mark a substantial step forward in that it is the first time that the international development agenda refers to culture within its framework. Goal 11 targets cities and human settlements that are inclusive, safe, resilient and sustainable (United Nations, 2015). It alludes to cities as hubs of culture among others such as commerce and science. The role of culture in sustainable development is also reflected in regional frameworks. The European Union's mid-term growth strategy 'Europe 2020' also aims to create the conditions of more sustainable and inclusive growth – the cultural sectors are expected to contribute to these aims (European Commission, 2010). The African Union in its Agenda 2063 makes it clear that culture has a critical role to play in the development of the continent (African Union Commission, 2015). In discussing Aspiration 4 of Agenda 2063 on a 'Peaceful and Secure Africa' the Chairperson of the African Union Commission, Nkhosazana Zuma, challenged professionals to demonstrate how cultural heritage can play a role in 'silencing the guns on the African continent'.[1] In the face of cultural heritage being attacked in places like Timbuktu (Mali), Benghazi (Libya), Tunis (Tunisia), Aleppo (Syrian Arab Republic) and Beirut (Lebanon), it is pertinent to recognize what culture can achieve in the cementing of cordial relationships in our dynamic and ever-fluid cities.

The role of cultural heritage in post-conflict situations has been documented in many instances (Stanley-Price, 2005). In urban environments cultural heritage plays an essential role in maintaining people's identity, particularly in upholding a sense of continuity but also for economic potential, income generation and jobs. The Hangzhou Declaration (UNESCO, 2013*c*) advocates the role of heritage in transmitting the value and sense of place from generation to generation and as an incubator for creativity.

Urban planning that integrates cultural heritage has been seen as more sustainable, diverse and inclusive. It helps create green economies that enhance sustainability, provide opportunities for employment that help in

CASE STUDY 62

Timbuktu (Mali)

Community-led efforts revive a city's cultural foundations



Founded in the fifth century, the city of Timbuktu (Mali) became a spiritual centre, home to a prestigious university, and an active hub for trans-Saharan trade during the fifteenth and sixteenth centuries. Its three great mosques, inscribed on the World Heritage List, and its medina represent the high points of this urban civilization. The city's distinctive construction and maintenance techniques that use a combination of mud and stone have been passed down through generations, and represent a key source of intangible heritage. Ancient manuscripts, some of which date back to the thirteenth century, have been conserved and passed down through families and document the history of Africa across all fields of study.

In 2012, armed groups took control of the city and quickly targeted cultural heritage. Fourteen of the sixteen mausoleums containing the tombs of the saints were destroyed, as well as the Al Farouk independence monument. Museums and libraries were looted, cultural practices were banned and some of the ancient manuscripts were burnt. This brutal assault on cultural heritage severely weakened the local population's cultural practices and social cohesion. To protect them from destruction, the manuscripts were secretly moved to Bamako (Mali), illustrating their importance for local communities.

After the liberation of the city in February 2013, a wide reconstruction and safeguarding programme was put in motion under the aegis of UNESCO, with support from the international community. The reconstruction of the 14 mausoleums, which was completed in July 2015, signalled the city's rebirth. The original shape of the monuments was rediscovered through in-depth research work and excavations. Reconstruction guidelines regarding building dimensions, techniques and materials were established together with owner families and mason groups. Young people were trained by master masons to participate in the reconstruction, thus fostering the transmission of know-how. In addition, a digitization programme for the ancient manuscripts was established, together with the training of professionals and manuscript owners in conservation techniques.

Source: Arterial Network, report for Study Area 1

[1] Opening remarks, seminar 'Harmonizing Heritage with the African Union Agenda 2063', 6 May 2015, Midrand, South Africa

poverty alleviation, and has the potential to unite people in a participatory process to further goals of social cohesion and peace. For example, the urban gentrification of Johannesburg (South Africa) through the Maboneng project (Nevin, 2014) and that of Monti in Rome (Italy) (Marinaro and Thomassen, 2014) not only increased economic opportunities, but brought communities together and reduced crime.

Box 3

CULTURAL HERITAGE FOR SOCIAL COHESION

- Heritage has the power to unite communities where all citizens associate the historic environment with a shared identity, attachment to place and everyday life, including minorities, disadvantaged and socially-excluded persons;
- Cultural heritage, with its lasting cultural identity and socio-economic traditions, raises awareness and strengthens the pride of citizens in local history and culture;
- The mix of public and private spaces found in our cities engenders social cohesiveness and interaction by providing common spaces for diverse groups to interact;
- Cities are by nature functionally and socially diverse, supporting a wide range of complementary activities and embodying multiple cultural values;
- Cities are vibrant, convivial and inspiring, and have proved to be supremely adaptable to incremental and harmonious change. People in a city adapt quickly and can accommodate a variety of other cultures;
- Cultural heritage is valuable to the city's uniqueness and sense of place. It helps attract tourism, employment and local investment, fostering the sustainable development of the city;
- Cultural heritage places are nodes of economic activities for the creative industries, generating jobs and harmony.

Source: Hosagrahar et al., 2016

CHALLENGES IN FOSTERING PEACEFUL, TOLERANT AND SOCIALLY-COHESIVE CITIES

Cities have traditionally grown by attracting people from rural areas and from other countries. Migration has been a consistent factor in the evolution of many of our cities. Cities attract people of diverse cultures, religions, languages and nationalities. Despite the fact that migration has been part and parcel of the urban environment for a long time, most cities are ill-prepared for the influx of these populations. As recently experienced in Europe and some cities in Africa (Johannesburg, for example) the influx of refugees has at times compounded the challenges of the city in terms of social cohesion and peace. In Johannesburg, it resulted in serious xenophobic attacks (2008, 2010 and 2015). Refugees, just like any migrants, compete for services and opportunities. While this phenomenon in Europe appears new in a way, it mirrors similar influxes to Africa and the New World during colonial times. In Africa at least, the result was segregated cities like Cape Town (South Africa) and Maputo (Mozambique).

The rampant growth of cities has resulted in deteriorating urban environments, poverty increase and, particularly for those living in slums, limited access to the social amenities and infrastructure of the city (Hosagrahar et al., 2015). These conditions in turn create a conducive environment for urban violence and organized crime.

CASE STUDY 63

Baghdad (Iraq)

Fragile cities and the human cost of war



In the current post-conflict period, Baghdad (Iraq) is faced with high rates of population displacement, poverty, illiteracy, corruption, violence and social fragmentation. Demographic shifts over the past 30 years, and particularly since the 1991 embargo, are marked by a high youth emigration and an outflow of educated professionals. The exodus of the middle class from Baghdad's city centre has contributed to the neglect and deterioration of the urban fabric, together with the decline in social infrastructure and services. Since the 1990s, the annual economic growth rate has dropped by 25%. The city has also witnessed a surge of large-scale building constructions that benefit from land and property speculation, and are accelerated by weak legislation, which risks destroying the urban scale of the city.

Baghdad illustrates a layering of influences over centuries to its modern context, with collectivity underpinning its production and continuation. The city's diversity, however, formerly its wealth and strength, is now a factor of insecurity and radicalized division.

Mobility and access to the public spaces of the city remains an issue. The 'Fardh al-Qanoun' operation introduced in 2006, which divided Baghdad into secure areas during urban violence and made many public spaces impassable, has resonated into the current context. Ten years on, the city is still experiencing physical segregation and social fragmentation, causing decline in the quality of life of its citizens. Violence has become a critical, all-pervasive characteristic in the lives of people throughout Iraq, with civilian casualties often concentrated in and around Baghdad.

Source: ALECSO, report for Study Area 2



Reconstructed Old Bridge of Mostar (Bosnia and Herzegovina)
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In today's cities, cultural heritage is generally enmeshed in dynamic intercultural processes of social change, mobility and diversification. In addition to planning frameworks and environmental constraints, cultural policies must take into account the various aspirations of its citizenry. The integration of the past into the contemporary city is as much a part of urban renewal as it is a part of cultural heritage. Cultural resources are always in the present, with multiple values and voices, and are ever-changing. They can also help in negotiating issues such as inequality and discrimination.

Urban conflicts and violence are often rooted in competing for resources, and heritage sites can become central points due to their powerful symbolism and the strong emotions they evoke. During armed conflict, heritage sites can become key targets, serving to inflict emotional and psychological wounds. Cultural places and events can be hotspots of contention. However, these hotspots, such as Jerusalem and the Mostar Bridge in Bosnia and Herzegovina, can also be rallying points for reuniting a city (see Case Study 64).

CASE STUDY 64



Mostar (Bosnia and Herzegovina)

Rebuilding Mostar Bridge: a symbol of reunification

The Old Bridge (Stari Most) in the city of Mostar (Bosnia and Herzegovina) was a renowned historical landmark before its destruction in 1993 during the war. During the 1992-1995 conflict between predominantly Muslim Bosnians, Catholic Croats and Orthodox Serbs, the sixteenth-century bridge became one of the war's most famous casualties. On 9 November 1993, artillery hit the bridge's weak spot from the nearby hills, and the historic icon collapsed into the Neretva River.

UNESCO, the World Bank and the City of Mostar launched a project to rebuild it according to intercultural standards and the surrounding historic town of Mostar. As much as possible of the original white limestone was salvaged, and new stones were quarried to complete the reconstruction. The rebuilding of the Old Bridge was considered a symbol of the reunification of Mostar and integral to the healing process for the divided city, as well as a major step towards reconciliation, tolerance and coexistence in post-war Bosnia and Herzegovina. Subsequently, in 2005 the bridge was inscribed on UNESCO's World Heritage List, in recognition of its strong symbolic value.

Source: Webber Ndoro, *Leveraging culture for peaceful, tolerant and socially-inclusive cities*

PERSPECTIVE 20

CULTURAL HERITAGE AND POST-CONFLICT SUSTAINABLE DEVELOPMENT

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How are concerns about sustainable development and cultural heritage connected? In particular, what importance does this link have during post-conflict reconstruction and development efforts? Recent brutal damage to densely occupied areas rich in cultural heritage have made responding to such questions urgent. We need to know more about how to rebuild societies, including the role of heritage in such endeavours.

It is too often assumed that there is a fundamental schism between cultural heritage and sustainable development, with cultural heritage perceived as a hindrance to development, or a kind of luxury of secondary importance during rebuilding work. Perceiving the role of heritage like that is counter-productive. Cultural heritage can be included in development in a way that supports and, indeed, strengthens sustainability and in certain situations the integration of cultural heritage is essential to achieving successful long-term outcomes.

Two aspects are particularly important. Firstly, the physical presence (the material, tangible form) of cultural heritage anchors a connection to history and provides the conduit for memory. It is this quality that underwrites the deliberate destruction of heritage, and is important in historic urban centres where development can be pulled in opposite directions by different interest groups. As time resonates through all that we build, the tangible form of cultural heritage matters deeply and cannot be removed without causing harm. This should be acknowledged when rebuilding communities.

Secondly, the role of heritage is crucial to sustaining social and cultural well-being, a core concern for sustainable development. Individuals and communities develop attachment to place and to the particularities of their environment. Finding ways of protecting and enhancing such relationships is essential for sustainable development. If these links are broken, society becomes more fragmented and communities alienated. Placeness, a sense of belonging, and rootedness in history - these are qualities that matter, and they are dependent on heritage. These connections are particularly vital following conflict; with a broken link to the past, trust in the future is more difficult to develop. Heritage is imbued with notions of belonging and security, and without such meaningful integration and connections to heritage, the future will be more fragile.

There are numerous inspired examples of such approaches, but exploring the relationship needs to become the rule rather than the exception. Otherwise, well-intended investments may fail or even become counter-productive. Moreover, as cultural heritage can be malleable and shaped to suit different needs, sensitivity, insightfulness and care is needed to ensure that the tensions fuelling the original conflict are not built into rebuilding efforts. For post-conflict rebuilding efforts to achieve their aims, they need to integrate cultural heritage in a way that ensures that heritage is for the betterment of the future rather than used to make claims on the past.

The rapid growth of cities has also witnessed the rise of urban violence. The violence in cities like Rio de Janeiro (Brazil), Johannesburg (South Africa), Delhi (India) and Lagos (Nigeria) can rival that of a war zone. Violence, including violence against women, erodes social cohesion, limits mobility and weakens governance by lessening citizens' trust in a city that is unable to protect them. Although violence in urban areas manifests itself in different forms, the net impact is that the sustainability of the city becomes threatened and its citizens live in fear.

PERSPECTIVE 21

URBAN VIOLENCE AND THE CHALLENGES TO HISTORIC PRESERVATION: CAN CONSTRAINTS BECOME OPPORTUNITIES?

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Much of the world's at-risk historical heritage is found in cities of the Global South. For various reasons, including colonialism, cities across Latin America, the Middle East and South Asia not only host significant built environmental and cultural legacies, they also contain physical artefacts and deteriorated sites in dire need of attention. This situation is due in part to the widespread embrace of economic growth at all costs. Historic preservation has been a hard sell in countries where economic expansion and prosperity are key priorities. Because robust economic development often requires the adoption of strategies that are more capital- than labour-intensive, formal employment has remained limited and informality is common. This further poses a dilemma for preservationists because informality often flowers in precisely those areas of greatest historical heritage, which have been bypassed by investors because of ambiguous property rights or infrastructural neglect. In recent years, authorities have recognized the economic and social value of these areas, including for tourism; yet this newfound consciousness has created tensions with informal sector advocates who decry the prioritization of buildings over livelihoods.

Concerns about the 'museumfication' of historical heritage and debates about what should be conserved are not the only obstacles to preservation efforts. Equally troubling is the escalation of urban violence, often in the form of illicit or illegal activities within the historically significant but dilapidated areas where informality thrives. When local authorities lack the willingness or capacity to uproot networks of informality that are often sustained under the cover of violence, preservation efforts are further limited.

But these constraints can also become opportunities for change, as happened in Mexico City over the past decades. Growing rates of violence and the occupation of historic inner city areas by various illicit traders had long discouraged both public and private investments. When Mayor Andrés Manuel López Obrador joined local businessmen in tackling the 'rescue' of inner city areas, the linking of built environment recovery to the reduction of crime bolstered the achievement of such aims. Both public and private sector actors valued the historic character of targeted areas, affirmed by the inscription of Mexico's historic centre on the UNESCO World Heritage List in 1987. But they also worried about middle-class abandonment of the centre, and the economic impacts on urban commerce and services. Such conditions also intensified insecurity, to the extent that crime, neglect and abandonment reinforced the deterioration of inner city buildings and public spaces, leaving these historic areas to 'underworld figures, or persons of few resources' (Pineda, 2003). As such, concerns about the deleterious built environmental and social impacts of violence and insecurity in the historic centre united public and private actors behind the restoration of much of the city's historical and cultural heritage. Today, Mexico City is one of the country's least violent cities, boasting historical legacies whose beauty and splendour are visible but do not dwarf the city centre's vibrant vendor and street life, making its recovered areas a source of national pride.

OPPORTUNITIES FOR SHAPING PLURAL AND TOLERANT CITIES

Cities by and large are economic and social hubs where inequalities are a daily occurrence. Creating socially sustainable cities that can accommodate migrants and their diversity requires policies that nurture shared identity and maintain spaces whose use can be shared by everybody, promoting pluralism and a culture of tolerance. Housing projects in Kuala Lumpur (Malaysia) and Johannesburg (South Africa) have demonstrated how both the affluent and the poor, different religions and cultures reside alongside one another and can develop such social cohesion and tolerance. The emphasis in these housing projects was on shared values and commitment in the recognition of a collective goal or good, while at the same time allowing the various communities to practise their cultural beliefs. The projects over the years have demonstrated high levels of tolerance and community cohesion.

> *Increasingly, I believe, the voices of civil society are voices for change, where change has been overdue. They have been voices of hope for people living in fear. They are voices that can help transform countries of crisis into countries of opportunity. An active civil society is one of the most powerful forces in our time, one that will become an increasingly universal influence.*
>
> *His Highness the Aga Khan*

Promoting pluralism and tolerance is only possible through the empowerment and involvement of local communities in the decision-making process. The Government of Mongolia illustrated the power of culture by galvanizing support for national development by rebuilding a 26-metre-high bronze statue of Avalokiteśvara, the protector of Mongolia, which had been destroyed in the early part of the twentieth-century (Palmer, 2003). Despite the advice of aid agencies that the project would waste resources, rebuilding the statue after the collapse of the communist regime united Mongolians and strengthened pride. By focusing first on the important symbol of their heritage, the government paved the way for a more inclusive development process.

In other instances, the role of culture in achieving social inclusion among different ethno-cultural groups is through joint commemorations. It can generate community identity, create pride in cultural activities, and play a vital role in developing social cohesion (Newman and McLean, 1998). When different communities work, live and socialize separately, the result is the creation of an atmosphere of mistrust, jealousy and intolerance. To address issues of segregation, the best solution is to bring together these parallel lives through promoting cross-cultural contacts,

establishing a common purpose and developing meaningful interaction or cultural projects like music festivals or carnivals. The Rio de Janeiro Carnival (Brazil) is one such activity which has been able to bring together divided communities in a celebratory move. The example of Rio has been followed in Johannesburg with the Soweto Carnival and in Cape Town through the International Jazz Festival (South Africa).

Cities that acknowledge diversity and promote the ability of individuals to participate freely in cultural life and access cultural assets can contribute to preventing tensions and confrontation and creating peace. Medellín and Bogotá (Colombia) are two such illustrative cases, which have achieved a significant reduction in urban violence and a remarkable renaissance through investing in culture (see Case Study 65).

Cultural heritage resources in our cities, if properly managed, can be instrumental in enhancing social inclusion, developing intercultural dialogue, shaping identity, improving quality of the environment, and – on the economic side – stimulating tourism development, creating jobs and enhancing the investment climate (Smidt-Jensen, 2007). In other words, investment in cultural heritage can generate return in the form of social benefits and economic growth, thus contributing to a culture of tolerance and peace.

It can be argued that the sustainability and the resilience of our cities depends very much on how we use culture to address the challenges of inequality through poverty reduction and the inclusion of women, ethnic minorities, youth and other marginalized groups.

CASE STUDY 65

Medellín (Colombia)

Increasing access to culture as a gateway to social cohesion and inclusion



Medellín (Colombia) demonstrates that violence prevention through well-thought-out cultural projects can work. The initiatives are the product of political commitments and bold leadership sustained over the course of a decade, covering three municipal administrations. From 1991 to 2010, homicide rates in the city dropped by 80%. Despite limited resources, Medellín has brought about transformative change through small-scale yet high-impact innovative urban projects targeting the city's social and economic inequalities.

Medellín city authorities have conceived security as only one component of a broad social strategy designed to improve social cohesion, inclusion and quality of life. The cultural initiatives were designed to complement measures to improve public transportation and road safety, high-quality education infrastructure, provide safe recreational areas, upgrade infrastructure and public services, and increase citizens' responsibilities towards their city. The city planning included the cultural component as part of a holistic approach to urban design and social engineering.

As part of the city's efforts to regenerate the neighbourhood of Santo Domingo, an area severely deteriorated by urban violence and drug trafficking during the 1980s and 1990s, the Metrocable cable car system was introduced in 2004, helping to connect low-income areas, such as Santo Domingo, with the city centre. Reducing social inequalities has been tackled through the regeneration of public spaces. The library park Parque Biblioteca España was built in 2007 to enhance the vitality of the Santo Domingo neighbourhood, boost the participation of all citizens in culture, and improve the quality of life of vulnerable communities. Accessible by Metrocable, the library has created a link between the different neighbourhoods of the city, strengthening a sense of dignity and belonging in areas that have not been able to previously benefit from quality public spaces and cultural services.

By adopting an inclusive and innovative approach to urban renewal and environments, Medellín has achieved what many cities have struggled to do: create a strong culture of transformation and reduce urban violence.

Source: Pontifical Catholic University of Chile, report for Study Area 8/ Webber Ndoro, *Leveraging culture for peaceful, tolerant and socially-inclusive cities*

Box 4

PROMOTING A CULTURE OF PEACE AND TOLERANCE IN CITIES

- Guaranteeing the freedom of people to be and to live how they choose;
- Providing a sense of belonging, of being part of a community, and of maintaining close links to the roots and land with which many people identify;
- Fostering an environment that is conducive to mutual understanding and trust, where diversity is acknowledged and respected, and minorities are included, leading to more stable and resilient societies;
- Acting as a common good to be shared and protected, culture provides an ideal entry point for social engagement and cooperation, helping to develop initiatives that bring people together around shared interests, strengthening bonds and increasing the social capital of a community.

Source: UNESCO, 2013*a*

MUSEUMS AND SOCIAL COHESION

Museums around the world have played a major part in bringing together citizens from different socio-economic backgrounds (see also Chapter 2). Many museums have focused on representing multicultural societies and giving minorities space within national narratives. The Viet Nam Museum of Ethnology in Hanoi (Viet Nam), for example, presents the cultures of more than 50 ethnic groups of



Palmyra (Syrian Arab Republic)
*© Waj/Shutterstock.com**

the country, including traditional architecture, which is on display throughout the museum's large gardens. The museum thus works to promote the value and respect of diverse minority populations and their contributions to the Vietnamese nation (UNESCO, 2013*a*). Museums, however, can also risk reinforcing or limiting societal roles, and therefore they have extraordinary potential to challenge prejudice and stereotypes. Examples such as the District Six Museum in Cape Town (South Africa) (see Case Study 64) demonstrate how museums can effectively create shared spaces and a sense of belonging.

> ***Creative people power regional economic growth and these people prefer places that are innovative, diverse, and tolerant.***
>
> *Richard Florida, urban studies theorist*

CONCLUSION

Cultural resources in cities build a sense of belonging and identity among local communities, and promote social cohesion, inclusion and equity. The promotion, conservation and celebration of cultural activities are key elements for an inclusive city, and for improving the liveability and sustainability of urban areas. The cultural assets should not be seen as museum pieces or as past relics but should be testimonies to our ability to adapt to an ever-changing urban environment. Local authorities must recognize and celebrate the city's unique identity, whose characteristics have been shaped by all who live in it. This will be the foundation of a city's sustainability and resilience.

Cities throughout the world face complex issues in sharing space among citizens of multiple cultures and social backgrounds. Despite instances of strife and violence, local authorities must accommodate diversity and acknowledge it as beneficial to the city. Effective social cohesion reflects an environment in which citizens are able to express themselves as an integral part of a group to which they belong. Thus, local authorities' planning must take into consideration the diversity of cultural traditions and practices, which can be shared and promoted for social cohesion.

CASE STUDY 66

Cape Town (South Africa)

Spaces of memory, reconciliation and citizen engagement



In 1994, the District Six Museum in Cape Town came into being. It serves as a remembrance of the events of the apartheid era in South Africa, as well as the culture and history of the area before the forced removals of its residents in the 1960s. The ground floor of the museum is covered by a large street map of District Six, with handwritten notes from former residents indicating where their homes had been. Other features of the museum include old street signs, displays of the histories and lives of District Six families, and historical explanations of the life of the area and its destruction. In addition to its function as a museum, it serves as a memorial to a decimated community and a meeting place and community centre for Cape Town residents, who identify with its history. It also represents the triumph of civil society in segregated cities, serving as a symbol of reconciliation. Today, former residents and their descendants are rebuilding their memories and cultural heritage once again in this area.

Source: Webber Ndoro, *Leveraging culture for peaceful, tolerant and socially-inclusive cities*

Box 5

UNESCO'S ACTION IN THE FIELD OF CULTURE IN CRISIS AND CONFLICT SITUATIONS, FOCUSING ON THE URBAN SETTING

Culture, in its broader sense including intangible heritage and creative cultural industries, is increasingly affected by situations of armed conflict throughout the world, often combined with vulnerability to natural hazards. Cities, as the main repositories of cultural heritage and sources of creativity, have been disproportionally impacted by these phenomena.

Culture and heritage are particularly at risk in a situation of armed conflict, both because of their inherent vulnerability and for their very high symbolic value. Sometimes, the urban historic environment is simply caught in between belligerent parties or the victim of pillage and looting at time of chaos and political unrest. The growing number of intra-state conflicts, involving many non-state actors defining themselves on ethnic/cultural grounds, has moreover meant that the heart of cities, that is their historic centres, have often become the frontline of wars. This was, for example, the case of Dubrovnik (Croatia) in the 1990s, and is currently the tragic case of Aleppo (Syrian Arab Republic).

At other times, however, urban heritage is the target of deliberate destruction, with the intention of obliterating the very identity of individuals and groups, severing their links to the land and breaking the bonds that keep them together as a community, as happened in 2006 with the blowing up of the Al-Askari Shrine in Samarra (Iraq), and more recently in Timbuktu (Mali) with the systematic destruction of ancient mausoleums, the burning of ancient manuscripts and the banning of traditional cultural practices.

These destructions, moreover, are accompanied by the persecution of individuals based on their cultural identity as part of a strategy of 'cultural cleansing', rooted in radical religious beliefs. These persecutions, combined with other factors associated with the conflicts, are driving millions to leave their homes and become refugees and migrants in other cities, often abroad, where they are frequently perceived as threats, due in part to their alien cultural background.

In addition to the loss of unique records of our past of great historic, aesthetic and scientific value, the impact of conflicts on culture and heritage deprives communities of the fundamental human right to access, practice and transmit their culture, while undermining a critical resource to achieve sustainable development. Indeed, the culture, and the cultural landmarks that shape our cities and landscapes, act as an anchor for spirituality and identity, sustain dignity and strengthen the resilience around which affected communities can hope to rebuild in times of distress. In a conflict or post-conflict situation, the protection of cultural diversity can contribute to restoring social cohesion and to opening prospects for dialogue and reconciliation. In the longer term, culture will be essential for social and economic development.

Urban culture is thus at the forefront of conflict as a critical consideration in opposing ways: as a factor fuelling hatred and extremism, when it is under attack, and as a resource for resilience, recovery, peace and reconstruction, when it is used to promote mutual understanding. Its protection, and the promotion of a culturally pluralist urban society, is not only a cultural issue, but increasingly a major humanitarian and security imperative.

Across history, cities have traditionally been places of encounters and sharing, melting pots that - mainly in the name of trade - brought together different people and facilitated dialogue, exchange and innovation. They have also been built and developed through centuries of adaptation to the natural and human-made hazards that affected local environments, thus enshrining in their built fabric, and in their inhabitants, precious traditional knowledge that helped prevent or mitigate disaster risks and communal tensions.

Today, when culture is misused, targeted or lost as a result of conflicts and disasters, cities risk becoming increasingly places of violence and vulnerability, where communities will be less resilient and less able to achieve sustainability. Unfortunately, recognition of the role of culture as a key consideration in humanitarian and peacebuilding strategies is still very limited.

Against this background, in November 2015 UNESCO adopted a new strategy for the protection of culture and the promotion of cultural pluralism in the event of armed conflict. This strategy aims to strengthen the ability of Member States to prevent, mitigate and recover the loss of cultural heritage and diversity as a result of conflict, by developing institutional and professional capacities for reinforced protection.

It will do this through a new approach and set of tools, which are being elaborated in response to the unprecedented challenges facing the international community. The key element of this new approach will be the incorporation of the protection of culture into humanitarian action, security strategies and peace-building processes by engaging with relevant stakeholders outside the culture domain.

Areas currently being explored include the systematic mainstreaming of culture in UN peacekeeping operations, building on the positive experience of Mali, where UNESCO was able to restore 14 of the 16 mausoleums destroyed by radical extremists, thanks to the support of the United Nations Multidimensional Integrated Stabilization Mission in Mali (MINUSMA). This will involve the provision of cultural heritage protection training by UNESCO to UN peacekeepers and other militaries, the sharing of information and, when relevant, cooperation on the evacuation of cultural properties at risk.

On the humanitarian side, UNESCO will strengthen its cooperation with actors such as the International Committee of the Red Cross (ICRC) and the Office of the United Nations High Commissioner for Refugees (UNHCR), to ensure that a cultural component is integrated in their policies and programmes on the ground, notably within cities. For example, cooperation is already ongoing in Aleppo with the International Organization for Migration (IOM).

To strengthen the human rights and judiciary dimensions, UNESCO will work with the United Nations Human Rights Council and the International Criminal Court (ICC) to help monitoring and prosecuting violations of human rights and war crimes. This will require considerable work at policy level, as crimes against culture are currently not given adequate consideration in human rights instruments and penal provisions. An important precedent, however, was established when UNESCO helped the ICC indict an individual suspected of intentionally destroying cultural heritage assets in the city of Timbuktu.

Source: UNESCO, 2015e

CHAPTER 4

CREATIVE and INNOVATIVE CITIES



Vivid Sydney Festival, 2013, Sydney (Australia)
*© Luckies/Shutterstock.com**

IN FOCUS

- *Promoting creativity and innovation, including digital technologies, in cities builds on human ingenuity and diversity as a resource for urban development and improving the liveability of cities.*
- *Digital technology is a revolutionary force that is shaping how people produce, consume and experience culture, but also a force that needs an ethical anchor.*
- *Innovation can support decision-makers to shape cities differently, deepen democracy and empower citizens and their involvement in governance.*
- *Policy priorities should ensure public access, fairness, cultural diversity, transparency and the right to privacy.*

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Box:
Unlocking the creative potential of cities

CULTURE AND THE DIGITAL CITY: ITS IMPACT AND INFLUENCE

CHARLES LANDRY
Urban advisor and writer, founder of Comedia (United Kingdom of Great Britain and Northern Ireland)

OUR CULTURE IS DIGITAL AND THE DIGITAL SHAPES OUR CULTURE. IT IS OMNIPRESENT, LIKE THE AIR WE BREATHE AND THE ELECTRICITY THAT FLOWS. IT SHIFTS PEOPLE'S UNDERSTANDING OF TIME, SPACE AND PLACE. A DRAMATIC TRANSFORMATION IS UNDERWAY WITH THE DIGITIZED CITY ALREADY WITH US, BOTH IN THE MORE AND LESS DEVELOPED WORLD. YET IT NEEDS A JOINTLY CREATED CULTURAL VISION OF WHERE NEXT. THE DIGITAL PHENOMENON IS GLOBAL. CITIES FROM HELSINKI (FINLAND), AMSTERDAM (NETHERLANDS), SAN FRANCISCO AND BOSTON (USA) TO NAIROBI (KENYA), ACCRA (GHANA) AND INDIA'S 'SMART CITIES' ARE GRASPING THE OPPORTUNITIES, WITH MANY CHINESE AND SOUTH AMERICAN CITIES FOLLOWING IN THEIR WAKE.

THE 2030 AGENDA AND THE DIGITAL AGE

The digital is relevant to every goal of the 2030 Agenda for Sustainable Development. Devices can help monitor health. Sensors can measure and help reduce resource use such as water, energy or consumption patterns. Digital tools can help us to understand the world's natural environments and make our physical infrastructures safer, more reliable and effective. The internet can empower people by giving access to a vast knowledge store.

Applications are increasing exponentially both in the developed and developing world. In the latter, cheap smartphones are a diagnostic tool to check many health conditions; the collapsible Luci Solar Lanterns give light at night; the Lifestraw sophisticated water filters kill 99% of bacteria; the BRCK battery-powered modems give access to the internet; Hello Tractor low-cost smart tractors with GPS antennas can track soil conditions; the Power Pot portable electric generator doubles up as a cooking pot, also generating electricity involved in the cooking process.

A TECTONIC SHIFT

Digitization represents a tectonic shift, whose devices with their disruptive potential are changing cities, society and social life, connectivity, the economy, cultural institutions and cultural life. Its impacts and influence will be as powerful as the climatic changes that swept through our world with the Industrial Revolution 200 years ago, yet it is more invisible, driven by algorithms etched into small screens. This engenders fear of a world racing ahead uncontrolled but creates excitement around the opportunities unfolding. Those who make decisions, the digital settlers, have mostly migrated into this world, whereas for the young digital natives, it is all they know. This highlights a misalignment as, for the first time in history, the young are teaching the old rather than the reverse.

Every new means of production changes the physical and mental landscape and how our systems operate. Its drama is clear when the world's largest taxi company, Uber, owns no taxis; when Facebook, the world's most

Box 6

UNLOCKING THE CREATIVE POTENTIAL OF CITIES

Creativity and innovation have become a powerful transformative force in the world today. Their potential for development is vast and waiting to be unlocked. The creative economy is one of the most rapidly growing sectors of the world economy, not just in terms of income generation but also for job creation and export earnings. But this is not all there is to it. A much greater proportion of the world's intellectual and creative resources is now being invested in the culture-based industries, whose largely intangible outputs are as 'real' and substantial as those of other industries. Human creativity and innovation, at both the individual and group level, are the key drivers of these industries, and have become the true wealth of nations in the twenty-first century. Indirectly, culture increasingly underpins the ways in which people everywhere understand the world, see their place in it, affirm their human rights, and forge productive relationships with others.

Activities classified as *cultural* industries uncover the increasingly symbiotic relationships between culture, economy and place. The emancipatory social potential of the latter is implicit in their very constitution and the wellspring of expression is itself a means to forms of liberation. In a recent variant of creative economy thinking, some argue that the cultural and creative industries not only drive growth through the creation of value, but have also become key elements of the *innovation system of the entire economy*. According to this viewpoint, their primary significance stems not only from the contribution of creative industries to economic value, but also from the ways in which they stimulate the emergence of new ideas or technologies, and the processes of transformative change.

Today, up to three-quarters of all economic activity occurs in cities. Indeed, creativity and innovation have always been located and nurtured in urban settings, generally large metropolitan areas. It is at this level that new development pathways are being sought. In many countries, communities and municipalities are therefore acting more quickly and effectively than national institutions in supporting creative industries, as well as empowering them to assume a role in the formulation and practical implementation of development strategies. Local creative economies are highly diverse and multi-faceted. They are emerging across the world from many distinct path-dependent and situated contexts, where different institutions, actors and flows of people and resources shape a range of different opportunities.

Source: UNESCO and UNDP, 2013

popular media-owner, creates no content; when Alibaba, the most valuable retailer, has no inventory; and when Airbnb, the world's largest hotel chain, owns no hotels.

PERSPECTIVE 22

FOCUSING ON FILM FOR URBAN DEVELOPMENT

Paulo Alexandre Barbosa *Mayor of Santos (Brazil)*

Santos City has leveraged the creative economy as a strategic factor of the city's social and economic development.

In the field of film, the city has built on its various natural and historical settings for film production, all of them accessible through the Santos Film Commission. Film has contributed greatly to the city's economic development, counting an estimated 1,500 permanent employees, 16 film production companies, 5 cinema collectives, an annual average of 50 film shoots, and close to US$2.5 million in annual revenue. Santos City also hosts the short film festival Curta Santos, which has been held annually for 15 years and receives more than 1,000 short films for each edition. The city also hosts a community cinema programme that offers open-air film screenings in disadvantaged neighbourhoods to encourage participation in cultural life and social cohesion.

Furthermore, Querô Institute, a civil society organization, aims to promote social inclusion and a wider participation in cultural life for vulnerable and disenfranchised youth. Each year, 60 participants are trained in audiovisual skills such as scriptwriting, film directing, lighting and photography, which the Institute complements through courses on gender equality and community capacity-building, and internships. The Institute's film productions have won 48 awards at national and international festivals. The most important impact has been the transformative change among youth, generating vitality and confidence and enabling them to imagine, aspire to and shape alternative futures.

In line with the people-centred development of Santos City, the city invests in cultural centres located in marginalized neighbourhoods to stimulate cultural access for vulnerable groups. 'Creative Vila' offers workshops in arts, gastronomy and music, as well as film and literature activities. The city has four Creative Vilas focused on different vulnerable groups that provide platforms for building social and political capacities, and nurture a sense of cultural belonging and place. The Creative Vilas are not only venues for training and production of cultural goods, but provide safe spaces for people to interact with one another and enjoy culture. They have been successful experiences that have improved individual self-esteem, quality of life, and have empowered people by giving them the capacity to take ownership of their lives. While the processes are slow and persistence is required, experience shows that change is possible. There are six Creative Vilas currently under construction.

The largest urban transformation takes place through people, and the different cultural languages are the way to reach them. Our experiences have demonstrated that culture and creativity are powerful pathways to social and economic development.

A DATA-DRENCHED WORLD

Digitization and its power to connect, communicate and manipulate data is driving transformation on a scale that changes the foundations of business and public service affecting every facet of our lives. This data mining revolution is an innovation accelerator, a Gutenberg 3.0, transforming how we work, manage and organize, what we do, and how we create and think. Digitally-driven tools and technologies shape the cultures we produce, consume and how we experience the world.

The digital rides on its third platform, a combination of cloud computing, mobile devices, social media and big data technologies working together. Here, mobile devices and apps extend capabilities, the cloud acts as an outsourced mechanism, big data enables ultra-fast analysis to interpret data and gain insights, and social technologies bring interactive human dimensions into digital, automated processes. Combining these disparate technologies simplifies working environments and is turbocharging digital commerce, information analytics and the development of intelligent infrastructures. The scope, scale, pervasiveness, ubiquity and speed of evolving technologies is astonishing. There are now 2.5 billion internet users around the world, interacting at its simplest by texting messages and with more complexity by managing household electronic devices from a distance.

CONNECTIVITY AND DATA: A NEW FORM OF CAPITAL

The three big game-changers supplanting material resources, finance or location are big data, the Internet of Things and intelligent objects. The cultural landscape on rare occasions is sucked in by the gravitational pull of dynamic technologies and the ideas they engender - digitization is one. It is the dominant cultural force of the twenty-first century, twisting everything into its orbit. A paradigm shift, it shapes the world in its image, affecting all forms of culture and art: how words and texts are written, used and placed, such as in the world of Web 2.0, blogs, chat rooms, message boards, of Wikipedia, Facebook or Twitter.

The interactive, immersive force of digital technologies allows us to make art and artefacts in new ways and to experience culture creating vast opportunities for museums, galleries or performance spaces in different ways, to communicate and interpret, or for heritage sites to be imagined. The capacity to simulate and virtualize experience is one of the most crucial topics in contemporary culture— a mental and social transformation created by our new electronic environment that blends and mixes the 'virtual' and 'real'. Simulated products, services and augmented reality experiences are extending everywhere, even creating virtual social networks, relationships and feelings.

> ***At the turning point between the twentieth century and the twenty-first, a new kind of economy is coming into being, and a new kind of society, and a new kind of city: some might say no city at all, the end of the city as we have known it, but they will doubtless prove wrong. The driver, as so many times before in this long history, is technology: this time, information technology.***
>
> *Peter Hall, town planner, urbanist and geographer*



La Boca, Buenos Aires (Argentina)
*© sunsinger/Shutterstock.com**

Here, technology is like oxygen and is increasingly easy to use. Unavoidably, we are pulled into its thrall with its fluid, malleable, remixed content, where we graze (the digital form we once called browsing) and dive deep with its permeable boundaries seamlessly sliding into endlessness. The watchwords are open, flexible, interactive, co-creative, agile, connective, instant, immersive, ubiquitous, enabling, sharing, integrative, multitasking, simulated, virtual, fragmenting and constantly online.

REDESIGNING AND REVERSE ENGINEERING THE WORLD

We are in the midst of redesigning the world and all its systems – legal, moral, political and economic – and infrastructures for a digital age with ICTs as one backbone. This project has immense cultural implications. Yet our built environment has been designed for how we lived and worked 50 years ago and more. To adapt to the digital age, a reverse engineering process is necessary to create new intelligent infrastructures, sensing technologies and objects that live within its hard-engineered fabric. This is The Internet of Things that allows urban objects to communicate, from fridges to dog collars, adding to our vast data mountains. This is big data and only a tiny fraction has been tapped to enable algorithms to interpret the chaos. Sensors help cities respond in smart ways from the simple to the complex: when is the next bus or metro coming, where is a free car parking space? More powerfully, we can control how a city works from a distance, or with apps that help the sighted and the visually impaired to find where they are, or self-regulating mechanisms to control energy use, monitor levels of pollution or adjust light levels. The 'sharing economy' becomes possible, built around sharing human and physical resources. Innumerable apps foster swapping, exchanging or joint purchasing with car-sharing technology, such as ZipCars. Opening data creates easier feedback loops between citizens and city decision-makers, helping to reinvigorate local democracy and making collaborative governance models possible. Perhaps 'the city is software', as its operations are completely software-driven. The 'open source' movement has accelerated the digital world, enabling collaborative activities between disciplines and to break silos.

CASE STUDY 67

Nairobi (Kenya)

Mapping the informal public transport system



The surge of the mobile apps market in Kenya has revolutionized the way people interact with urban information and services, which has provided new transport solutions and the opportunity for users to contribute directly with real-time information. In Nairobi, the project Digital Matatus is harnessing smartphone technology to boost the efficiency of the existing informal transport system and support citizens to better plan their transport routes around the Kenyan capital. *Matatus* are privately-owned minivans that are used by an estimated 70% of the city's population to get around. Researchers from the University of Nairobi, Massachusetts Institute of Technology (MIT), Colombia University, and Groupshot Design Consultancy collaborated in developing Digital Matatus in response to the lack of available data on the more than 140 informal transport routes in operation throughout Nairobi. Through smartphone applications, users capture transit data, which is then translated into physical and digital maps and uploaded to Google Maps.

The initiative is part of a recent wave of digital advances in Kenya that have come off the back of the government initiative in 2009 to introduce low-cost and faster cable-supported broadband internet. A burgeoning technological services sector and the arrival of affordable mobile phones with web access has meant that many Kenyans now connect to the internet via mobiles. Today, around 40% of Nairobi's population are smartphone users.

Source: http://www.digitalmatatus.com/

PLACING HUMAN VALUES CENTRE STAGE

A human perspective should drive technologies rather than the reverse. Technology fever and innovative apps make one forget that it enables and is a servant to our bigger aims, such as encouraging more empowered citizens. Crucially, the innovative impulses unleashed should solve old problems with new possibilities for the economy, such as addressing inequality or creating quality jobs.

Decision-makers have a once-in-a-lifetime opportunity to rebuild our cities differently, including harnessing social media capabilities, interactive platforms or open data to deepen democracy, so making it more responsive to peoples' desires and needs. The crucial question is: will the public interest be given centre stage? Cities must remain alert to ensure their priorities and values are acknowledged, as the digital industrial complex has discovered the city as a major new market. Crucially, we should not only talk about new hardware infrastructures but also of empowering people to be 'smart citizens'.

Undeniably, untold promises and opportunities to improve our quality of life are possible by making life more citizen-centric, more local, more convenient or efficient and seamlessly connected. As with all new technologies, these positives mesh with dangers. They are both liberating and potentially invasive. The most pressing threats include control by algorithms or the watchful eye of surveillance, suffering overload from constant data cascading over us, or unemployment created by intelligent robots.

The communications revolution has broken the public sector data monopoly, as everyone has access to knowledge on their devices. The digital unleashes the ability to mobilize opinion and movements, of which the Arab Spring, the Occupy movement, Five Star Movement in Italy, and Podemos in Spain are examples. Tactical urbanism projects, such as 'parking day', 'restaurant day', 'better block' or 'guerrilla gardening' stem from the same ethos. Social media-savvy, they enable citizens to unite while not meeting physically. They change how the city and citizens communicate and make decisions - these are the radical civics in action. This harnesses community intelligence whereas, historically, community responsibilities were outsourced to public administrations, which were service production engines. This implies a culture shift with transparency permeating the culture.

THE URBAN EXPERIENCE

There is a seductive quality to this digitized city. It draws you softly into its interactive web where with a swipe and a click you can be gratified – mostly instantly. Here is ubiquitous Wi-Fi, where we move easily between the worlds of 'here and there', that is local, global, physically real and virtual. Mobile devices provide mobility so we can work on the fly, be up-to-date and where our vast library of the internet provides untold knowledge resources. Every social group is participating, yet those operating 'on the move' remain the minority, although bus and truck drivers, nurses, shop staff, dentists, museum attendants or construction workers also have digital resources.

The volume, velocity and variety of instantly available data streams combined with the 'anytime, anyplace, anywhere' phenomenon changes how we interact in space, place and time. Yet place matters more than ever, in spite of increased virtual interaction, as people need physical place to anchor themselves. The public realm rises dramatically in importance and as working patterns change, gathering places and especially third spaces have renewed relevance. This sensorized city largely looks the same, but operates and performs differently. Think of how Airbnb, Zipcar, Uber, Lyft or Bridj have re-conceived hospitality or urban mobility.

This city communicates through every fibre of its being. It is dynamic: signs move, billboards tell stories, info boards inform. It has a filmic quality; you sense you are floating. Yet the buildings still have solidity. Serendipity is consciously orchestrated as meeting places and third places grow, strengthening connectivity. This changes our work environment, with portfolio working becoming more dominant.

The digitized cityscape enables global brands to dominate our sensescape and visual experience. This has emotional and psychological effects on urban dwellers given the dangers of sense overload and overstimulation. Some cities like São Paolo (Brazil), Paris (France) and Tokyo (Japan) are now seeking to control this proliferation in the public interest. Increasingly, artists are engaged to create the installations and events that generate this urban experience. We see buildings transform, occasionally with sudden subversive, temporary elements to keep public attention. This urban branding process has special power at night. Public entities struggle to compete in projecting useful information from transport timetables, pollution monitoring, weather conditions, events or alerts.

CASE STUDY 68

UNESCO/UNITAR

Employing digital imaging tools for the protection and preservation of cultural heritage

In the face of devastating natural disasters and unprecedented attacks on cultural heritage, digital imaging tools have proven essential for assessing damage and planning for recovery. As part of a partnership between UNESCO and the United Nations Institute for Training and Research (UNITAR), satellite images developed through UNITAR's UNOSAT programme have been increasingly used to evaluate at-risk sites in Iraq, the Syrian Arab Republic, Yemen and Nepal. These images are often the only means of assessing damage to inaccessible properties. For example, satellite imagery was used to determine the scale of the destruction of historic temples and monuments of the World Heritage property, Kathmandu Valley (Nepal), following the earthquake of April 2015, allowing experts to assess the damage and plan for the recovery.

Prepared by UNESCO



Festigraff festival, Dakar (Senegal)
© Victoria Okoye

CASE STUDY 69

Shanghai (China)

Banking on creative infrastructure to stimulate urban growth



Shanghai (China) is a cosmopolitan, entrepreneurial metropolis; a megacity of over 24 million urban residents. The cultural and creative industries have become central to the city's growth and urban branding. Shanghai joined the UNESCO Creative Cities Network as a City of Design in 2010. The city excels in design categories, ranging from industrial product design to jewellery design, and various design events are regularly held in Shanghai.

The creative industries provide significant economic dividends for the city, generated by 7.4% of the city's residents employed in the creative industries. The city boasts the largest area of creative clusters in the world, two-thirds of which have been built through the urban regeneration of abandoned factories and warehouses. In 2004, Shanghai became the first mainland Chinese city to produce a formal policy on cultural and creative industries (CCI) and in 2009, the national policy documents adopted CCI discourse. Four years later, Shanghai was home to 87 creative clusters, over 4,000 design-related agencies and institutions, 283 art institutions, 239 art and cultural community centres, 100 museums, 25 libraries and 743 archive institutions.

From a policy perspective, the surge of creative clusters has developed new cultural infrastructure and institutions, fuelling economic growth and feeding into the burgeoning image of Shanghai as a global cultural city. A key issue for the development of the cultural and creative industries will be in balancing 'hardware' with 'software', to enable the full development of creativity and expression.

Source: WHITR-AP, report for Study Area 6

THE 'SMART CITY'

The 'smart city' notion has a powerful rhetoric and involves using information and communication capacities to increase performance and reduce resource use. It was initially promoted by big tech companies who identified the city as a major market and bulk purchaser of products and services in order to make life more convenient, efficient, secure, self-regulating and predictable. Companies were criticized as they did not initially focus on citizen engagement. This apparent free-for-all digital landscape is largely patrolled by what Hill (2013) calls the 'Urban Intelligence Industrial Complex' led by IBM, Cisco, General Electric, Siemens, Philips and search engines like Google or Yahoo.

The 'smart' word is unreliable and in danger of over-use. Becoming smarter means different things to different cities, but there can be no smart city without smart citizens.

> Smarter cities are inclusive places that use technology and innovation to empower, engage with and capitalise on citizen participation. Engaging citizens goes beyond the uptake of technology: it extends to co-creating ideas and solutions by encouraging new governance and transparency tools such as living labs, integrating citizen input in urban planning with spaces and support for start-ups. Successful smart cities facilitate this participation, co-creation and co-production with citizens and other local partners. (Eurocities, 2015)

Eindhoven's intelligent lighting strategy, for instance, creates responsive streets that help dementia patients through innovative aids. Amsterdam's 'social sensing on demand' allows citizens to provide feedback on emerging conditions from potential flooding to broken pavements as do Curitiba's water depollution devices. Barcelona's 'smart bins' project helps garbage trucks to only pick up full bins as sensors communicate to drivers.

> ***"Great cities are defined by their culture. They are defined by their history – through their local heritage, museums and archives, historic buildings, festivals, food and local traditions. But a great city is also defined by its contemporary culture – its artists and arts venues, film and television, music and games, photography and crafts, fashion and design, and its buzzing informal offering from skate parks to restaurants, pubs and night clubs."***
>
> *Greater London Authority*

THE SOCIAL AND THE SHARED

Every medium of communication changes the city and how we interact with it. Each transformation has increased sociability with the ability to catch a train, drive a car or make a phone call. It has not declined with the increased options offered by the internet and social media. The issue is the quality of interaction. Does online social life, catalysed by permanent connectivity, complement our offline world by enriching our overall life experience or replace it, leading to some loss? Communication in the flesh gives us the physical and emotional contact that we need.

The desire for community has not changed; what has changed is how it is expressed - less bound in the fixed physical spaces of traditional community limited to family and a few outsiders. Our more nomadic life allows us to affiliate and identify ourselves in multiple ways, defined more by - and embedded in - our networks than classic bonds. Networks define community in a nomadic world. The downside is the negative networks where undesirables can find each other more easily.

CASE STUDY 70

São Paulo and Curitiba (Brazil)

A platform for citizen-to-government engagement in Brazil

Colab is a mobile app that uses social networking as a tool to encourage transparency and collaboration for improved city management. It was created by five young Brazilian entrepreneurs as a platform to facilitate communication channels between civil society and governments. Colab promotes connections between citizens and encourages civic participation in making positive changes to the city. The app allows citizens to report on problems, for example safety, public lighting or parking, through uploaded photographs with geolocation that are shared with other users who can provide suggestions for addressing them. With the registered complaint, city authorities can respond directly to any claim, forward requests to the appropriate teams for action, and monitor their status. The app is currently being used in several municipalities in Brazil, including São Paulo and Curitiba.

Source: http://www.colab.re/

In this shifting landscape, place matters as it provides anchorage, belonging, opportunity, connection and, ideally, inspiration. Here online and offline, cyberspace and local space combine to make identity, shape interests and generate a meaningful life. This manifests itself in how cities work, are designed and navigated. The public realm, from pavements to benches, pocket parks and well-designed covered areas, rises dramatically in importance as do third places, like informal cafés (Oldenburg, 1999). These are essential for community-building - communal yet homely but always with free Wi-Fi. Greater connectivity and faster internet have liberated people to work from home as telecommuters or on the move. Third places are key as welcoming, accessible spaces. There is power in being alone together. The collective urban experience will take on added importance in the future. With fragmented communication channels as the norm, a culture of festivals and spectacular events which are artistically driven, form an increasingly significant part of urban culture. Third places exist too in the virtual realm with online communities, whose qualities mirror those of physical communities and where relative freedom from social status is a bonus.

There is a genetic basis to our tendency to be social and the addictive qualities of increasingly visually-driven social media. The world is dramatically transforming from the dominance of word- and text-based communication to the visual, with scientists highlighting the 'picture superiority effect'. Advances in pattern recognition software linked to artificial intelligence and self-learning systems make manipulating the visual easier. This explains the rise in image-based social media platforms and the power of infographics - a merger of visuals and text.

The internet engages us in untold worlds, but can encroach and invade, creating cognitive overload and breaking concentration, fragmenting attention and disconnecting us from life. Storytelling is then a powerful tool that puts the whole brain to work, stimulating a desire to connect threads and narrate a causal sequence of events. Staying centred in a tech-saturated world is no easy feat.

MEASURING THE URBAN DIGITAL ECOSYSTEM

Measuring digital capabilities is not conceptually different from good management sense, such as assessing readiness, human capacities and performance. More specifically, we need digital city governance, ubiquitous city networks, the ability to leverage urban data or to foster digital services capabilities, digital access and skills proficiency and finally behaviour change as Dublin's Digital Masterplan stated (Dublin City Council, 2013).

The strong correlation between e-skills and competitiveness means cities must systematically transform their education systems, as approximately 90% of jobs require ICT skills. However, digital literacy needs to encourage not only functional ICT skills but richer cultural learnings to adapt to the digital world and to understand its pitfalls.



*'Cloud Cities' by Tomás Saraceno (2011), Hamburger Bahnhof - Museum für Gegenwart, Berlin (Germany) © Neil H/ Flickr.com**

CASE STUDY 71

Dubai (United Arab Emirates)

Building a virtual community to share creativity



In the constantly evolving, multicultural city of Dubai (United Arab Emirates), culture, creativity and innovation play a pivotal role. Creatopia is a dynamic online initiative powered by the Dubai Culture and Arts Authority and the Dubai Government to build a virtual community for creative entrepreneurs around the world. Creatopia shines a light on emerging creative talents and gives them a vibrant marketplace to showcase their creativity in virtual galleries, sell their work and find likeminded mentors. 'Creatopians' can interact, share, comment on, and follow other Creatopians and entities, as well as apply for opportunities. It provides the creative community, anywhere in the world, to be part of an ongoing cultural dialogue.

The portal is a catalyst and a conduit by which to grow and share creative ideas with peers as well as procurement teams in Government entities and the private sector. It is also a portal to encourage engagement and inspire talents within the region through one unifying platform that connects the creative community. In doing so, it enhances Dubai's cultural identity and positions it as a new global centre for creativity.

Since its launch in November 2015, Creatopia has developed a growing creative community of around 1,700 Creatopians with more than 1,000 published projects. Creatopia works to partner with other entities and initiatives, and has become woven within the creative fabric of Dubai's digital platforms, evolving with the trends and the demands of its creative ecosystem. Through an open spirit of collaboration, this will strengthen the culture and arts community and boost the creative economy.

Prepared by Dubai Culture and Arts Authority (DCAA)

CONCLUSION

Digital technology is a revolutionary force and it needs a guiding picture of what we want from its power as citizens and cities. This needs an ethical anchor to guide politics, policies and investment, which should be about solving the global and local problems that really matter.

To keep the best of this innovation dynamic requires policy priorities within a governance and incentives framework that harmonizes fairness, transparency, public access and the right to privacy. This balancing act must navigate between sanctioning, enabling and supporting and containing, curtailing and controlling. It includes safeguarding privacy and allowing people to manage their own data; to be continually aware of balancing public and private benefits; to foster a new civic culture to be co-creative; to create rules and codes for the sensorized city, the city of interactive surfaces and immersive digital environments, creating a mixed partnership 'thinking brain' with an agile organizational form that learns to understand weak signals on the horizon and, perhaps most importantly, to instigate a dramatic digital literacy programme.





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SECTION B

ENVIRONMENT

Improving the quality of the built and natural environment through culture

"Tradition is not the worship of ashes, but the preservation of fire."

Gustav Mahler, composer

Since the 1960s, UNESCO has spearheaded the establishment of a set of important policy frameworks, which have gradually come to shape a system of internationally accepted policies for the conservation of the built environment, landscapes and nature. These have ranged from monuments and archaeological sites to entire historic cities such as Venice (Italy), Sana'a (Yemen), Kathmandu (Nepal), Havana (Cuba) and Fez (Morocco).

The earliest framework was provided by the 1962 UNESCO Recommendation concerning the Safeguarding of the Beauty and Character of Landscapes and Sites, a far-sighted document that focused the attention of the international community on the potential consequences of spoiling not only the natural beauty of places, but also the beauty of artificial landscapes, and specifically urban landscapes. This was followed by the 1968 Recommendation concerning the Preservation of Cultural Property Endangered by Public or Private Works.

The adoption of the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage meant that different categories of heritage, related to the natural and cultural realms, were brought under the same definitions and principles; and a system of international responsibility for the conservation and monitoring of heritage sites was established. The World Heritage Convention has also become a point of reference for the identification, conservation and management of cultural and natural heritage worldwide.

In parallel with the development of the key cultural heritage conservation charters established by the International Council on Monuments and Sites (ICOMOS), UNESCO has contributed to the evolution of the concepts and practice of urban heritage management and conservation.

Changes in the economic, demographic and social processes that have characterized the world over the past 30 years, however, have significantly altered the policy scenarios in this field. While increased resources have been channelled by public and private actors to heritage conservation policies, pressures have also increased, which have often threatened the very survival of urban heritage, or have radically changed its social and economic functions.

The main reasons for these changes are to be found in the gentrification processes that have accompanied urban economic growth in many regions, notably in North America and Europe; in the rapid expansion of the tourist industry, with a range of effects impacting the social and economic life of heritage areas; and in the increasing land reconversion processes inside and around centrally-located historic areas. The loss of cultural and natural heritage has accelerated as a consequence of these processes. In other regions, including South Asia, some parts of Latin America and the Arab States, urban heritage is still largely characterized by social marginality and sub-standard housing conditions. This also constitutes a threat for the survival of urban heritage.

The pace of urbanization has dramatically increased in recent years and, while the trend is global in nature, it is particularly marked in some regions of the world, not least in Asia and Africa, where new megalopolises have already formed or are under formation. It is because of these important, historical changes that UNESCO has worked to place the conservation of heritage in the framework of the 2030 Agenda for Sustainable Development and the New Urban Agenda agreed upon at Habitat III.

The awareness of the limits of urban heritage conservation policies inherited from the past has prompted a redefinition of the guiding principles for urban conservation. In 2011, after several years of reflection and discussion, UNESCO adopted the Recommendation on the Historic Urban Landscape, a policy document aimed at placing urban heritage within a broader conceptual framework and with a clearer link to sustainable development processes.

With the 2011 Recommendation on the Historic Urban Landscape, UNESCO has redefined its approach in the area of urban conservation, putting the cultural dimension at the core of sustainable urban development. This approach, while based on the established practice of heritage conservation, reinterprets the urban context as a fundamental resource for the livelihood of communities, the result of a layering process of tangible and intangible values that needs to be nurtured and preserved as an asset for sustainable development. These dimensions have been recognized as essential aspects of sustainable urban development, as reflected in Sustainable Development Goal 11 of the 2030 Agenda.

ENVIRONMENT



Curitiba (Brazil)
*© Mathieu Bertrand Struck/Flickr.com**

Building on this awareness, this section contains several articles, and perspectives from city networks, international organizations, artists and academics, as well as case studies from cities around the world, all related to the improvement of the built and natural environment through culture. As the first of four articles, Hassan Radoine's piece on human-centred and compact cities highlights the need to infuse culture into current urban plans and strategies, making cities more humane and sustainable. Focusing on the need for sustainable, resilient and green cities, Michael Turner advocates for culture-based solutions to environmental concerns that integrate a respect for heritage and traditional knowledge. Patricia O'Donnell centres her analysis on inclusive public spaces, arguing that such spaces are essential to achieving social cohesion and equality in the urban setting. Finally, Eduardo Rojas writes of the growing challenge of safeguarding urban identities, which he asserts are vital to truly sustainable urban development.

CHAPTER 5

HUMAN SCALE and COMPACT CITIES



Jodhpur (India)
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IN FOCUS

- *Culture should be considered as a catalyst for mixed-use, human scale cities that integrate cultural and natural resources in order to be more sustainable.*
- *Urban heritage can contribute to sustainable development through creative strategies of urban regeneration and adaptive reuse.*
- *Cultural and natural resources can improve the quality of human habitat and the sustainability of the built environment.*
- *Local authorities need to build on creativity and heritage as assets to strengthen a sense of place and belonging.*

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Milica Bajic Brkovic, President (2012—2015), International Society of City and Regional Planners (ISOCARP). *Untangling the shifting relationship between culture and urban planning*
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PLANNING AND SHAPING THE URBAN FORM THROUGH A CULTURAL APPROACH

HASSAN RADOINE
National School of Architecture of Morocco (Morocco)

WITH INCREASED URBANIZATION AND RAPID URBAN DEVELOPMENT, CITIES WORLDWIDE HAVE MOVED FROM A QUALITATIVE URBANISM - AS A VEHICLE OF SOCIAL, ECONOMIC AND ENVIRONMENTAL DEVELOPMENT - TO A QUANTITATIVE URBANISM OF MUSHROOMING URBANIZATION, DEVOURING CULTURAL, ENVIRONMENTAL AND ECOLOGICAL RESOURCES. IN THE WAKE OF GLOBALISM FORCES, URBANIZATION HAS ALSO SHIFTED THE PARADIGM OF THE SOCIAL AND CULTURAL REPRESENTATION OF CITIES. SINCE THE ADVENT OF SEEMINGLY MODERNIST URBANISM AT THE BEGINNING OF THE TWENTIETH CENTURY, THE CONTEMPORARY URBAN FORM IN MOST CITIES OF THE WORLD HAS PURSUED A GLOBAL AND COSMOPOLITAN IMAGE. THIS NEW IMAGE OF TABULA RASA AND ABSTRACTION HAS HAD NEGATIVE CONSEQUENCES ON SOCIAL AND CULTURAL SUSTAINABILITY.

While the cultural memory of the built environment underlines the relevance of historical, cultural and social roots, rapid urbanization is continuously erasing its *genius loci*. The continuous struggle is to preserve the authenticity of the city, including its rich social settings, living cultural heritage and natural resources. Therefore, in order to improve the quality of the current and future built environment, it is essential to consider all cultural and natural resources in territorial and urban planning processes.

Goal 11 of the United Nations Sustainable Development Goals (SDGs) pledges to make cities 'inclusive, safe, resilient and sustainable' (United Nations, 2015). Achieving this aspiration cannot be attained without sensible planning, which includes strengthening and cultivating a sense of place and belonging. In addition, according to the Recommendation on the Historic Urban Landscape, there are critical steps to 'integrate policies and practices of conservation of the built environment into the wider goals of urban development in respect of the inherited values and traditions of different cultural contexts' (UNESCO, 2011). These steps advocate: integrating urban heritage values and their vulnerability status into a wider framework of city planning and development; and prioritizing conservation and development actions.

Notwithstanding the direct reference of SDG 11 to the sustainability of cities and human settlements, more broadly, all other SDGs address the three dimensions of sustainable development: economic, social and environmental. It is hence primordial to translate these macro strategic goals into applicable formula in different sectors. In the area of city planning and development, applying these goals means identifying intrinsic local economic and environmental mechanisms that are geared towards upgrading the living experience of a historic or a contemporary settlement. Therefore, in order to grasp the different dimensions of culture as an effective trigger for regenerating existing cities or planning new ones, culture must be seen as a component of urban resilience, with its resources integrated in urban design and planning processes.

PERSPECTIVE 23

BRINGING 'BEAUTY' TO CITIES

Renzo Piano *architect and Pritzker Architecture Prize laureate 1998*

One cannot describe the contribution of culture to the development of our cities, in my view, without starting with a definition of culture based on beauty. The word *bellezza* in Italian has a great charm and a meaning similar to that of the ancient Greeks: beauty that blends with goodness - goodness in the ethical sense. 'I promise to give you back our city more beautiful than you gave it to me' was the oath of newly-elected leaders of Athens to their fellow citizens, where 'more beautiful' meant 'better'. This concept of beauty is at the core of culture, not only in terms of artistic creation - be it music, painting, film or photography - but also in terms of scientific research. Scientific research is pure beauty. It is the need to know. The excitement of scientific research corresponds to that of artistic creation. If we attribute to the word 'beauty' this dual quality - attractive and good - we can say that beauty makes people better.

Just as beauty – which has to do with discovery, knowledge, learning and curiosity - makes people better, buildings that convey such beauty - museums, schools, universities, concert halls, libraries - make cities better. They are elements that fertilize the urban fabric. They represent the essence of a city as a place of civilization and, above all, they illustrate the direct relationship between building places for culture, knowledge, education and the sustainable development of cities.

Peripheries are the most unjustly suffering parts of the city. They are often associated with a negative or derogatory adjective. The periphery is often labelled as distant, sad, desolate, dreary or dangerous. But in many of our cities, a majority of the population lives there. The power may be in the centre, but the energy, the desire to change things, the 'factory of desires', is in the peripheries. This is for better or worse, of course, but it is wrong to say that it is just for worse. Peripheries often enjoy a beauty for which they had not been designed, because they have been poorly constructed without affection or dedication. But this is where the energy is. It is clear that our cities have to change and the very first thing to do is to fertilize the peripheries, to equip them with the facilities of learning, of knowledge, of culture. Of course, this is on condition that by 'culture' we do not mean a culture for the few, but a culture based on *bellezza*. This notion of beauty is not a romantic idea; it is a profound concept, which has to do with the wishes of the people and their desire to transform.

CULTURE: A KEY COMPONENT OF HUMAN-CENTRED CITIES

Over the past three decades, city planners and stakeholders worldwide have been faced with communities reclaiming cultural representation in contemporary cityscapes. Decontextualization of the cityscape with monotonous, repetitive architectural and urban forms has generated hostile urban spaces. It has become increasingly vital to cultivate resilient cultural resources to render the city humane and memorable.

Accordingly, the relationship between cultural heritage conservation and contemporary urbanism, which has conventionally been perceived as conflicting, ought to be explored as a key catalyst for sustainable and inclusive cities. The historic urban and natural landscape gives a sense of community representation, thus serving to maintain an interactive dimension in fragmented urban spaces. Conservation has extended its scope from the mere archaeological restoration of tangible relics to the rejuvenation and development of living heritage, expressing the human experience and embodying the dynamic urban morphology of cities.

CASE STUDY 72

Ouro Preto (Brazil)

Peripheries at the margins of conservation efforts



Ouro Preto was the first Brazilian city to be inscribed on the UNESCO World Heritage List in 1980. Since the 1930s, the city has been the focus of conservation policies that have largely succeeded in preserving the physical fabric of the historic centre. At the same time, these policies have tended to overlook the city as an evolving, dynamic organism in favour of preserving the landscape as an aesthetic 'work of art'. Top-down heritage conservation policies have emphasized the city's colonial heritage core, while neglecting irregular settlements and peripheral neighbourhoods in the surrounding hills that often face precarious conditions and infrastructural problems. Imposed design guidelines for new buildings in Ouro Preto have resulted in contemporary buildings that emulate houses from the eighteenth century. As such, the city has not been given the opportunity of historical continuity, including expressions of contemporary architecture, together with the inclusion of communities that may not live within the delineation of the city centre.

Source: Coimbra University, report for Study Area 8

Reclaiming the city for its citizens is currently a de facto ideal in order to bridge the widening social gap in urban planning practice (Radoine, 2013). Social inclusivity cannot be attained without an urban space that fosters the messages of historic forms and their embedded collective memory (Boyer, 1996). Currently, the city dweller is enmeshed in an artificial urban order that jeopardizes the cultural richness and meaning of urban spaces. This order is embodied in the recurring checkerboard layout of new cities. The continuity of image and memory of the historic urban environment in a city is therefore not only related to its physical permanence but, more interestingly, to its resilient patterns of human activity through space and time. Here, the concept of resilience related to cultural heritage refers to recovering dormant dynamic resources in order to contextualize contemporary urbanism. It is the ability of a city to regenerate its latent cultural memory and image.

In many developing countries, the urban context seems immune to memory eradication when it comes to social and cultural manifestations in spite of the modernization taking place. In these countries, cultural heritage - both its tangible and intangible dimensions - is living and sustainable. This is due to the vibrant cultural memory of historic and current cities. The individual is part of a complex system of codes that intertwines place and a sense of a cultural reference. In order to bridge the gap between the cultural context and the modern built environment, it is strategic to explore the role of cultural resources in urban design and planning.

CASE STUDY 73

Prague (Czech Republic)

Transitioning towards a polycentric city



For more than 1,000 years, Prague has been the cultural, political and economic core of the Czech Republic. In recognition of Prague's medieval urbanism in its historic centre, it was inscribed on the UNESCO World Heritage List in 1992. As the city entered into the twenty-first century, political, social and economic shifts significantly influenced the urban development of the city and its spatial planning. The concentration on the city centre and unbalanced investment in certain areas has resulted in the city being hampered by transport congestion, with often outmoded infrastructure and a lack of available housing. The transition from a monocentric to a polycentric structure of the city is at the core of Prague's strategic priorities. The Prague Strategic Plan for 2009–2015 outlined guiding principles of the spatial planning policy directed at regulating land and building uses as well as achieving greater balance between green and built-up areas in the city. The objective is to reduce the pressure on the city centre by opening up usage of the overall city area. Yet the city and its inhabitants are also faced with a conflict between the needs of modern life and the tangible and intangible legacy of the past. This has often led to the interpretation of the city's cultural heritage as an obstacle rather than an opportunity to further the city's regeneration. Large-scale developments such as skyscrapers have further compounded these issues, pointing to the need to encourage an approach guided by the 2011 Recommendation on the Historic Urban Landscape.

Source: IUAV, report for Study Area 3

CULTURAL RESOURCES IN URBAN DESIGN AND PLANNING

In order to cultivate urban design and planning that considers cultural resources, it is important that urban forms sustain cultural and contextual meaning. This meaning has to be identified or envisioned, hence the complexity of the exercise. The identified meaning is often a problematic task since not all architects and planners are trained as such. Moreover, the current nature of architectural and planning practice favours high-speed



Plaza de la Encarnación, Seville (Spain)
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projects and neglects research on the cultural and contextual parameters of a site or city prior to design or planning.

Historic urban fabrics are still breathing, and can potentially inform contemporary designers provided the historic spaces are not obsolete and there are still populations living there. This exercise would bring about useful cues concerning uses of space and resilient cultural behavioural patterns related to existing architectural and urban archetypes, which can be applied to future urban projects.

Accordingly, future urban and planning projects ought to foster cultural and social values. The designer or planner can contribute to ensuring that these projects embody social cultural codes. When a level of maturity is reached in an urban project, its spaces develop rich behavioural patterns that serve for sustainable orientation, education and adaptation.

To achieve this, it is important to undertake comprehensive surveys and mapping of the city's natural, cultural and human resources, and to reach consensus through participatory planning and stakeholder consultations on what values to protect for future generations.

> *It is odd that few urban planners speak of the importance of phenomenological characteristics determining the qualities of urban life - spatial energy and mystery, qualities of light, color, sound, and smell. The subjectivity of urban experience must be held in equal importance to the objective and the practical.*
>
> *Steven Holl, architect*

URBAN REGENERATION AND ADAPTIVE REUSE FOR SUSTAINABLE DEVELOPMENT

Since urban heritage is the accumulation of different developments throughout history, urban regeneration or adaptive reuse at the city level is multi-layered and represents a different level of complexity. The adaptation of cultural and natural heritage can contribute to keeping a contemporary city dynamic. Such an approach is contingent on strengthening a dialogue between past and present human occupation of space. Including urban heritage as part of planning processes means to accept development vis-à-vis the value of the given heritage, which, accordingly, informs strategies of urban regeneration and adaptive reuse.

PERSPECTIVE 24

UNTANGLING THE SHIFTING RELATIONSHIP BETWEEN CULTURE AND URBAN PLANNING

Milica Bajic Brkovic *President (2012—2015), International Society of City and Regional Planners (ISOCARP)*

The complex relationship between culture and sustainability has radically affected our understanding and practice of urban planning. Sustainability, which started out as just another movement in the late 1960s, gradually developed into a complex structure of values, ideas, relations and practical application modes. Initially described as a triad made of economic, social and environmental sustainability, and focused primarily on the area where the three meet, it is nowadays perceived as a quadrangle - as culture emerged to become the fourth pillar of the philosophy.

Understanding the role and importance of culture is essential in making the planning process integrative, functional and capable of responding to urban challenges by: (a) placing the issue of culture among the major contributing factors to spatial and urban development; (b) introducing culture-relevant criteria in considering land uses and organization of urban space; (c) exploring how the urban form transforms in response to culture-based requirements, and identifying the effects that these requirements impose on cities and regions as a whole; (d) involving the community and listening to their ideas and experiences; and (e) mobilizing citizens' interest in making their communities resilient and more secure places to live.

In this regard, there are many illustrative good practices around the world. The outstanding experience of Kovačica, a Slovakian village (Serbia), speaks about the power of local culture in generating citizens' initiatives that made Kovačica a world-renowned centre of Serbian Naïve art. In Tai O, Lantau (China), joint efforts and social cohesion guided its post-disaster recovery within the specifics of their local culture. On an entirely different scale, but within the same narrative, the Rotterdam Climate Initiative explores innovative urban design and planning solutions in response to climate change. Indeed, the dynamic interchange between culture and space stimulates the imagination, knowledge and creativity of planners, and influences their visions and decisions for an urban future.

Culture always holds a dual role. On the one hand, it is a shell in which planning solutions emerge and where planning interventions take place; on the other, it moulds the position and meaning of planning, its instruments and procedures. Indeed, the variety, diversity and dynamics of conceiving and understanding the process of planning are recognized in response to the changing relationship between culture and placemaking. Planners are changing the way they work by introducing new means, altering existing ones, and by employing current methods and techniques that are accessible and easy to use. Planning procedures and evaluation techniques are becoming more culture-sensitive as new criteria for evaluation and making choices are being introduced, while culture-based indicators are slowly taking their place in standard indicators.

These strategies are crucial for reactivating dormant cultural and environmental synergies of cities through their historic urban settings. This entails identifying a sound adaptive reuse urban policy that stimulates development possibilities. Sustainability is henceforth a crucial criterion to assess urban regeneration in relation to development, and how the urban fabric can be conserved while ensuring sustainable development potential. For example, the major regeneration project of the Rhine-Ruhr area (Germany), was achieved through transforming its obsolete industrial areas into green parks and recreation infrastructure. It is a leading example of urban design and planning that explores cultural resources at the metropolitan scale.

FROM EMPIRICAL TO PROSPECTIVE CULTURAL SUSTAINABILITY IN THE BUILT ENVIRONMENT

The built environment must perform to its fullest potential in order to advance the quality of human habitation. Rapid-growth megalopolises have spread a mechanical urbanism over large land territories, which has impacted the sustainability of the city and its surrounds. In order to seek urban balance, it is important to explore efficient ways of generating new urban synergies for the current built environment, and orient developing economies to avoid the destructive impacts of abrupt modernization.

Accordingly, historic pre-industrial urban settings may provide planners with a myriad of planning tools on how cultural and communal spatial dispositions are established. Despite the complexity of synthesizing all historic built environments for the purposes of informing future planning processes it is, nevertheless, imperative to draw some guiding frameworks. Human scale, compactness, density, mixed-use, skyline and the neighbourhood can serve as key criteria in shaping sustainable cities.

Human scale

If architects and master builders succeeded in shaping proportionate architectural and urban forms in the past, one of their major influences was the human scale. Working closely with local communities, these masters generated contextual, proportionate forms, albeit seeking a sense of monumentality. Pursuing a strategy of seeking harmony and unity through appropriate scale and a proportional system in the urban form is therefore important. It is an exercise of exploring different relationships between parts and wholes so as to tune a design with a sense of a balanced multidimensionality. 'Monumentality' of a building is thus an intrinsic quality, not due to an intimidating scale but because of a visual experience that is the result of genuine proportional composition.

The scale and proportion of future urban projects should respect the nature of its sustainable natural and urban traditions. This is not a vindication of historicism and its prescribed scales, but rather a conscious act to sustain local communities within a living environment that is a continuum of a natural habitat for which scale and proportion are an integral part of its sustainability.

> *The pedestrian is an extremely fragile species, the canary in the coal mine of urban livability.*
>
> *Jeff Speck, urban planner*

Compactness

Compactness is a valuable criterion in urban design and planning because of the current fragmented nature of the urban environment that hasn't reached maturity in terms of organized urban blocks and subdivided plots. The consumption of agricultural lands and continuous urban sprawl necessitates new methods of optimizing land use and its resources. Compactness in contemporary planning can provide, as in the traditional fabric, maximum interior spaces while creating an external communal pattern.

CASE STUDY 74

Johannesburg (South Africa)

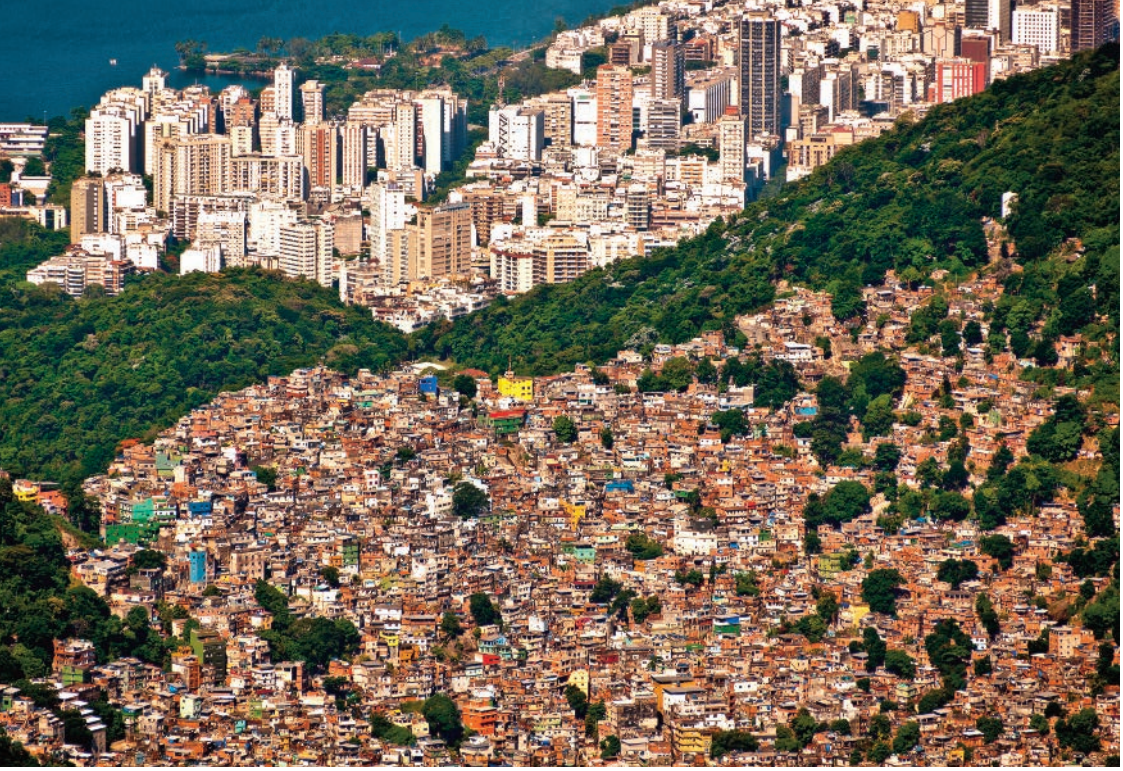
Placing culture at the core of post-apartheid urban development



Past segregationist urban planning and socio-economic inequalities continue to have a profound effect on how urban spaces are produced and used today in South Africa. Johannesburg, in particular, has been developing and implementing policies and programmes geared to addressing this past legacy. Access to public space and cultural production are the focuses of these actions.

The Newtown Cultural Precinct forms part of a network of five regeneration projects within Johannesburg aimed at enhancing culturally significant areas. Culture is thus seen as a way of commemorating historically relevant areas and the creative legacy of their inhabitants by creating spaces that can be accessed and used by all who live, work and visit the city and its surrounding areas. The Newtown Cultural Precinct is a mixed-use area, comprising museums, theatres, dance studios, restaurants, workshops, live music venues and art galleries. However, the development of the Precinct illustrates how planning of cultural spaces must extend beyond the construction of physical infrastructure to incorporate historical experiences and the perceptions of present-day communities. The embodiment of culture in society, and the manner in which planning and urban design responds, should be context-specific.

Source: Arterial Network, report for Study Area 1



Rocinha favela, Rio de Janeiro (Brazil)
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Inadequate urban design and planning often provides unbalanced use of massing, which leads to a loose spatial organization at the architectural and urban scale.

Seeking to compact the urban fabric in a positive sense would remedy weak planning of scattered land subdivisions that increases urban sprawl and high land consumption. There is a strong correlation between architectural and urban massing, particularly in terms of hierarchal disposition, that responds well to fitting human scale to compacting spaces. In Fukuoka (Japan), a 'Compact City Model' has underpinned its vibrant economic and environmental development. Compactness was also applied as part of an integrated approach of the master-planning of the city to support well-being.

Density

Compactness cannot be achieved without reviewing the urban density of a city. Urban density here not only means population density, but the optimization of land and resource use and distribution in urban territories. Urban density is also an essential factor for urban sustainability by improving land use in the city through infill and managing population density by balancing horizontal and vertical extensions.

For example, the disparity between rich and poor areas in a city creates high-density poor zones relative to low-density rich zones. The imbalance, particularly between residential densities of the city, is one of the major causes of social inequity and hence the spatial discordance that leads to social disorder.

Densities of historic environments provide partial answers to how past urban organization has optimized resources and population distribution throughout city spaces. However, their concern for security and circulation often prescribed a contained urbanization limited by walls or topography. In the current urban status quo, with complex functions of the city, urban density should be revisited in order to optimize actions of infill, redevelopment, land-use and distribution of resources.

PERSPECTIVE 25

TOWARDS FUTURE CITIES

Leon Krier *architect-urbanist. Inaugural R.H. Driehaus Architecture Prize Laureate 2003*

Sustainability is a much abused and ill-used term. The so called 'ecological' suburb, the 'green' skyscraper, green-transport, -food, -fuel, green-everything, as all zero carbon projects, are so many lies. They are no more possible than the perpetuum mobile. The only truly ecological city is the mixed-use, -scale, -income, traditional city, using local resources of materials, techniques and crafts for its design, construction, use and maintenance.

Traditional cities are about a scale that is uniquely humane because is related to our body and mind. Traditional architectural forms are shaped by humankind's enduring use of natural building materials to adequately settle in specific climates, geographic and cultural conditions. They make part of the timeless technological heritage of humankind. They are as permanently relevant to the welfare of humans as common languages, tools, vehicles, science and techniques. To declare them as mere historical heritage and, therefore, past and dated phenomena, is not only a philosophic mistake but an ideologically motivated error calling for definitive and authoritative correction.

The 'good city of the future' will be in structure and scale no different from the 'good cities of the past'. Human scale is an unrenounceable physiological and psychological reality and necessity. Cities have since the advent of fossil energies been dictated by machine scale. However much we enjoy our fossil fuel dependence, it is toxic to our physical and mental health, to our buildings and cities; even if we had fossil fuel forever, we should redevelop authentic traditional forms of settlement, of construction, of agriculture, of industry, of production. Human scale, we discover when too many of our built environs have lost it, is an unrenounceable attribute of civilization, not an obsolete luxury.

Instead of being divided into vast single-use zones, cities of all sizes must be reorganized into families of independent urban quarters. These true cities within the city must integrate regular daily, weekly and monthly activities of individuals and communities without the obligatory use of mechanical means of circulation. The functional zoning of cities is driving the daily mobilization of the entire population in the performance of everyday tasks. This enforced geographic segregation is responsible for the catastrophically global wastage of time, land and energy of modern societies. It is profoundly unsustainable. The only way forward is to design integrated settlement policies on national and continental scales that will promote the 'walkable city', both with regard to walkable distances and to walkable building heights.

The real ecological challenge resides then in the territorial reorganization of daily human activities within society.

Mixed-use

Mixed-use is an old-new practice in cities where land development was not for one specific use, and urban space was often explored to play different roles. In order to prioritize pedestrian areas with less vehicular traffic, historic cities accordingly offered layered places with several focuses and functions. The prime concern of individual or juxtaposed buildings was to generate rich human experience in a compact fabric. With advanced modes of transport, this quality has been lost, giving way to more scattered and less-functional entities in the city. Accordingly, the segregation of functions in the city provoked the dispersal of urban cores.

It is hence timely to review urban development to redefine the nature of urban form by envisioning layered patterns of use and functions. This would certainly create 'place-based' urban environments, thus bringing people together in spaces of mixed urban functions without jeopardizing the vibrancy of businesses and activities. City users are becoming more conscious about place quality and how different areas of the city are more geared towards a pedestrian experience.

The exploration of mixed-use dimensions in planning urban spaces cannot be achieved without creative urban form. Creativity can resolve complex composition of spaces in order to foster mixed uses within innovative architectural and urban envelopes. The case of Redwood City, in the San Francisco Bay Area in the United States of America, is a pertinent example that combines mixed-use, land use, and creative urban form to shape a sustainable and inclusive built environment. The city fosters continuity of the sense of place while boosting community development through several mixed-use categories that offer people opportunities to live and work in close proximity or to transit easily.

Skyline

Skyline is indeed an issue for current city planning. The skyline of the historic town was adapted to the human scale and topography. In places like Morocco, Tunisia, Turkey, Iran (Islamic republic of) and Iraq, the skyline of buildings and cities is related to existing urban and natural assets that are part of building over centuries.

Currently, the height of the city has shifted to a more shocking sense of scale. With new technological advancements, the city is no longer for human scale but has becomes a collection of skyscrapers, particularly in the Gulf region, China and parts of the United States of America. This is most dramatic when these super-high structures are erected in the middle of nowhere as in the case of Dubai (UAE) and Doha (Qatar). This is to the detriment of community- and place-based urbanism. Dubai, for example, is faced with a contradiction between many isolated high-rise buildings and a lack of an urban structure with a communal spirit. Conversely, a skyscraper ascending in the skyline of New York City or Chicago (USA) makes sense as the American city has gradually mutated since 1900 to foster such structures.

CASE STUDY 75

Rome (Italy)

Mixed-use cities



Rome is the capital of Italy, whose historical centre was first designated a World Heritage property in 1980 and extended in 1990. The Historic Centre of Rome, the Properties of the Holy See in that City Enjoying Extraterritorial Rights and San Paolo Fuori le Mura is a transnational World Heritage property, involving both Italy and the Holy See. The city's history spans more than two and a half thousand years, forming a complex overlapping of influences in its built landscape. Rome demonstrates the coexistence of high touristic value, archaeological heritage and the reuse of vestiges of the past as a way of creating new urban spaces and structures that strengthen the city's deep-rooted identity.

Rome's Testaccio district - the ancient fluvial harbour of the city - was the object of a project led by heritage managers and urban planners to excavate the site and create a covered market building. As a result of the excavation that revealed archaeological material at the site, architects, archaeologists and the municipality worked in cooperation to establish an underground museum in the new market building. The project further catalysed the development of a mixed-use area, by opening up public accessibility to the archaeological site and creating facilities for students living in the district.

Source: IUAV, report for Study Area 3

Thus, the notion of skyline needs to be revisited before it is too late, particularly in highly populated regions. The example of the plan for a new capital city of Egypt launched in 2015 is indeed a threat to the human-scale city. It is pursuing the trend of 'Dubaization' and the fascination with its magic skyline in the desert, with investors from the Gulf States and China. Nevertheless, the purpose here is not to advocate resistance to progress and modernity, but to explore skyline and massing to preserve a certain sense of belonging that is essential for local communities.

> ***Contemporary urban design is about creating a sense of place and place-making. The presence of people turns spaces into places making them living, working, organic parts of the city.***
>
> *Steven Tiesdell, Taner Oc and Tim Heath, academics*



Moscow Metro, Moscow (Russian Federation)
*© Andrey/Flickr.com**

Neighbourhood

The neighbourhood is the most empirical form of historic urban organization. Addressing its residential function is utmost to the success or failure of any urban project. The neighbourhood has played a major role in the unification of communities through an urbanization that sought to resolve ethnic and class differences through inclusive spatial organizations. It was - and remains - a vehicle for the sustainable social and cultural metabolism that has strengthened the resilience of cities in times of conflict and turmoil.

Modern cities have lost this core function of offering a habitable neighbourhood where the sense of citizenry is cultivated. The neighbourhood needs to be revisited in the current planning of cities in order to improve urban quality, social and cultural cohesion and inclusion. Participatory planning and involving communities in envisioning their neighbourhoods is needed to boost human security and resilience, spatial integration and connectivity. Current urban design and planning should centre their practice around this vital unit of planning of the neighbourhood as a social and cultural value, and not as an aesthetic play of forms.

CONCLUSION

Cultural and natural resources must be integrated in territorial and urban planning processes to strengthen cultural and environmental sustainability and nurture a sense of place and belonging. Ensuring cultural and contextual dimensions in architectural and urban design can cultivate sustainable development. Applying human scale to built environments through compact urbanization is a way to resolve key issues of scattered land use and urban sprawl. Urban sustainability can be realized based on effective management of population density and resource consumption, while methodologies and mechanisms that boost synergies within built environments can support developing economies in preventing the destructive impacts of abrupt urbanization.

CASE STUDY 76

Mumbai (India)

Community participation contributes to a vibrant arts district



Kala Ghoda precinct in South Mumbai (India) is a vibrant, crescent-shaped area with a concentration of historic buildings, restaurants and cafés, as well as a flourishing art scene generated by numerous galleries, designer boutiques, and culture-related activities. The most popular of these is the annual Kala Ghoda Arts Festival, a nine-day event held each February, which attracts a wide variety of artists, performers and craftspeople. Yet Kala Ghoda was not always a lively centre of arts and culture; 20 years ago, it was known primarily for its surrounding libraries and colleges, and many of its historic buildings were in disrepair.

This began to change when the Mumbai-based Urban Design Research Institute (UDRI), along with a group of architects, conducted a survey of the neighbourhood and discovered a high concentration of contemporary art galleries. In their Kala Ghoda Conservation Plan, UDRI proposed that Kala Ghoda be designated as an arts district, prompting the precinct's artists, gallery owners, and cultural institutions to come together to form the Kala Ghoda Association in 1998. The Kala Ghoda Arts Festival was launched one year later and was an instant success. With the funds generated from the festival, the UDRI began a process of improving Kala Ghoda's street furniture and pedestrian access, while also restoring its historic buildings, including the David Sassoon Library and gardens, the Elephantine College, the Institute of Science, the Chhatrapati Shivaji Maharaj Vastu Sangrahlaya (formerly the Prince of Wales Museum), and the Horniman Circle garden. Before long, new shops, restaurants and cafes arrived and Kala Ghoda emerged as the dynamic arts district South Mumbai's residents know today.

The success of Kala Ghoda offers several key lessons that might be applied to other contexts. For example, community participation proved essential to the designation of the precinct as an arts district and the development of the art festival. The restoration of historic buildings served to give Kala Ghoda a unique identity in a city of more than 18 million people. Moreover, in Mumbai, where public space is at a premium and pedestrian access is scarce, the highly-walkable Kala Ghoda stands out, encouraging both tourists and residents alike to enjoy its cultural offerings and historic urban fabric.

Source: Srishti Institute of Art, Design and Technology, report for Study Area 5

CHAPTER 6

SUSTAINABLE, RESILIENT and GREEN CITIES



Community garden. Sana'a (Yemen)
*© Rod Waddington/Flickr.com**

IN FOCUS

- *Implementing actions to harness culture's role in sustainable, resilient and green cities is an incremental process.*
- *The understanding of traditional cultural practices including vernacular construction technologies is essential for resilience.*
- *Resilience needs redundancy and multiplicity, which can be provided through cultural diversity. Recognizing social transformations encourages multiple identities.*
- *Green in cities is not just for energy management but is an essential component of quality of life and environmental equilibrium, including supporting cultural events and activities.*
- *Disaster recovery strategies that focus on restoring arts and cultural activities and cultural heritage revitalization promote healing and commemoration.*

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HERITAGE IN CITIES: CULTURE-BASED SOLUTIONS TO ENVIRONMENTAL CONCERNS

MICHAEL TURNER
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'SUSTAINABLE', 'RESILIENT' AND 'GREEN' HAVE BECOME INTERTWINED AS KEY COMPONENTS FOR THE FUTURE OF THE CITY, TOGETHER WITH THE NEED FOR CULTURE TO SUPPORT THEIR PERFORMANCE. EXPONENTIAL URBAN GROWTH SINCE THE INDUSTRIAL REVOLUTION HAS BROUGHT ABOUT NEW CHALLENGES. THESE CHALLENGES HAVE ONLY INCREASED SINCE THE 1972 UNITED NATIONS CONFERENCE ON THE HUMAN ENVIRONMENT IN STOCKHOLM, WHEN THE PRESERVATION AND ENHANCEMENT OF THE HUMAN ENVIRONMENT WAS FIRST PUT ON THE WORLD AGENDA.

Sustainable

For development to be sustainable, it must take account of social and ecological factors, as well as economic ones; of the living and non-living resource base; and of the long-term as well as the short-term advantages and disadvantages of alternative actions. (IUCN et al.,1980)

It took another 15 years to evolve a strategy that was crystallized in the 1987 United Nations World Commission on Environment and Development (WCED) report *Our Common Future*, which coined the term 'sustainable development', containing two key concepts: (1) needs, in particular those of the world's poor, to which overriding priority should be given; and (2) the limitations imposed by the state of technology and social organization on the environment's ability to meet present and future needs (WCED, 1987). The Commission's mandate included developing innovative, concrete and realistic action proposals in response to critical issues of environment and development.

Yet another 15 years passed until resilience in the context of global environmental change became an agenda item at the 2002 World Summit on Sustainable Development in Johannesburg.

Resilience

The ability of a system, community or society exposed to hazards to resist, absorb, accommodate to and recover from the effects of a hazard in a timely and efficient manner, including through the preservation and restoration of its essential basic structures and functions.[1] UNISDR Terminology (2009)

Howard (1902) in his treatise *Garden Cities of Tomorrow* can be attributed as the first modern proponent of green cities, reacting to the consequences of the Industrial Revolution, speculation and unhealthy environments. Being the youngest term, 'green' is still in flux and being defined and applied in diverse ways around the world. However, it is the relationship to ecosystems that is common to its usage. Green cities are a means for enhancing the sustainability of urbanized areas and where ecosystem services lie at the core of the concept (Setälä, n.d.).

[1] Author note: As a key role for culture, the resilience of a community with regard to potential hazard events is determined by the degree to which the community has the necessary resources and is capable of organizing itself both prior to and during times of need.

Green

Green cities have clean air and water and pleasant streets and parks. Green cities are resilient in the face of natural disasters, and the risk of major infectious disease outbreaks in such cities is low. Green cities also encourage green behaviour, such as the use of public transit and their ecological impact is relatively small. (Kahn, 2006)

All this has come together in the 2030 Agenda for Sustainable Development and the recognition of the cultural contribution. The vision includes a 'world where human habitats are safe, resilient and sustainable and where there

PERSPECTIVE 26

NATURE CAN HELP BUILD BETTER TOWNS AND CITIES

Inger Andersen *Director General, International Union for Conservation of Nature (IUCN)*

What will our world look like in 2030? We are likely to be nearly 10 billion people sharing this planet, most of us in urban areas. This has major implications for nature and the many services it provides. The International Union for Conservation of Nature (IUCN) is resolute that nature needs to be placed front and centre of our plans for building sustainable, resilient towns and cities if we are to make them good places to live and in sync with the environment.

The world's stock of natural assets, including geology, soil, air, water and all living things is what we call our 'natural capital'. From this natural capital, humans derive a wide range of vital services, often called ecosystem services, which make our lives possible.

The Cities and Biodiversity Outlook project is the first global assessment of urbanization, biodiversity and ecosystem services. It offers unique guidance on both the challenges and opportunities of urbanization for biodiversity, the economy and society. It makes clear that the total area of land covered by urban development is set to triple between 2000 and 2030. Towns and cities will draw heavily on natural resources, often using prime agricultural land, with knock-on effects on biodiversity and ecosystem services elsewhere. The loss of these services will have severe impacts on health and well-being, economic prosperity and quality of life.

The non-material benefits we obtain from nature are known as 'cultural ecosystem services'. These include recreation, aesthetic enjoyment, physical and mental health benefits and spiritual experiences, all of which contribute to our sense of place, foster social cohesion and are essential for human health and well-being.

Evidence suggests that we are currently not benefitting enough from these cultural ecosystems services. The impact of our changing climate is already leading many cities to start realizing the potential for ecosystems, such as forests, wetlands, peatlands and urban green spaces, to provide huge opportunities for mitigating and adapting to the effects of climate change.

Conservation efforts like these offer practical, cost-effective and globally significant solutions to the many challenges faced in our burgeoning urban areas. But we must now give more prominence to these real solutions on offer and develop the business case for widespread investment in urban biodiversity conservation and ecosystem restoration efforts. For certain, how our world looks in 2030 will be determined by how we think about natural capital and its role in building our cities today.

is universal access to affordable, reliable and sustainable energy'. Paragraphs 34 and 36 recognize that 'sustainable urban development and management are crucial to the quality of life of our people' and 'that all cultures and civilizations can contribute to, and are crucial enablers of, sustainable development' (United Nations, 2015).

KEY TRENDS FOR URBAN HERITAGE

At the core of the conservation and safeguarding of tangible and intangible heritage is the application of sustainable urban development strategies. Key trends show that while there has been greater awareness of these issues, the tools needed for implementation and integrated planning approaches have yet to be put in place. Climate change has intensified many urban problems with flash storms, hurricanes and heatwaves together with other natural events, such as earthquakes.

Loss of the legacy of the past through intensive and rapid development processes and urban sprawl has reduced the connection between communities and their agricultural hinterland and has increased the carbon footprint. This problem has been compounded by massive social transformations through migrations, questioning local identities and, at times, resulting in socio-economic collapse. On the other hand, the regeneration of city centres and the greening of the city through adaptive reuse of cultural heritage assets have improved urban liveability.

> ***The recent emergence of climate change as a worldwide preoccupation has provided new impetus to policy debates over urban form. The atmosphere knows no jurisdictional boundaries, and this fact alone alters the dialogue between cities and suburbs among cities across the globe. As national and state or provincial governments assume responsibility for setting for reduced carbon emissions, the geographic focus of policy will need to shift to regional patterns of urbanization.***
>
> *Gary Hack, University of Pennsylvania (USA)*

In recent decades, new mechanisms and recommendations have evolved, providing tools to cope with many of the challenges. UNESCO has addressed this through its policy and normative work, notably the flagship 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage, the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage and the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions. Urban biospheres of the UNESCO Man and the Biosphere Programme (MAB) have been taken under the umbrella of the International Council for Local Environmental Initiatives (ICLEI) URBIS initiative. The urban biospheres have been seen as a key factor in strengthening the links between urban societies and their natural environment through enhanced urban agriculture, protecting biodiversity and revitalizing urban green areas.

CASE STUDY 77



Khorog (Tajikistan)

Sustainability through civil society participation and governance: the regeneration of Khorog Park

Nestled 2,100 m above sea level and surrounded by the Pamir Mountains, the town of Khorog (Tajikistan) is home to 22,000 inhabitants. As the town's central public green space, Khorog Park is the main recreation space for the local population, and the site of international festivals and other cultural activities.

Ten years ago, and faced with the impact of civil and political unrest, the park was in a state of abandonment and deterioration, with several areas destroyed. Responding to the need for a public space for refuge and recreation and capitalizing on its geographic setting, redevelopment of the park began in 2005 with the support of the Aga Khan Trust for Culture (AKTC). The project sought to rehabilitate the park's green areas and strengthen social connectedness through developing the park as a space for cultural events, together with an open air theatre, café and teahouse.

A defining feature of the rehabilitation strategy was the strong participation of civil society in the design, planning and realization of the development works. Design was formulated through public consultation, and locally-sourced materials were used wherever possible with a view to conserving and enhancing the existing natural features that exemplify the park's setting. Major landscape rehabilitation and construction works involved the active participation of the local population through discussion groups, volunteer work, employment and visits. At the level of governance of the Park, the local population is integral to decision-making, working together with the heads of 18 neighbourhood associations of Khorog, members of the Khorog city government, and representatives of the Aga Khan Development Network's local agencies.

Source: Strelka Institute for Media, Architecture and Design, report for Study Area 4

UNESCO provides for disaster preparedness by the use of 'knowledge, innovation and education to build a culture of safety and resilience at all levels' (UNISDR, 2005). Since its inclusion in 2004 in the *Operational Guidelines for the Implementation of the World Heritage Convention* (UNESCO, 2004), risk preparedness has become a critical tool for managing heritage. Most recently, UNESCO's actions on climate change, particularly in the context of the Paris Climate Conference 2015 (COP21), have focused on improving resilience through national and local climate mitigation, adaptation and risk management policies based on science, local and indigenous knowledge, and ecological and sociocultural systems.

Local governments have increasingly come to be at the centre of efforts for building resilience to disasters. The UNISDR's Making Cities Resilient (MCR) Campaign initiated in 2010 now counts more than 3,000 participating cities, and following on from the 2015 UNISDR Sendai Framework, the culture of resilience and the resilience of culture is now being integrated in strategic local government policies.

CASE STUDY 78

Christchurch (New Zealand)

Heritage and cultural revitalization in post-earthquake recovery



A series of earthquakes from September 2010 to January 2012 caused extensive damage to the city of Christchurch and the greater Canterbury region in New Zealand, with 185 lives being lost. Numerous landmark buildings were badly damaged, over 100 buildings in the Central Business District were demolished, and many others were left in a derelict state. The aftermath of the earthquakes spurred a rapid recovery strategy to restore and revitalize the city through rebuilding, organizing land use and developing the residential sector.

The Christchurch recovery programme encompassed numerous sectors of activity, institutions and activities. The heritage and cultural-based recovery strategy included three principal programmes: the Heritage Recovery Programme, the Arts and Culture Recovery Programme and the Sport and Recreation Recovery Programme. The efforts were financed by the Christchurch Earthquake Appeal Trust launched in 2011, with NZ$20 million (US$14 million) allocated to heritage and culture projects. One of the most notable challenges was retaining heritage buildings as a resource and part of the city's identity confronted with the need for rapid and wider earthquake recovery within available funding restrictions.

The recovery strategy placed heritage and cultural revitalization at the core of redevelopment, devising a plan with an integrated, all-encompassing vision. The Heritage Recovery Strategy covered land-based heritage, such as buildings whose historic value was recognized through inscription on the New Zealand Heritage List, historic areas, archaeological sites, heritage spaces and landscapes such as public squares, and places of cultural significance to the Ngai Tahu. The Arts and Culture Recovery Programme, linked to the Christchurch Central Recovery Plan, addressed the revitalization of cultural industries as important components of urban life. The strategy focused on restoring and enhancing broad participation in arts and cultural activities, recovering infrastructure for cultural activities, strengthening the contribution of arts, culture and heritage to the revitalization and healing process of the city, and commemorating the lives lost during the earthquakes.

Source: WHITR-AP, report for Study Area 6

PERSPECTIVE 27

RESILIENT WORLD HERITAGE CITIES AND THEIR COMMUNITIES

Denis Ricard *Secretary General, Organization of World Heritage Cities (OWHC)*

If urban resilience is understood as the degree to which cities are able to tolerate alteration before completely reorganizing themselves, World Heritage Cities can be models of resilience to threats emanating from natural hazards or armed conflicts, as well as effects from social or economic changes. While World Heritage Cities are highly vulnerable, they also embody unique and valuable assets, and thereby hold the key to learning from the past for future actions.

The role of cultural heritage with regard to urban resilience must be concerned with natural, economic and social hazards. In planning for the management of disaster risk, their identification and analysis should help develop management plans and these plans should be integrated into World Heritage management structures. In many places, the first line of defence for the protection of heritage is the local community. Therefore, these communities should be fully involved in the processes of heritage and resilience planning of their city.

The OWHC believes that World Heritage Cities cannot be managed today without their local communities. The OWHC sees itself as a facilitator between policy-makers and the local communities that constitute the populations of our member cities. Today, managing World Heritage Cities is no longer about top-down approaches but about multi-sectoral, horizontal and bottom-up approaches, where engaging the local communities can be the key to solving many problems.

The past decade has witnessed a growing trend in the greening of cities, which is being applied through low-impact development and, in many instances, simply by providing more green areas in the city. Trends towards urban globalization may not be reversed, but a more comprehensive view can address 'cooling the city' with sustainable options that balance the urban cores with their hinterlands, both human and physical. Actions to enhance green energy and control urban sprawl not only serve to reduce a city's environmental impact, but contribute to boosting its resilience faced with disasters and climate change while strengthening local identity and providing for social cohesion.

CHALLENGES AND OPPORTUNITIES

Sustainability and resilience are at the heart of the 2030 Agenda, and policies for green cities will contribute to their interaction and implementation. The most direct reference within the SDGs is in Goal 11: to make 'cities and human settlements inclusive, safe, resilient and sustainable' (United Nations, 2015), particularly its targets 11.6 and 11.7.[2]

[2] 11.6. Reduce the adverse per capita environmental impact of cities, including by paying special attention to air quality and municipal and other waste management;
11.7. Provide universal access to safe, inclusive and accessible, green and public spaces, in particular for women and children, older persons and persons with disabilities;
11.b. Substantially increase the number of cities and human settlements adopting and implementing integrated policies and plans towards inclusion, resource efficiency, mitigation and adaptation to climate change, resilience to disasters, and develop and implement, in line with the Sendai Framework for Disaster Risk Reduction 2015-2030, holistic disaster risk management at all levels;
11.c. Support least developed countries, including through financial and technical assistance, in building sustainable and resilient buildings utilizing local materials.

What are the major challenges? The awareness of the issues is well in hand, and the next decades will be tested through implementation and application. How do we manage social transformations in our cities? How might cultural assets contribute to better cope with the changes? What role can cultural heritage and identities play to provide for the resilient city? How can we ensure good governance and civic participation? Can we provide innovative and dynamic economic solutions for livelihoods and well-being? How to engage in the managing of our environmental footprints?

The main opportunities are in: a) the potential of the digital age, including smart cities, social media and crowdsourcing; b) human capacity in joining forces to provide social inclusion, recognize cultural diversity and the importance of women and youth; and c) providing resilience through management and sustainability.

SUSTAINABILITY

Sustainability is the overarching directive for the coming decades, evidenced in the caption of the SDGs and specific reference to sustainability. For example, Goals 8 and 12 call for developing and implementing policies and monitoring mechanisms for sustainable tourism that promotes local culture and products and generates jobs.

The sustainability concept and its application, however, have not come into being without their critics. Marcuse (2006), an avid urban protagonist, wrote '[s]ustainability as a goal for planning just doesn't work. In the first place, sustainability is not a goal; it is a constraint on the achievement of other goals'. Reid (1995) questions whether it is meaningful to talk of sustainable development when we have no certainty of the needs of future generations, their ecological, social and economic conditions.

Sustainability is essentially a means and not an end – it is an attitude and a state of mind through holistic thinking. The application of sustainable development requires that we see the world as a system that connects space, as well as time and people. The future of sustainability is to be sought in the integrative approach to culture and development. Sustainability therefore not only relates to time by the transmission and development of culture over generations, but also place; what people's environmental context enables them to be. To achieve this, it must be recognized that sustainability now extends beyond the city, redrawing the boundaries to control sprawl and reinvigorate the links between urban societies and their natural environment. In such a way, the protection and conservation of the natural and cultural heritage are a significant contribution to sustainable development (UNESCO, 2015*a*).

These issues – and indeed opportunities - highlight the integral and pivotal role of culture. Data and indicators on the cultural sector, together with operational activities, have provided evidence of culture's role as a 'driver and enabler for sustainable development' (UNESCO, 2012), which has been reinforced through recent United Nations General Assembly resolutions concerning culture and development.[3]

CASE STUDY 79

Samarkand (Uzbekistan)

The key role of local communities in sustainable heritage management



The historic town of Samarkand, located in a large oasis in the valley of the Zerafshan River, in the north-eastern region of Uzbekistan, is considered to be at the crossroads of the Silk Roads connecting many cultures, its history spanning over 2.5 millennia. Samarkand was inscribed on the World Heritage List in 2001 and, today, most of the property, with the exception of archaeological sites such as Afrosiab, is part of a living historic city. While there is a constant risk that urban growth might transform the essence of historic urban areas, it is also important to recognize that urbanization provides economic, social and cultural opportunities that can enhance the quality of life and traditional character of urban areas.

The conservation of the traditional urban fabric of the Timurid city of Samarkand is enshrined in the Management Plan and excludes interventions such as the widening of streets and the construction of buildings in the traditional open spaces. What can appear to be a simple matter of urban conservation is in fact of crucial social importance, as it allows for the continued existence of an important element in Uzbekistan's social organization, the *mahalla*, and its expression through the traditional urban fabric where it finds its roots. The *mahallas* (meaning 'local') are small-scale, autonomous social institutions revolving around neighbourhood communities, often occupying the aforementioned open centres in the traditional urban layout. As a form of community representation, the *mahallas* are recognized as important components for site management, to such an extent that the Management Plan of the property foresees that risk and disaster preparedness training at community level should be carried out through the *mahalla* centres. Certain projects equip these centres to act as safe havens in case of emergency, providing them with sufficient food and water supplies.

Another important aspect of the *mahalla*' involvement in the sustainable management of their historic city is that ongoing, day-to-day monitoring of areas and monuments is a task shared between the city's administrative body (the Hokimiyat), the users of the monuments, the *mahalla* committees and the community, in cooperation with the Regional Inspection on Monuments. The monitoring of emergency situations is incumbent on those closest to the event and most familiar with the affected areas, who then report to the Regional Inspection in charge of site management.

Prepared by UNESCO

[3] See: UN Resolutions 65/166 of 20 December 2010, 66/208 of 22 December 2011, 66/288 of 27 July 2012 'The future we want', and 68/223 of 20 December 2013.



Seoul (Republic of Korea)
*© Freedom Man/Shutterstock.com**

The marked shift towards the increasing responsibility of cities in ensuring future sustainability points to harnessing the capacities of local authorities and civil society. In recent decades, cities, local and metropolitan governments have forged alliances committed to sustainability.

RESILIENCE

Culture capable of achieving resilience involves a continuous process of self-adaptation and incremental change. There are many systems analyses on cycles for coping, preparing and responding during and after disasters. The redundancy hypothesis assumes that more than one species performs a given role within an ecosystem - redundancy enhances ecosystem resilience (Walker, 1992).

The preamble of the SDGs indicates the importance of socio-economic resilience, while resilience is specifically referred to in Goal 9 'to build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation', as well as Goal 11.

Resilience is linked to sustainability through the integration of heritage and traditional knowledge in innovative and culture-based solutions to environmental concerns. Urban resilience is provided through the multi- and mixed uses of the city. Too often, it is the underprivileged who are most affected by urban disasters and the lack of social sustainability. Risk preparedness is now recommended as an element in World Heritage management plans and training strategies (UNESCO, 2015) but better integrative indicators will have to be developed, such as through mechanisms of the UNISDR and the Resilient Cities campaign.

At the international conference 'Culture for Sustainable Cities', Hangzhou (China), 10-12 December 2015, four components of resilience were debated: economics, social and human dimensions, nature and culture, and management (UNESCO, 2013*b*). It was stressed that integrating cultural heritage conservation strategies in urban regeneration projects provides for cultural resilience through:

1. Maintenance of spatial patterns and linkages of private and community spaces;
2. Continuity of use and footprint – maintaining the spatial patterns that position people and places within a mutually-understood context;
3. Social capital made tangible.

In short, resilience needs the harnessing of human capital through diversity, natural redundancy, ambiguity, the dynamics of creative experimentation and improvisation.

GREEN

Green approaches are the means for achieving sustainability and providing resilience in the city. In recent years, there has been a surge towards smart cities that has equated to better energy management, mainly through

CASE STUDY 80

New Orleans (United States of America)

Rebuilding New Orleans after Hurricane Katrina



The devastation of Hurricane Katrina in New Orleans (USA) in 2005, claimed an estimated 1,800 lives and caused extensive property damage totalling around US$108 billion. The natural disaster forced the city to deal directly with the relationships between environmental and cultural resilience, and focused discussions in the United States on sustainability and resilience.

The impact and aftermath of the hurricane and the subsequent flooding accentuated both positive and negative forces within the urban environment. In the wake of the disaster, numerous initiatives surfaced for neighbourhood recovery, vernacular housing, adaptive reuse strategies and climate change adaptation, many of which have been independent and experimental. Non-profit organizations played an important role in highlighting the importance of integrated and interdependent strategies in disaster response.

A decade after the disaster, unequal burdens on different segments of society has meant that the poor and marginalized are finding it most difficult to recover. Persistent security concerns have led to the city responding through increased security fees and considering zoning restrictions for the traditional second-line parades, putting at risk some of these legendary musical events and informal cultural events. Abandoned buildings are also seen as security risks, which has sometimes led to rapid demolition rather than sustained regeneration processes.

The impact of Hurricane Katrina and the related disaster responses provide several important lessons. Disaster risk reduction must be people-centred and engage all sectors of society in disaster planning, including the elderly, poor and other potentially vulnerable groups, and make adequate provision for their safety when a disaster strikes. In addition, achieving viable long-term solutions must integrate natural, social, economic and cultural policies and initiatives.

Source: School of Restoration Arts at Willowbank, report for Study Area 7

developing integrated infrastructure. From the urban perspective, green growth represents a fundamental increase in demand for environmental quality, which includes two elements:

1. Nature – Improved quality of life, including clean air, parks and open spaces;
2. Energy – Products and services that reduce pressures on the environment, such as energy-efficient technologies and prioritizing public transport.

> ***Nature pervades the city, forging bonds between the city and the air, earth, water, and living organisms within and around it. In themselves, the forces of nature are neither benign nor hostile to humankind. Acknowledged and harnessed, they represent a powerful resource for shaping a beneficial urban habitat; ignored or subverted, they magnify problems that have plagued cities for centuries, such as floods and landslides, poisoned air and water. Unfortunately, cities have mostly neglected and rarely exploited the natural forces within them.***
>
> *Anne Whiston Spirn, landscape architect*

With regard to nature, the greening of the city relates to personal well-being and microclimate together with the creation of agricultural hinterlands and the provision of open spaces and urban biospheres for improved water management and health. For energy, it calls for policies to diminish energy consumption, and linking to the policies of sustainability and resilience to cut pollution, improve air quality and reduce long-term environmental damage with green buildings and the containment of carbon footprints (see Perspective 28).

All this highlights the need for enhancing the links between culture and nature. The UNESCO General Conference has recommended cooperation between the natural sciences and culture sectors with emphasis on World Heritage and biosphere programmes. The World Heritage Committee, through the Advisory Bodies to the 1972 World Heritage Convention, has continuously encouraged linking culture and nature as an inherent concept of the Convention (IUCN and ICOMOS, 2015). The universal acceptance of the Cultural Landscape category since its adoption in 1992 is ample proof of this symbiosis.

CONCLUSION

The essential role of culture is in the harnessing of the local human potential of all spheres in the life of the city. Implementing actions for sustainable, resilient and green cities is an incremental process. Reinvigorating the knowledge of vernacular heritage, based on local materials and climate-adaptive construction methods, encourages innovation towards contemporary low-energy architectural models. The application of local cultural identities can translate global ideas into a meaningful local language.

CASE STUDY 81

Copenhagen (Denmark)

Peddling green growth



Building on its strong environmental credentials, Copenhagen has placed green growth and quality of life at the centre of its city policy, underpinning its goal to be the 'world's first carbon-neutral capital' by 2025. Copenhagen's environmental policy leadership spans renewable energy, district heating, waste management, regeneration of its former industrial harbour and promotes cycling, a recognizable trademark of the city.

Fostering a pedestrian and cycling culture and regenerating public spaces underlie the city's green policy agenda. An integrated transport and land-use strategy initiated more than six decades ago transformed the once congested and polluted metropolis, and led to the development of dense, walkable urban centres connected by rail-based public transport.

The Copenhagen 'Finger Plan' first proposed in 1947 remains a powerful spatial concept that has since been given renewed regulatory support at the national level. It has promoted urban growth along rail corridors emanating from the city centre, while protecting 'green wedges' from development. To maximize the value of density, the city has targeted the creative use of its urban public spaces and features. The Plan is currently being updated for high-density mobility and to counter vehicle-dependence in the city, by increasing green mobility through new transit-oriented developments for walking, cycling, public transport and car-sharing.

In the Norrebro district of Copenhagen, the Superkilen public space was built in 2011 as a large-scale meeting space to service one of Copenhagen's most ethnically-diverse neighbourhoods and as an attraction for the rest of the city. The idea behind the project was to create a space that both includes and reflects the 60 nationalities living in the local area, and the area's design was driven by public participation. The space is 750 m long and comprises trails for pedestrians and cyclists that traverse three main zones: a square for sports, a green area including a children's playground, and a market and picnic area.

Source: IUAV, report for Study Area 3

Integrative culture-led approach

An integrative culture-led approach for the growth of urban and rural areas helps to provide environmental sustainability, thereby giving impetus to a diversity of cultural heritage practices providing resilience for the city. Greening the urban environment through energy efficiency, controlled urban sprawl and urban natural areas will reduce the carbon footprint of cities. Finally, the proper understanding of traditional cultural practices can be a powerful tool to enhance the resilience of cities facing threats, such as natural phenomena and climate change. The 2011 Recommendation on the Historic Urban Landscape places the notion of cultural heritage within the urban context, and can provide guidance towards cities that are 'safe, inclusive, resilient and sustainable'.



University of Warsaw, Warsaw (Poland)
*© Stepniak/Shutterstock.com**

This integrative approach allows for the human factor and cultural norms that are critical in understanding how people manage both human and natural disasters. The culture of resilience and sustainability and the resilience and sustainability of culture provides a vision that can be applied to urban heritage globally, thus meeting the challenges of social inclusion, the digital revolution and sustainable development.

The conclusion points to strengthening an approach through encouraging diversity, continuity and flexibility, developing networks, understanding the human factor and the integration of nature in urban areas by enhancing, protecting and preserving the public domain – the Commons. In the context of dramatic social transformations, cultural heritage not only belongs to people but also place, and these multiple identities may diffuse violence and provide a pride of place and meaning to local communities (Sen, 2006).

Possible approaches for decreasing climate change impacts would be through better sustainability and urban resilience, such as applying the five 'D's: Density, Destination accessibility, Distance, Diversity and Design (Cervero and Kockelman, 1997). Greater flexibility of uses and activities, especially in the public domain, will be needed rather than fixed, one-size-fits-all solutions. Enabling resilience as an everyday occurrence in the city will engender broad benefits for culture, including harnessing the intangible heritage of the community.

> ***Our earthly environment is a very special and perhaps the unique setting for life. It should be conserved; it cannot be preserved. It will change despite us, owing to our intent or to our heedlessness. To the extent that change is inevitable, we should at least make sure that it is a humane process and that it does not lead to our destruction. On the other hand, many needed changes are not inevitable at all. Our real task is not to prevent the world from changing but to cause it to change in a growth-conducive and life-enhancing direction.***
>
> *Kevin Lynch, urban planner*

Governance and civil society

Good governance is crucial. The long-term strategy and vision needed is not something created in an instant, and is the outcome and reflection of the past that informs a measured approach for resilience in city management. To achieve the objectives as set out in the SDGs, more cross-cutting interdisciplinary actions and tools are needed.

Applying the Ten Essentials of the UNISDR Resilient Cities Campaign (UNISDR, 2012) with a new cultural input and the human factor is a possible starting point.

Local elective officials usually have four- to five-year terms of office and there is an urgent need that long-term visions develop achievable milestones through cumulative change reflecting these political life cycles. Furthermore, change in the modern world demands that our evaluations and checks cannot wait two decades. A more dynamic interactive process must be developed, based on regional and thematic policies.

PERSPECTIVE 28

CUTTING CARBON EMISSIONS FROM THE HERITAGE BUILDING STOCK

Anthony Gad Bigio *George Washington University (United States of America)*

The Intergovernmental Panel on Climate Change in its Fifth Assessment Report for the reduction of carbon emissions from urban areas highlights four key urban design features to be pursued: density, land-use mix, connectivity and accessibility (Seto et al., 2014). Historic urban areas generally meet most - if not all - of these criteria, and could hence represent a typology of settlements that allows for low-carbon urban lifestyles. Beyond the fundamental cultural, memory and collective identity motivations for conserving and upgrading historic urban areas, the massive savings in materials, energy usage and carbon emissions resulting from urban conservation - when compared with demolition and reconstruction of old building stock - have become an additional contemporary rationale.

In developing a climate action plan, cities typically start with an inventory of carbon emissions generated from transport, water, waste, energy and the built environment (in addition to manufacturing). Historic urban areas score well on urban mobility because of the high percentage of non-motorized trips due to the nature of their urban fabric, and their water usage and waste generation are likely similar to the ones of modern neighbourhoods.

Unfortunately, heritage building stocks generally score badly in terms of energy consumption and related carbon emissions. In the pre-modern era, traditional design and materials provided some respite from high temperatures thanks to thick walls and/or natural ventilation. In cold climates, heating systems using biomass or fossil fuels generated some level of thermal comfort, although with meagre returns on the high amounts of energy consumed. As contemporary residents and other users of heritage buildings have substantially increased energy consumption for heating, cooling and lighting, the heritage building stock shows low levels of energy efficiency when compared with modern buildings or contemporary low-carbon design and construction techniques.

The quest for the decarbonization of urban economies and lifestyles has recently put great emphasis on the energy efficiency of the built environment. The energy classification of the building stock has framed the rationale for the retrofitting of existing building stock in order to achieve greater energy efficiency and reduce related carbon emissions. However, such retrofitting poses a number of considerable technical, institutional and financial challenges. Building energy retrofits are subject to the law of diminishing returns, whereby the costs of additional energy efficiency measures increase in much greater measure than the energy and carbon reductions they may achieve. Retrofits of residential buildings with fragmented, multiple ownership are subject to the hurdles and inertia of collective decision-making. The return period on residential energy retrofits is often measured in decades, not years. In the case of the heritage building stock, retrofit programmes are further complicated by additional, aesthetical and normative constraints. Listing and conservation prescriptions and by-laws therefore create additional layers of complexity that discourage much-needed retrofits.

In order to address these tensions and for historic urban areas to play a full role in the post-carbon urban transition, greater collaboration between architects, heritage conservation and building energy specialists is needed.

CHAPTER 7

INCLUSIVE PUBLIC SPACES



Tjibaou Cultural Centre. Nouméa (New Caledonia, France)
*©ADCK - Centre Culturel Tjibaou. RPBW - Renzo Piano Building Workshop, Architects, photo: Pierre Alain Pantz**

IN FOCUS

- *As cultural heritage assets for all citizens that foster social inclusion, vibrant public spaces should be accessible to all.*
- *Public spaces should be respected, upgraded and supported by adequate resources, as protected areas inherited from prior generations that can be integral to creative expression and the transmission of practices of a diverse urban population.*
- *Parks and protected areas within and near a city contribute to its climate change resilience.*
- *Regenerating and upgrading public spaces in low-income areas of cities can foster social justice and equity.*

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ENABLING ACCESS TO PUBLIC SPACES TO ADVANCE ECONOMIC, ENVIRONMENTAL AND SOCIAL BENEFITS

PATRICIA M. O'DONNELL
Principal, Heritage Landscapes, ICOMOS, IFLA (United States of America)

THE COMMON WEALTH OF EVERY CITY IS ITS ACCESSIBLE PUBLIC SPACES, OF VARYING SIZES AND TYPES. TOGETHER, THE COMBINED SYSTEM OF PUBLIC SPACES OFFERS ECONOMIC, ENVIRONMENTAL AND SOCIAL BENEFITS TO CITY DWELLERS AS CULTURAL ASSETS OF THEIR CITY FOR ABLE-BODIED, DISABLED, YOUNG, OLD, MEN, WOMEN AND CHILDREN. DISCRIMINATION IS THE OPPOSITE OF INCLUSION AND PUBLIC SPACES CAN WELCOME EVERYONE. INHERITED FROM PRIOR GENERATIONS, CITIES TAKE THEIR FORM FROM THE LANDS CONSERVED AND DESIGNED AS PARKS, SQUARES, STREETS, BOULEVARDS, PAVEMENTS, TRAILS AND AQUATIC ENVIRONMENTS AND ACCESSIBLE MARGINS OF STREAMS, RIVERS, LAKES, CANALS, OCEANS AND MORE. IN SOME FORTUNATE CITIES, URBAN AREAS ARE ADJACENT TO OR NEAR LARGER CONSERVATION AREAS, RESERVES AND NATIONAL PARKS THAT SERVE AS URBAN CULTURAL ASSETS FOR THE POPULACE AND THEIR VISITORS.

Shared public spaces have been shaped into the form of urban settlements over millennia. With notable exceptions for very dense settlements, the urban matrix of public spaces, which residents use and share with their fellow citizens and visitors, comprises about half the urban land. The cornerstones of inclusivity, open access and diverse uses of public space by individuals of all ages, families and groups underpins community, fosters acceptance of diversity and encourages social cohesion.

The heritage of public spaces, coupled with new spaces and green design, comprises cultural assets that can offer a system or network of accessible green space for the use and enjoyment of a diverse urban populace, to include minorities, the poor and migrants. To serve everyone, the diversity of urban culture must be welcomed. Historic and new urban public opens spaces across the globe should reflect their diverse cultural milieu. Traditional values can be accommodated in public spaces as they are adaptable to varied uses for recreation that is social, healthy and educational. Public spaces are cultural assets that should welcome everyone to use, engage in decision-making and share benefits.

INCLUSIVE PUBLIC SPACES AND THE 2030 AGENDA FOR SUSTAINABLE DEVELOPMENT

The United Nations Sustainable Development Goal (SDG) 11, focused on 'inclusive, safe, resilient and sustainable cities' (United Nations, 2015), provides a core target for inclusive public spaces and many other aspects of human settlements. Urban public spaces address all three pillars of sustainability: economy, environment and society.

The diversity of public spaces offers relevance to several SDGs, and within both goals and targets there are opportunities for innovation, creativity and expressions of traditional practices as well as respect for heritage. For example, access to urban gardening spaces, for family use or for small-plot intensive cultivation for livelihood, addresses hunger alleviation, achieving food security and promoting sustainable agricultural systems; Goal 2 a focus on healthy lives and well-being; Goal 3 promotes the benefits of public space - clean air, a place to walk, and experience of natural elements, offering improved physical and mental health. In relation to equitable education and life-long learning; Goal 4, historic public

PERSPECTIVE 29

URBAN DEVELOPMENT AND PUBLIC SPACES: ECONOMICS AND CULTURE

Naima Lahbil Tagemouati *Cultural development consultant and novelist*

Public spaces, when transformed into a continuous window display, show us, in the structure of cities, the growing influence of the economic imperative for the perpetual sale of goods and services. Thus, market logic – a powerful tool for regulating the economy – becomes a problem if forced on every city and, ultimately, on society. Essentially, this logic is exclusive: it marginalizes those who do not have the resources necessary to access the market.

The physiognomy of urban and public spaces, in particular, is the spatial translation of this method of organization. It is influenced by the fact that the market tends to assert itself as the only way to regulate and organize space. Under these circumstances, can culture help to curb this trend and build more inclusive cities that integrate a social dimension into economic growth?

This challenge involves changing the dominant discourse, which can only be achieved by increasing the visibility of the real and total contribution of culture. Since the 1990s, steps have already been taken in this direction, thanks to the work of the United Nations Development Programme (UNDP); gross domestic product (GDP) is now recognized by experts, international organizations and governments as being a biased figure that does not factor in any development metrics other than added values. More recently, in 2015, UNESCO established a logical framework that exhaustively lists contributions to wealth from all aspects of culture. This statistical tool shows that the production of wealth cannot only be measured in terms of added value, employment and consumption. Development is also enhanced through gender equality, open and multilingual education, people's participation in public life, a method of governance that protects freedom of expression, open communication, and the relationship between a society and its heritage, among other factors.

If this logical United Nations framework were applied to every country, the recognition of culture's contribution to development would be a step towards appreciating the uniqueness of culture in both its social and economic dimensions. Culture could then further establish and spread its own discourse, which is built around such questions as meaning, symbolism, connections, cohabitation and identity.

In conjunction with this recognition, restoring the cultural function of public spaces introduces a different way of organizing life in urban spaces from that influenced by the market. Indeed, in urban spaces, it is cultural activities and cultural property that, in creating connections and meaning, make men and women more than just 'autistic' consumers like Robinson Crusoe, the incarnation of the ideal consumer, insatiable and with the single aim of consuming the maximum amount of goods. Culture transforms cities into something other than an accumulation of 'anti-social', self-absorbed individuals; culture thus elevates people towards something greater: an identity.

parks and urban protected areas provide programmes and self-guided learning opportunities in the realms of history, ecology, resilience, climate change, health and more. The reduction of inequality within countries and the fostering of peace begins at the local level, and although not explicitly cited in Goals 10 and 16, inclusive access to positive experiences in and shared uses of public spaces, in an atmosphere of mutual respect, fosters tolerance and social harmony. Further, urban public spaces - traditional, historically significant and new - offer a platform for actions to combat climate change and address specific impacts, aligned to Goal 13. Revitalized and new parks that are planned and constructed to absorb increased storm water surges, adapt to flooding or drought, decrease urban temperature with vegetation and provide habitat for resident and migrating species. Urban parks are a particular asset in raising awareness of climate change resilience through landscape adaptations, to meet target 13.3: awareness-raising and capacity-building. As public spaces are often located along waterfronts, leveraging proximity to marine resources aligns to establishing and managing habitat-rich, stable shorelines and effectively treating urban waste, relevant to Goal 14. Recognition of the importance of waterfronts to urban quality of life has been demonstrated globally through recapture of degraded waterfronts with new and revitalized public spaces. For earth and freshwater ecologies, parks, streets, boulevards, trails, urban tree canopy, nature reserves, lakes and streams, as well as regenerated degraded lands, all offer opportunities to achieve Goal 15 and its targets towards restoring and promoting sustainable use of terrestrial ecosystems. The partnerships urged in Goal 17 apply to urban public space uplift and extension through good governance and civil society collaborations that foster inclusive communities using public spaces as the vehicle.

> ***Atmosphere is something that's created by the people who use a space and generate spatial activity. To have a successful public space, you need to allow it to become a performative space or an evolutionary space. My experience is that there's an increasing focus on needing an artist on board, maybe just as an advisor or a part of the team, or maybe as a designer. City planning has been way too pragmatic and functionally driven for a long time.***
>
> *Olafur Eliasson, artist*

CHALLENGES FOR INCLUSIVE PUBLIC SPACES

Challenges for inclusive public spaces include competition for land in rapidly expanding cities, barriers to inclusive access to space, programmes and benefits, conflicts between uses and privatization of public space for single uses or business uses, crime and unsocial behaviours that threaten positive users, degraded condition of public spaces without adequate care and availability of funding to improve public spaces with green best practices.

To attain inclusive public spaces, the issues faced by city governments and their partners concern the equitable provision and care of public space in terms of distribution, open access, and obtaining human and financial resources for maintenance and ongoing improvements to public spaces. Both processes and outcomes are important as equitable, transparent, inclusive planning must underpin the shaping of public spaces to achieve the full range of community benefits.

CASE STUDY 82

Dakar (Senegal)

A youth-led outlook for the urban fabric



What used to take the form of one-line hits in train interiors, broadly perceived as vandalism, graffiti - and by extension street art - has progressively become more widely accepted as a bona fide urban art form. Unlike many other cities in the world where street art can have an underground and illicit status, in Dakar it has become embraced as a ubiquitous urban art expression. Walls have become the canvasses for artistic expression in the city, under and along highway infrastructure, colouring buildings, and even commissioned on private homes. The works nurture public dialogue calling for improvements in city life, civic responsibility, celebrating cultural pride, unity and diversity, local culture and remembrance of influential leaders across the African continent.

With more than half of its urban population under 20 years of age, Dakar is well-poised to capitalize on its young creative talents. Over the past 10 years, Dakar's street art has developed into a medium for open, accessible and community-focused urban culture in the city. The origins of city's street art are firmly rooted in the Set-Setal movement, meaning 'be clean-make clean' in Wolof. Essentially a youth-led movement, the aim was to address poor civilian stewardship of public spaces through murals and public art.

The annual Festigraff festival for graffiti art held in Dakar celebrated its sixth edition in 2015. From the outset, Festigraff has been a creative, youth-inspired initiative that works to re-imagine and re-engage with the city. The festival features the creation of art murals and graffiti, street parades, training for young artists, conferences and free community concerts. It builds on community acceptance, appreciation and resources to foster creative expression, nurture professionalization, and strengthen artist networks both locally and abroad. Despite the broad acknowledgment of street art as an engine for developing local culture and tourism in Dakar, the festival relies on self-funding and financial support from international cultural agencies such as the Institut français and the Goethe-Institut.

Source: Arterial Network, report for Study Area 1



'The Weather Project' by Olafur Eliasson (2004). Tate Modern, London (UK)
*© Damien du Toit/Flickr.com**

OPPORTUNITIES OF INCLUSIVE PUBLIC SPACES

A full appreciation and understanding of the benefits of inclusive public spaces is critically important as cities attract increased residents worldwide. These benefits include: providing employment; engendering economic activity and business opportunities; improving quality of life as a factor in choosing a city to live; offering nearby opportunity for exercise and improved air quality as factors in personal health; increasing resilience to climate change; quelling urban heat island effects; providing storm water absorption and management; and uplifting the overall perception of city quality. Inclusive public space is well-used, enjoyed and effectively stewarded by the community. The democratic use of the commons of public spaces brings together diverse peoples across the social and economic divisions. Culture can flourish within shared public spaces that are valued and ensured by everyone.

> ***Public space dedicated to pedestrians can be an equalizer – a means to a more inclusive society. In public space people meet as equals, stripped bare of their social hierarchies.***
>
> *Enrique Peñalosa, Mayor of Bogotá (Colombia)*

SOCIAL BENEFITS

Inclusive cities offer urban living where all people count, not a select few. One view offered by the World Bank (2015) indicates the complexity of inclusivity as the intertwined aspects of the spatial dimension: access to land, housing and infrastructure; the social dimension of rights and participation and the economic dimension of opportunities for all comprising inclusion. Addressing inclusivity through spatial, social and economic inclusion with removal of limitations to participation, access to processes of decision-making, and sharing in the benefits of public spaces underpins social justice and equity. Equity for public spaces engages people of all economic levels, genders, national origins, health and interests.

Research and observation indicate that urban areas characterized by lower incomes and informal development generally suffer from both distributive and contextual inequity, meaning that public spaces are smaller and fewer and the open space is of low quality. About one billion people live in informal settlements which typically lack basic services as well as nearby public open spaces. The issue of distributive equity looms large, as generally poorer areas of cities are underserved with public space in terms

PERSPECTIVE 30

CULTURE AND URBAN PLANNING

Richard Stephens *President, International Society of City and Regional Planners (ISOCARP)*

Sustainable development

Sustainable development is a founding principle for the contemporary city and regional planning. The classic definition of sustainable development is 'development that meets the needs of the present without compromising the ability of future generations to meet their own needs' (WCED, 1987). The concept of sustainable development is evolving, and many approaches now include culture as a fourth pillar of sustainability or an all-encompassing sphere that permeates, unifies and gives meaning to sustainability. There has also been a shift from sectoral approaches to a more integrated view of sustainability, which mirrors our current paradigm shift in thinking from mechanical to systems models. The inclusion of culture and the shift towards systems thinking form the basis for an enhanced concept of sustainability for city and regional planning: regenerative design.

Regenerative design

The concept of regenerative design is also evolving, and currently it includes sustainable development combined with the primacy of 'sense of place' viewed through the lens of systems thinking. For environmental design, this is eloquently described by Mang (2001):

Regeneration is far more than simple renewal or restoration. Definitions of the word 'regenerate' include three key ideas: a radical change for the better; creation of a new spirit; and returning energy to the source. It calls for the integration of aspects of ourselves as designers and as human beings - those of spirit and meaning - that in this era are too often left outside the studio door. It demands that we reunite the art and science of design because we cannot succeed at sustainability if we fail to acknowledge human aspiration and will, as the ultimate sustaining source of our activities.

In urban planning, regeneration replaces the dualistic thinking about science and art with a systems approach that promotes culture through sense of place. Sense of place could be described as 'spatial culture' from the physical and intangible cultural heritage connected to a place. In order to preserve, nurture and create an extraordinary sense of place, urban planning must weave culture throughout the practice from inception to implementation.

Placemaking

Art and culture are essential to the built environment, planning process and experiential design. Integrated architecture, landscaping, public art and public space enhance the quality of life, benefit the economy and create a sustainable urban ecology. Art and culture provide the features necessary to create meaningful and memorable places. Infusing art and culture into the planning process increases public participation, encourages collaborative design and adds value to development projects. The planning profession also benefits from art and culture through more holistic approaches, community engagement and comprehensive visioning. Placemaking for sensory experience - sight, sound, smell, touch and taste - must be driven by art and culture that collectively and powerfully reinforce sense of place.

Great places tell great stories. Urban planners and designers must be great storytellers, and they must do so with art and culture.

of size, quality of design and details and ongoing care. Mi Parque, a non-governmental organization working with civic partners in Chile, has taken up this cause by securing funding and working hands-on with low-income neighbourhoods to build community through construction of shared green spaces, with some 200 projects completed to date. Spatial exclusion, lack of access to planning processes, and inability to gain benefits are all forms of inequity to be addressed by local governments and their partners.

CASE STUDY 83

Valparaiso (Chile)

From reclusion to inclusion: adaptive reuse fosters creativity



The Parque Cultural Valparaíso (Valparaiso Cultural Park), a repurposed space that previously served as a public prison, stands today as a major cultural centre of Valparaiso (Chile). The centre houses facilities for dance, music, theatre and circus performance, and has helped promote dialogue among the community and encourage local cultural practices through fairs and street theatre. In March 2013, the centre hosted a multidisciplinary cross-border artistic project 'Of Bridges and Borders' that united more than 20 artists from all corners of the globe in concerts, exhibitions and creative interventions at the centre and throughout Valparaiso. One of the works, the 900 metre-long mural 'To Pablo' by Ai Weiwei, paid tribute to Nobel Prize-winning poet, Pablo Neruda, as a testimony to the power of culture to transcend borders and bring people together, regardless of background, gender or beliefs. The mural helped raise awareness of the importance of the cultural park, which previously had not benefited from significant governmental support, and highlighted its contribution to fostering inclusion, building bridges between cultures and providing a source of knowledge.

Source: Pontifical Catholic University of Chile, report for Study Area 8

Public spaces generally express local culture, often with favouritism to the dominant or ruling cultural traditions. Cultural diversity can be expressed, through the adaptability of public spaces to multiple uses that suit both dominant and diverse cultural groups. Inclusivity of diversity is a foundational element of social cohesion founded in harmony and peace.

As urban areas grow, absorb the scale of migration and respond to disasters and strife, there is increased pressure on established and potential urban public space. Migrants can gravitate towards marginal public spaces such as along highway borders, in the brownfields of former industrial sites, abandoned lands and water margins. These liminal, utilitarian and polluted voids offer opportunities for revitalization as urban public grounds. As cities densify, underutilized spaces have potential for housing and/or public space competing for the same ground.

There is a global trend towards recapturing marginal functional spaces from infrastructure areas and corridors for well-developed, accessible public spaces. Recent public space works in New York City (USA) for the Highline recapturing an elevated railway; reappropriation of highway ramp and marginal space at Sishane Park in Istanbul (Turkey); river-edge tiered park shaping in Velenje (Slovenia); and a new Canal Swimmers Club platform in Bruges (Belgium), have created well-designed areas from formally dysfunctional and unattractive highway margins

CASE STUDY 84

Marrakesh (Morocco)

Intangible cultural heritage as urban public space, but for whom?



Jemaa el-Fna Square, a large plaza at the entrance to the medina of Marrakesh (Morocco), has for centuries been the site of a vibrant set of cultural performances, from snake-charming to henna-dyeing, from sleight-of-hand, comedy shows and acrobatics to music of many types – not to mention the famous storytellers. Herbalists sell incense, scents, oils and medicinal herbs from mats set out on the ground; juice-sellers sell beverages from their carts; restaurants are assembled on the square each evening, only to be removed each night when business winds down.

The square is inscribed on both the UNESCO World Heritage List and the Representative List of the Intangible Cultural Heritage of Humanity. For almost a century, the square has been the focus of national and international efforts to safeguard its tangible and intangible cultural heritage. Certain performers such as the snake-charmers or henna women could find new customers in the increasing numbers of international tourists. However, some of the musical forms, and storytelling in particular, depend on having audiences able to speak and understand Moroccan Arabic, as well as the three Moroccan Berber dialects. With fewer daytime passers-by to potentially be attracted to join an audience circle, such performers saw their performance opportunities reduced and their livelihoods threatened; tourist-derived revenues could not compensate for the loss of Moroccan spectators.

The 2001 Proclamation of the 'Cultural space of Jemaa el-Fna Square' as a Masterpiece of the Oral and Intangible Heritage of Humanity had similar mixed effects as had earlier heritage protection measures. Tooth-pullers were banished from the square as inconsistent with the expectations of international tourists. Activities more likely to appeal to international tourists take place by day, and activities oriented more to a Moroccan audience concentrate in the evening and night. The international attention brought by the Proclamation (and the square's later incorporation onto the Representative List of the Intangible Cultural Heritage of Humanity in 2008) nevertheless contributed to a discernible improvement in the social status of the performers in the square, whose occupations had formerly been seen as questionable or even shameful.

Prepared by Frank Proschan



The Highline, New York City (USA)
*© jbrowning286/Flickr.com**

(Brady, 2016). Enabled by railroad line reuse laws, the Rails to Trails Conservancy in the United States effected the transition of former railroad lines within and between communities for 30 years, working with partners to develop thousands of miles of urban trails.

Safety is an important issue for public spaces. Lack of use and visible degradation are factors that foster illegal and antisocial behaviours. In twenty-first-century urban open spaces, perceived safety is also an issue to address in design and maintenance through keeping view lines clear and opening areas that are isolated. The factors that make public spaces work include sociability, uses and programmed activities, access and linkages, image and appearance. The reverse of these aspects impinge on personal safety.

Providing spaces that adapt to varied use fosters social interaction. For example, African drumming circles are an impromptu use of paved space for musicians to gather and play together. The same type of space can be used for a storytelling circle, a local performance or a craft exhibit. Larger public spaces and streets can host parades, local festivals and creative events. The commons of cities, what is shared by all, when inclusively planned and stewarded, fosters art, music, craft, and general sociability that underpins social cohesion and peace.

ENVIRONMENTAL BENEFITS

Public spaces are places for people and nature. As defined in the *Operational Guidelines of the Implementation of the World Heritage Convention* (UNESCO, 2015), these cultural landscapes are the combined works of nature and humanity. Urban public space infrastructure systems of green (plants and soils) and blue (water, wetlands, storm water management) yield ecosystems that increase climate change resilience. In a study of 25 cities, the ecosystem services provided by public spaces include: microclimate regulation quelling urban heat island by decreasing ambient temperature and reducing air-conditioning demand; water regulation as pervious park surfaces absorb and infiltrate runoff, lessening flooding; pollution reduction and public health advancement by improving air quality; improving physical and mental health through access to green space; habitat provision through biodiverse mosaics of plant and animal species within public landscapes; and cultural services associated with urban ecosystems with biodiversity linked to enhanced human well-being through direct experience, view and ecodesign biomimicry (Elmquist et al., 2015).

PERSPECTIVE 31

MUSIC AS A VITAL PLAYER IN URBAN DEVELOPMENT

Megan Hender *Deputy Lord Mayor of Adelaide (Australia)*

Adelaide is proud of its status as one of 19 cities designated a UNESCO City of Music.

Adelaide is a vibrant musical mecca, with internationally-renowned classical ensembles, strong programmes for music in education and a thriving live music scene. We have a long and proud history in music and generating world-class musicians, and a terrific and growing number of music festivals. This has been reinforced by the international recognition that has come with being a UNESCO City of Music, helping to position Adelaide as an exciting and innovative city for musicians, where music is integrated with economic and business development.

Adelaide is globally renowned for a range of innovative festivals. Festivals Adelaide is an alliance comprising 10 major arts and cultural festivals of the city.

Music has always been at the heart of Adelaide's cultural life. Since opening in 1866, the Adelaide Town Hall has hosted concerts and remains a favourite performance venue amongst Australian classical musicians. The doors of the Town Hall are also open to artists from many of the above festivals who take the opportunity to perform within its venue. Founded in 1883, the Elder Conservatorium is the oldest tertiary music school in Australia.

Live music is central to the Adelaide City Council's Creative City Strategy and the South Australian Government's Vibrant City agenda, highlighting music's role in a thriving, liveable city and its contribution to economic development. Adelaide's regulatory environment around live music has shifted to enable entrepreneurial activity, including targets for cultural vibrancy and engagement, along with policies that aim to energize Adelaide's development through music.

Public space connects culture and nature in places where ecosystems, habitat, heritage and human use are all accommodated. The use of native and locally-adapted plant materials along streets, trails, small grounds and parks reinforce local identity and provide habitat. Research has acknowledged the wide-ranging benefits of trees, for instance, 'trees in the United States remove 711,000 tons of air pollution annually, at a value of US$3.8 billion, not only saving money but also improving public health' (City Parks Alliance, n.d.).

Worldwide recognition of the opportunities that city regeneration of degraded areas offers has fostered many notable projects. Since the 1990s, the Port Public Space Regeneration Project in Tel Aviv (Israel), has fostered the revitalization of the central metropolitan area of the city through upgrading public spaces.[1] In Oslo (Norway) regeneration efforts have transformed the configuration of the built impervious elements of the port, highways and bridges, reopening the connection of city to sea, the natural environment of the original city site.[2]

[1] *Source*: IUAV, report for Study Area 3
[2] *Source*: IUAV, report for Study Area 3

> *Participation in the life of a street involves the ability of people who occupy buildings (including houses and stores) to add something to the street, individually or collectively, to be part of it. That contribution can take the form of signs or flowers or awnings or color, or in altering the buildings themselves. Responsibility, including maintenance, comes with participation.*
>
> *Allan B. Jacobs, urban designer*

ECONOMIC BENEFITS

A broad set of economic values of public spaces, property, use, health, ecological services and social cohesion, demonstrates that the range of economic services provided can be calculated as either savings or incomes that underpin community wealth (Table 1). From the perspective of jobs and spending, in the US capital spending and operations of public park agencies generated US$140 billion in economic activity and provided nearly 1 million jobs in 2013 (National Recreation and Park Association, 2015). Also in the United States, the legacy and promise of the Land and Water Conservation Fund employs mandated federal funds to leverage matching contributions to upgrade existing and create new open spaces.

CASE STUDY 85

Paris (France)

Investing in public spaces and reclaiming the riverfront



Paris, the capital city of France, is situated on the Seine River, which has remained a defining feature of the city throughout its history. From the first human settlements in the Neolithic period, the River has served as a source of sustenance and a major commercial waterway flowing through Paris to meet the English Channel at Le Havre. The city's navigation history is embodied in the city's motto *fluctuat nec mergitur,* meaning 'tossed but not sunk'. Major city monuments and seats of power, justice and religion are located alongside the river. The river, being one of the iconic elements of the urban landscape of the city, led to the inscription of Paris, Banks of the Seine, on the World Heritage List in 1991.

Like many capital cities built on rivers, Paris is undergoing a process of reclaiming its riverfront. The city is focusing on improving public spaces, walkability and public transport, increasing bicycle lanes and minimizing cars. In 2002, the City of Paris launched 'Paris Plage', an initiative that allows the city to close the riverbank motorway annually during the summer and convert it into a temporary beach and promenade. In 2013, a riverside motorway was closed to traffic and transformed into a promenade, comprising temporary amenities, recreational areas and games. Current Banks of the Seine projects are part of wider initiatives to reintegrate the Seine into the life of the city.

Prepared by UNESCO

CASE STUDY 86

Maputo (Mozambique)

Transforming contested spaces through culture



In Maputo (Mozambique), performing arts such as music, dance and theatre are creating new dynamics in urban spaces often associated with the city's colonial past, and in the process are providing conduits to defusing negative public sentiment towards the city's colonial-built heritage. Public spaces, such as the N`tsindza Cultural Centre, the Franco-Mozambican Cultural Centre, and old movie theatres, including Scala, Gil Vicente, Africa Movie Theatre and Avenida Theatre, among others, are becoming important urban spaces for the transmission of Mozambican intangible heritage, particularly Chopi Timbila and Gule Wamkulu rituals and dances. The practices stem from different communities across Mozambique and take urban expression through the migrant communities of Maputo. This has also spurred the development of performance-based creative industries throughout the city, such as contemporary dance, rap and hip-hop music, and film.

Source: Arterial Network, report for Study Area 1

In Riga (Latvia), the comprehensive plan guides the development of urban spatial structure, according to its heritage basis, while providing new development possibilities for the city that stimulate economic growth.[3] Focusing on both a heritage asset with open space and local neighbourhood improvement in Delhi (India), a project of the Aga Khan Trust for Culture for the area in and around the Humayun's Tomb included a local nursery operation with related training and employment and health benefits of improved air quality from cultivation of plants.[4]

In Hamburg (Germany) the HafenCity project, one of the largest European transformation actions of the twenty-first century, reinterprets the public spaces of the waterfront and maritime history as local identity elements and a tourism-directed economic boost.[5] As observed in many places, tourism is both a threat to local residents through gentrification and displacement, and an opportunity to gain economic benefits for developers, add to property tax income for the city and add to local employment. This type of undertaking requires project management that includes equity and inclusivity aspects.

As less affluent neighbourhoods hold fewer and poorer quality of public spaces and overall degraded environments, and greater wealth is associated with better quality public spaces and higher property values, this economically biased distribution is a social justice and

[3] *Source*: IUAV, report for Study Area 3
[4] *Source*: Srishti Institute of Art, Design and Technology, report for Study Area 5
[5] *Source*: IUAV, report for Study Area 3



WOMADelaide music festival 2015, Jupiter and Okwess International
Photo: Tony Lewis © WOMADelaide

Table 1. **AVERAGE VALUE IN US$/HA/Y (2013) OF SELECTED SERVICES PROVIDED BY GREEN SPACES IN URBAN AREAS**

Source: Elmquist et al., 2015

Service	Average value (US$/ha/y)	Range
1. Pollution and air quality regulation	647 (*n* = 9)	*60–2,106*
2. Carbon sequestration (annual flow)	395 (*n* = 5)	*58–702*
Carbon storage (stock value)	3,125 (*n* = 3)	*1,917–5,178*
3. Storm water reduction	922 (*n* = 6)	*615–2,540*
4. Energy savings/temperature regulation	1,412 (*n* = 4)	*34–1,908*
5. Recreation and other amenity services	6,325 (*n* = 2)	*2,133–10,517*
6. Positive health effects	18,870 (*n* = 1)	*N/A*
Total (excl. health effects and carbon storage)	**9,701** US$/ha/year	**3,212–17,772**

equity issue that must be addressed in cities globally. Improvements and additions to public spaces in poorer areas can provide cultural assets but can also fuel gentrification that through increasing costs leads to displacement of the resident populace. Emerging tools, like community land trusts, community benefits agreements and local identity or form-based building codes offer promise for controlling this real estate dynamic that drives inequity.

Widely applied in the United States, the public-private civic partnership model for park revitalization is an innovation that has brought community voices, funding and action to urban parks and park systems in Louisville, Pittsburgh, Hartford, Manhattan, Brooklyn and elsewhere. In recent decades, reduced city resources for public space caused deferred maintenance with , resulting in degraded, unmaintained public landscapes. cities require civic partners who can mobilize communities and garner resources to collaborate in the renewal of parks and open spaces. For example, the results of 20 years of activity of the Pittsburgh Parks Conservancy, addressing some 1,800 acres of public space, has yielded the value of thousands of hours of volunteer park steward work, detailed citizen-based comprehensive and project planning, and more than US$80 million of park renewal funding. These efforts have boosted the economy and quality of life in adjacent areas and throughout Pittsburgh.

CONCLUSION

Culture, tradition, sustainability and many aspects of contemporary quality of life are intertwined in uplifting old, shaping new, and bringing increased resilience to inclusive public spaces. An integration of approaches to inclusive public spaces is required as social, environmental, spatial and economic dimensions of equity are entangled.

A driving force in global development, increased urbanization targets many cities for continued rapid growth, challenging the need to secure inclusive public space. The UN SDGs relate to this reality. With the burgeoning growth of population, it is critical to: recognize and broadly articulate the values of public space for quality of urban living; encourage local advocacy for public space quality, quantity, care and use; safeguard and improve existing urban public space; integrate green best practices; and plan for and create new open spaces, particularly in low-income areas. The application of good governance recognizes and acts on the linkage between public spaces and sustainable development, respects the legacy of public spaces, seeks to improve existing space, adds new vibrant public spaces and benchmarks local public space quantity, quality, distribution and access, so that inclusive public space is available to all.

CHAPTER 8

SAFEGUARDING URBAN IDENTITIES



Entrance to the mausoleum of the Shirvanshah's Palace, Baku (Azerbaijan)
*© REZA/Webistan**

IN FOCUS

- *Urban heritage conservation is a central component of a development agenda that promotes inclusive, safe, resilient and sustainable cities.*
- *Adaptive rehabilitation of urban heritage for contemporary uses is an effective safeguarding strategy, contingent on inclusive, multi-stakeholder governance and underpinned by respect for sociocultural values.*
- *Urban heritage conservation needs to move beyond a monument-based, full protection and government-financed approach, to ensure that urban heritage is not a liability but an asset for cities and their communities.*
- *Institutions and most local authority structures, being directly linked to heritage management, should form part of a city's institutional arrangements for promoting sustainable development.*
- *For cities to be sustainable, urban development must be accompanied by policies that support all urban communities to make their cultures sustainable.*

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URBAN HERITAGE FOR SUSTAINABLE DEVELOPMENT

EDUARDO ROJAS
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URBAN HERITAGE, INCLUDING ITS TANGIBLE AND INTANGIBLE ELEMENTS, IS A KEY SOCIAL, CULTURAL AND ECONOMIC ASSET FOR CITIES. INEXORABLY PLACE-BASED, IT CONSTITUTES A DYNAMIC LAYERING OF HERITAGE VALUES, CREATED, INTERPRETED AND SHAPED BY SUCCESSIVE GENERATIONS OVER TIME. THE TANGIBLE (OR MATERIAL) HERITAGE OF CITIES - OBJECTS, MONUMENTS, INDUSTRIAL AREAS, NATURAL LANDSCAPES, INFRASTRUCTURES, AND HISTORIC CENTRES AND NEIGHBOURHOODS – ENRICHES THE CULTURE OF COMMUNITIES AS MARKERS OF HISTORY AND FOR CREATING AND TRANSFERRING A SENSE OF PLACE TO NEW GENERATIONS. TANGIBLE HERITAGE ALSO PROVIDES PHYSICAL SUPPORT FOR A WIDE RANGE OF SOCIAL ACTIVITIES RANGING FROM CELEBRATIONS, POLITICAL DEMONSTRATIONS, EXCHANGE OF IDEAS, PRODUCTION AND TRADE OF CULTURAL PRODUCTS, AND RECREATION, WHICH ARE ESSENTIAL FOR THE QUALITY OF LIFE OF URBAN POPULATIONS. THE SCOPE OF URBAN HERITAGE, HOWEVER, IS NOT LIMITED TO PHYSICAL ENVIRONMENT. IT ALSO INCLUDES INTANGIBLE HERITAGE, OR 'LIVING HERITAGE' - THE ORAL TRADITIONS, PERFORMING ARTS, SOCIAL PRACTICES, RITUALS AND KNOWLEDGE TRANSMITTED FROM ONE GENERATION TO THE NEXT. THIS BROADENED DEFINITION OF HERITAGE HAS BEEN REFLECTED IN MORE INTEGRATED APPROACHES TO THE CONSERVATION AND REHABILITATION OF URBAN HERITAGE; ONE THAT EMBODIES A MORE HOLISTIC VISION THAT CONSIDERS HERITAGE WITHIN ITS WIDER SOCIAL AND GEOGRAPHICAL CONTEXT.

THE SIGNIFICANCE OF URBAN HERITAGE IN THE SOCIAL AND ECONOMIC DEVELOPMENT OF CITIES

In adopting the Sustainable Development Goals, United Nations Member States committed to 'make cities inclusive, safe, resilient and sustainable' (United Nations, 2015: Goal 11). The current state of knowledge indicates that attaining this goal requires: enhancing access to the human development opportunities offered by cities to all citizens (inclusive cities); guaranteeing that all city dwellers can live free of threats of violence (safe cities) and natural disasters (resilient cities); and ensuring that satisfying current needs does not endanger the right of future generations to satisfy their own (sustainable cities).

In addition to reducing the environmental footprint of future city growth and expanding development opportunities, achieving Goal 11 requires safeguarding the culture of cities, encompassing their intangible and tangible assets. It is the 'common wealth' of every city (see Chapter 7) and the brace linking the economic, social and environmental dimensions of development (see Chapter 6). In cities, where interaction and cooperation are essential ingredients of change and innovation, culture is not only a legacy but 'a force of renewal' (BOP Consulting/ Mayor of London, 2014).

The loss of the sociocultural benefits provided by urban heritage can undermine the community's capacity to develop and share the benefits of development among its members. The wise management of the cultural heritage of cities is as important for the social and economic development of a community as that of other commons, such as the environment and privately-owned resources like capital and labour.

There is a strong rationale for including the conservation and development of urban heritage as a central component of a development agenda that promotes inclusive, safe, resilient and sustainable cities. Making a place for urban heritage in the development agenda, however, is not sufficient. There is also the need to ensure that the tangible and intangible assets provided by urban heritage are well-managed, and that they are effectively utilized according to their developmental potential.

> ***...the participation of individuals and communities in cultural heritage matters is crucial, fully respecting the freedom of individuals to participate or not in one or several communities, to develop their multiple identities, to access their cultural heritage as well as that of others, and to contribute to the creation of culture, including through the contestation of dominant norms and values within the communities they belong to as well as those of other communities.***
>
> *Farida Shaheed, former UN Special Rapporteur in the field of cultural rights (2009 to 2015)*

DEVELOPMENT-FOCUSED URBAN HERITAGE CONSERVATION: KEY ISSUES AND APPROACHES

Communities today are increasingly aware of the full range of values of the urban heritage, and are acting accordingly. This trend is grounded on a richer understanding of the 'sociocultural' and 'economic' values of urban heritage in its multiple manifestations (Throsby, 2012). The conservation of buildings and public spaces of neighbourhoods and cities is broadening from being a concern of the cultural elite - seeking to prevent the loss of the *historic*, *aesthetic*, *scientific* or *spiritual* values contained in the urban heritage - to a wider variety of social actors interested in its *symbolic* and *social* values (Table 2). These actors include governments seeking to prevent the disappearance of emblematic components of the urban heritage - its *existence* value - to ensure that sociocultural values are transferred to future generations

- its *bequest* value - or at least that they will be available for future generations to enjoy even if today's generations do not know what to do with it - its *option* value. Furthermore, in many cities, households, entrepreneurs and property investors are interested in the *economic use* values of the urban heritage: its capacity to accommodate contemporary demands while retaining the attributes that confer its sociocultural values. These values can be of *direct use* when it has worth as a private good bringing in cash flows from rentals or sales, or is the result of secondary impacts when the sociocultural values of the heritage increase the market price of the surrounding properties - its *indirect use* value (Rojas, 2012).

PERSPECTIVE 32

THE VIEW FROM ICOMOS

Gustavo Araoz *President, International Council on Monuments and Sites (ICOMOS)*

The central mission of ICOMOS is to achieve the best possible protection for the cultural heritage of all cultures through intercultural and interdisciplinary cooperation. Our work has made it clear that heritage is for all human communities as the repository of important memories of the past that shape the aspirations for the future. That is why it is intriguing that so many have resisted accepting the notion that culture and cultural identity are essential for the sustainability of all human communities since they lie at the very foundation of all human development, especially sustainable urban development. The hope for a better life is a trait shared by all humanity, but that better life has to come in ways that allow for the ethos, traditions and beliefs of each community to shape such a future.

Cities are characterized by conglomerates of heterogeneous urban groups living in close proximity and interacting in innumerable interdependent ways. For this reason, urban areas have historically developed their own particular culture that serves as a unifier for its citizens, which is essential as a social contract for peaceful coexistence and social cohesion. Ignoring culture and heritage renders sustainable urban development unattainable.

The recognition and protection of cultural heritage places that have played important roles in the life of the urban community can play an important healing role by bringing into the public focus the contributions of a richly diverse society. In the not too distant past, heritage places associated with the events that led to the emergence of nation states were identified by experts and used to create and reinforce a single cultural identity that would ensure national unity. In such a way, it was heritage by decree and not by consent. Today, the recognition of the tangible and intangible heritage of long-overlooked minorities must be identified not by experts but by the stakeholder communities themselves. If given official recognition and protection, and properly interpreted for the public, these heritage components can do the same to help advance our sustainable development goals.

Of course, it is now acknowledged that what makes cities in general - and historic cities in particular - valuable goes beyond being a territory studded with past architectural achievements or with public spaces that allow for historically rooted communal rituals and activities to recur periodically. Cities are complex and dynamic organisms that evolve constantly to meet the economic, social, cultural and emotional needs of each generation. As stated in the 2011 Recommendation on the Historic Urban Landscape, the inextricably linked human, cultural and natural resources of cities need to be managed through integrated approaches that will retain the evidence of its historic evolution while at the same time providing an environment that will allow all members of each generation of the community to continue to thrive and prosper in accordance with their cultural identity. In other words, to be sustainable, urban development must be accompanied by policies that give the means to all urban communities to also make their cultures sustainable.

CASE STUDY 87

Ballarat (Australia)

Towards integrated and comprehensive conservation strategies



In Ballarat (Australia) urban regeneration strategies inclusive of local communities are a priority in response to the impact of the significant urban transformations and climate change currently affecting the city. As one of the fastest-growing regional cities in Australia, Ballarat's population is set to increase by 60% by 2040. Through the adoption of an integrated, comprehensive development strategy, which encompasses the Historic Urban Landscape (HUL) approach in its evolution, the city is managing to maintain its unique identity by placing heritage at the heart of well-being and sustainable development.

Ballarat was the first city in the world to implement the pilot programme for the 2011 Recommendation on the Historic Urban Landscape, involving a wide range of stakeholders from universities, State and local governments, NGOs, ICOMOS Australia, local organizations, the private sector and civil society. In line with the HUL approach, the city employed a holistic approach to conserving the city's urban heritage, integrating the goals of conservation with those of social and economic development and local community values. Civic engagement and collaboration were considered priorities in the identification of heritage and decision-making processes. Planning and acquiring knowledge and information, monitoring and assessment, regulatory systems adapted to the local context and financial tools were also considered essential to building capacities and supporting public and private investment and partnerships. In 2015, the city launched the HUL Ballarat website and Visualising Ballarat mapping tool, which enabled greater collaboration with a wide range of organizations and local citizens.

In 2015, the Ballarat City Council adopted 'Today Tomorrow Together: The Ballarat Strategy', the city's long-term development vision until 2040. The Strategy aims to promote Ballarat as a more environmentally-friendly and connected city and addresses issues such as growth, infrastructure and planning. It was developed as a result of public consultations based on the HUL, resulting in nearly 6,500 responses that highlighted heritage as a highly-valued asset for Ballarat's citizens and to the future development of the city.

Projects undertaken by the Ballarat local authorities have enhanced the application of the HUL, including empowering communities and strengthening local capacities in conservation management, harnessing civic engagement in adaptive reuse, supporting arts and cultural programmes and institutions, and applying innovation to address environmental issues such as water.

Source: WHITR-AP, report for Study Area 6

The most significant policy implication of a wider appreciation of the sociocultural and economic values of urban heritage is that it provides a conceptual basis for using the adaptive rehabilitation of heritage sites for contemporary uses as a valid conservation strategy. The economic values attract more stakeholders and resources to the task. The direct use values promote adapting buildings and public spaces for contemporary uses, including social- and market-based activities capable of

Table 2. **VALUES OF URBAN HERITAGE**

Source: Eduardo Rojas, elaboration after Throsby, 2012

Sociocultural values

Value	Definition
Historic	The building or site provides a connectedness with the past and reveals the origins of the present
Aesthetic	The building or site possess and displays beauty
Scientific	The building or area is important as a source or object for scholarly study
Spiritual	The building or site contributes to the sense of identity, awe, delight, wonderment, religious recognition, or connection with the infinite experienced by both the community living in or around the site and those who visit the site
Symbolic	The building or site conveys meaning and information that helps the community to assert its cultural individuality
Social	The building or site contributes to social stability and cohesion in the community, helping to identify the group values that make the community a desirable place in which to live and work

Economic values

Value		Definition
Use	*Direct*	Direct worth of buildings as a private good. Their potential to accommodate residential, commercial, services or other uses with demand in the property markets and for which consumers Direct worth of buildings as a private good. Their potential to accommodate residential, commercial, services or other uses with demand in the property markets and for which consumers will be willing to pay a premium rent due to the heritage value of the asset
	Indirect	Value accruing to others (passive use)
Non-use	*Existence*	Communities value the existence of the heritage, even though they may not directly consume its services, and are willing to invest resources for its safeguarding
	Option	Communities wish to ensure that their members or others will have access to the heritage in the future, and are prepared to commit resources to its conservation
	Bequest	Communities wish to bestow the heritage for future generations, so devote resources to its conservation

paying for the rehabilitation and upkeep of the assets. The non-use values - existence, option and bequest - justify spending public and philanthropic resources for its conservation (Rojas, 2016). The challenge of this approach is to conserve the social and cultural memory of cities through sound adaptive reuse of its material urban heritage that both makes use of its development potential and preserves its authenticity.

With variations in the scope and depth of use, there are many examples of the successful use of a development-focused approach to urban heritage conservation in well-conserved and dynamic historic centres and neighbourhoods. The historic centre of Verona (Italy), for instance, retains a wide variety of economic activities that service a regional economy (Stumpo, 2011). In North Africa, the medina of Marrakesh (Morocco), is intensely used for commercial, social and religious activities, while maintaining its landmark buildings and the features of its townscape (Bigio et al., 2011). There are success stories in all continents that compare well with the emblematic and well-known urban heritage conservation experiences of cities in Europe and North America that use adaptive rehabilitation for economic revitalization.

CASE STUDY 88

Salvador da Bahia (Brazil)

The risk of cultural tourism



Salvador de Bahia is known as Brazil's 'capital of happiness', whose ethnically-diverse inhabitants are proud of their cultural diversity, and share this through their creativity and heritage. The city's annual street carnival is the largest worldwide, and the city hosts numerous outdoor cultural events throughout the year. Similarly, the city's image has been branded with an understanding of the value of urban heritage and culture for tourism.

The Historic Centre of Salvador de Bahia, a UNESCO World Heritage property, was the subject of one of the country's most ambitious urban renovation projects beginning in the 1990s, involving significant government funding and resulting in the recovery of many deteriorating and abandoned buildings. Tourism experiences imported from Europe and North America become a panacea for addressing urban degeneration issues, and formed the basis of strategies to revitalize the city's core. Harnessing the model of cultural tourism, however, has proven to be a drawback, and today the key conservation issue for the city is recovering the historic centre from exclusively touristic use.

Source: Coimbra University, report for Study Area 8

The role of good governance

The characteristics of urban heritage pose significant challenges for its governance. Using Bell's (2002) definition of governance to analyse the management structures in several cities, Rojas (2016) asserts that the traditional institutions and structures of authority that regulate and coordinate the activities and interests of the variety of social actors in urban heritage areas are not working well. Most buildings are privately owned and their access has a price determined by property markets. However, the attributes that give them their sociocultural heritage value are often available to all members of a community and are, therefore, held in common. Everybody owns the main square of a historic town and no one pays for the sense of belonging to the community that comes from participating in public celebrations. Citizens cannot be denied the enjoyment of the beauty of the façades of private buildings that contribute to the character of the cityscape. These ambiguities are at the heart of the difficulties encountered by communities in managing these commons.

In most countries, the existing governance arrangements involve limited stakeholders, severely restricting the use of the heritage properties, and charge the central government with the bulk of the conservation costs. This turns conservation activities into an urban and fiscal liability for communities (a restriction to the development of the heritage properties and a source of public and private expenditure for their upkeep). The current monument-based, full protection, and government-financed approach that restricts the use of protected properties and relies almost entirely on public funds is incapable of tackling the vast urban heritage of most communities and of sustaining conservation efforts in the long term. A development-focused approach to conservation needs to expand the range of stakeholders in decision-making and the resources required to attract private sector actors (households, consumers, property investors) by allowing the adaptive rehabilitation of heritage properties for contemporary uses. This turns the heritage into an asset for their social and economic development (capital capable of producing a sustained flow of sociocultural and economic benefits) (Rojas, 2016). To accomplish this, the governance of urban heritage conservation - structures of authority, institutions and financial arrangements - require major adjustments to effectively ensure that cities are inclusive, safe, resilient and sustainable.

Reforming authority structures: from rigid and elitist to flexible and participatory

The first challenge is to decide what to conserve and how much conservation is needed to ensure the urban heritage retains its sociocultural values. A key question is who decides? When the conservation of the urban heritage is the concern of the cultural elite, only a limited variety of social actors participate in the decisions, and concerns for the historic, aesthetic or religious sociocultural values predominate. The isolated decisions of a few social actors lead to a partial valuing of the urban heritage and a limited assessment of what to conserve and the means by which to do it. The development-focused approach to urban heritage conservation requires a wider appreciation of its multiple values, a situation that emerges when the valuation process incorporates the views of residents and users of the heritage area: property owners, formal entrepreneurs interested in investing, informal users and producers, and private actors. Also needed are the inputs of regional and local government entities that can have different views to central government entities about the values to preserve. The conservation of urban heritage beyond the individual monument of national or regional importance can only be politically viable if the local

PERSPECTIVE 33

ICCROM AND SUSTAINABLE URBAN DEVELOPMENT: CAPACITY-BUILDING FOR INTEGRATED APPROACHES TO CONSERVATION

Stefano De Caro *Director-General, ICCROM (International Centre for the Study of the Preservation and Restoration of Cultural Property)*

ICCROM has been involved with capacity-building in heritage conservation and sustainable urban development for more than 20 years. In order to have a truly sustainable urban development, there is a need for a fully integrated approach; one that finds the appropriate meeting point between social and economic benefit as well as environmental protection. These principles underpinned the start of the ICCROM programme ITUC (Integrated Territorial and Urban Conservation), launched in 1995.

This concept of integration has grown and expanded over the years. In the early years of the ITUC programme, integration came primarily with the realization that any successful urban conservation efforts should not focus solely on the conservation of the buildings that comprise the urban fabric. Rather, there was also a need to integrate historic urban areas into their surrounding territories, leading to greater emphasis on a cultural landscape approach. These first efforts by ICCROM could be seen as precursors to the eventual development of the 2011 Recommendation on the Historic Urban Landscape. With regard to capacity-building, this meant that ICCROM training focused not only on conservation architects, but also on urban and landscape planners, city managers and others involved in the overall planning and management of urban areas and their surroundings.

As ICCROM continued to develop its ideas on sustainable urban development, the concept of integration also began to mean a much fuller involvement of communities within the conservation process. A focus on the social and economic well-being of people became a central part of ensuring successful conservation of the heritage. At the conclusion of the ITUC programme in 2005, ICCROM followed up with the programme Living Heritage Sites (which eventually became People-Centred Approaches to Conservation). This programme has continued to promote capacity-building in sustainable urban development by working with heritage professionals to integrate social and economic concerns into their conservation practice.

While working side by side for 40 years within the framework of the 1972 World Heritage Convention, ICCROM, ICOMOS, and IUCN have only recently begun to explore ways to ensure better integration in the management of cultural and natural heritage. This interchange is being carried out through a joint ICOMOS/IUCN project on Connecting Practice, and on a joint ICCROM/IUCN capacity-building programme on the management of cultural and natural heritage. Focus will be on managing mixed World Heritage properties, managing cultural values in natural World Heritage Properties and, most importantly for sustainable urban development, managing natural values in cultural World Heritage properties.

As we move forward with our efforts to build capacities, ICCROM will continue to work with partners to promote heritage conservation in the overall sustainable urban development agenda. Solutions must be found which equally integrate all three of these pillars, and ICCROM strongly believes that cultural heritage can be used as an important driver for this process.



ICCROM course on People-Centered Approaches, 2015
Photo: Selma Kassem © ICCROM

stakeholders - who will bear many of the costs and will be the direct beneficiaries of the conservation - are willing to support the effort.

CASE STUDY 89



Macao (China)

Heritage and the wager of commercial gentrification

Macao, officially known as the Macao Special Administrative Region of the People's Republic of China, bears witness to a lengthy confluence of cultural interchange of East and West, whose historic centre was recognized as a UNESCO World Heritage property in 2005. The city presents as a kind of trilogy: a historical centre with relatively low density; extensive monofunctional areas with modern casinos and shopping centres; and an older, highly-densified multifunctional city.

Faced with large-scale gentrification in the city's historic centre, local commerce has struggled to compete with rising rental costs. Street vendors and shopkeepers have been displaced and traditional commerce has relocated to other areas of the city. Products for sale are catered to a new target client: the thousands of tourists who visit the city on a daily basis. A plethora of jewellers, casinos, designer clothes shops and beauty products are now commonplace – meeting the demands of visitors coming from the Chinese continent. The resident population avoids the historical centre, which is increasingly becoming the backdrop for one-day visits and the occasional photograph on the way to a local casino. Gentrification processes have shifted the relationship between culture and economics in the city, progressively driving out local inhabitants from the historic centre by tailoring the uses of urban spaces to market demands.

Source: Coimbra University, report for Study Area 6

Conservation instruments need to move from being restrictive and norm-based to incorporate flexible norms and regulations, allowing for adaptive rehabilitation of heritage for contemporary uses. Restricting the use and development of heritage properties induces owners to abandon the heritage, thus triggering its deterioration and, often, eventual demolition. Development-oriented urban heritage regulations that enable new uses will facilitate more sustainable processes. The flexibility advocated for most private buildings is tempered by the need for a more traditional approach concerning monuments and public spaces of national importance requiring full conservation. The Conservation Plan for the Historic Centre, implemented since the mid-1990s by the Municipality of Cartagena (Colombia), is a good example of how flexible regulations for change and adaptation of heritage buildings have supported economic use values while conserving the attributes that beget their sociocultural values (Rojas, 1999).

Restructuring urban heritage conservation institutions: from national to local

Most of the institutions and structures of authority needed to implement this approach are directly linked to the management of the local affairs of the community. Local actors bear the greatest burden in the conservation of urban heritage (development limitations and expenditure of public resources) and they should have a prominent voice in these decisions. Urban heritage conservation needs to be fully integrated in the governance of the urban development process of each city, with national and regional cultural entities playing a subsidiary role in taking care of monuments of national and regional importance, and providing the legal and operational framework for local decisions. Efforts to conserve urban heritage in many Latin American countries, including Argentina, Chile and Uruguay, are excessively burdened by the central or regional governments that enact most of the legislation and finance the majority of urban conservation programmes. The evidence of poor results from top-down conservation efforts like those of Salvador de Bahia (Brazil) (Mendes Zancheti and Gabriel, 2011) or Valparaiso (Chile) (Trivelli and Nishimura, 2011) supports the recommendation for institutional reforms.

PERSPECTIVE 34

GETTY OUTLOOK ON THE FUTURE OF URBAN HERITAGE

Susan Macdonald *Getty Conservation Institute, The J. Paul Getty Trust (United States of America)*

The past century has been one of unprecedented change in terms of impact on the urban environment. Globalization, rapid uncontrolled development, demographic changes, economic pressures and climate change are the main factors driving change in the urban environment, which directly impacts the conservation of historic urban environments. Immigration and population growth leads to rapid urban expansion and increased density within historic areas, while smaller rural centres are suffering from emigration resulting in obsolescence, abandonment and/or stagnation. These opposing conditions of growth and decline, which can often be regionally interrelated, are symptomatic of larger social, economic, and cultural factors that shape a country's or region's development. They bring positive and negative change to historic urban areas; the conservation of these places is determined by how successfully they are managed. Although each city or urban area has its own particular set of conditions that result in specific responses, common patterns and trends are evident. UNESCO's Historic Urban Landscape initiative has provided a framework for a wider understanding of historic urban environments – what is now needed are practical tools and methods that lead directly to conservation. The GCI has focused on addressing various specific challenges to integrating cultural heritage conservation in the sustainable development of the urban environment with a view to developing useful tools and approaches.

Regardless of the cause of change affecting urban environments - growth or decline - the first step in the conservation and planning process is to understand what we have; which places, activities, practices and communities define cultural significance and how and which of these do we wish to sustain, conserve or regenerate? Increasing recognition of the many values that contribute to the cultural significance of a heritage place, beyond the bricks and mortar, demands new tools that map and inventory these in ways that capture not just the tangible and intangible values but also the relationships between them. Recent technological advancements have improved the tools that provide geospatial capacity and the ability to identify relationships between places, patterns of use, people and activities that may contribute to their cultural significance. The GCI's work has included the development of tools such as the Arches inventory and heritage management system to achieve this aim. Further work to develop governance structures and policy frameworks that can then sustain these relationships and integrate conservation within the larger planning and urban development context are still needed.

Operationally, a development-based approach to the governance of urban heritage conservation is demanding in institutional and human resources. Conversely, the approach offers the opportunity to engage the talents and

resources of a wide variety of stakeholders and to increase the volume of resources flowing to the task. Only cities with well-established urban development management institutions and practices would be able to accomplish this objective. Cities and communities with less-developed institutional arrangements could seek more ad hoc solutions, such as the designation of the urban heritage area as a special district supported by higher-tier government institutions.

Financing the conservation of urban heritage: a shared effort

In addition to the government resources needed to conserve the existence, option or bequest values of the urban heritage, the reforms advocated above involve putting into play the economic direct use values. This brings in resources from a wide variety of stakeholders that are not usually active in traditional approaches, but will do so if the heritage area is an attractive place for living and conducting business (see also Chapter 12). Attaining this condition is in part a government task, as it requires good infrastructures and public spaces, accessibility and citizen safety, and a flexible and efficient urban management structure for regulating the adaptive rehabilitation and the operation of the new business in urban heritage areas.

Quito (Ecuador) greatly improved the quality of life of its historic centre through collaborative efforts between the local and central government and diverse partnerships with private property owners, foundations and charitable institutions (Jaramillo, 2011). In Edinburgh (Scotland), six community associations in the historic centre actively cooperated with the Edinburgh World Heritage Trust (a private foundation), the City of Edinburgh Council (the local authority) and Historic Scotland (a national entity) in the design and implementation of interventions to preserve and develop the New Town (Zappino, 2011). These examples have established institutions, regulations and procedures for fruitful cooperation processes among a wide variety of stakeholders, whose contributions have been channelled to benefit the sustainable preservation and development of their heritage. When the urban heritage area is of national or regional significance, there are good reasons for national or regional governments to provide grants and other subsidies, reflecting the character of public good of well-conserved urban heritage and the responsibility of regional or national communities to support its sustainable conservation.

CONCLUSION

It is time to put urban heritage in its proper place as a development asset; time for urban heritage to become a fully-integrated component of the sustainable development of cities. The above-mentioned characteristics of governance mechanisms offer a promising future for the conservation of urban heritage and in contributing to the economic and social development of communities.

CASE STUDY 90



Cuzco (Peru)

Bolstering community identity through cultural programmes

Cuzco's rich cultural heritage rooted in the Inca Empire and the Viceroyalty period of Peru is embodied in sites across the city. The city's attributes that reflect 3,000 years of indigenous and autonomous cultural development in the Peruvian southern Andes anchored the property's inscription on the World Heritage List in 1983. The ancient Coricancha Inca temple now converted into the Santo Domingo Convent and the neighbourhood of San Blas, where colonial houses were built on the foundations of Inca sites and superimposed with existing constructions, have been strengthened and promoted through cultural activities led by the Municipal Government and the Ministry of Culture of Peru.

While the area surrounding the Plaza de Armas is the favoured location to celebrate Cuzco's festivities, the San Blas neighbourhood is widely known as the arts and crafts centre of Cuzco. Constituting the historic centre of Cuzco, these two areas are often at the centre of cultural development initiatives. For instance, a Heritage Project for Development was jointly established by the Spanish Agency for International Cooperation and Development (AECID) and the City Council to halt the deterioration of monuments, and a school workshop was set up focusing on conservation, restoration and rehabilitation of cultural heritage for social development through traditional crafts. The Earth Project was developed to strengthen traditional knowledge for sustainable development, an initiative supported by other city-run projects seeking to safeguard ancestral Andean technologies and ensure the continuity of Cuzco's living culture.

Source: Pontifical Catholic University of Chile, report for Study Area 8

Legitimizing the contributions of heritage: the starting point

Today, there is an urgency to increase the awareness of city managers, local councils, community associations, private investors, households and consumers of the contribution of urban heritage to the sustainable development of cities. Early action by cities prevents heritage deterioration and destruction, therefore allowing more tangible and intangible heritage assets to be available for the sustainable development of cities. The numerous cases of well-managed urban heritage areas that contribute to the economy of cities and the quality of life of their populations is proof of the benefits that can be gained from these efforts. However, the road ahead for cities committed to improving their performance is long and complex.

The most basic step in improving the management of urban heritage is to provide a 'voice' for its contributions to the socio-economic development of cities and the challenges faced in its sustainable preservation and development. Cities need to engage in debate about their heritage, promote analyses of its multiple values, identify the threats to its preservation, and strengthen the value of its contributions to the sustainable development of the



Reconstruction of mausoleums, Timbuktu (Mali)
© UNESCO/F. Bandarin

city as suggested by the 2011 Recommendation on the Historic Urban Landscape.

The second step is to give 'political legitimacy' to conserving urban heritage. A long and considered debate about urban heritage's contribution to the sustainable development of the city will transform ill-based perceptions of conservation as an urban and fiscal liability to view urban heritage as a development asset for the city.

CASE STUDY 91

Vigan (Philippines)

Engaging local communities in heritage safeguarding



The ancient city of Vigan (Philippines) is renowned for its well-preserved Spanish colonial architecture and planning and its fusion with Asian building design and construction. These distinct attributes contributed to the inscription of the property Historic City of Vigan on the UNESCO World Heritage List in 1999.

Central to the sustainability of the property is the engagement and involvement of the local community in the conservation and management of the property. By empowering the owners of the heritage houses, teaching institutions, artists, craftspeople and business owners, the local community has become the primary stakeholder of the tangible and intangible heritage of the property.

Over the past few decades, the local government has focused on leading development through engaging all stakeholders in conservation-based policies. Heritage education is incorporated in the formal education system, and local organizations, such as homeowners' associations, are supported through training initiatives in the low-cost restoration of their houses. Similarly, revenue generated from local cultural products and tourism is used to fund the ongoing maintenance of historic buildings, thus contributing to ensuring a self- sustaining city. Such strategies have demonstrated that empowering the community and local stakeholders in safeguarding heritage is key to ensuring sustainable urban development.

Prepared by UNESCO

Promoting stakeholder cooperation: a necessary condition

The sustainable conservation and development of urban heritage areas requires overcoming the shortfalls of the market and the government in the management of these commons. This can only be achieved through cooperation by: a social accord that combines the advantages of good public governance with those of efficient markets; engaging the cooperation of all stakeholders; and making the management of the urban heritage a task of all social actors (Rojas, 2016). Urban communities need to revise the role and position of the institutions caring for their heritage. This role must evolve from a concern solely for the preservation of monumental heritage to one focused on the sustainable use, preservation and development of a broader array of the heritage assets of a city. The public institutions caring for urban heritage should be integrated into the core of the group of agencies promoting the social and economic development of the community.

PERSPECTIVE 35

URBAN CULTURE AND SUSTAINABLE DEVELOPMENT

Jean-Louis Cohen *Institute of Fine Arts, New York University (United States of America), and Collège de France, Paris (France)*

In terms of sustainable development, the starting point for any policy involves, without a doubt, examining the conservation of existing resources. For urban spaces, rather than destroying historical buildings and sites without any guarantee of replacing them with new and improved long-lasting structures and landscapes, would it not be better to first preserve places that have stood the test of time, and whose replacement, if at all possible, would require significant intellectual and material capital expense?

The preservation of individual buildings, complexes and landscapes, with their supporting infrastructure, is a decisive strategic challenge, and the contribution of cities and their culture does not stop there. Culture is crystallized in architectural and landscape heritage, and enhanced by the urban experience – the daily rituals of a city, both prosaic and spiritual.

Sharing streets and squares, frequenting public places and transport, and all pathways that make up urban life lead people to take charge of their city. It is precisely this devotion that guarantees its conservation and is expressed through political movements, associations, residential or commercial practices that preserve the vitality of neighbourhoods and individual actions.

The path to this fervent attachment is not through scholarly knowledge of buildings and their history, although being able to name, date and analyse the places they feel close to helps people to measure their value and thus defend them. The relationship between people and the setting of their day-to-day activities is also expressed through various media including cinema, literature and songs, which contribute to creating a collective memory, without which no legal or technical procedure could ever perpetuate the smallest fragment of the city. A city is only lasting if memories are manifested, maintained, renewed and continually revived, without which the historical and rememorative values evoked by Aloïs Riegl in the seminal work *The Modern Cult of Monuments: Its Character and Its Origin* (1903) would not be associated with values of contemporaneity and development.

> ***By affirming that what not even time can cancel is the genius loci, I want to underscore that every place possesses its own particular identity and this is the proper task of man to comprehend that identity and take care of it, through a process that evidently will never come to an end.***
>
> *Christian Norberg-Schulz, architect*

The regulations affecting the use of tangible heritage must progress from preventing changes to its attributes and uses towards promoting the sensible adaptive rehabilitation of the urban heritage to satisfy contemporary needs. Procedures for managing tangible urban heritage need to move away from transferring all preservation costs to the private owners of monuments and buildings towards mechanisms that coordinate the contributions of all interested stakeholders in preserving and developing the heritage assets, including the government, private philanthropy and the beneficiary communities. The corollary of this statement is that the preservation of urban heritage should cease to be the sole responsibility of the government - local, regional or national.



SECTION C

POLICIES

Integrating culture in urban policies to foster sustainable urban development



Istanbul (Turkey)
© REZA/Webistan*

"The individual was 'born to live in complex organization with his or her fellow creatures, in community and harmony, through compromise, but united through a common purpose, which is to live a shared life'."

Aristotle



This final section provides numerous perspectives on how culture can be integrated into public policies to foster sustainable urban development and examines some of the challenges of governance. Cultural assets, goods and services transcend traditional institutional divisions, touching upon museums, the film industry, tourism and the natural environment, to name but a few. However, legislative frameworks, along with budgets and oversight measures, often address these sectors in isolation. Thus, opportunities for dynamic, flexible and innovative programming and policies are often limited.

Moreover, the multiplicity of actors and interests involved in cultural policy-making represents a challenge. While certain regions have a history of central government control over cultural policies, decentralization has been a widespread phenomenon in recent years. While decentralization has often empowered local governments, it has also made governance more complex, with blurred divisions and weaker communication between different levels of government.

Adding to this complexity, new financial tools, such as public-private partnerships, have allowed for the greater involvement of the private sector in cultural policy-making. Heritage protection has proven to be an important focal point for civil society campaigns, increasing the involvement of the general public. Thus, today a broad range of actors and dimensions are now involved in cultural policy-making. Integrating the diverse stakeholders while fostering sustainable development requires a multi-stakeholder approach, which demands greater participation at all levels and stages of the policy-making process.

Another challenge is the complex relationship between rural and urban areas, as well as the larger cultural landscape. Today, public policies are often defined and implemented in isolation, and remain unresponsive to the intricate and interdependent cultural relationships between cities and the countryside, as well as those between small settlements and culturally significant natural landscapes.

By way of policy advice, UNESCO's Conventions for the safeguarding of tangible, intangible and underwater heritage are accompanied by guidelines related to sustainable development. The 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, for instance, has a new chapter in its Operational Directives on 'Safeguarding intangible cultural heritage and sustainable development at the national level' (UNESCO, 2016).

Re|shaping Cultural Policies, the first Global Monitoring Report for the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions, launched in 2015, contains a wealth of best practices and policy advice, while highlighting the impact of the Convention on the national policies of numerous State Parties (UNESCO, 2015).

The impact of UNESCO's Culture Conventions on the national policies of countries around the world is indeed noteworthy, whether or not a country is a signatory to a particular convention. In Africa, the implementation of the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage helped to update existing legal and institutional systems, while the promotion of the 2011 Recommendation on the Historic Urban Landscape, particularly through a series of workshops in Swahili coastal cities in 2011 and 2012, sparked a re-evaluation of urban conservation. The objectives of the 2005 Convention are also being taken into account in national frameworks, such as in Brazil through the National Culture Plan 2011-2020 and the Plural Brazil programme, which seeks to integrate marginalized groups into cultural policies.

Other key UNESCO reports and indicators, such as the *United Nations Creative Economy Report Special Edition* (UNDP/UNESCO, 2013); *Culture for Development Indicators Methodology Manual* (UNESCO, 2014*a*); and *Gender Equality: Heritage and Creativity* (UNESCO, 2014*b*) have also addressed the transversal challenges of integrating culture into sustainable urban policies – issues such as promoting women's empowerment, the importance of national cultural policies to foster local sustainability, and the economic value of cultural activities, goods and services.

UNESCO conferences have also worked to disseminate best practices and promote a new, culture-led vision for sustainable urban development. Most recently, the International Conference on 'Culture for Sustainable Cities', held in Hangzhou, China, in December 2015, resulted in the Hangzhou Outcomes [1] – a cultural

[1] See: http://www.unesco.org/new/fileadmin/MULTIMEDIA/HQ/CLT/pdf/SustCit_Hangzhou_Outcomes_EN.pdf



Detroit (USA)
© Mike Boening Photography

policy platform aimed at addressing the most pressing needs of urban development in the coming decades.

Indeed, the four articles presented in this section draw their inspiration from the Hangzhou Outcomes. In the first, Nancy Duxbury, Jyoti Hosagrahar, Jordi Pascual and Jordi Baltà present an agenda for local governments to integrate culture into their urban development policies, stressing that culture is a basis for social well-being. Giulio Verdini, in his piece on enhancing rural-urban linkages, proposes culture as a tool for harmonious territorial development, focusing on the unique cultural contributions of small settlements and urban peripheries. On the issue of improved urban governance, Ana Pereira Roders focuses on 'smart' governance, calling for structural change so that cities can strengthen heritage conservation and improve resource management. Finally, Christian Ost analyses innovative financial approaches for the inclusion of culture in sustainable urban development, arguing that cultural projects contain numerous economic benefits, from job creation to stable incomes, to enhanced quality of life. Accompanying these articles is a series of case studies from cities around the world and perspectives from leading mayors, international financial institutions and non-governmental organizations, all of which highlight the variety of ways that policies can integrate culture with sustainable development.

CHAPTER 9

SUSTAINABLE LOCAL DEVELOPMENT



Havana (Cuba)
© Julian Peters Photography/Shutterstock.com*

IN FOCUS

Urban areas must be 'rehumanized', both in terms of scale and in enhancing a sense that facilitate belonging. Systematic, comprehensive and culturally sensitive urban development models are required to promote inclusive processes of access, representation and participation in culture.

The role of culture for sustainable urban development goes beyond its value as a commodity or a resource to attract investments and boost branding. Decision-makers should build on culture for inclusive development, overcoming inadequacies of indicators and measurement of impacts, citizen participation and gender inequality.

Cultural vitality is necessary to city life as it permeates all spheres of living and lies at the foundation of freedoms, the public exchange of ideas and societal well-being.

The role of local governments is crucial to create and support spaces for dialogue and action; plan, design, implement and monitor policies and programmes; develop infrastructure; and ensure that the values of heritage, diversity and creativity are recognized, particularly in contexts where these may be neglected or threatened.

IN THIS CHAPTER

Article:
Nancy Duxbury, Jordi Baltà, Jyoti Hosagrahar and Jordi Pascual. *Culture in urban development policies: an agenda for local governments*

Perspectives:
Jenny F. Mbaye. Centre for Culture and the Creative Industries, City University of London (UK). *Culture as a resource for sustaining urban life and livelihoods*
Sofia Avgerinou Kolonias. National Technical University of Athens (N.T.U.A.) (Greece), President CIVVIH ICOMOS and ICOMOS Board Member. *A multidimensional view of heritage as a factor of sustainable urban development*
Randall Mason, University of Pennsylvania (USA). *Creative placemaking as urban policy*

Case studies:
Pekalongan (Indonesia). *Craft as an honourable occupation*
Guatemala City (Guatemala). *Broadening creative horizons for youth through audiovisual training*
Saint-Louis (Senegal). *Generating economic benefit through conservation efforts*
Seville (Spain). *Strengthening intercultural dialogue and community participation in urban regeneration*
Kolomna (Russian Federation). *Revitalizing the knowledge and skills of traditional practices for local development*

CULTURE IN URBAN DEVELOPMENT POLICIES: AN AGENDA FOR LOCAL GOVERNMENTS

NANCY DUXBURY, JORDI BALTÀ, JYOTI HOSAGRAHAR AND JORDI PASCUAL[1]

CULTURE HAS HISTORICALLY BEEN A CONSTITUTIVE FORCE OF URBAN DEVELOPMENT. TODAY, AN IMPRESSIVE VARIETY OF INNOVATIVE PRACTICES TO INTEGRATE CULTURAL ASSETS INTO URBAN DEVELOPMENT STRATEGIES ARE OBSERVED THROUGHOUT THE WORLD.

Four decades on from Habitat I, while the economic, environmental, political and social dimensions of development have been acknowledged and – to a greater or lesser extent – understood by the international community, today the cultural dimension of development is still too often misunderstood or undervalued, or seen as an optional extra to be added when the hard work of 'real' development is done. While Habitat II in 1996 recognized culture as an integral part of people's well-being, and local development and equity were linked with acknowledging diversity in cultural heritage and values, culture was not fully integrated in its delivery. In parallel, especially since 2000 – from local to international scales – culture has been gradually recognized as a key issue in local/urban sustainable development (Pascual, 2009; Duxbury et al., 2012; Duxbury and Jeannotte, 2012; UNESCO, 2012; Hosagrahar, 2013; Hristova et al., 2015; UNESCO, 2015; Dessein et al., 2015; Hosagrahar et al., 2016). The Global Taskforce of Local and Regional Governments (2014), for example, acknowledges the need to explicitly include culture in the paradigm of sustainable cities:

> *Culture will be key in the success of sustainable development policies, as driver and enabler of development and people-centred societies. A holistic and integrated approach to development needs to take creativity, heritage, knowledge and diversity into account. Poverty is not just a question of material conditions and income, but also of lack of capabilities and opportunities, including in cultural terms.*

It is time to improve (and update) the wording of culture in sustainable urban development, as well as to operationalize this narrative.

The contemporary urban crisis calls for a new model of urban development in the form of the 'New Urban Agenda' to be approved at Habitat III. In addition to decreasing vulnerability and environmental footprint, this new model must 'rehumanize' urban environments, both in terms of scale and in enhancing a sense of belonging. Furthermore, it must increase social cohesion, counter segregation (social and spatial) and uneven distribution of wealth, and aim for equitable distribution and access to urban resources and greater integration and connection among residents. Within this context, it must recognize that cultures are dynamic, intrinsically diverse and multifaceted, incorporating a range of expressions and values embodied in tangible and intangible heritage, contemporary arts, collective and individual activities, and particular features that characterize distinct 'ways of life'.

CASE STUDY 92

Pekalongan (Indonesia)

Craft as an honourable occupation



Pekalongan, a port city in central Java (Indonesia), has long been known as a centre for batik, an elaborately decorated cloth (usually cotton) produced with a wax-resist dyeing technique. This textile has traditionally been crafted by hand in family workshops and small-scale cottage industries. For those growing up in Pekalongan at the beginning of the twenty-first century, however, apprenticeship in a batik workshop was not an attractive option: young people with aspirations for advancement set their sights on other professions such as computers or sciences.

City leaders decided that Pekalongan's future viability lay not in a search for new industries, but in reinvigorating the craft for which it was already well-known: batik. An historic building was dedicated as a museum of batik. A mayoral decree provided for batik to be integrated as local content into the public school curricula, in conformity with the existing national educational framework.

Beginning with only one school in the 2005-2006 academic year, it only took three years for the programme to reach all of Pekalongan's 230 schools, from kindergartens to secondary schools. Young people have gained a new appreciation of the skills and knowledge required for the craft and a renewed respect for its practitioners, together with an increased interest in the possibility of making a career in batik, which is now once again viewed as an honourable occupation. Specialized training is provided at vocational schools, whose students may gain the skills to enter batik-making as a career. The Polytechnic of Pekalongan has established a three-year diploma course in batik, thus producing specialists with higher degrees.

The Long Term City Development Plan 2005-2025 is guided by the vision: 'Pekalongan, city of batik: advanced, independent and prosperous'. The vision sees the art, craft, culture and economy of batik as Pekalongan's greatest potential, 'the main locomotive and main driving force turning the wheel of development of Pekalongan City'. Today, young Pekalongan residents are increasingly confident that they can aspire to reputable work and a reasonable income without having to join the migration to Indonesia's larger cities.

Prepared by Frank Proschan

With these goals in mind, more systematic and comprehensive 'culturally sensitive urban development models' are required (United Nations Task Team on Habitat III, 2015). To this end, the role of cultural practices and values in sustainable development must be explicitly recognized, supported and integrated into planning and policy in a systematic and comprehensive way.

[1]Based on the work done by the Committee on Culture of the United Cities and Local Governments (UCLG), including the policy paper 'Why must culture be at the heart of sustainable urban development' (Duxbury et al., 2016).

PERSPECTIVE 36

CULTURE AS A RESOURCE FOR SUSTAINING URBAN LIFE AND LIVELIHOODS

Jenny F. Mbaye *Centre for Culture and the Creative Industries, City University of London (United Kingdom of Great Britain and Northern Ireland)*

Cities are a demonstration of the life-force that culture plays in the historic transformation of our societies, and as such a key engine in their urban development and social sustainability. We should nurture culture, and move beyond instrumentalizing it as a disposable tool, to embrace two distinctive aspects that essentially make up its DNA: meaning and values, and transmission. Together, they are a powerful resource that sustains urban life and livelihoods.

Meaning and values are the essence of creative products and other cultural expressions. They give life expression and significance. Meaning and values are expressed and measured in a variety of ways, but reducible to no single one. The forms are diverse: intellectual property resources, tangible and intangible commodities, products of traditions and savoir-faire, crafts and innovations. The sustainability of culture is thus only to be achieved by maintaining a fine balance between monetary and social values of branded and lived spaces and products, the local and the global, and the indigenous and worldwide. In a holistic way, culture nurtures and nourishes, sustains and makes resilient, cities, regions and their populations.

As a transmitter, culture holds and transports identity, meaning and memory, within and beyond territorial boundaries. Culture is a means of the political, social, economic and spatial expressions of cities; it informs urban morphologies and patterns of cities, as well as the needs, practices and usages of those who reside, transit and inhabit the urban fabric. One cannot have a city - let alone human life that thrives - without culture. Here is the challenge and opportunity of culture: change and transformation have to respect cultural values and to use the means of cultural transmission. Culture is the key to the city, and its governance.

Culture is simultaneously content (value and meaning) and a container (a form of transmission). This dual and interlinked role is the means of valuing choices and promoting innovation that underpins the notion of urban citizenship. Culture both is and holds social permutations and human development, as well as the transformations of the built environment, with cities being one of its most accomplished forms.

Culture then is the tree and the fruit of sustainable urban development. We thus need to move beyond labels and branded concepts – 'smart cities', 'creative cities', 'eco cities' and more recently 'self-confident' cities – as cities of culture remind us of the essential role played by genuinely people-centred urban policies, broad-based and transversal in their approach.

CONCEPTUAL MYTHS AND OPERATIONAL CHALLENGES

Conceptual and operational issues persist on culture's role within the context of sustainable urban development policy and planning. The relationship between culture and sustainable development is not thoroughly understood, and the integration of culture within broader holistic urban planning and development continues to be an issue. In order to integrate culture into urban development in more systematic and comprehensive ways, these challenges must be explicitly addressed.

There are some main misconceptions around culture with underlying assumptions about the place of culture in the sustainable development of cities. The following articulates the myths and aims to counter them, providing constructive and positive counter-narratives.

MYTH 1. Everything about cultural traditions and practices is good and must be conserved and safeguarded. Local or national sustainable development must respect cultural beliefs, practices and traditions and cannot change any aspect of them. It is legitimate to use culture to justify behaviours and practices that infringe upon human rights. Local circumstances and traditions of groups are more important than individuals.

COUNTER-NARRATIVE. The 1948 Universal Declaration of Human Rights is, indeed, universal. Culture is an integral part of human rights (Art. 27) and human rights are indivisible and interdependent. Therefore, no one may invoke culture to infringe upon the human rights of individuals, guaranteed by international law, nor to limit their scope.[2] Cultural practices that infringe upon the human rights of individuals must be modified to conform to the Universal Declaration of Human Rights. Cultural relativism of human rights is not acceptable.

CASE STUDY 93

Guatemala City (Guatemala)

Broadening creative horizons for youth through audiovisual training



Based in Guatemala City (Guatemala), a city of over 1 million people and the site of mass rural to urban migration in recent decades, the Instituto de Relaciones Internacionales e Investigaciones para la Paz (IRIPAZ) has worked to promote Guatemala's cultural diversity through audiovisual media. With the support of UNESCO's International Fund for Cultural Diversity (IFCD), IRIPAZ launched the 'Intercultural social communication through audiovisual creation' project, a two-phase initiative with a distinct focus on digital technologies.

During the first phase of the project, students, many from indigenous communities, learned how to operate digital cameras, studied graphic design programmes such as Photoshop and Illustrator, explored video editing through Final Cut Pro and After Effects, and mastered digital music production with Logic Pro. Now in its second phase, the ICREA Lab project (as it is now known) is educating students in cultural entrepreneurship skills – such as crowdfunding strategies – geared towards the audiovisual industry. As a result of the project, more than 100 young people have received training in cultural entrepreneurship, with many going on to found their own audiovisual production companies. Furthermore, thanks to a partnership with the University of San Carlos in Guatemala City, a professional certification programme has now been established for young cultural managers. By creating new opportunities for young, indigenous cultural entrepreneurs, the ICREA Lab project is greatly contributing to economic development and social cohesion in Guatemala City and beyond.

Prepared by UNESCO

[2] See: 2001 UNESCO Universal Declaration on Cultural Diversity (Art.4), also: *Gender Equality: Heritage and Creativity* (UNESCO, 2014*b*)



Navala village (Fiji)
*© Don Mammoser/Shutterstock.com**

MYTH 2. Culture is an obstacle to development. If you emphasize heritage, traditions or the inclusion of disadvantaged people, economic development cannot be as fast as it should be. Economic development is the priority, and all frameworks, resources and efforts should be devoted to that. Culture is secondary to more important purposes.

COUNTER-NARRATIVE. Culture can either facilitate or obstruct development agendas. The role of culture for sustainable development depends on ensuring cultural rights for all: ensuring every woman, man and child can access, take part in, and contribute to cultural life.[3] Development only understood in economic terms is neither effective nor sustainable. Culture is the sphere where ideas, behaviours and practices can be discussed and expressed in a pluralistic and democratic society, constituting crucial foundations for the humane, inclusive, holistic and long-term development of cities.

MYTH 3. The culture of a place is fixed and timeless. There are essential features in the identity of the city and in the behaviour of people at local level that cannot be questioned. Local identities are inherited and changeless.

COUNTER-NARRATIVE. History clearly shows that identities of local communities change over time. Cultural policies, based on human rights, can be understood as an opportunity to jointly analyse the past, acknowledge the components that have shaped it, and involve all citizens living in a place to build new meanings together. The human rights framework allows alternative ideas to emerge, flourish and be discussed. Culture belongs to all people that live in a place. Identities are always being built. Identity has ceased to be a predetermining factor in a community, but its construction has become a key factor in communal projects. It is important that this process is pluralistic and democratic.

MYTH 4. Culture is a luxury not everyone can afford. At the local level, there are other priorities: fresh water, decent jobs, adequate housing, education, etc. Culture can only be considered once other more important social needs are addressed.

CASE STUDY 94

Saint-Louis (Senegal)

Generating economic benefit through conservation efforts



With a history spanning over three centuries, Saint-Louis's typical houses, system of quays, street layout, river-bank, and Faidherbe Bridge contribute to the city's unique identity. The city was once the capital of Senegal and Mauritania and played a predominant cultural and economic role throughout West Africa. Since 2000, the Island of Saint-Louis (Senegal) has been designated as a UNESCO World Heritage property.

The local population has an enduring ambiguous relationship with the city's colonial-built heritage, due to the absence of endogenous cultural materials in the building construction and its links to memories of a period of enslavement. The growing importance of the economic role of heritage in Saint-Louis through tourism, however, has nurtured greater affirmation of the heritage amongst the local population who increasingly attach importance to its value as an economic resource. Tourism has provided the prospect of establishing a proactive public policy that combines conservation, heritage enhancement, involvement of the local communities and income generation. The heritage challenge concerning the conservation and development of the heritage of Saint-Louis is intertwined with that of inclusive economic development and hinges on the optimal use of resources and development potential of the city's heritage sites. Capacity-building has been an important part in the heritage conservation policy led by the State and municipality with the support of technical and financial partners to create a larger group of technicians capable of addressing conservation needs at the property. As part of the rehabilitation of the territorial assembly by the Walloon Region (2002-2008) a 'field school' helped to reclassify over 30 workers and technicians in heritage skills (lime, masonry, painting, roofing, carpentry, ironwork, treatment of termites, design and monitoring of restoration projects). A second initiative, implemented by the Spanish Cooperation, trained almost 100 young people in heritage skills over a two-year period. As a result of the youth rehabilitation programme, some young people have started businesses and others have found jobs in local businesses.

Source: Arterial Network, report for Study Area 1

[3] See: Shaheed, 2014

COUNTER-NARRATIVE. Unless culture is taken into account explicitly as a key enabler, sustainable development will not take place. Development interventions can succeed or fail depending on how compatible they are with local culture (UNESCO, 2012). According to Meyer-Bisch (2013), culture is the right to experience knowledge, beauty and reciprocity, which cannot be regarded as something additional once every individual's fundamental needs have been fulfilled. It is a core element of human dignity, that which makes us human. Culture includes the circulation of knowledge, and therefore of meaning. It is located at the very base of the ecosystemic links between ecology, economics, politics and the social fabric.

MYTH 5. Culture is something that should be left to the market. Cultural goods and services are just commodities. Cities should only invest in cultural infrastructure and events if there is an economic return (e.g., tourism, city branding).

COUNTER-NARRATIVE. Culture must be recognized as a core element in local urban policies. Cities that see culture solely as a commodity or a resource to attract investments and boost branding are recognizing a limited range of cultural manifestations. Cultural vitality is an absolute necessity to city life because it permeates all spheres of living and lies at the foundation of freedoms, the public exchange of ideas and societal well-being. These dimensions infuse meaningful sustainable development, which is experienced at local level and requires local spaces for public debate and decision-making.

> *The idea of sustainability, malleable to accommodate evolving perspectives has created a space in which different stakeholders in the planning process are able to come together and develop a practical future vision (different from the status quo) that creatively combines vibrant, livable communities with a lighter footprint on the planet and a deeper connection to place and people.*
>
> *Timothy Beatley, University of Virginia (USA)*

PERSPECTIVE 37

A MULTIDIMENSIONAL VIEW OF HERITAGE AS A FACTOR OF SUSTAINABLE URBAN DEVELOPMENT

Sofia Avgerinou Kolonias *National Technical University of Athens (N.T.U.A.) (Greece), President ICOMOS International Committee on Historic Towns and Villages (CIVVIH) and ICOMOS Board Member*

Through years of observing and studying cities and historical urban landscapes, we realize that the intangible, social and productive relationships formed through the passage of time are key to the cities' secrets and evolution. Economic and social relationships and the city's functions constitute the mechanisms of their historic evolution and contemporary reality.

The urban space is a multidimensional, financial and social creation and, within the milieu of today's complex and rapidly-changing realities, we need a multithematic and multidisciplinary approach in order to understand and interpret it. Corresponding claims exist in dealing with current problems in the cities and their planning, mainly concerning the role of culture and urban heritage management within the framework of sustainable development.

The goals, methods and tools to protect urban heritage must correspond to the more recent approaches of preservation and of sustainable development. Humankind is now realizing that, apart from the three pillars of sustainable development (economy, society and environment), culture must become its fourth pillar. A main condition for any intervention is to maintain the tangible and intangible values of historic cities and of their settings, not only on an urban but also a regional level. The integration of historic cities and urban areas in the social, cultural and economic life of our era, social justice and the residents' quality of living must also be guaranteed.

Now, more than ever, cities and urban areas encompass important factors which can contribute to the progress of humanity and guaranteeing the cities' resilience. Multifaceted crises of recent years have brought about new urban challenges, such as social problems, combined with cases of exclusion and misery for large groups of people, and cases of delinquency and violence. Within this context, the contradictions and the devaluation of cities and urban areas bring back the discussion on the need to reorganize the urban productive base. This should be grounded on the quality of public space, the cultural and social identity of local societies, their culture and heritage, the need for large-scale cultural works, and the return of creativity.

CHALLENGES TO OPERATIONALIZING CULTURE IN LOCAL DEVELOPMENT

Operational challenges derive from underlying conceptual uncertainties, as outlined above, from resistance faced in implementing local cultural policies and plans, as well as from limited expertise in designing and implementing suitable programmes. They are embedded in perspectives and approaches of professional practices, as well as in organizational cultures, bureaucratic processes and historic norms. Operationalization issues can be characterized into four general categories:

1. Limitations due to legislative frameworks, targeted policies, bureaucratic silos and administrative reluctance:

- Legislative frameworks, cultural policies and programmes have traditionally been tailored to the needs of particular sectors (e.g. performing arts, visual arts, music, heritage, literature, etc.). How can sector-specific approaches be reconciled with broad-based, intersectoral, people-centred cultural policies?

- Policies and programmes for 'urban sustainability' are primarily about environmental issues and creating a 'greener' city. How can urbanization and physical planning better integrate culture into urban sustainability policy frameworks and programmes?

- There is institutional reluctance on the part of 'twentieth-century' sustainable development actors, guardians of the 'three-pillar system', to explicitly incorporate cultural dimensions.

2. Complexity of the cultural sector and the cultural features of communities:

- Misunderstandings of the word 'culture' and its different meanings or ambiguities: e.g. culture as way of life and culture as art.

- The 'complexity' of the artistic world, with its great diversity of approaches and practices (often including jargon-filled language), from the individual to the collective, can produce a silo effect that is hostile to people-centred cultural policies.

- Cultural diversity can be a source of social tension when taken up by actors not fully committed to inclusive democracy.

3. Inadequacy of indicators, measurement and evaluation of progress and impacts:

- Culture cannot be measured and monitored like other areas of sustainability since it has important non-quantifiable and invisible dimensions (UNESCO, 2014). Yet some measurement or assessment criteria are essential because cultural policies, like other public policies, are subject to a democratic imperative of transparency and effectiveness. How can monitoring approaches focus on stages of improvement (qualitative criteria) rather than on quantitative criteria?

- How can culture's contribution to strengthening and enriching local sustainability, resilience and holistic development be better evidenced?

4. Underlying issues of citizen participation, gender equality and enhancing inclusion:

- How can the democratic participation of citizens in the formulation, exercise and evaluation of public policies on culture be encouraged and stimulated?

- Are cultural policies and programmes sensitive to and promote gender equality? How can cultural policies be used to advance the empowerment of women?

While challenges are still faced in each of these areas, practitioners are addressing intertwined issues and concerns to advance professional practices, develop more effective tools and techniques, and improve performance and outcomes of culture-sensitive urban planning and development.

> ***Large cities in the highly developed world are the places where globalization processes assume concrete, localized forms. These localized forms are, in good part, what globalization is about. We can then think of cities also as one key place where the contradictions of the internationalization of capital either come to rest or to conflict. If we consider, further, that large cities concentrate a growing share of disadvantaged populations – immigrants in both Europe and the United States, African Americans and Latinos in the United States – then we can see that cities have become a strategic terrain for a whole series of conflicts and contradictions.***
>
> *Saskia Sassen, sociologist*

OPPORTUNITIES FOR OPERATIONALIZING CULTURE IN LOCAL DEVELOPMENT

There is a duality to the policy approaches that need to be developed for culture. On the one hand, the importance of working in harmony with local culture and values is widely acknowledged, leading to an array of local 'transversal' experimentation to include culture in integrated approaches for social inclusion or economic growth. The key transformations for local sustainable development in the next decades will be located in the interrelation and integration of civic domains, interlinking concerns such as heritage, housing, physical planning, inclusion, mobility,

CASE STUDY 95

Seville (Spain)

Strengthening intercultural dialogue and community participation in urban regeneration



Community participation lies at the centre of culture-based regeneration strategies in the Andalusian capital of Seville (Spain). In 2010, the City of Seville implemented a 10-year Strategic Plan with the aim of transforming the city into a creative node with a closely knit social fabric. The key objectives of the Plan are to promote Seville as a cultural hub, a crossroads between East and West, and a knowledge and economy-based city. As part of the Plan, the 'Habitar Project 2.0: Three cultures, a single neighbourhood', works at regional level to promote local participation in the regeneration and revitalization of vulnerable neighbourhoods throughout Andalusia. The project involves the Andalusian neighbourhoods of Polígono Sur (Seville), Almanjáyar (Granada), San Martín de Porres (Cordoba), Saladillo and Piñera (Algeciras, Cadiz) and Chanca and Puche (Almeria), as well as the partner cities Tangier and Tetouan (Morocco), and is coordinated by the Department of Development of the regional government of Andalusia with the support of the European Union. By placing inclusion and cultural diversity at the core of its mission, the project seeks to enhance the sustainability and resilience of the neighbourhoods by nurturing dialogue among communities and encouraging their participation in conservation and management processes.

Source: IUAV, report for Study Area 3

culture, nature, resilience and governance, ensuring full and active community participation. In these approaches, the incorporation of cultural considerations will be key to ensuring that the paradigm of sustainability is meaningful to people, incorporating local histories and knowledge, resonating with local identities and truly building from the aspirations of local communities.

On the other hand, culture must also be addressed as a domain in its own right. Protecting cultural heritage (tangible and intangible), promoting creativity and acknowledging cultural diversity require suitable policies, based on the relevant expertise. The distinctive features of cultural expressions, activities and a diversity of perspectives must be appreciated and nurtured. The plurality of cultures and cultural heritage must be conserved and safeguarded through more informed, intelligent and sensitive cultural policies. This requires specific investment in capacity-building, infrastructure, policy design, implementation and evaluation, and knowledge-sharing. All urban actors must be better equipped to become effective advocates of culture as a dimension of urban development. And cultural policies must be underpinned and supported by appropriate governance frameworks, based on active participation. It is vital for local governments to provide environments that actively encourage public, democratic debate and decision-making, where citizens can exercise their rights, expand their abilities, lead the present and decide on the future.

PERSPECTIVE 38

CREATIVE PLACEMAKING AS URBAN POLICY

Randall Mason *University of Pennsylvania (United States of America)*

Sustainable urban development must be imbued with a strong social conscience and cultural richness; it must address cultural heritage and diversity directly, not just implicitly. After all, cities are empty vessels if not filled with exchange, creative expression, cultural difference and truly public space. How, then, can urban policy help provide for such cultural richness as part of both heritage conservation and contemporary development? Decades hence, how will we look back at the urban heritage of the early twenty-first century? What aspects or qualities of cities are symptomatic of this era?

Massive urbanization, generic tendencies of global urban development and the overwhelming presence of tourism present deep threats to cultural sustainability. Positive stories include the resurgence of public space as a catalyst for regeneration and sites of protest; adaptive reuse of redundant infrastructure; vibrant art and cultural districts; valuing food culture; preservation of landmark buildings and landscapes – these trends advance sustainability and enable urban policy innovations. They all fall under the umbrella of 'creative placemaking'.

What is creative placemaking and how does it contribute to this urban resurgence? Creative placemaking (CP) is a mode of urban intervention drawing on many tools, traditions, scales and methods. It is multivalent, multidisciplinary and adaptive, consisting of a variable menu of heritage conservation, ecological restoration, artistic production and cultural programming, all shaped by broad participation and collaboration. It is a fugitive concept in terms of policy and practice – referring to many phenomena, yet none uniquely. It is deployed to reverse decline and return human scale and cultural richness to urbanism. The simple, profound goal of CP is increased *activity.*

Creative placemaking projects include renovation and reactivation of old infrastructure or leftover spaces; creation of new, formal public spaces (often on waterfronts) that are programmed intensively; and 'pop-up' artworks, programmes, events and pilots to test concepts. These projects invest heavily in public space and give art and culture significantly more visibility.

Creative placemaking draws critiques that it relies on privatization and contributes to gentrification. Does it breed overdependence on the philanthropic sector? Do the ephemeral projects produce lasting impact on communities?

There is great alignment, if not perfect overlap, between CP and sustainable urban development policies. CP takes advantage of the most salient shifts in recent urban policy: proliferation of public-private partnership models; influence of citizen empowerment and participation; valuing marketable innovation as well as measurable impact; and reliance on the arts/culture sector as a driver of development.

It inhabits and enlivens an important band on the spectrum of urban policies and interventions by amplifying the contingency, flexibility and provisional nature of urbanism through public art, cultural expression and participation. A broader spectrum of policies, enabling more forms of creative placemaking, begets more vibrant and culturally-rich urbanism. Surely this is one of the qualities we value most in making urban development more sustainable.

CASE STUDY 96

Kolomna (Russian Federation)

Revitalizing the knowledge and skills of traditional practices for local development



In Kolomna (Russian Federation), the recognition and revitalization of pastila-making, a traditional fruit confectionery, has become a central component to strengthening cultural identity and boosting the local economy. Kolomna pastila production lay dormant for over a century until a recent study revealed that the manufacturing of the confectionary was a well-established and integral part of the city's cultural life in the eighteenth century.

The study catalysed efforts by the local community to reinvigorate traditional pastila manufacturing techniques through developing the skills of local artisans and the cultural institutions of the city. The non-profit partnership 'Museum City' established a museum in 2009 and a pastila factory museum in 2011, which raised awareness of the practice amongst the community and wider public, and promoted sustainable tourism through local culture and products. The revitalization of the practice has boosted job creation and has yielded benefits for the local economy, with tourism to the city increasing three-fold from 2008 to 2015. A renewed sense of community pride in the practice and its place-based significance has been nurtured, triggering community interest to research and revitalize other cultural industries to generate new development opportunities for their city.

Source: Strelka Institute for Media, Architecture and Design, report for Study Area 4



Funchal, Madeira (Portugal)
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CONCLUSION

The struggle for global sustainability is being played out in cities, and local governments occupy a strategically important space. In the area of culture, the role of local governments includes: creating and activating spaces for dialogue and action; setting priorities and planning, designing, implementing and monitoring policies and programmes; developing infrastructure; and guaranteeing attention to the values of heritage, diversity and creativity in contexts where these may be neglected or threatened. Culture 21 Actions (the toolkit on 'culture in sustainable cities' promoted by United Cities and Local Governments) is an interesting framework for cities to elaborate a new generation of cultural policies (UCLG, 2015).

A new people-centred and planet-sensitive sustainable development agenda requires cities to adopt new cultural policies. They must be based on inclusive processes of access, representation and participation of all citizens in culture. They must be people-centred, not sector-centred. We need to bring together all urban actors to work towards operationalizing a new model of sustainable urban development that explicitly integrates culture within it. The arguments, expertise, examples and tools are increasingly available; only stronger will and engagement are needed.

CHAPTER 10

ENHANCED RURAL-URBAN LINKAGES



Hebron (Palestine)
© Reza/Webistan*

IN FOCUS

- *Small settlements should be reconsidered for their unique contribution to fostering local creative and inclusive patterns of territorial development.*
- *The tangible and intangible cultural resources of small settlements should be safeguarded to enhance economic and social benefits in the relevant broader regional context.*
- *The size, location and economy of small settlements, while often seen as disadvantages, can offer opportunities to support local cultural development.*
- *Building positive partnerships between rural and urban areas is essential for enhanced and harmonious territorial development.*

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CULTURE AS A TOOL FOR HARMONIOUS TERRITORIAL DEVELOPMENT

GIULIO VERDINI
University of Westminster (United Kingdom of Great Britain and Northern Ireland)

HARMONIOUS TERRITORIAL DEVELOPMENT AND URBAN-RURAL LINKAGES HAVE ATTRACTED INCREASED POLICY ATTENTION IN RECENT YEARS IN THE ATTEMPT TO OVERCOME THE PREDOMINANT DISCOURSE OF THE URBAN-RURAL DIVIDE. TERRITORIAL DEVELOPMENT REFERS TO A 'PROCESS THROUGH WHICH THE GEOGRAPHIES OF TERRITORIES INHABITED BY HUMAN SOCIETIES IS PROGRESSIVELY TRANSFORMED. IT INVOLVES PHYSICAL COMPONENTS (INFRASTRUCTURE, LANDSCAPES AND TOWNSCAPES, ETC.) BUT ALSO THE TERRITORIAL STRUCTURE OF SETTLEMENTS PATTERN, I.E. THE GEOGRAPHIC DISTRIBUTION OF POPULATION AND HUMAN ACTIVITIES' (COUNCIL OF EUROPE, 2007). URBAN-RURAL LINKAGES REFER TO 'COMPLEMENTARY AND SYNERGETIC FUNCTIONS AND FLOWS OF PEOPLE, NATURAL RESOURCES, CAPITAL, GOODS, EMPLOYMENT, ECOSYSTEM SERVICES, INFORMATION AND TECHNOLOGY BETWEEN RURAL, PERI-URBAN AND URBAN AREAS' (UN-HABITAT, 2015). 'URBAN-RURAL PARTNERSHIP IS THE MECHANISM OF COOPERATION THAT MANAGES LINKAGES TO REACH COMMON GOALS AND ENHANCE URBAN-RURAL LINKAGES' (OECD, 2013). THEREFORE, TERRITORIAL OR URBAN-RURAL PARTNERSHIPS ARE INCREASINGLY REGARDED AS A DESIRABLE POLICY ACTION, RESPECTFUL OF THE PARTICULAR IDENTITIES OF DIFFERENT TERRITORIAL COMPONENTS (UCLG, 2016).

> ***The city is everywhere and in everything. If the urbanized world now is a chain of metropolitan areas connected by places/corridors of communication…then what is not urban? Is it the town, the village, the countryside? Maybe, but only to a limited degree. The footprints of the city are all over these places, in the form of city commuters, tourists, teleworking, the media, and the urbanization of lifestyles. The traditional divide between the city and the countryside has been perforated.***
>
> *Ash Amin and Nigel Thrift, academics*

UN-Habitat has played a precursory role in addressing the complexity of urbanizing regions across the world and in emphasizing the need to enhance rural-urban linkages to achieve more sustainable urban development outcomes. In 1996, it purported that 'for most urban centres worldwide, an examination of their resource use reveals a scale and complexity of linkages with rural producers and ecosystems within their own region or nation which implies that "sustainable urban development" and "sustainable rural development" cannot be separated' (UN-Habitat, 1996). Later on, the problem of metropolization in advanced countries and uncontrolled peri-urbanization mainly in the developing world was a central concern (UN-Habitat, 2009). While the former assumption has paved the way for a resurgent interest in the agricultural richness of city-regions leading to some innovative initiatives such as 'Food for the Cities' launched by the Food and Agricultural Organization (FAO), the latter has been instrumental in advocating for city growth control and city compactness.

The topic of small settlements and their surrounding regional context and landscape has been central to various international documents, recommendations and agendas in recognition of their intrinsic cultural values. The set of UNESCO policies in this respect has quickly evolved through developing normative conservation tools. The acknowledgment of heritage properties of the 'combined works of nature and man' of 'outstanding universal value' has been integral to the implementation of the Convention Concerning the Protection of the World Cultural and Natural Heritage since its adoption in 1972. The introduction of the 'cultural landscape' as a World Heritage category in the early 1990s reinforced a shift towards more holistic conservation approaches in order to reconcile the natural and cultural values of heritage. Cultural landscapes have been interpreted as a

CASE STUDY 97

Suzhou (China)

Reviving textile traditions for development in rural villages



Wujiang is a district of Suzhou, located on the eastern side of Lake Tai in Jiangsu Province (China). It is an area famous for its silk production, fish farming and industrial activities. Today, despite the massive urbanization of the Yangtze River Delta, this region still retains a rural character mixed with a widespread industrial atmosphere.

The city of Suzhou was recently acknowledged as one the UNESCO Creative Cities (2014), silk embroidery being a pillar of the city's creative industries. Apart from this dynamic sector, traditional local textile activities are still practised in several rural villages of Wujiang. In the village of Shuang Wan Cun, for example, ancillary textile production has been successfully revitalized through online selling, creating new jobs and attracting migrants to the village. In the process of modernization of the entire district, Wujiang is aiming to create new urban developments and tourist facilities, particularly along the lake. Nevertheless, the local government is also keen to develop policies to support rural tourism and strengthen the cultural roots of the local rural economy. For this purpose, a Chinese Folk Museum and the Fei Xiaotong Memorial Museum were established in 2010 in the nearby village of Kaixiangong

Source: Giulio Verdini, *Culture as a tool for harmonious territorial development*

web of relationships between local communities, their heritage and natural environment. For example, in the World Heritage-inscribed areas of Quebrada de Humahuaca (Argentina) and Cinque Terre on the eastern Ligurian coast (Italy), small rural settlements form the backbone of the acknowledged cultural landscapes. Another milestone was the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, as small settlements are often the repository of 'practices, representations, expressions, knowledge, and skills (...) that communities, groups and, in some cases, individuals recognize as part of their cultural heritage' (UNESCO, 2003). This opened up opportunities for strengthening their safeguarding through inscription, for instance, the Shrovetide door-to-door processions and masks in the villages of the Hlinsko area (Czech Republic), and the Grand song of the Dong ethnic group, practised in the villages of Guizhou Province (China). More recently, the 2011 Recommendation on the Historic Urban Landscape acknowledged the negative effects of uncontrolled urbanization both in inner city areas and the surrounding countryside, suggesting a 'landscape approach for identifying, conserving and managing historic areas within their broader urban contexts' (UNESCO, 2011). Therefore, the broadening of the geographic scope of the conservation practice has been considered a condition for the successful implementation of this new integrated soft tool for conservation.

Small settlements have been recognized as a fundamental component of the sustainability of contemporary urban agglomerations and regions: for the legacy of their agricultural origin, their environmental role, being an alternative to congested cities, and for their cultural value especially considering their endogenous resources and their unique territorial and landscape features. In general,

PERSPECTIVE 39

ACTION FOR CULTURE IN THE NEW URBAN AGENDA

Yves Dauge *President, Association of French World Heritage Sites, and President, Association of Cultural Encounter Centres (France)*

If we want to take action, we must involve all in strengthening public action, both at state and local authority levels. This action must result in the improvement of the institutional and legislative frameworks of each country, through the organization and distribution of power between national and local levels, knowing that it is at local level that urban projects are constructed and their implementation is ensured. We should particularly support and develop cooperation between cities, benefiting from the experience of those that have been undertaken successfully in controlled development processes in which education and culture play their full role.

Such tools already exist. In France, urban planning agencies, which have been established for more than 50 years, are a good illustration of this idea of partnership platforms. These are associations where the State is present with local communities, and which are open to other urban development actors. They are examples to develop within the framework of decentralized cooperation between cities.

In many countries, national and regional parks have formed multidisciplinary teams over vast territories that have designed and managed inter-municipal projects of sustainable development, where cultural and heritage values are the source of highly participatory projects. In France, the Loire Valley is an excellent example: a multidisciplinary team of a dozen people defends the values recognized by UNESCO on the cultural landscape, covering nearly 300 km of the Valley. They transmit to the authorities responsible for territorial planning and landscape the elements that need to be considered in the protection and development of the Valley.

Such initiatives must grow at city- and town-level, but also within regions to give content and meaning to urban and territorial development strategies. An important element should be emphasized here. It follows logically from the need to involve as many actors in development policies who, through shared discussions, will also build shared visions and agreements and, therefore, alliances.

The theme of alliances is fundamental. It translates concretely into ensuring the coherence of an overall regional plan. This coherence is due to alliances between local communities, the public and the private sector, and between public facilities, notably the cultural facilities of major cities with those of smaller outlying neighbourhoods and medium and small cities.

How can a vibrant cultural presence be developed in urban or rural sites that do not have the means to showcase it through the facilities and cultural services of large institutions such as theatres, music, dance, visual arts, museums, etc.?

Therefore, we should have a vision that involves all territories, all people, and which offers the same service to all. Such a policy will curb the excessive growth of large cities and the abandonment of small and medium towns in rural areas that it should instead support. It is at the regional level that the regional territorial development plans must ensure the balanced development between urban and rural areas.

CASE STUDY 98



Rakhi Shahpur and Rakhi Khas (India)

Reuse of traditional structures for sustainable rural development

The twin villages of Rakhi Shahpur and Rakhi Khas, located 145 km from Delhi (India), host the largest and oldest Indus archaeological site. The villages also feature historical structures from the eighteenth and nineteenth centuries with a strong Mughal architectural influence. The proximity to Delhi and the increased public interest in the archaeological site of Rakhigarhi have increased tourist numbers in recent years. For this reason, the village started an integrated project of rural development and heritage conservation, with the support of the Indian Trust for Rural Heritage and Development (ITRHD).

The project has been largely based on the community involvement of local villages. Many initiatives have been planned: adaptive reuse of existing old structures for tourist facilities (lodges, homestays, museums), safe drinking water facilities, community bio-toilets, health centres, a variety of training and vocational courses (IT skills, sewing and tailoring, tourism and hospitality), demonstration plots for organic farming, waste management and solar energy.

The project is an example of an innovative and integrated model of rural development, as pursued by the ITRHD, which aims to connect the preservation of India's rural heritage with economic development, livelihood enhancement and general improvement in the quality of life. Its unique feature lies in the fostering of talented and creative, yet marginalized, rural residents and communities.

Source: Giulio Verdini, *Culture as a tool for harmonious territorial development*



Wuzhen (China)
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they have suffered from a lack of political representation in the international arena, given their socio-economic and geographic marginality.

Recently, some initiatives tried to rebalance this gap. Promising steps have been taken as enhancing urban-rural linkages and promoting local culture and products were acknowledged as strategic targets of the 2030 Sustainable Development Agenda. The support of 'positive economic, social and environmental links between urban, peri-urban and rural areas by strengthening national and regional development planning' is a target of Goal 11 to 'make cities inclusive, safe, resilient and sustainable'. In addition, Goal 12 advocates for ensuring 'sustainable consumption and production patterns' (United Nations, 2015).

CASE STUDY 99

Cotogchoa (Ecuador)

Combatting uncontrolled peri-urbanization and strengthening local cultural resources



The parish of Cotogchoa is located about 19 km south of Quito (Ecuador). It is a mountain area that still features considerable natural resources due to its proximity to the ecological reserve Pasochoa, and is central to the local economy based on livestock and corn production. The local population is mainly comprised of indigenous peasant families who were given land ownership following the agrarian reforms in the 1960s. The manifestation of rich local traditions is demonstrated through the many Andean festivals and religious celebrations held regularly throughout the year.

Despite the community's strong cultural roots, there is a lack of awareness of the risks of urban pressures exerted by the nearby city of Quito. Uncontrolled urban sprawl risks threatening endogenous environmental and agrarian resources, which could instead become the backbone for a local sustainable economic strategy.

Since 2014, the Laboratory of Living Landscape (Paisajes vivos) of the Pontifical Catholic University of Ecuador (PUCE), is working to raise awareness at the local level through the organization of participatory workshops on how to strengthen the community's cultural sense of belonging, envisioning alternative forms of local economy based on cultural and environmental tourism.

Source: Giulio Verdini, *Culture as a tool for harmonious territorial development*

In leading up to Habitat III, United Cities and Local Governments (UCLG) worked to bring together representatives from intermediate governments and small towns and municipalities representing rural areas (UCLG, 2016). The aim has been to raise their voices in promoting an 'integrated territorial approach' to the development agenda, advocating for the 'rural proofing' of spatial planning (see also Chapter 9).

Despite efforts to define the characteristics of small settlements and to affirm their strategic relevance in the international policy discourse, some questions still remain. How can small settlements benefit from the current economic regime? How can culture, in its tangible and intangible forms, leverage resources for inclusive and environmentally-sound development in such environments? Which policies and measures can help in alleviating their condition of marginality and social, economic and environmental fragility? More broadly, is culture ultimately an effective tool to achieve harmonious territorial development, enhancing urban-rural linkages? These fundamental questions will be tackled by looking at cases of small settlements worldwide that demonstrate original and sustainable patterns of development, based on local cultural resources and creativity.

MAIN CHALLENGES FOR CULTURE AND SUSTAINABILITY IN SMALL SETTLEMENTS

Many settlements remain a fragile component of urban and regional systems that are challenged by issues such as ageing populations, migration, climate change, environmental degradation and job decline. In an epoch where agglomeration economies and wealth are increasingly determined by the concentration of knowledge, culture and creativity in large cities, the role of peripheral regions in the new global scenario and their long-term sustainability remains unclear.

- Small settlements are at risk of socio-economic and physical decline and local communities are at risk of being marginalized with potential negative impacts to the survival of their local traditional activities and cultural heritage;

- Local cultural resources are often underutilized or, conversely, threatened by processes of overutilization (mass tourism being a major threat). Utilization is

CASE STUDY 100



Dili (Timor-Leste)

Population growth: a key policy issue for small urban settlements

While there are no specific culture-based urban regeneration strategies currently being implemented in Dili (Timor-Leste), several laws hold the potential for future interventions. Government Resolution 24/2009, which approved the National Culture Policy, calls for the preservation of Timor-Leste's prehistoric history and Portuguese architectural heritage; the creation of a national library, school of music, fine arts school, and national museum; the inclusion of culture and arts in school curriculum; and the development of a digital inventory of archaeological, architectural, anthropological and ethnographic heritage, as well as music, dance and other cultural expressions. Similarly, Timor-Leste's current 2011—2030 Development Strategic Plan stipulates that Dili should reflect the presence of diverse cultural influences to increase the city's attractiveness to tourism.

However, implementing these policies represents a significant challenge, particularly as the city struggles to provide basic services and infrastructure to its rapidly-growing population. Internal migration brings more than 7,000 people to Dili each year, placing considerable pressure on the small-sized city to manage the steep influx of people, the increases in rapid and inadequate construction and informal settlements, and with limited resources.

Source: Coimbra University, report for Study Area 6

PERSPECTIVE 40

CONNECTING URBAN DEVELOPMENT TO NATURE

Wang Shu[1] *architect and Pritzker Architecture Prize laureate 2012*

Cities can make use of nature and make the best of nature, but they can also destroy it. We are looking at economies that are developing at a very fast pace and can therefore be very destructive. When we talk about sustainable development, environmentally friendly development, we have to realize that in China we have a very strong rural tradition and that we can preserve that. We can live in harmony with nature. This is a very important dimension in Chinese culture, but it can also be a global dimension.

Imagine a small village in a remote part of China that has undergone this type of transformation, a very fast transformation. This is happening every day, everywhere in China. We see this kind of scene, this relentless destruction. A lot of people are indifferent to this kind of destruction because what they see is the wealth and the development that can come with it. Of course, everybody aspires to a better life, but culture takes millennia to develop, and yet it can very easily be destroyed in an instant.

What I would like to see is urban development that is close to nature, based on diversity, based on differences. This kind of diversity can be found in traditional areas, informal or spontaneous small constructions, and the villages inside the city. People who live in these areas are mostly the marginalized and the poor. We have to pay more attention to the weaker segments of the population because we have only just started to realize the important value of these areas.

[1] Extract of the plenary address by Wang Shu at the international conference 'Culture for Sustainable Cities', Hangzhou (China), 10-12 December 2015.

often based on standardized models with the risk of lack of diversification;

• Creativity and innovation in small settlements is often limited by geographical isolation or marginality, scarcity of resources and lack of dynamic and young workforce;

• Small settlements are often suffering from the lack of adequate and effective territorial governance mechanisms to cope with their relative isolation and marginality.

CULTURE AS A TOOL FOR ENHANCING SMALL SETTLEMENTS

Throughout the history of urban (and rural) conservation, marginal areas have been regarded as a minority stream, although small towns and villages have been the protagonists of some innovative experiences of policy design, participation and even cutting-edge design proposals respectful of the past. The 1960s work of Hassan Fathy for poor rural communities in Egypt or the participatory design approach of Giancarlo De Carlo in Italy applied in small towns (Urbino, Colletta di Castelbianco and Mazzorbo in the Venice Lagoon) are considered milestones in the history of conservation (Bandarin and van Oers, 2012). In recent years, rural areas have been the setting for innovative architectural and urban design experimentation. The contributions of two Pritzker Prize architects, Wang Shu in redesigning contemporary rural Chinese villages, and Glenn Murcutt in rehabilitating and designing rural houses in Australia, illustrate how to unlock the creative potential of such environments.

In some cases, given the exceptional presence of cultural heritage or valuable cultural landscapes, the uniqueness of these places can promote development. On the other hand, this uniqueness can be a precondition for excessive localized growth, primarily due to mass tourism, like the well-known cases of Tongli water town in the Jiangsu Province (China), or Mont Saint Michel (France). The risk of over-commercialization primarily for tourism depends on fragile local ecosystems and is tightly linked to the lack of diversification of local economies and their employment pattern.

Many bottom-up initiatives of local development in small settlements have been supported by international organizations such as UNDP, local governments and NGOs. The Slow Food movement has helped raise international awareness on the importance of the relationship between local (in this case agricultural) production, fair trade, environmental sustainability and social equity. Cases of beneficial rural-urban linkages have been observed everywhere especially in the developing world (Tacoli, 2006). Nevertheless, there is scope for



Kangamiut (Greenland)
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CASE STUDY 101

Durban and Johannesburg (South Africa)

Singing the migrant experience: isicathamiya music in South Africa



Rural-to-urban migration has been the crucible in which many musical traditions have been forged. For migrants from the hinterlands of what is now KwaZulu Natal to Durban, Johannesburg and other South African cities, it is isicathamiya choral singing and dancing that evolved, over the course of the twentieth century, as a powerful expression of their precarious situation as labourers far from home. Known today to global listeners, particularly through the recordings of Joseph Shabalala and Ladysmith Black Mambazo, the lilting harmonies of isicathamiya were first heard in community halls and urban hostels where black migrants could find respite from the often harsh realities that characterized their daily work experience.

Isicathamiya was woven together from various strains of Zulu tradition, beginning in the late nineteenth century. The isicathamiya choirs typically perform in community halls within the urban black neighbourhoods, and always at night. Daytime is occupied by labour – primarily as factory workers – while night-time offers the opportunity to create a space and time that are not dominated by the often severe rigours of daily survival.

Isicathamiya has always been a music of seeming contradictions. It speaks powerfully of home for people living away in the urban hostels. The choirs themselves are highly coordinated – in voice, in dress and in dance – yet choirs compete against one another, each trying to best the others with its skill and artistry during pre-dawn competitions that cap an all-night singing session.

Its heterogeneity and internal diversity reflect the mixed nature of the migrant communities, bringing together people hailing from different localities, as well as the migrants' tenuous position – before, during and after apartheid – as an indispensable source of labour that is largely controlled by others. Isicathamiya maintains its appeal in democratic South Africa. The creativity that marked its first century is undiminished in the first decades of the twenty-first century, with choirs now addressing some of society's intractable problems such as unemployment, child abuse, gender violence, HIV and AIDS.

Prepared by Frank Proschan

small settlements to build on and realize their cultural potential, and for their endogenous resources to be better linked to creative processes.

RECONCILING CULTURE AND PERIPHERAL AREAS

In describing the features of cities and regions worldwide, it is increasingly accepted that distinctions between the urban and the rural realm are regarded as arbitrary (Brenner and Schmid, 2014). However, while the technological revolution and the improvement of the means of communication has significantly reduced the urban-rural gap, there are still differences to be considered, especially when creativity and cities are observed.

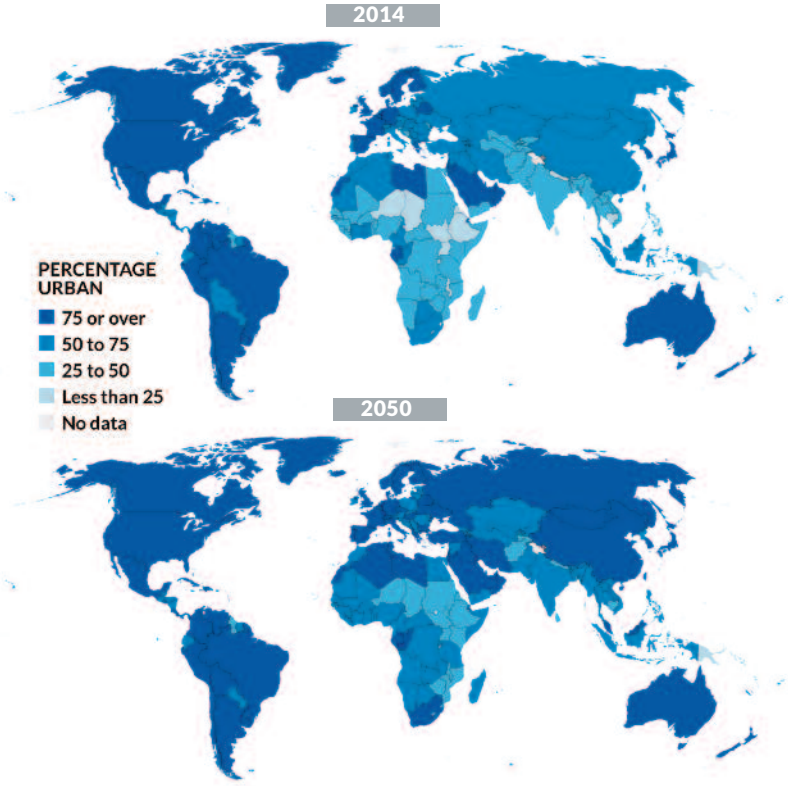
Today, creativity is one of the main economic engines of cities, and its contribution to city economic competitiveness can depend on accessibility and distance from the core, with the risk of peripheral areas lagging behind (Andersson, 1985). Therefore, it is not surprising that such discourse has so far overlooked the impact of the new creative economy regime on small settlements in peripheral or rural regions (Ratiu, 2013).

Despite the projections of rapid urbanization (Figure 2), some countries still retain an important component of population classified as rural, such as India, China, Russian Federation, and in countries in Africa, the Middle East, South-East Asia, the Mediterranean region, Eastern Europe, the Caribbean and some Andean countries (United Nations, 2014).[2] Smallness and remoteness are not necessarily in contradiction with flourishing cultural and creative industries. Even 'those (settlements) that are handicapped by relatively small size can often find sustainable niches for themselves on world markets provided they can offer sufficiently distinctive goods and services' (Scott, 2006). Thus, size, location and economic disadvantage can be turned into opportunities to support original local development. In the absence of strong market forces, ad hoc policies are often necessary to unlock the endogenous potential of small settlements.

[2] Author note: data regarding rural population must be taken cautiously as small settlements (small localities) are not necessarily classified as rural in national statistics.

Figure 2. **PERCENTAGE OF THE POPULATION RESIDING IN URBAN AREAS, 2014 AND 2050**

Source: United Nations, 2014



Small settlements can conversely rely on a variety of local primary, proto-industrial or even industrial activities, often small-sized or family-run. The presence of local farmers and small entrepreneurs can form a rich local productive atmosphere. Some cities belonging to the UNESCO Creative City Network (UNCC) draw their creativity from regional productive landscapes or their rural surroundings. The city of Östersund (Sweden), for instance, derives its gastronomic reputation from the agricultural activities in the sparsely populated surroundings, as do many of the cities under the category of 'Crafts and Folk Arts' such as Pekalongan (Indonesia) with the surrounding *batik* craft villages (see case study 92). The key success of these diverse experiences is the innovation of local traditional activities or the insertion of new innovative compatible activities.

Creative economies are continuing to emerge in small- and medium-sized cities and, in some cases, remote rural areas. The nexus between small settlements and the creative economy has recognized 'smaller-scale creative agglomerations linked to a particular products', where the 'place itself is a key component of the product and a guarantee of its authenticity and symbolic quality, and has become so important that localities are increasingly seeking to protect their distinctiveness by means of trademarks or certificates of geographic origin' (UNDP and UNESCO, 2013).

CASE STUDY 102



Coffee Cultural Landscape (Colombia)

Cultivating territorial development through heritage

At the foothills of the western and central ranges of the Cordillera de los Andes, the Coffee Cultural Landscape of Colombia (CCLCC), a World Heritage property, spans a 141,120 ha area comprising a network of 18 urban centres and 6 landscapes.

Coffee growing has developed in the region over the past 150 years to become central to the cultural identity and livelihood of the local communities. Typically grown at high altitudes, the tradition has influenced land use and housing typology and has been adapted to the region's topography, resulting in small, orthogonal plot layouts. Coffee production is a source of pride and is integral to the daily lifestyles of the local communities. Linked to traditional land ownership, the practice is passed down from one generation to the next. Coffee production is currently the main economic driver in the region.

In 2009, the Ministry of Culture of Colombia, the regional authorities, and the Colombian Coffee Growers Federation (FNC) signed a cooperation agreement to support the safeguarding and sustainable development of the CCLC through economic, social and environmental programmes. The public-private partnership with the FNC has enabled more than 85,000 families at the World Heritage property to benefit from greater participation in decision-making processes, access to research and knowledge, product quality control, and economic and financial services. The management plan of the property took into consideration the ongoing FNC strategic plan and indicators, which includes multistakeholder participation in conservation activities and sustainability standards for any programme implemented by the FNC.

Prepared by UNESCO

> ***"The city, for all its importance, can no longer be thought of only as a physical artifact; instead, we must be aware of the dynamic relationships, both visible and invisible, that exist among the various domains of a larger terrain of urban as well as rural ecologies."***
>
> *Mohsen Mostafavi, Dean, Harvard Graduate School of Design (USA)*

CONCLUSION

In most regions of the world, small settlements are facing many challenges, partially due to their intrinsic weaknesses or being exposed to severe external threats. While local resources are deemed to be essential for local people's livelihood, shaping a particular landscape and forging a unique local identity, they might not be enough to fight their decline. Similarly, local conditions might be too fragile to cope with strong and unsustainable localized growth processes driven by exogenous forces (such us mass tourism) that irreversibly transform their nature.



Reine (Norway)
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Box 7

GOOD PRACTICE CASES IN RURAL OR PERI-URBAN SETTINGS WHERE CULTURE HAS CONTRIBUTED TO SUSTAINABLE AND INCLUSIVE LOCAL PATTERNS OF DEVELOPMENT

The following selection of cases was identified as part of a cross-regional survey on small settlements prepared for the international conference 'Culture for Sustainable Cities', Hangzhou (China), 10-12 December 2015. For each case, a *cultural domain* was highlighted, defined as 'a common set of economic and social activities that traditionally have been regarded as being 'cultural' from a related domain, consisting of other economic and social activities that may be considered 'partially cultural' or that are more often regarded as being 'recreational or leisure' rather than 'purely cultural'.[3] In addition to this, a 'supportive domain' has been introduced, namely those existing economic activities (primary, proto-industrial or industrial), which support (or have the potential to support) creativity and innovation.

Zengchong, Guizhou (China). Traditional Dong communities derive their livelihood mainly from self-contained agricultural activities.

Santarem (Portugal). Local authorities support cultural events around the traditional agricultural fair.

Stollipinovo (Bulgaria). The local government involves the local Roma community in activities related to Plovdiv Cultural Capital of Europe 2019.

Gagliato (Italy). An international annual nanotechnology conference has revived local development in the area.

Villages in the Pearl River Delta (China). Many innovative agricultural firms are maintaining a system of dykes and canals, despite the massive urbanization of Guangdong.

Source: Verdini and Ceccarelli, 2015

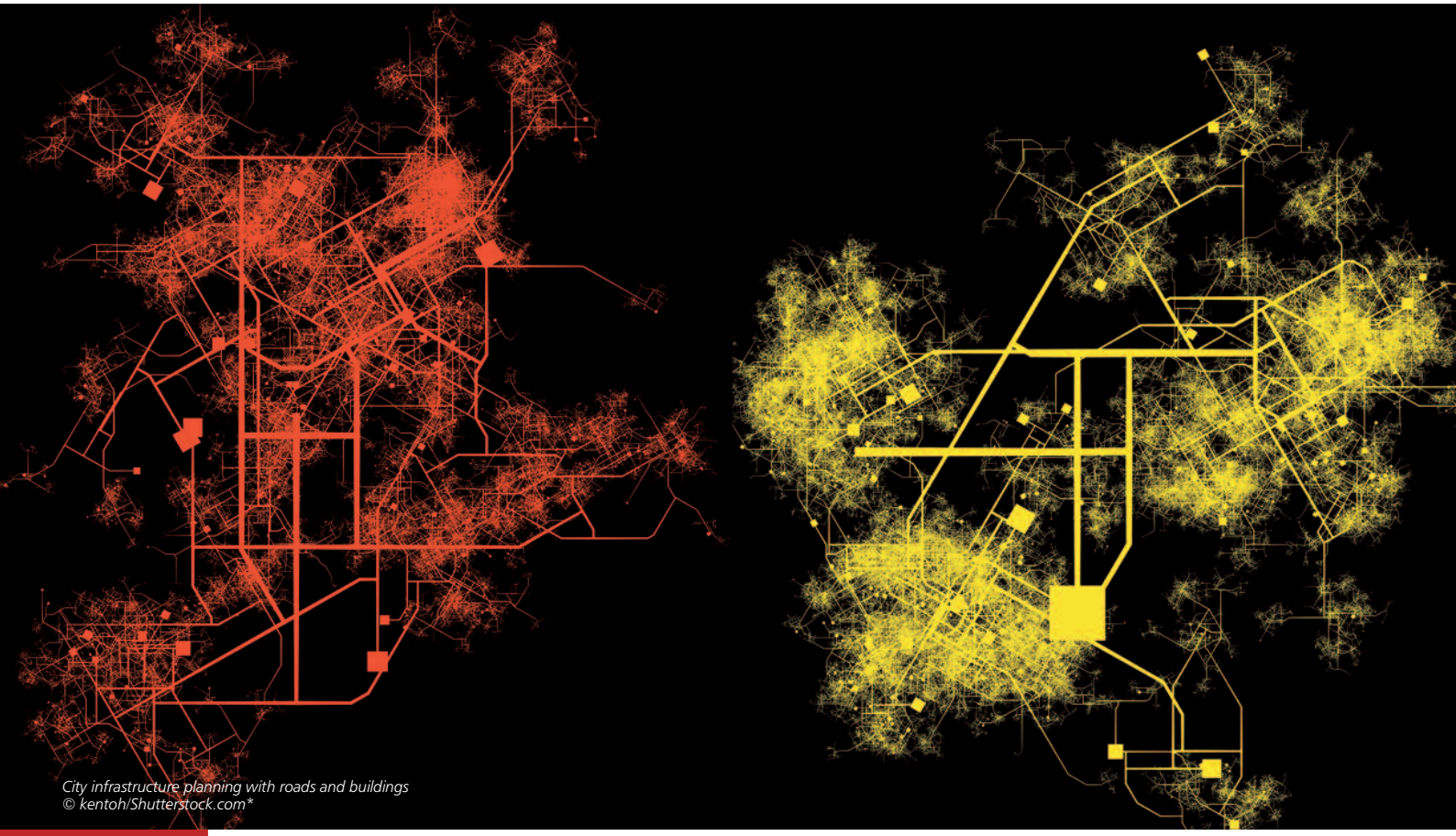
[3] Based on the cultural domains of the *UNESCO Framework for Cultural Statistics* (UNESCO, 2009) and adapted to small settlements.

However, as witnessed through several cases around the world, local tangible and intangible assets can support culture-based sustainable economic strategies and nurture new creative and innovative activities. Protecting the cultural, historical and environmental values of small settlements, stimulating their creative revitalization, redesigning their identity, carefully managing their territorial complexity, and building positive partnerships between the rural and the urban realm, should be considered essential conditions to generate lively and attractive places, and to enhance harmonious territorial development.

There is an urgent need to reconsider small settlements in the global discourse of sustainable development for their unique contribution in fostering creative and inclusive patterns of local territorial development. To ensure this, there is a need for ad hoc data sets for small settlements and ad hoc studies on how culture and creativity can effectively stimulate harmonious territorial development in different regions of the world. This will be fundamental in years to come in order to monitor the policy results. In countries where the rate of rural population is still significant, this should be considered as a high priority to ensure the overall sustainability of the urbanization transition.

CHAPTER 11

IMPROVED URBAN GOVERNANCE



City infrastructure planning with roads and buildings
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IN FOCUS

- *Urban governance plays a crucial role in matching needs with offer, and preventing the destruction of urban resources and neglect of minorities.*
- *The impact of global forces and how cities define their urbanization project not only varies by country, but also by city and/or neighbourhood.*
- *Decision-makers should ensure the empowerment of all key stakeholders, at all levels, to ensure inclusive and sustainable governance. Urban strategies should integrate cultural diversity in their core to maximize resource efficiency and sustainable development.*
- *Cities can employ a cyclical process of adaptation, dissemination, implementation and monitoring of urban governance to better address resource efficiency and sustainability.*
- *Culture-based urban governance entails the commitment, collaboration, coordination and synergy between different stakeholders at all levels. Stronger regional cooperation and partnership should be promoted between cities to keep prospering together.*

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SMARTER URBAN GOVERNANCE: TOWARDS AN INTEGRATIVE FRAMEWORK

ANA PEREIRA RODERS
Eindhoven University of Technology (Netherlands)

URBAN GOVERNANCE IS THE SOFTWARE THAT ENABLES THE URBAN HARDWARE TO FUNCTION, ENSURING ADEQUATE LEGAL FRAMEWORKS, EFFICIENT POLITICAL, MANAGERIAL AND ADMINISTRATIVE PROCESSES, AS WELL AS STRONG AND CAPABLE LOCAL INSTITUTIONS ABLE TO RESPOND TO CITIZENS' NEEDS (UN-HABITAT, 2015*a*). URBAN GOVERNANCE CAN BECOME 'SMARTER' TO HELP CITIES PERFORM BETTER BY LEARNING FROM THE PAST, CREATING THE PRESENT AND ENABLING THE FUTURE. THROUGH A VARIETY OF E-SOLUTIONS AND NEW TECHNOLOGIES, SMART URBAN GOVERNANCE ENHANCES THE EFFICIENCY OF COMPLEX URBAN SYSTEMS, INCREASES THE QUALITY AND DELIVERY OF BASIC SERVICES, ADDRESSES ENVIRONMENTAL CHALLENGES AND DISASTER RISKS, AND EMPOWERS CITIZENS THROUGH ACCESS TO KNOWLEDGE AND OPPORTUNITIES (UN-HABITAT, 2015*b*). IN THIS CONTEXT, 'SMART' APPROACHES CAN HELP ACHIEVE THE SUSTAINABLE DEVELOPMENT GOALS (SDGS) IN MAKING CITIES AND HUMANS SETTLEMENTS MORE INCLUSIVE, SAFE, RESILIENT AND SUSTAINABLE.

Contemporary urban planning and governance has great challenges ahead. Urban population is growing by nearly 60 million every year. The pace of growth is causing unprecedented and incessant urbanization that is changing our cities and their quality of life, especially in many countries of Asia, Africa, and Latin America. The increase of migration enhances cultural diversity and intercultural exchange, but can also raise the risk of conflict. In this context, social and spatial segregation is a major challenge in cities worldwide. Besides urban population growth and migration, other global forces are influencing the urbanization project and causing the radical reform of urban planning. The banking crisis has been inflaming neo-liberal thinking since 2007 (Dafflon, 2010). The risks associated with climate change are causing the adaptation of the built environment. Finally, the technological change is boosting urban change towards 'smart cities'.

> *This century has been a losing battle with the issue of quantity. In spite of its early promise, its frequent bravery, urbanism has been unable to invent and implement at the scale demanded by its apocalyptic demographics. In 20 years, Lagos has grown from 2 to 7 to 12 to 15 million; Istanbul has doubled from 6 to 12. China prepares for even more staggering multiplications.*
> *How to explain the paradox that urbanism, as a profession, has disappeared at the moment when urbanization is everywhere – after decades of constant acceleration – is on its way to establishing a definitive, global 'triumph' of the urban condition?*
>
> *Rem Koolhaas, architect*

However, all is not negative in the urbanization project. Urbanization is an essential engine for economic development, raising living standards and empowering societies worldwide. Urbanization can be spontaneous and/or planned. However, spontaneous urbanization has led to limits in public space, basic services and quality of life. Planned urbanization, on the other hand, increases the benefits for cities, such as the capacity to generate wealth, employment, as well as coexistence benefits and the diversity of cultural exchanges (Clos, 2016). The informal sector, however, seems to be taking the lead in the urbanization project, contributing to an escalation of

PERSPECTIVE 41

TWO CITIES, ONE VISION

Bonnie Burnham *President Emerita, World Monuments Fund*

It is impossible to imagine Amsterdam (Netherlands) without its typical canal houses. Yet the survival of these buildings was in question in the 1950s, when far-sighted businessmen created the Stadsherstel Amsterdam (The Amsterdam Restoration Company). It has played a major role in the city's preservation as a successful public-private partnership, benefiting from tax incentives and making property available as affordable public housing. Today Stadsherstel owns over 600 buildings in the city.

This model may have implications for many medium-sized historic cities that are pressured by rapid growth and tourism expansion, resulting in the loss of historic buildings and cultural diversity. Visionary strategies are needed to counter this trend. Tourism can be an element of such strategies, and is critical in attracting investment to historic areas. But tourism also changes the makeup of local communities unless incentives are provided to ensure that these communities remain stable as property values rise and visitors demand new experiences.

To overcome these challenges, decline is countered with renewed investment, encouraged by incentives; the development of creative industries helps renew vitality. But many medium-sized cities, adjusting to new economic opportunities opened by tourism, urgently need the regulatory framework to ensure that changes are incremental and sustainable.

Yangon (Myanmar) is an example of a city in tumultuous change, where development in the next few years will determine the future face of the city. Tourism is growing rapidly with visitor arrivals in Myanmar rising from 750,000 in 2010 to more than 3 million in 2013; cruise ship visitors rose from 300,000 in 2010 to 2 million in 2014. Yangon envisions itself as a national and regional gateway of both trade and tourism. But an outdated infrastructure, cloudy legal situation, and high demand for office and residential space obscure the prospects of rescuing the stately historic centre. High-rise buildings are fracturing the urban landscape, and sidewalks and shade trees are being erased to accommodate growth in vehicular traffic. Restoration of dilapidated housing is slowed by ambiguous ownership.

To save Yangon, action needs to be vigorous and immediate. Formal recognition of Yangon's inner city conservation area and zoning plan, and a waterfront plan that relocates the commercial port in order to open valuable areas for other use, are key priorities. If these things are achieved in the near term, Yangon will advance towards the realization of its country vision, which embraces heritage and culture as part of a livable and peaceful environment.

Much will depend on political leadership, but the private sector can also be instrumental, as in Amsterdam some 60 years ago, by acting as the voice of public opinion, and successfully forging a partnership with government. The visitors who come to Myanmar hope to see a city that has kept its colonial charm, and offers an authentic cultural experience. The city will need the help of international models, targeted investment in its cultural assets, and strong civic participation to capitalize on these values as pillars on which to build its future.

urban sprawl and spontaneous peri-urban development worldwide. Hundreds of millions of citizens in urban areas are experiencing increasing vulnerability to rising sea levels, coastal flooding and other climate-related hazards. These are a few of the main challenges that contemporary urban planning and governance is considered as failing to address.

MODELS OF URBANIZATION

The impact of global forces and how cities choose to define their urbanization project not only varies by country, but also by city and/or neighbourhood (Pereira Roders, 2013). Some cities choose to expand their urban areas horizontally, by urbanizing the surrounding rural and ecological areas e.g. São Paulo (Brazil). Some cities choose to expand their urban areas vertically, by densifying them with higher and/or larger buildings, causing either the demolition of the existing building stock and/or archaeological remains e.g. Shanghai (China), and/or the construction of new buildings in former public areas e.g. Zanzibar (United Republic of Tanzania).

Other cities remain within their urban area. Some strive to conserve their urban grid, e.g. New York (USA), others their building typology, e.g. Galle (Sri Lanka), and/or their key functions, e.g. the port city of Rotterdam (Netherlands). Conversely, there are cities who deliberately choose to conserve little more than their location, replacing their built environment, infrastructure and urban dynamics over time, e.g. Macao (China). Some cities choose to shrink their urbanity, converting urban areas back into rural and natural areas, e.g. Kowloon Walled City Park, Hong Kong (China). Some choose to carefully plan the right moment to develop further, e.g. Ballarat (Australia), while others simply stop their urbanization project altogether, e.g. Takwa (Kenya).

Cities may be unique in their urbanization project as a whole, but when analysed comparatively there are various similarities. All cities need to provide their communities with access to housing, infrastructure, facilities and means of living, e.g. education, jobs and leisure. Older cities, such as Damascus (Syrian Arab Republic), and archaeological sites such as Carthage (Tunisia), both inscribed on the UNESCO World Heritage List, can teach us many lessons on how and why some cities succeed in their urbanization project and remain in use today, while others fail in their urbanization project and, when not destroyed, are used as archaeological sites. However, there is very little known as to why cities choose one or more of these models of urbanization over time, or even which of these models of urbanization has proven more inclusive, safe, resilient and sustainable.

Compact cities are known to benefit society, with increased innovation, smaller carbon footprints, and encouraging more walking and cycling. However, compact cities have also higher levels of air pollution and heat island effects on urban population (Angel, 2012). To become more compact, cities implode, often entailing a process of urbanization led by densification, whereas urban resources are transformed and urban dynamics are strongly intensified (Bandarin and van Oers, 2012). Densification can imply the demolition and waste of the existing building stock, excessive building densities, and standardized buildings alienated from their setting and cultural diversity, causing deep impacts on community values and urban resources, urban culture and heritage

CASE STUDY 103

Bangkok (Thailand)

Heritage as an asset for community development and self-governance



Precariously situated alongside one of the remaining stretches of the ancient city walls of Bangkok (Thailand) is the community of Pom Mahakan, with fewer than 300 residents. For city managers, Pom Mahakan is seen as a squatter settlement, its residents living in dangerous and dilapidated slum conditions, lacking legal title to the land. They see it as an eyesore and an obstacle to their ambitious plans to beautify the Rattanakosin City area – the spiritual, historic and monumental core of Bangkok and the larger nation. For the residents, Pom Mahakan constitutes a vibrant community of honest working people who have lived together for many generations – indeed, members consider themselves a large family – and whose continued stewardship of the historic area should be utilized as an asset for its sustainability.

The Pom Mahakan community is ethnically and religiously diverse: two Muslim families live alongside others who trace their ancestry to North-Eastern Thailand or to Chinese immigrants. Over decades living side-by-side with one another, they have shaped a shared identity that is literally grounded in the land they inhabit. Members view their community as a microcosm of Thailand as a whole: a welcoming place where cultural diversity is not just tolerated but an asset for social solidarity and harmonious coexistence. For some city administrators, however, the population is too heterogeneous to constitute a real community, its members lacking a single common origin and failing to practise a shared traditional craft; the time depth of their presence is too shallow to claim the land as their own.

Pom Mahakan residents do not just assert that their community deserves to remain where it is: they demonstrate it. Members operate an effective system of self-governance and community management that is always alert to the next eviction threats. Residents have effectively defended the community against the scourge of drug abuse that has damaged other communities, rural or urban; their houses are neat and public areas swept clean. The community has put forward a vision of stewardship in which they serve as caretakers of the area, maintaining their own way of life while accommodating historic preservation and accessibility for tourists, both Thai and international.

Prepared by Frank Proschan



Potosi (Plurinational State of Bolivia)
© Hervé Casterman

(ICOMOS, 2016). Densification can also imply the loss of public space and amenities, inadequate infrastructure, debilitating poverty, social isolation and increasing risk of climate-related disasters. Besides creating social and spatial fragmentation, it causes a drastic deterioration of the quality of the urban environment and surrounding rural areas. The common argument for cities to keep demolishing and constructing new buildings and infrastructure - while unfounded - is that the new will be better.

CASE STUDY 104



Bologna (Italy)

A decentralized model of governance

Bologna, located in northern Italy and the capital of the Emilia Romagna region, has long distinguished itself as a centre of trade and learning. Bologna has utilized citizen participation to reinterpret territorial plans for regeneration, both enhancing the city's historic identity and updating its structures according to contemporary needs. From 2004 to 2009, the Municipality of Bologna revised its territorial plan under the Emilia-Romagna urban planning legislation, creating the Municipal Structural Plan. The Structural Plan provides a roadmap for Bologna's development which prioritizes the preservation of its heritage and cultural identity, while expanding the notion of heritage to include the larger urban environment.

Already defined by a highly decentralized governance structure, the Municipality of Bologna created the City Forum to provide an additional layer of participatory decision-making to the implementation of the Structural Plan. This forum brings together citizens and representatives of institutions through participatory town planning workshops. One of the most visible outcomes of the Structural Plan has been the adaptation of monuments and historic buildings to house public services. This has included the transformation of the Ex Sala Borsa, or the Former Stock Exchange, into Italy's largest multimedia library and a former trade fair into a cultural district through the 'Manifattura delle Arti' project, combining previously scattered municipality and university cultural institutions (creating a new location for the Galleria d'Arte Maggiore and the Cineteca, while instituting the Lumière Art Film Theatre and the Film Commission). Similarly, the 'Bologna of Museums' project, founded on increased coordination between public and private museums, led to the opening of a new venue for the Gallery of Modern Art at the Forno del Pane in 2007.

Source: IUAV, report for Study Area 3

Over centuries, movements against certain models of urbanization and their impact on cities and their communities grew from an elitist interest to a matter of democracy and human rights. Conservation, like history, is respectively seen to enrol the conscious commitment to ensure cultural continuity, even where living cultural memory ends (Matero, 2000). Initially, efforts of urban conservation focused on specific monuments and material conservation, but they have since expanded to include today both natural and cultural heritage, movable and immovable, tangible and intangible resources. Heritage conservation has also been redefined as management of change (Teutonico and Matero, 2003) and in some cities these efforts are no longer led by local governments alone, but by civil-society and private actors. Despite a steady growth of heritage-designated areas worldwide, their conservation status seems to keep declining, development being one of its main threats (Araoz, 2011).

This expansion in cultural diversity and approach are being strongly debated in theory, as well as explored in specific pilot projects. Yet a more structural change in urban governance is needed if cities want to grow smarter in their resource management and heritage conservation. Urban governance can play a crucial role matching needs with provision, and simultaneously preventing the destruction of both natural and urban resources. When urban resources are maximized, tailoring urbanization to the cultural diversity of cities, their heritage and identity, there is less need for natural resources to be depleted or new buildings and urban areas to be constructed from scratch. With a broader layering of urban resources, created over time, society can learn to value its evolution and how it arrived where it is today. Old areas can get new uses, and traditions can be reinvented. Such an approach necessarily raises more attention to the cultural diversity of cities, than when plainly segmenting and leaving older areas of the cities to decline. Just like keeping the older generations of a family involved in the education of new generations, learning from their experience and knowledge, rather than condemning them to isolation and inexistence.

This approach is feasible for a city, but could benefit greatly if also explored at regional and even at national level. A stronger regional cooperation and partnership could help a network of cities to keep prospering

together, far more than alone. Cities declining in population could provide their surplus of urban resources to cities growing in population. Urban conservation is still in its infancy at the level of urban governance, but given the demand and urgency, it is expected to develop considerably over the next decades.

CASE STUDY 105

Kyoto (Japan)

Optimizing urban policies for culture



Also known as the City of Ten Thousand Shrines, Kyoto is the former imperial capital of Japan, whose historic monuments encompass an array of religious, administrative and vernacular buildings, as well as a well-preserved urban morphology. In Kyoto, Japanese modernity goes hand-in-hand with an increasingly institutionalized appreciation of and approach to heritage safeguarding. Not only is tourism a thriving industry, but local traditional industries and numerous education institutions linked to Japanese culture contribute to the thriving reputation of the city. The major industries of Kyoto include traditional Japanese crafts and practices such as kimono production or geisha districts. The city is also famous for a tradition of over 1,000 years of festivals such as Gion Matsuri, which is still practised to this day.

As part of the city's New Landscape Policy launched in 2007, five basic actions were developed around the concept of the historic urban landscape, tailored to suit the region's specificities: (1) conform to the surrounding scenery in the basin; (2) maintain the harmony between traditional culture and modern development; (3) contain a multitude of spaces which illustrate the unique characteristics and identity of Kyoto; 4) enhance the city's livelihood; and 5) foster the development of partnerships amongst government authorities, local residents and enterprises. A comprehensive mapping of Kyoto and its surrounding regions was carried out. The Kyoto City Landscape Policy defined by the above-mentioned pillars materialized in five main elements to inform city planning and legislation in Kyoto: 1) building height restrictions; 2) the controlled design of new constructions; 3) the surrounding scenery and vistas; 4) regulated commercial advertisements; and 5) historical streetscapes.

Source: WHITR-AP, report for Study Area 6

MODELS OF URBAN GOVERNANCE

Countries are well aware of the important role of urban conservation in their sustainable urban development, and there are enough international recommendations and conventions to confirm it. Recently, countries worldwide agreed to make cities and human settlements inclusive, safe, resilient and sustainable by 2030 (United Nations, 2015), calling on countries, cities and communities to strengthen efforts to protect and safeguard the world's cultural and natural heritage. However, the question remains: how can efforts to protect and safeguard the world's cultural and natural heritage be strengthened?

The above-mentioned global forces - urban population growth, economic crisis, climate and technological changes - are generating shifts in local strategic agendas, as well as reform in urban planning and governance processes. The impact of these forces on urban planning and governance is not uniform, and can depend on particular forms of urban planning, which are a product of the dominant social model (Jepsen and Serrano, 2005). Four principal forms of urban planning have been defined, concentrating on: (a) urban design and (b) land use, as well as (c) indicative policy-based approaches and (d) strategic, sectorally integrating approaches (Dühr et al., 2010). National approaches draw on a combination of models whilst generally exhibiting a dominant approach.

Past studies have revealed the weakness of strategic approaches to coordinate actions of a wider set of stakeholders – public, private and civil society – in urban conservation, and heritage in particular (Pendlebury, 2009). Previous forms of urban planning – notably zoning and transportation networks – seem to contribute to urban sprawl, environmental degradation and greenhouse gas emissions (EEA, 2006). There is a clear demand for a better understanding of the processes and impacts of urban planning and governance in urban conservation.

CASE STUDY 106

Riga (Latvia)

Harnessing multi-level cooperation to strengthen cultural identity



The Latvian capital has built on a solid collaboration between state and local municipality institutions to further cultural development in the city. The State Inspection for Heritage Protection and the Riga City Council, which encompasses the City Development Department of Riga, the Riga City Construction Board and the Riga City Architect's Office, are responsible for the city's long-term development plan. In addition, the Council for Preservation and Development of the Historic Centre of Riga was established in 2003, allowing all stakeholders to become involved in preservation and regeneration processes concerning the old city centre. These three organisms have been supported by Riga's Urban Institute and its Free Riga network, in particular, in project integration for urban regeneration, wasteland reclamation, and rehabilitation of derelict spaces, old buildings and factories for cultural and social use. The cooperation between different regions, domains and authorities has facilitated the organization of cultural and creative activities as demonstrated by the multitude of events hosted by Riga during the past decade, together with its nomination as European Capital of Culture in 2014, which have largely contributed to the city's development and regeneration.

Source: Strelka Institute for Media, Architecture and Design, report for Study Area 4

Today, there is greater attention on the impact of large-scale urbanization projects driven by models of urban expansion. The practice of performing environmental impact assessments and/or strategic environmental assessments, led by experts in natural heritage, or even by models of densification, e.g. high-rise buildings by experts in cultural heritage, has been developing, and today there are far more assessments and experts in impact assessment studies, e.g. social impact assessment, health impact assessment and heritage impact assessment.

The impact of specific development projects and models of densification, e.g. high-rise buildings, is being closely monitored and the impact assessed by experts in cultural heritage. However, management is often project-based and unconnected, neglecting incremental impacts and/or the accumulative impacts of small-scale interventions. With the exception of heritage-designated resources and those inscribed on the World Heritage List, urban resources are largely unmonitored and consequently, their use and conservation status is globally indeterminate.

Urban planning and governance need to become smarter to meet the targets set by the Sustainable Development Goals. The UNESCO Recommendation on the Historic Urban Landscape is key in this process of targeting greater resource efficiency and management effectiveness in urban governance, not because it offers a roadmap to success, but because it fosters cities' capacity to learn and become smarter. Accordingly, cities need to employ a cyclical process of adaptation, dissemination, implementation and monitoring of urban governance, and heritage management in particular (UNESCO, 2011). Current methods and tools in urban governance may have been efficient in the past, but may be proven inefficient today in the face of present and future challenges. Assessing their effectiveness and following a continuous process of urban planning and governance reform enables cities to keep control and better address resource efficiency and sustainability.

Methods and tools can be considered both efficient and inefficient in different cities, thus cities should not reject certain methods at the outset just because they have failed in other cities. With the technologies available today, cities no longer need to learn alone. There is a wealth of experience worldwide, and over time cities can learn from each other. The effectiveness of certain methods and tools is often too quickly generalized, or regionalized, without properly framing its context in time and place.

The role of culture in sustainable development, and urban governance in particular, has long been debated and seems to be no longer in question. Soini and Birkeland (2014) report three main approaches on how culture is integrated in sustainable development: (1) culture as self-standing, a fourth pillar of sustainability; (2) culture as transversal, a driver of sustainable development; and (3) culture as fundamental, as the culture of sustainability (Figure 3).

PERSPECTIVE 42

COMMITTING TO CULTURE IN CITY POLICIES

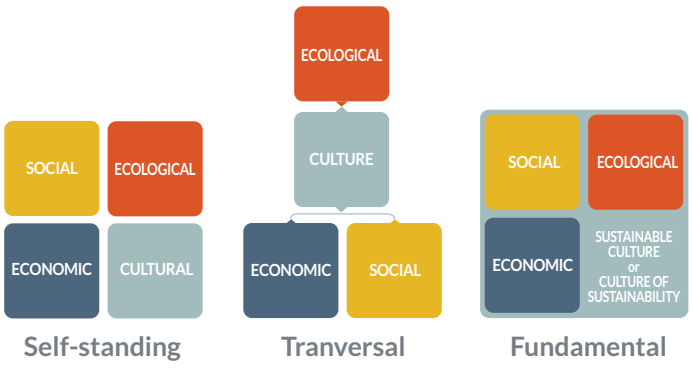
Xu Qin *Mayor of Shenzhen (China)*

Culture is an important embodiment of a city's soft power and drives sustainable urban development. Enhancing cultural development supports historical continuation and cultural heritage that enriches the meaning and value of a city. It can also help increase inclusiveness, promote dialogue and communication, inspire innovation and creativity among citizens, and is a major force for sustainable urban development.

As an immigration city boasting openness, inclusiveness and cultural diversity, Shenzhen has developed a culture of innovation and tolerance and a commitment to steady, quality growth. We pay attention to culture's role in the sustainable urban development process, so as to enhance cultural communication and cooperation among regions around the world, and vigorously develop cultural and creative industries. In 2013, Shenzhen was honoured as the Global Model City for Promoting Books and Reading by UNESCO. We also host cultural activities each year, such as Reading Month and the International Culture Industry Fair (ICIF), which contribute to efforts in building cultural services for the public good. We are committed to continuously improving the openness, inclusiveness and innovation of the city, as well as the quality of urban development. Culture is integral to achieving Shenzhen's future with unlimited possibilities.

Figure 3. **THREE MAIN APPROACHES ON THE ROLE OF CULTURE IN GLOBAL SUSTAINABLE DEVELOPMENT**

Adapted from Soini and Birkeland, 2014; Pereira Roders, 2013



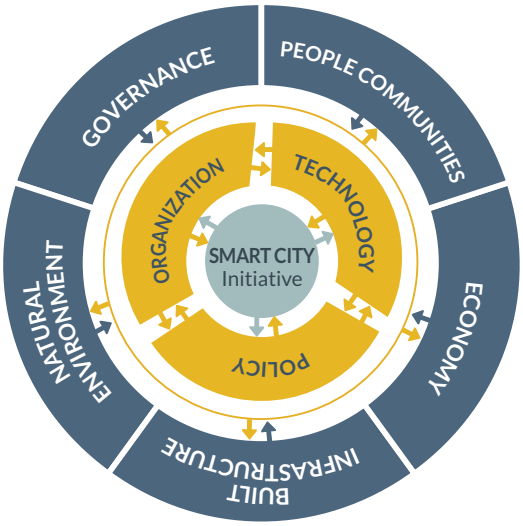
The strengths and weaknesses, opportunities and threats of such approaches are largely underexplored, together with the lack of a global understanding on how they differ or relate to each other, how they are applied in practice, or how effective they are in helping cities achieve sustainable urban development. Further research is needed, but entails the cooperation between different disciplines, academics and governments. The recognition of cultural practices in all their diversity, as well as the role they play in the sustainable development of cities, is crucial to recognize and assess the role of culture in relation to the other domains in sustainable development.

SMARTER URBAN GOVERNANCE

Smart urban governance is at the core of smart cities' initiatives. When defining the success factors in smart cities initiatives, Chourabi et al. (2012) identify eight clusters of factors: (1) management and organization; (2) technology; (3) governance; (4) policy; (5) people and communities; (6) the economy; (7) built infrastructure; and (8) the natural environment (Figure 4).

Figure 4. **THE SMART CITY INITIATIVES FRAMEWORK**

Source: Chourabi et al., 2012



Chourabi et al. (2012) noted an imbalance in the available literature per cluster of factors. In particular, there was little literature on smart cities addressing issues related to urban governance. These studies did reveal a growing number of cities worldwide leading projects and initiatives for a smarter urban governance (Griffith, 2001). Many of them aim to better serve communities and improve their quality of life. Chourabi et al. (2012) identified eight key factors that determine the success or failure of governance. These are respectively: (1) collaboration; (2) leadership and championing; (3) participation and partnership; (4) communication; (5) data exchange; (6) service and application integration; (7) accountability; and (8) transparency.

To innovate and become smarter, urban governance needs a normative drive addressed in policy. However, changes in urban policy are considered more ambiguous, as policy decrees both institutional and non-technical issues, and creates conditions to enable sustainable urban development (Yigitcanlar and Velibeyoglu, 2008). They involve laws and regulations, but also norms, actions or behaviours that people accept as good or are used to taking for granted (Sout, 2000).

> ***Urban politics, in an era of increasing government activity in planning and welfare, must balance the demands for ever-increasing central bureaucratic control against the demands for increased concern for the unique requirements of local, specialized interests. The welfare of all and the welfare of minorities are both deserving of support; planning must be so structured so practiced as to account for this unavoidable bifurcation of the public interest.***
>
> *Paul Davidoff, planner and planning theorist*

Federal systems, such as in the United States, Canada and Mexico, present additional challenges derived from the particularities of the relationships between different levels of governance. Challenges related to multilevel governance became the model for many cities worldwide, with inter-related levels, ranging from supranational to national and subnational stakeholders, involved in urban governance.

While in the past governance was primarily national, today, intergovernmental and supranational institutions are increasingly steering regional and global development. Simultaneously, a stronger interdependence is developing among national and subnational governments, with local governments taking the lead and even cooperating directly with intergovernmental institutions.

Local governments are increasingly aware of the role of culture in local development (see Chapter 9). However, local governments know they will not succeed alone. Subnational, national and supranational governments, civil society and private sector actors are all expected to play a role and co-create urban governance. Collaboration, coordination and fostering synergy between the different stakeholders are, therefore, becoming the norm.

The active participation of local communities in the drafting, implementation and reform of public policies has proven to lead to greater inclusiveness and respect for the diversity of cultural and social practices in cities worldwide. Collaborations with academia, involving students and scholars in the reform of public policies, as well as the development of innovative public-private partnership mechanisms have also proven successful. However, a step forward is needed, not only by making such cooperation the norm, but by empowering the varied stakeholders with enabling methods and tools.

CASE STUDY 107



Istanbul (Turkey)

Navigating the urban policy and legislative landscape

Since 1985, several sites within the historic centre of Istanbul have been inscribed as the UNESCO World Heritage property Historic Areas of Istanbul. Integrated management, including tourism and visitor management, has become of vital importance to Istanbul as one of the most popular tourist destinations in Europe.

The beginning of the 2000s brought about changes to the city's urban policy and legislation, including a new framework with a direct effect on urban renewal projects and the cultural life of the city. The city's current municipal laws introduced in 2004 and 2005 have expanded the jurisdiction of the greater municipality, thus giving it control of the district municipalities. The Law for the Protection of Dilapidated Historical and Cultural Real Estate Through Protection by Renewal (no. 5366) was passed in 2005, together with further laws aimed at enabling the urban transformation of the city by giving the municipalities the authority to implement urban redesign projects without having to face the standard regulations in the legal system. Concurrently, it has facilitated the establishment of partnerships and collaboration between municipalities and private companies, which has sometimes led to the approval of 'mega-projects'. Urban mega-projects in Istanbul have met with substantial public criticism. Some groups have contested the projects, alleging that the projects exacerbate socio-economic inequalities, that the public are not involved in the decision-making processes, and the majority does not benefit from them. In 2013, plans to build a large-scale shopping complex at Gezi Park were halted following massive public protests.

The shifts in policy and legislative frameworks have also sparked grassroots arts initiatives, along with partnerships between civil society, non-profit organizations and cultural associations across the city. This has served to broaden the cultural offer and develop the creative industries in the city, such as through adaptive reuse of abandoned buildings for the arts, developing mixed-use spaces for creators, and building creative cooperatives.

Source: IUAV, report for Study Area 3

CONCLUSION

A smarter urban governance is desirable and possible. Steps have already been taken in supranational governance with the adoption of the 2011 Recommendation on the Historic Urban Landscape and the targets to strengthen the use and conservation of cultural and national heritage to achieve SDG Goal 11 to make cities inclusive, safe, resilient and sustainable. Fostering greater knowledge of urban resources and heritage, in particular, enables an informed and evidence-based approach to urban planning that fosters respect for cultural identity and the environment. This cultural dimension of the city and its sustainable development perceives cities as a dynamic urban ecosystem, and relies on new forms of urban governance towards an integrative framework for smart urban governance. The key is to understand how this approach helps cities to further develop and become more sustainable, in particular while fostering the role of culture.

To lay the basis for a smarter urban governance, the commitment of all stakeholders at all levels is needed. The role of local authorities and cities networks is important as platforms for knowledge exchange. Urban policies must be adapted to facilitate the inclusion of culture and heritage in urban planning methods and tools, with adequate and innovative financial means, eventually through public-private partnerships (see Chapter 12). The knowledge gap in the role of culture in sustainable urban development should be addressed at all levels of multi-level governance. Partnerships with universities can help identify urban resources and develop indicators, monitoring tools, financial instruments, as well as training and education programmes for urban professionals. Building on previous experiences of older cities, quantitative and qualitative indicators could be elaborated to measure direct and indirect spin-offs of culture on urban policies. Those indicators should encompass the varied components of public policies (e.g. economy, education, tourism and science) and address various urban resources and heritage in particular (tangible and intangible heritage, cultural and natural, movable and immovable). The motto is to define and use urban governance and urban planning more proactively, and leverage resource management and heritage management for a long tradition of reactive problem-solving.

CHAPTER 12

FINANCING SUSTAINABLE URBAN DEVELOPMENT



Sheki, the Khan's Palace, Shaki (Azerbaijan)
*© REZA/Webistan**

IN FOCUS

- *There is variation between countries in the funding mix and dominant financial models (public funding, private interventions and so-called 'third sphere' financing) for culture. Financing is influenced by local conditions such as growth, level of income, public governance, fiscal system and banking structures. Financial mechanisms should be adapted to local conditions.*
- *Local stakeholders should enhance their investments in cultural projects to contribute to job creation, stable incomes, welfare and enhancing the liveability of a place, taking into account that financial returns from private or public investment in urban cultural projects benefit broader outcomes.*
- *While financing culture generally used to be a 'top-down' process, new stakeholders are now taking the lead, including communities and property owners in urban areas. Public-private partnerships should thus be enhanced.*
- *Local authorities have a crucial role in improving the management and financing of cultural assets in their cities.*

IN THIS CHAPTER

Article:
Christian Ost, ICHEC Brussels Management School (Belgium). *Innovative financial approaches for culture in urban development*

Perspectives:
Xavier Greffe and Francesca Cominelli, University Paris I Sorbonne (France). *Renovating historic dwellings in a World Heritage city: the case of Bordeaux*
David Throsby, Macquarie University (Australia). *Promoting sustainable urban development through investment in cultural heritage*

Case studies:
Quito (Ecuador). *Employing diverse financing strategies to restore historic cities*
Lagos (Nigeria). *Leveraging public-private partnerships for cultural sustainability*
Hoi An (Viet Nam). *Reinvesting economic dividends to support heritage conservation*
Delhi (India). *Public-private partnership drives heritage revitalization*

Boxes:
Examples of financing institutions and organizations for cultural projects
Managing a portfolio of urban cultural assets
Investing in historic cities and cultural heritage for sustainable development

INNOVATIVE FINANCIAL APPROACHES FOR CULTURE IN URBAN DEVELOPMENT

CHRISTIAN OST
ICHEC Brussels Management School (Belgium)

THE QUESTION OF FINANCING SUSTAINABLE URBAN DEVELOPMENT IS AN IMMENSE CHALLENGE, EVEN IF WE ACKNOWLEDGE TODAY THAT NATURAL AND CULTURAL ASSETS SHOULD BE CONSIDERED AS SUBSTANTIAL SOCIAL AND ECONOMIC DEVELOPMENT OPPORTUNITIES. NATURAL AND CULTURAL ASSETS ARE PRESENT ALL AROUND THE WORLD WITH NO DISCRIMINATION BETWEEN ECONOMICALLY RICH OR POOR COUNTRIES. CULTURAL RESOURCES ARE EVERYWHERE. THEIR CONTRIBUTION TO A BETTER QUALITY OF LIFE IS DEMONSTRATED, IF NOT TOTALLY RECOGNIZED, AND FINANCING SOLUTIONS ARE FAR FROM BEING OUT OF REACH.

Many cultural projects and investments have benefited in the past from relatively straightforward financing, either public funding, private interventions or so-called 'third sphere' financing (charities, foundations, non-profit organizations). In some parts of the world, strong public control, regulation, funding and cultural policies have been almost the rule. In others, private funding is predominant. But there are still many countries that lack both effective public intervention and privately-funded initiatives for cultural projects.

The economic crisis has taken its toll the world over, with budget cuts, reduced cultural expenditures and public debt financing. There will be fewer financial resources for culture if there are no recognized economic values for projects, and there will be no recognized economic values if cultural impacts are not measured in a more systematic and holistic way, and shared and disseminated among all interested parties.

> ***Ultimately, even as the world is globalized, the desire of people to identify with place is unlikely to disappear. Humans have always been a migrating species, but everywhere they stopped, they settled down. That urge is far too deeply rooted in human evolution to vanish in our time.***
>
> *Michael B. Teitz, University of California, Berkeley (USA)*

Therefore, the agenda for integrating sustainable development in cultural decisions is timely. As the interest in culture has expanded, 'traditional ways' for financing culture have become constrained, or even obsolete. However, sustainable urban development objectives offer the opportunity to change our appreciation of culture as an economic resource, providing outcomes that justify specific and innovative financial public and private investments.

The international conference 'Culture for Sustainable Cities', held in Hangzhou (China) in December 2015, provided a key platform to share experiences and propose strategic recommendations to strengthen the role of culture in sustainable urban development, in the context of the 2030 Agenda, in particular its Sustainable Development Goal (SDG) 11 'Make cities and human settlements inclusive, safe, resilient and sustainable', and its target 11.4 'Strengthen efforts to protect and safeguard the world's cultural and natural heritage' (United Nations, 2015).

CASE STUDY 108

Quito (Ecuador)

Employing diverse financing strategies to restore historic cities



Quito, a rapidly-growing city of 2.2 million people and the capital of Ecuador, is widely considered to be one of the oldest, best-preserved cities in South America. Founded in the sixteenth century by the Spanish conquistadores, the city sits upon the ruins of an ancient Inca settlement once known as the Kingdom of Quito, combining monumental religious architecture with Spanish, Italian, Moorish, Flemish and indigenous influences. Today, Quito is one of only two cities (along with Kraków) designated by UNESCO as a World Heritage property, a title it has held since 1978.

Following a major earthquake in 1987, these efforts were further supported by the Rescue of the Cultural Heritage Fund (FONSAL), which operated from 1987 to 2010. FONSAL was primarily funded by taxes (including a 6% income tax in Quito Cantón) and loans from the Inter-American Development Bank. In the mid-1990s, the City Council of Quito drafted a master plan for the conservation of the historic centre, which included the creation of a trolleybus to reduce traffic congestion and pollution, improvements to sewer lines, and restoration of historic buildings and churches. At the same time, the 'Historic Centre Rehabilitation Project of Quito' was implemented to encourage tourism by preserving the city's historic character, revitalizing traditional commercial activities, and facilitating access to services. Both of these projects were funded by a US$41 million loan from the Inter-American Development Bank and an additional US$10.3 million from the Ministry of Finance.

As part of the implementation of these programmes, the City Council created 28 Community Development Centres around the city, which coordinate cultural, educational and recreational activities for local residents. Likewise, the Participatory Management Plan encourages the use of parish assemblies, roundtables and forums to involve citizens in the management of the historic centre. In January 2014, the Management Plan of the Historic Centre of Quito was also launched, which aims to strengthen and protect the heritage value of Quito for future generations.

Source: Pontifical Catholic University of Chile

CHALLENGES IN FINANCING CULTURE

The context of the economic crisis, in particular the financial and banking crisis, has harmed financing in general across markets. Paradoxically, an economic crisis is synonymous with high financial market liquidity, coupled with increasing difficulty for financing individual and collective projects, due to loss of project profitability, greater uncertainty and higher risk for the lender. The key factor is whether an investment is financially justified. Examples such as tourism-related investments for iconic monuments in World Heritage cities have profitability potential for attracting investors. Similarly, urban regeneration projects may benefit high-income residents, business, or luxury retail activities. Historic centres in developing countries with high intangible values may also foster international interest and financial support.

However, although private investment in a cultural project may be *financially-justified*, this does not imply that it is *economically-justified* when social and economic outcomes of the investment generate social and economic costs that are not considered by private investors. Traffic congestion, environmental and social damages, gentrification and social exclusion are some examples of these. In addition, public authorities should not be exonerated from sound economic justification on cultural investments that generate broad impacts.

Market failures, externalities and the peculiar characteristic of 'public good' significance for cultural and natural assets have long been discussed among economists in recent decades. There is a consensus that robust economic value assessment should be done prior to any private or public decisions in the field of culture, and that support for culture should be placed at the heart of other economic and social policy areas, 'encouraging a multidisciplinary approach and fostering lateral thinking' (KEA European Affairs, 2012).

PERSPECTIVE 43

RENOVATING HISTORIC DWELLINGS IN A WORLD HERITAGE CITY: THE CASE OF BORDEAUX

Xavier Greffe and Francesca Cominelli *University Paris I Sorbonne (France)*

Bordeaux is a port city of about 250,000 inhabitants, located along the Garonne River in south-west France. During the Middle Ages, the city experienced strong economic prosperity that prompted the urban and architectural transformation that led to its present-day cityscape. In 2007, the World Heritage inscription of Bordeaux, Port of the Moon, contributed to recognizing the outstanding urban and architectural values of the city, and its role as a place of exchange for over 2,000 years.

The buildings within the site are mainly in private ownership (individuals, enterprises and non-governmental associations). In addition, 64 buildings are listed on the national registry of historic monuments (*monuments historiques*), 283 buildings are on the historic monuments additional registry (*inventaire supplémentaire des monuments historiques*), and 31 ensembles are protected as industrial heritage.

The city, and especially its historic centre, suffers from a weakened housing market, with many vacant or derelict properties, small rental housing units, high demographic turnover, and a lack of diversity in its population. To address this, the city aims to increase population by more than 100,000 residents and construct 60,000 new housing units through its Urban Renewal Project 2008—2030. Specific focus is on the historic city centre to improve the quality of life, promote its economic and cultural role, offer modern living in restored historical settings, and increase social diversity.

Within the Urban Renewal Project, the public-private company InCité leads the planning and renewal of the built heritage of Bordeaux. To date, the work has been carried out through two 5-year financing plans of €15 million, 2003—2008 and 2011—2016. The financial aids support individuals, owner-occupiers and low-income families who are willing to acquire a property in the historical centre, and owners renting their properties at a low rent level. The aids are adapted to each specific situation and can be used to improve comfort, security, hygiene, refurbishing of apartments and housing; to improve energy efficiency in housing units, to adapt housing to better suit the elderly or people with limited mobility. The aid enables owners to initiate restoration works to safeguard cultural heritage and increase the attractiveness of the historic centre (both for inhabitants and tourists), sharing expenditure between the owners and the municipality, and avoids the gentrification of central neighbourhoods in favour of diversity.

This Project has multiple positive effects. Though a system of public subsidies and tax exemption, it encourages the restoration of privately-owned historical buildings. Tenants can count on decreased rents, owners can obtain in exchange a significant reduction of their restoration costs, and the municipality can easily increase the number of housing units at an accessible price. Besides offering the financial means, InCité provides support to owners to help them evaluate the costs of their restoration projects and their feasibility, prepare subvention requests and choose future tenants. The works have encouraged the initiation of further works in the rehabilitation of the historic centre, as well as of other neighbourhoods where similar projects have been implemented.

TOWARDS FINANCIALLY AND ECONOMICALLY-JUSTIFIED PROJECTS

Culture has benefited from a wide range of reliable financial instruments in the past. Although urban cultural assets may seem very similar across the world (museums, heritage buildings, public spaces, etc.), local conditions determine how financial instruments may differ greatly between countries on the basis of growth, level of income, public governance, fiscal system and banking structures. Four types of measures are going to become common practice for all countries in the future (Council of Europe, 1991*a*; 1991*b*).

Administrative measures aim to create favourable conditions for potential investors. This entails providing useful information on cultural heritage use or reuse, management plans for single monuments or areas of recognized importance, simplifying administrative procedures, appointing project coordinators and field operators, and adopting favourable rental policies.

Intervention measures aim to mobilize private investors, encourage the investments of profits in new conservation operations, through revolving funds and housing improvement and programmes.

Financial measures include the provision of subsidies (or grant aids), loan intervention (low mortgage rates, public guarantees, longer payback period), and taxation in favour of investment and risk-taking initiatives (tax on cultural



Shanghai (China)
*© Rawpixel.com/Shutterstock.com**

tourism, income or profits tax, inheritance tax, land and property taxes, value-added tax on cultural sales).

Specific measures to promote sponsorship may be taken to encourage donations or patronage through tax incentives (for individuals, companies, foundations and non-profit organizations), and by appropriate legal frameworks to encourage philanthropy and charities to support cultural projects.

Apart from the above-mentioned common measures, raising funds will remain the main objective of many non-profit organizations around the world. There are today many specific sources of funding, including lotteries, concessions agreements, transfer of development rights, crowdfunding initiatives, to mention just a few. While decisions towards culture used to be generally top-down processes, from either public or large private organizations, new stakeholders are taking the lead, including communities and property owners.

FINANCING INNOVATION AND CREATIVITY THROUGH URBAN CULTURAL ASSETS

Cultural projects in an urban sustainable context may be financed as part of broader programmes of technological and economic nature (for example, smart cities), building networks, fostering innovation and creativity, with a focus on cultural and creative industries.

In times of harsh competition between cities to attract new residents, visitors and business, cultural and natural resources have become crucial factors in helping regions develop, supporting creative talent, boosting sustainable tourism and fostering social cohesion. Together with fiscal incentives, local labour skills and communication tools, cities are expected to possess lifestyles, quality of life, contemporary urban design, cultural services and, of course, natural and cultural heritage.

Urban planning and conservation management plans must connect with and integrate the quality of life principle, which is founded on many criteria: walkability, accessibility, diversity, bicycle friendly,[1] 'slow city' and

[1] See: Copenhagenize Index http://copenhagenize.eu/index/

Box 8

EXAMPLES OF FINANCING INSTITUTIONS AND ORGANIZATIONS FOR CULTURAL PROJECTS

Charitable trusts
Individuals use charitable trusts to leave all or part of their estate to charity, both for philanthropic purposes and for certain tax benefits. Charitable trusts can have many different purposes and missions, and generally operate as private non-profit organizations, for example, the National Trust (UK) and the J.Paul Getty Trust (USA).

Foundations
A foundation is a legal categorization of non-profit organizations that typically either donate funds and support other organizations, or provide the source of funding for its own charitable purposes. This type of non-profit organization may differ from private foundations endowed by individuals or families, such as Fondation Pierre Bergé-Yves St Laurent and the Aga Khan Development Network.

Private limited companies
Business structures that combine the pass-through taxation of a partnership or sole proprietorship with the limited liability of a corporation, for example, the Dutch-based urban restoration company Stadherstel Amsterdam NV.

Revolving funds
Funds or accounts that remain available to finance an organization's continuing operations without any fiscal year limitation, because the organization replenishes the fund by repaying money used from the account. Revolving funds have been used to support both government and non-profit operations, for example, the National Trust for Historic Preservation (USA).

Endowment funds
Investment funds set up by an institution in which regular withdrawals from the invested capital are used for ongoing operations or other specified purposes. Endowment funds are often used by non-profit organizations and may be funded by tax deductible donations, for example the National Endowment for the Arts (USA).

International organizations and development banks
UNESCO, European Union, World Bank, World Monuments Fund, International Music Council, Inter-American Development Bank, Asian Development Bank, Council of Europe Development Bank.

Source: Christian Ost, *Innovative financial approaches for culture in urban development*

CASE STUDY 109



Lagos (Nigeria)

Leveraging public-private partnerships for cultural sustainability

Historically, Lagos (Nigeria) has served multiple parties as a strategic port, base and gateway to the West African hinterland. The city comprises marshland, sand beds and a series of low-lying islands that encase the city's eponymous lagoon. Lagos is a strong attraction for migrants, whose population represents a culturally heterogeneous composition of more than 250 ethnic groups hailing from other areas of Nigeria and West Africa, which have made Lagos the dynamic melting pot it is today. With the concentration and diversity of its hosted exchanges, Lagos is a nexus for a recent wave of social and creative entrepreneurism, which has catalysed a surge in cultural consumption as well as increased investment, albeit mostly private, in cultural infrastructure.

Legacy and Jaekel House

Jaekel House in Lagos is the secretariat of the Joint Railway/Legacy Committee and currently serves as a mini-museum, exhibiting artefacts and photographs from colonial and post-colonial Nigeria. Jaekel House is part of the former National Railway Corporation (NRC) compound, which was the focus of a restoration project in the late 1990s and 2000s. The NRC, built in 1898, was home to a number of colonial-era buildings and rail infrastructure that had fallen into disrepair. In 1997, the NRC transferred ownership of a total of four buildings to Legacy, a non-profit organization, on the condition that they be used for heritage preservation purposes. The group began with the Jaekel House project, named after the late Francis Jaekel, a former superintendent of the NRC, involving the restoration of the dilapidated building with as much historical accuracy as possible. Legacy has also carried out measurement and documentation exercises on heritage buildings in Lagos Island to create a database for potential preservation projects and to advocate for their protection through public education on architectural heritage. The group receives support from the Ilukwe Estate, Leventis Foundation, the Ministry of Tourism, as well as a network of volunteers who give their time and provide funding for the projects.

Source: Arterial Network, report for Study Area 1

cultural vibrancy. Several studies attest to how successful urban cultural investment can be in turning historic centres into sustainable developed areas (for example, carried out by the Organization of World Heritage Cities (OWHC), United Cities and Local Governments (UCLG), and Forum d'Avignon). In developing countries, quality of life is also part of urban policies to prevent rural exodus (Djenné, Mali), to attract foreign business (Dakar, Senegal), or to develop high-tech investments (Bangalore, India).

Joseph Schumpeter is considered a pioneer in formulating and modelling the innovation process as a driver for economic growth and development. He emphasized innovation as a 'creative destruction process', explaining long development waves that are initiated by major scientific inventions and enhanced by risk-taker entrepreneurs (Schumpeter, 1934). This theory sheds some light on the current understanding of culture-based creativity as a key driver in the global economy, to nurture innovation and contribute to stimulating knowledge-based societies and the creative industries.

In addition to local and regional measures and incentives to encourage private investment in cultural and creative industries, new types of financing mechanisms are regularly applied to these industries as new forms of the future knowledge-based economy. The importance of innovative financial vehicles is boosted by the high number of micro, small- and medium-sized enterprises

Box 9

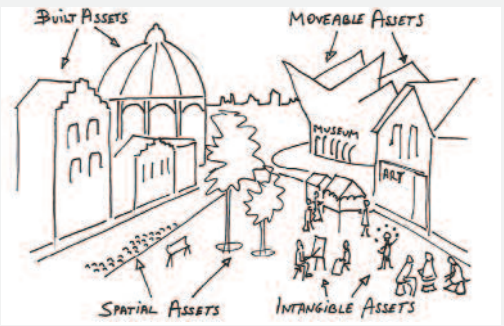
MANAGING A PORTFOLIO OF URBAN CULTURAL ASSETS

Historic cities possess cultural assets that may be considered as cultural capital, as they require investment of physical and human resources in their construction, maintenance to prevent deterioration, and give rise to a flow of services over time (Throsby, 2001). But how can historic cities increase the return on their cultural capital portfolio?

Local authorities have a crucial role in improving the management and financing of cultural assets in their cities. By bringing together all types of cultural and natural assets, the city enhances the current and potential value of these assets (Figure 5). The portfolio approach aims to enhance the potential of functional and physical integration of cultural capital.

Figure 5. **BUILDING ON CULTURAL AND NATURAL ASSETS: A PORTFOLIO APPROACH**

Source: Christian Ost



All cities may not have iconic cultural or natural heritage, yet historic places possess cultural and natural resources, whose functional and physical integration may generate many economic and social outcomes. Managing a portfolio of cultural capital contributes to the financing of historic urban landscapes.

that operate in this field, whose access to risky assets markets is limited. Such tools also include venture capital in developed economies and micro-loans in developing economies.

Historic cities are an ideal location for small-sized, future-oriented creative industries because of the human scale, long-term perspective provided by protected heritage, and the creative stimulation of the artistic landscape. UNESCO refers to this phenomenon as the need for 'human scale, compact and mixed-use cities in promoting culture and creativity in urban development, regeneration and adaptive reuse' (UNESCO, 2015*b*). As a policy principle to integrate sustainable development into heritage conservation, UNESCO also suggests to 'identify and promote opportunities for public and private investment in sustainable development projects that foster local cultural and creative industries and safeguard intangible heritage associated with World Heritage properties' (UNESCO, 2015*a*).

CASE STUDY 110

Hoi An (Viet Nam)

Reinvesting economic dividends to support heritage conservation



Hoi An (Viet Nam), a UNESCO World Heritage property, is a small city covering an area of approximately 60 km² with just over 121,000 inhabitants. The reinvestment of the economic benefits of tourism in Hoi An into heritage conservation and community development, demonstrate ways in which cultural heritage safeguarding can contribute to sustainable development.

Since 1999, Hoi An has experienced rapid tourism development, generated by the Strategic Policy for Tourism in Hoi An as part of the country's Master Plan on tourism development, which saw tourist numbers to the city swell from 160,000 in 1999 to over 1.5 million today. Local communities are the main actors in tourism services, which account for 64% of the municipal revenue. Of the revenue brought by the sale of visitor entry tickets, 75% is reinvested into heritage conservation and promotion activities, and the remaining 25% is allocated to ensuring the quality of services provided by the Tourist Guide Office. By 2006, the number of people employed in the tourism and services sector had increased to over 10,000. Municipal statistics indicate that the number of poor and low-income households dropped substantially over the past decade. Additionally, improved living conditions and infrastructure, such as the establishment of a systematized waste collection service in 2003, have contributed to boosting the quality of life.

From 1997 to 2007 fundraising initiatives, public investment, public-private partnerships, foreign donations and interest-free loans contributed to almost US$5.9 million to restore 168 government-owned heritage buildings. Simultaneously, over 1,000 privately-owned buildings were restored by local owners. Despite the increasing socio-economic development of Hoi An, challenges are still present in the form of tourism pressures and the need to ensure the sustainability of heritage conservation efforts. Better strategies for equal tourism revenue distribution amongst the local communities are required, and there is still an imperative need to closely monitor the impacts of mass tourism on the identity and integrity of Hoi An.

Source: WHITR-AP, report for Study Area 6

A PARADIGM SHIFT ON THE FINANCING FRONT

As important as cultural values are, today they need to be embedded in a holistic perspective, together with the other main pillars for sustainable development (environmental,

PERSPECTIVE 44

PROMOTING SUSTAINABLE URBAN DEVELOPMENT THROUGH INVESTMENT IN CULTURAL HERITAGE

David Throsby *Macquarie University (Australia)*

In many towns and cities in developing countries, the long-term processes of urban growth have bypassed a central area where the street pattern, social fabric and traditional activities have remained unchanged, often for centuries. In such cases, modernization and urban expansion have occurred elsewhere, so that the historic core comprises a more or less homogeneous agglomeration of both tangible and intangible cultural heritage. But these historic cores often present difficult problems for urban planners, especially when the city's development strategy is one of increasing inner-city housing densities and expanding large-scale commercial investment. In these circumstances, the most practical and cost-effective development path might appear to be to relocate the residents of the core, demolish the buildings and replace them with modern structures.

However, an alternative to demolition is adaptive reuse. It may be possible, for example, to upgrade infrastructure in the historic core, rehabilitate the building stock and improve service provision to local businesses and households, such that the economic, social and cultural life of the city is enhanced. A number of studies have shown that the welfare of the community can be greatly increased by retaining the historic urban environment in the core, conserving the heritage, and promoting the sense of community cultural identity that heritage can generate.

Why might such an adaptive reuse strategy be preferred over demolition and redevelopment? Firstly, adaptive reuse may turn out to be the most attractive proposition from a purely financial point of view. Such an outcome may be demonstrated by a comprehensive economic appraisal of the market and non-market benefits and costs generated by alternative urban development projects. Secondly, these historic cores are usually concentrations of local creative industries that supply cultural goods and services both to the resident population and to visitors, including tourists. Rehabilitation of the core provides a stimulus to these industries, generating incomes and employment for local people and businesses.

Finally, cultural capital assets, both tangible and intangible, are important in maintaining the social and cultural fabric of the community. It is well established that social cohesion, community engagement and the development of social capital are greatly enhanced in urban environments that are of a human scale, that reflect traditional cultural values, and that encourage creative participation amongst the local population.

In the contemporary world, the concept of sustainable development provides a guiding framework within which to formulate strategies to improve the welfare of human civilization. Investment in heritage rehabilitation in the historic cores of towns and cities can be interpreted as a process linking the economic, social and cultural development of the urban complex in a manner consistent with sustainability principles. Many historic cities around the world have followed this sort of development path, with significant payoff to current and future generations of their citizens.

Box 10

INVESTING IN HISTORIC CITIES AND CULTURAL HERITAGE FOR SUSTAINABLE DEVELOPMENT[2]

How can heritage investment be financed?
Development is by nature a joint public and private effort. Besides traditional heritage investment entirely driven by public funds (grants, loans or incentives), there are other approaches blending public and private financing. It is clear that, given the public good characteristics of heritage assets, historic city cores, and of underutilized land of heritage value, the economic justification for public sector investment is well-established. However, it is unreasonable to expect the public sector to be the sole investor. On the other hand, the private sector alone is likely to provide suboptimal redevelopment and under-provision of investment due to the presence of risks and externalities, sometimes due to coordination problems among private agents. The solution is to have a combination of public and private investment, with a balance between the two, varying depending on the project scheme and context. Four financial models have been applied successfully:

1. Public-private partnerships. There are three types of public-private partnership (PPP) contracts used in projects dealing with historic city cores and underutilized land of heritage value: rehabilitate, operate and transfer (ROT); build, rehabilitate, operate and transfer (BROT); and rehabilitate, lease and transfer (RLT). In most cases, these projects are implemented through a special purpose vehicle (SPV), which is typically a consortium of financial institutions and private companies responsible for all PPP activities, including the coordination of financing and service delivery.

2. Land value finance mechanisms. The basic approach of land value finance (LVF), also called land value capture finance, is to recover the capital cost of the investment by capturing some or all of the increments in land value increases resulting from the investment. The increases in land value may be captured directly or indirectly through their conversion into public revenues as fees, taxes, exactions, or other fiscal means.

3. Urban development funds. There has been a significant rise in the number of urban development funds (UDFs). These funds have provided the vehicles for a range of investors to gain exposure to real estate markets by committing incremental investment. The funds focus on all forms of urban investment; they operate in diverse geographic areas and have different maturity dates that offer considerable choice to investors.

4. Impact investment funds. In recent years, a new form of investment, known as impact investment funds, has emerged in the market. The impact investment funds are designed as a socially responsible investment not driven exclusively by profit and generally targeted towards addressing heritage, environmental and social issues. Impact investment is defined as actively placing capital in businesses and funds that generate social or environmental good and a range of returns to the investor.

[2] Adapted from: Licciardi and Amirtahmasebi (2012)

social, economic). The prominent 'historic urban landscape approach' suggests that 'urban areas be 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' (UNESCO, 2011).
In financial terms, the historic urban landscape approach implies that cultural values are connected to environmental, social and economic values, and financial outcomes are considered more comprehensively, instead of being identified as the result of a single cultural activity, monument or investment. Despite the fact that some financial benefits and costs could be identified for iconic monuments, exhibitions or artistic performances, true financial returns from private or public investment in urban cultural projects are connected to many different outcomes on behalf of many different cultural stakeholders. In urban sustainable contexts, cultural financial assessment is to be taken in a 'macro' perspective.

CASE STUDY 111



Delhi (India)

Public-private partnership drives heritage revitalization

Located in the heart of New Delhi, the Nizamuddin heritage precinct includes the Hazrat Nizamuddin Basti area, Sunder Nursery and Humayun's Tomb – the latter of which was designated a UNESCO World Heritage property in 1993. The restoration of this historic district was launched in 2007 by the Aga Khan Trust for Culture (AKTC), as part of a public-private partnership with the Archaeological Survey of India, the Central Public Works Department, the Municipal Corporation of Delhi, and the Aga Khan Foundation. The conservation of Humayun's Tomb was completed using the traditional skills of master craftspeople, stone masons and plasterers. In total, 200,000 staff-days of work were required to complete the project. Following consultation with the local community, the AKTC also revitalized the Hazrat Nizamuddin Basti's infrastructure, retrofitted its housing, expanded access to education (building schools and a career development centre, whilst also training heritage guides), improved access to health and sanitation with a new pathology laboratory and toilets, and lauched heritage awareness programmes.

The works resulted in the conservation of over 30 monuments, the creation of a 69 ha city park in the Sundar Nursery - Batashewala Complex, and significant improvements to the quality of life for the residents of Hazrat Nizamuddin Basti. Overall, the case of Humayun's Tomb, the Sunder Nursery and Hazrat Nizamuddin Basti reveals the efficacy of a well-designed public-private partnership for heritage preservation, civil society engagement in urban development, and highlights the ways in which the preservation of heritage sites can serve as catalysts for the revitalization of historic districts.

Source: Srishti Institute of Art, Design and Technology, report for Study Area 5



Hong Kong (China)
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The macro perspective takes into consideration SDG Goal 11, and in particular its target 11.4. The macro perspective is enhanced by the connection between this target and other targets on housing (11.1), transport systems (11.2) and green and public spaces (11.7). It also provides a common approach to developed and developing countries, because of the inevitable difference in the priority level given to culture among countries. The macro perspective relies on culture as an economic and social driver for comprehensive and sustainable urban development.

Therefore, the issue of financing culture goes well beyond the availability of financial resources. The issue is how to mobilize various resources (money, workforce, knowledge, techniques, skills) into cultural projects, given the local contingencies of the place and the economy. Financing cultural projects contributes to create qualified and decent jobs, stable income, welfare and liveability of a place. Sometimes referred to as the 'upstream model', the paradigm relies on cultural assets to achieve sustainable economic development (Gustafsson and Rosvall, 2008). As Robert Solow, 1987 Nobel Prize winner in Economics, said: 'Nothing is more important than the identity and liveability of a place in bringing economic success'.

In this context, several key reports have been produced. 'Getting Cultural Heritage to Work for Europe' sets out recommendations for an innovative policy framework and agenda for cultural heritage-related research and innovation up to 2020, and reaffirms that culture should be considered as a strategic resource for sustainable urban development (European Commission, 2015). UNESCO's 'Policy for the Integration of a Sustainable Development Perspective into the Processes of the World Heritage Convention' aims to 'ensure an appropriate and equitable balance between conservation, sustainability and development, so that World Heritage properties can be protected through appropriate activities contributing to the social and economic development and the quality of life of our communities' (UNESCO, 2015*a*). In 'System of Cities, Harnessing Urbanization for Growth and Poverty Alleviation', the World Bank emphasizes how 'cultural heritage assets promote local economic development' (World Bank, 2009).

CONCLUSION

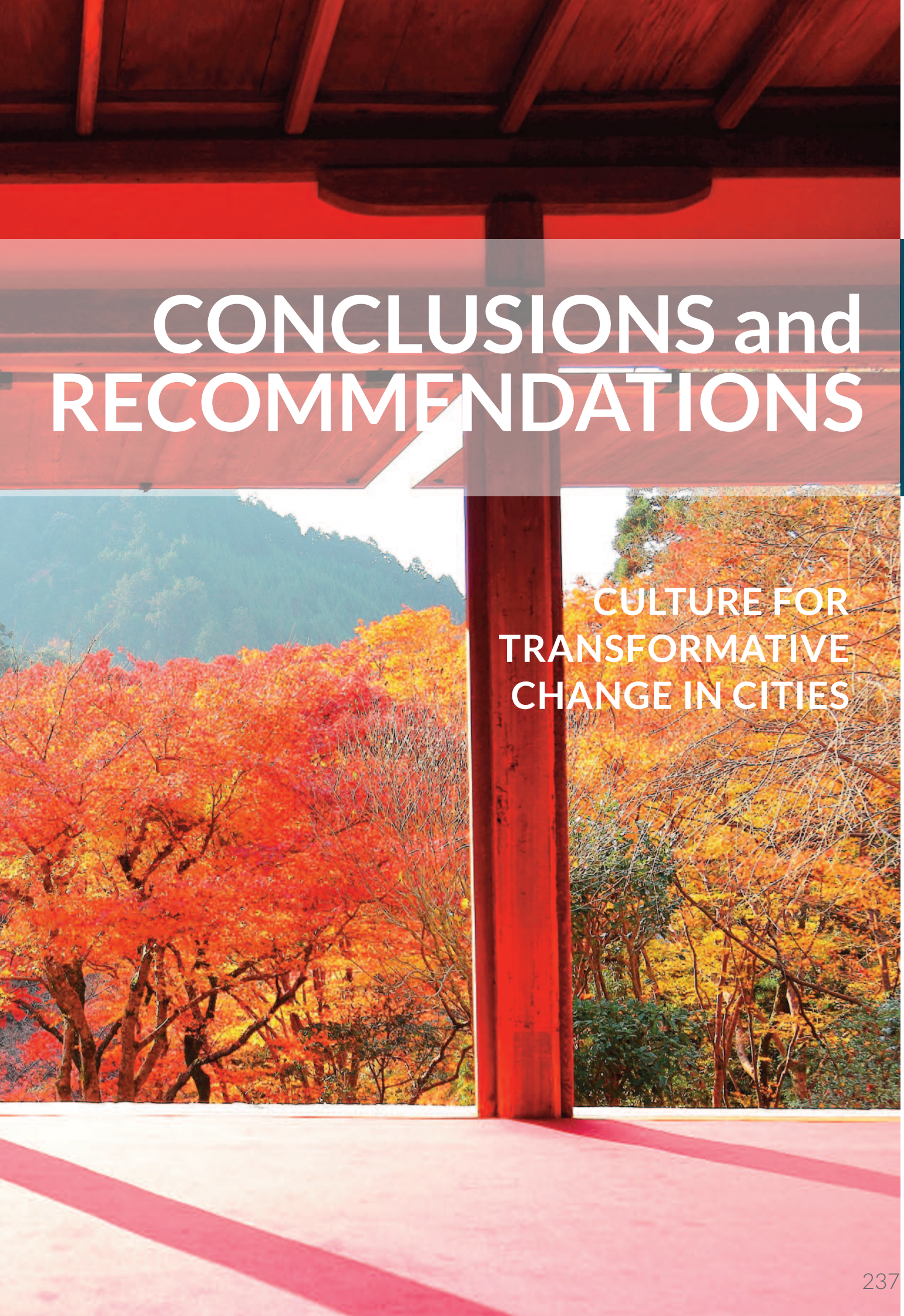
The role of public authorities remains crucial in addressing failures in cultural markets, but also in the financing of such markets. Hence, policy-makers should 'balance efficient market mechanisms and public policies drawing on public-private partnership, economic incentives and investment cooperation to ensure benefit sharing between all stakeholders in and around World Heritage properties' (UNESCO, 2015*a*). In addressing this, policy-makers refer to the strengthening of social values and take into consideration broadened categories of heritage assets.

> ***This much is certain: the town has no room for the citizen – no meaning at all – unless he is gathered into its meaning. As for architecture, it need do no more than assist man's homecoming.***
>
> *Aldo Van Eyck, architect*

Public-private partnerships (PPPs) are to be revisited accordingly. This entails how both parties share responsibilities towards protection and conservation of cultural and natural heritage, and stimulation of innovation and creativity in the urban context, and how many resources they can contribute to achieve that goal. 'Balancing risk and responsibility is an integral element of PPPs, so it is crucial that governments first develop the policy framework and marketplace incentives needed to attract private investment and ensure adequate public governance to secure the conservation outcomes' (McDonald and Cheong, 2015).



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CONCLUSIONS and RECOMMENDATIONS

CULTURE FOR TRANSFORMATIVE CHANGE IN CITIES

CONCLUSIONS

CULTURE FOR TRANSFORMATIVE CHANGE IN CITIES

With the adoption of the 2030 Agenda for Sustainable Development by the United Nations in September 2015, the world agreed upon an ambitious roadmap for the achievement of a sustainable future. The 2030 Agenda marks a significant shift from traditional approaches to development cooperation and is innovative in three important ways.

First, the international development agenda has been elaborated through an open, inclusive process involving national governments, local authorities and stakeholders, civil society organizations and international organizations. The 2030 Agenda reflects the aspirations of all nations for a better life for their citizens and is applicable across both the Global South and the Global North.

Furthermore, based on a strong appeal from national and local stakeholders, the 2030 Agenda integrates for the first time the role of culture, including cultural heritage and the diversity of cultural expressions, as an enabler of sustainable development across more than half of the Sustainable Development Goals (SDGs). The role of culture for quality education, sustainable cities, environmental sustainability, inclusive societies, gender equality, food security and health issues is now recognized.

The 2030 Agenda is also a major step forward as it addresses the issue of sustainable cities in a specific goal – SDG 11 – to 'Make cities and human settlements inclusive, safe, resilient and sustainable'. This urgent imperative is reinforced in seven operational targets, including to 'Strengthen efforts to protect and safeguard the world's cultural and natural heritage' (Target 11.4). Thus, the transformative role of culture in cities is fully acknowledged.

The integration of culture into the 2030 Agenda represents a paradigm shift in international development strategies, which are applicable to all levels of governance, from the national to the local level.

UNESCO has long asserted that strategies to achieve sustainable development need to be **people-centred**. Here, culture is essential, as a key driver of people's participation, ownership and creativity. By safeguarding cultural heritage in all its forms, both tangible and intangible; promoting the diversity of cultural expressions; ensuring access to cultural spaces, infrastructure and institutions; and protecting the rights of all peoples to enjoy and share their culture free from fear, people are rightly placed at the heart of local and national strategies for sustainable development.

Building on the achievements and lessons learnt from the Millennium Development Goals (MDGs), the international community has recognized that development strategies must be **inclusive**, and their outcomes both **equitable** and of high **quality**. All individuals and communities – refugees and migrants, women and men, youth and the elderly – are entitled to both contribute to and benefit from development. No one should be left behind. As an ever-renewable resource, and a creator of social and economic value, culture is essential to equitable, inclusive development. Likewise, quality urban environments should not be regarded as costly interventions for wealthy countries or cities. On the contrary, when based on a cultural approach, quality urban environments enhance the identity, liveability and therefore sustainability of cities for communities and individuals.

Integrated policy-making is the *modus operandi* to achieve sustainable development. As a result of the current organization of development agencies and donors, development interventions have often been made in isolation. However, to be effective in the long run, development policies – including urban planning policies – should integrate culture across its sectoral components. **Participatory approaches** are also essential for governance systems to effectively design, implement and monitor development strategies, ensuring the full involvement of their beneficiaries and the complete ownership of all stakeholders. Taking into account the cultures of concerned communities and individuals, from their cultural heritage to their cultural expressions, is crucial to this participatory approach. This is particularly true in cities as urban governance is closely linked to people's daily lives.

Finally, while UNESCO believes that sustainable development must be inclusive and equitable, and sustainable development policies integrated and participatory, there is no single development path, no one-size-fits-all model. A **multiplicity of development models** is needed for truly sustainable outcomes, adapted to the local context, and which are relevant to the needs of people, taking into account their culture. Cities represent important laboratories to generate sustainable development solutions through a diversity of innovative models.

In this context, the elaboration of this Report has been a thorough, comprehensive process, involving a variety of stakeholders from around the world and drawing upon in-depth debates on the role of culture for sustainable urban development.

These debates took place:

- **At the global level**, where the role of culture was examined from both a geographical and historical perspective in every region of the world;
- **According to a thematic approach**, based on a variety of perspectives on the role of culture in addressing key urban challenges;
- **Through a network approach**, as UNESCO, in its role as an international convener of people and ideas, has established diverse and numerous partnerships and networks that promote the role of cities as vital actors in the global agenda.

Following this process, several key messages and recommendations have emerged based on local and regional trends over time and informed by a thorough reflection on current challenges and opportunities. These recommendations first address overarching strategic needs in terms of sustainable development outcomes, each of them affirming that safeguarding and promoting culture is a precondition to achieve sustainable urban development.

THE GLOBAL SURVEY: A BASIS FOR POLICY GUIDANCE

The global survey on urban heritage conducted by UNESCO in cooperation with nine partner institutions has provided, for the first time, a comprehensive understanding of the situation of this important sector of heritage policy. These findings constitute, however, only the first step of a coordinated programme aimed at expanding knowledge and understanding of urban heritage policies worldwide, and underpins UNESCO's contribution to the New Urban Agenda issued by Habitat III and to the achievement of Goal 11 of the 2030 Agenda.

UNESCO has been able to take stock of key trends and provide in-depth analyses of the role of culture in urban sustainable development, as well as highlight some of the cross-sectoral issues. This effort is necessary to guide the elaboration of urban policies by national and local governments, respectful of local needs and conditions, but at the same time connected with the international policy frameworks agreed by governments.

An analysis of the situation of urban heritage in the world immediately shows a high degree of diversity in the different regions. This is not only largely linked to the history of the formation of the urban systems in different areas of the world along centuries and even millennia, but also to the variety of governance models.

In **Africa**, urban settlements emerged as early as the eighth century, notably in West and Central Africa inland areas and in East African coastal areas, stimulated by the development of empires and trading routes. Urban centres such as Timbuktu (Mali), Lalibela and Axum (Ethiopia) and Great Zimbabwe (Zimbabwe) are some of the most well-known examples. However, many of the early cities, often built with renewable materials, have faded away. The colonial era then fostered urban development, mostly in the coastal areas, based on segregated planning models that have marked African cities until modern times. The conservation of urban heritage in Africa has not been a policy focus until recent times. The rapid urbanization process of many capital cities has left little margin for the conservation of historic centres, as seen in Dakar (Senegal), Lagos (Nigeria) and Nairobi (Kenya), as well as large cities such as Johannesburg (South Africa). However, regeneration policies can benefit from investments that value the rich and diverse cultural backgrounds of the populations that have migrated to the cities, and can also be a tool for social cohesion and dialogue among recently urbanized communities of different origins. Unlike many metropolises, smaller and more peripheral urban areas have been able to conserve their heritage, which today is proving to be a fundamental asset for local development policies, for instance in Saint-Louis (Senegal), Island of Mozambique (Mozambique), Zanzibar (United Republic of Tanzania) or Stellenbosch (South Africa). Civil society has a growing voice and is pushing forward more inclusive, culture-based models of urban governance.

In the **Arab world**, under the different Arab kingdoms and the Ottoman Empire, an important system of urban centres developed, both along the Mediterranean coast and in the interior. For centuries these centres represented some of the highest achievements of humanity and civilization, with cities of global importance such as Damascus (Syrian Arab Republic) or Cairo (Egypt) among others. In most countries throughout the Arab world the situation is characterized by the presence of a specific urban form, the 'medina', which, due to its compactness, has not generally been the object of massive urban transformation. The medina has maintained an important role as a centre of cultural production and a residence for lower-income populations and urban migrants, although it has been downgraded by contemporary urban development models. Many countries have promoted conservation and regeneration policies, largely based on infrastructural investments and the restoration of key monuments, with initial (albeit limited) results, such as Cairo

(Egypt), Fez (Morocco) and Jeddah (Saudi Arabia). Recurring conflicts in the region in recent decades have prevented the development of conservation policies in areas of great need, and have in many cases caused major destruction of urban heritage, such as in the case of Beirut (Lebanon), Baghdad (Iraq), Aleppo (Syrian Arab Republic) and Sana'a (Yemen). In spite of these difficulties, civil society movements have developed in the region to support urban conservation and regeneration, prompting a new awareness among governments that has been matched by the investment of international donors.

If a rather elaborate and dense urban system can be observed today in **Europe,** this is also due to the legacy of ancient civilizations that developed from the third millennium BCE. The widespread destruction of historic cities in Europe during the Second World War has left many visible scars, but overall urban heritage in this region is well preserved and represents today a strategic cultural and economic asset. Urban conservation as a policy originated in Europe before other parts of the world, and this is where its basic principles and practices were first developed. While outcomes vary from country to country, urban heritage is today a recognized subject of public policy at the national and local levels, and very often the pivot of major regeneration policies as shown, for instance, in cases like Bordeaux (France), Barcelona (Spain), Prague (Czech Republic) and Turin (Italy). Investment in cultural initiatives, cultural institutions and cultural industries is seen in all countries as a necessary tool to trigger regeneration processes and attract initiatives. At the same time, in many cases these economic transformations in cities have generated phenomena of exclusion of the original population, and gentrification processes that have changed the social landscape and the very nature of the historic areas.

By contrast, urbanization of **Eastern European and Central Asian** countries did not start before the Russian Revolution swept away the predominant feudal systems still in place at the beginning of the twentieth century. The urban system that exists today is, with a few exceptions such as Kiev (Ukraine), Saint Petersburg, Kazan (Russian Federation) or Samarkand (Uzbekistan), the result of rapid industrialization and urbanization that followed. Historic cities are also facing the need to promote significant conservation and regeneration processes. In Eastern Europe and Central Asia, culture-based regeneration strategies have been particularly instrumental in small to medium-sized cities. The main issues are the decay of the urban cores and the limited resources available for public and private investment. However, in recent years, many civil society movements have brought to the attention of governments the need for cultural investment as a tool for economic regeneration and the promotion of the city's image, with some initially positive results. The revitalization of large, often decayed, public spaces resulting from Soviet planning principals has been a key area of intervention that has offered a renewed opportunity to emphasize culture in planning strategies.

In **South Asia**, the Hindu kingdoms and later the Islamic cultures gradually created important urban centres and a dense network of cities that still functions as the basis for modern development processes, with major cities such as Lahore (Pakistan), Delhi or Mumbai (India). In India, for instance, urban heritage is still partially preserved, albeit in a poor condition and is severely threatened by the lack of adequate maintenance and an integrated conservation policy framework. In a region characterized by one of the largest population densities in the world, urbanization rates are growing rapidly. Already, the region is home to five of the world's megacities (10 million+): Delhi, Kolkata, Mumbai (India), Karachi (Pakistan) and Dhaka (Bangladesh). Throughout the region, as historic areas are very often inhabited by the poor, conservation policies need to put the social dimension upfront and define urban regeneration models adapted to local conditions. In this regard, policies that value local cultural expressions as economic assets have been able to attract resources and have promoted investments in the physical assets.

In **East and South-East Asia and the Pacific**, the Chinese, Japanese and South-Eastern Asian civilizations established elaborate and interconnected urban systems that became centres of manufacture and trade of global importance over centuries, such as the Silk Road city of Xi'An (China), Kyoto (Japan) or Angkor (Cambodia). In China, historic areas have suffered tremendous losses due to historical events and the rapid urbanization process of the country in past decades. Throughout the region, however, a new awareness is developing of the importance of conserving urban heritage as an asset for social and economic development and as a value to transmit to future generations. Thanks also to the role played by international cultural policies such as the 1972 World Heritage Convention, a new awareness is developing and an increasing number of cities are investing in heritage preservation, as can be seen, for example, in the cases of Hangzhou (China), Hanoi (Viet Nam) or Luang Prabang (Lao People's Democratic Republic). In Australia, New Zealand and Indonesia, particular attention has been given in recent times to the preservation of historic areas and of the heritage of the local indigenous communities.

In **North America**, urban development processes originally linked to the European colonization, from the seventeenth century on, were later boosted by the industrial revolution in the nineteenth and twentieth centuries, and largely driven by the development of a modern network of infrastructures and transit systems. With some exceptions, such as Charlottesville, Virginia or New Orleans, Louisiana (USA), historic areas were seldom protected, which has led to significant losses of urban heritage, especially during the economic transformation of the countries, characterized by

rapid urban expansion processes. However, in recent decades, a major urban heritage conservation movement has led conservation policies in many cities, with significant results. This can be seen today from small settlements such as Newport (USA) and Lunenburg (Canada) to larger metropolitan areas such as Montreal, Vancouver (Canada), San Francisco and Boston (USA). In North America, a new approach to sustainable urbanism is gradually emerging, based on the promotion of cultural values, the creative industries and a stronger environmental awareness.

In **Latin America and the Caribbean**, major urban civilizations developed during the pre-Columbian era. Large pre-Hispanic cities included Tenochtitlan, subsequently Mexico City (Mexico), and Cuzco (Peru). Colonization beginning in the sixteenth century fostered urbanization in the interior and the coastal zone. Later rapid industrialization processes, especially in the north, shaped urban settlements and stimulated urban growth. While some important urban heritage has been lost due to urban growth, such as in São Paulo (Brazil) or Caracas (Bolivian Republic of Venezuela), urban heritage conservation has gained ground in past decades with significant results, visible not only in smaller settlements like Querétaro (Mexico) and Cartagena de Indias (Colombia), but also in the historic areas of larger metropolitan areas such as Havana (Cuba) and Quito (Ecuador). However, this has led in many cases to the expulsion of marginalized population groups, as processes of gentrification and tourism development have taken place in the context of the economic transformations of the cities.

The findings of the survey provide, for the first time, a global view of the present situation of urban heritage and of the development of its conservation policies, as well as of regeneration policies based on cultural investments. They clearly illustrate how the rich diversity of urban forms and the shape of the urban systems are linked to historical processes and the importance of understanding the specific historical dynamics in order to develop effective urban conservation and regeneration policies. While the policy situation is also diverse, the findings point to an increased global awareness of the importance of urban heritage conservation.

While it is not possible – and even futile – to derive uniform conclusions from the analysis of the different regional experiences in the area of urban heritage conservation and regeneration, some trends are clearly emerging: an increased global awareness of the importance of historic areas for a balanced and sustainable urban development process; their importance as assets for social cohesion and identity; the strategic role they can play as resources for sustainable urban development processes; their economic potential, both as attractors of cultural tourism flows and as hubs for the development of creative industries; and the key role of local authorities, together with national governments, in pushing forward new, culture-based models of urban governance. These are significant elements that need to be understood in their specific contexts to inform the appropriate policy choices and development frameworks.

However, policies can also make use of a comprehensive toolkit, developed in the past half century in many parts of the world. The second part of this Report has considered the richness of this experience in deriving a set of recommendations for policy-makers and actors involved in urban transformation.

CULTURE FOR SUSTAINABLE URBAN DEVELOPMENT: A POLICY FRAMEWORK

Based on the three policy areas highlighted in the present Report – **People, Environment and Policies** – which build on the Hangzhou Outcomes adopted at the international conference on 'Culture for Sustainable Cities' (December 2015, Hangzhou, China), the following recommendations reflect three essential findings of the Report: 1. People-centred cities are culture-centred spaces; 2. Culture is key to achieving a quality urban environment; and 3. Sustainable cities need integrated policy-making that fully builds on culture.

1. People-centred cities are culture-centred spaces

1.1. Enhance the liveability of cities and safeguard their identities: The conservation and safeguarding of urban cultural heritage in all its forms should be integrated into people-centred urban regeneration strategies to enhance the liveability of cities while respecting their identities.

Globalization, social transformations and urban renewal initiatives based on demolition and reconstruction have often led to the standardization of urban environments and cultural practices, whereby cities tend to lose their distinctive cultural and historical features, their unique character, their identity. Safeguarding urban heritage and the diversity of cultural assets is essential to enhance the liveability of cities and ensure the well-being and quality of life of their inhabitants.

1.2. **Ensure social inclusion in cities through culture**: In light of the evolving identities of cities, decision-makers should adopt proactive policies to recognize and promote cultural diversity as an asset for social inclusion in cities.

The rapid increase in international, intra-regional and rural-urban migration in past decades has had an unprecedented impact on cities. Cities have become migration hubs and cultural diversity has become an inherent feature of the great majority of urban areas. The scale of migration has sometimes led to a rise in conflicts and prejudiced attitudes, contributing to spatial and social fragmentation. Collaborative partnerships should be encouraged to reduce inequalities, enhance community participation in identifying and respecting the unique characteristics of the city and allow urban residents to express their cultural identities while engaging in a meaningful cultural life.

1.3. **Promote creativity and innovation in urban development through culture**: Creativity and innovation, including digital technologies, should be fostered as resources for sustainable urban development and to improve local livelihoods.

Creativity and innovation have often been located and nurtured in urban settings, generally large metropolitan areas. In many countries, cities are primary actors in supporting cultural and creative industries, as well as empowering them to assume a greater economic role in the economic and social development of the city and region. Many more local authorities can realize this potential to improve the lives and livelihoods of the residents, while also making the cities more vibrant and liveable.

1.4. **Build on culture for dialogue and peace-building initiatives**: Culture should be a core component of urban initiatives to facilitate social cohesion and mutual understanding, to counter urban violence and contribute to peace building.

Culture represents a key resource to counter urban violence. It can also contribute to peace-building initiatives and intercultural dialogue to facilitate mutual understanding and allow for diverse interpretations of heritage. Some intangible cultural heritage practices which include traditional mechanisms of conflict prevention and resolution, should be recognized and promoted. In post-crisis situations, cultural activities, spaces of memory and artistic expression can contribute to healing the scars of the past and restoring a sense of normality. Cultural infrastructures such as museums can offer civic spaces for intercultural dialogue and knowledge-sharing, contributing to social cohesion and mutual understanding. They can also help build a common narrative among conflicting groups in order to ensure sustainable peace processes.

2. Quality urban environments are shaped by culture

2.1. **Foster human scale and mixed-use cities by drawing on lessons learnt from urban conservation practices**: Urban heritage offers examples of human scale and mixed-use urban ensembles that can inform sustainable urban development models through integrating cultural and natural resources. Local authorities should review their urban development strategies by enhancing knowledge of the historic cultural assets.

Controlling urban sprawl and working towards human scale and mix-use must be a priority in order to create more resilient and sustainable cities. While a variety of urban models and strategies have favoured a 'place-based' approach adapted to the local context, historic areas have consistently provided examples of densely populated urban settings with low-carbon emissions, which are adapted to soft transportation. They have also served as examples of the adaptive reuse of building stock. Decision-makers should thus enhance the knowledge of historic areas to strengthen urban planning and regeneration strategies.

2.2. **Promote a liveable built and natural environment**: Urban cultural and natural heritage should be safeguarded to allow people and communities to connect with their urban environment.

Quality urban spaces inherited from the past need to be protected and preserved, while also used as a basis to improve more recent urban spaces. Respecting the layering process of a city strengthens the overall urban identity and sense of ownership among city residents. Natural components, including open spaces and gardens, geomorphology, hydrology and natural features, should also be considered as core attributes of a city, which are key to the well-being of urban residents, not only with regard to environmental concerns and diversification of urban spaces, but also in enhancing the liveability of cities.

2.3. Enhance the quality of public spaces through culture: The planning, design and use of public spaces should integrate a cultural approach, based on heritage and cultural and creative activities, to foster social inclusion.

The role of public spaces has become central to the urban agenda. The quantity, quality, accessibility and connectivity of public spaces are key components of urban regeneration. The safeguarding of historical traces, cultural practices and cultural diversity has a direct impact on the quality of public spaces, as well as their capacity to generate social capital, while inspiring creativity and supporting cultural diversity and pluralism. Cultural and artistic events are strong levers for the recovery of abandoned public spaces. Traditional practices can also encourage community-based management and maintenance of public spaces, while favouring equity and social cohesion, overcoming all forms of discrimination and strengthening the social fabric of communities in an inclusive way.

2.4. Improve urban resilience through culture-based solutions: Local authorities should integrate heritage and traditional knowledge into urban strategies to address environmental concerns.

Vernacular heritage, based on local materials and climate-adaptive construction methods, can encourage innovation within contemporary low-energy architectural models. Improving urban resilience, especially to disasters and climate change, by promoting traditional knowledge and ensuring socio-economic diversity, is a key priority. Local governments play a lead role in the successful integration of disaster risk-reduction strategies in urban development planning processes and daily operations. They are also integral to ensuring the availability and accessibility of risk information and should thus build on culture to promote the participation of all sectors of society in planning and decision-making processes.

3. Sustainable cities need integrated policy-making that builds on culture

3.1. Regenerate cities and rural-urban linkages by integrating culture at the core of urban planning: Safeguarding cultural heritage and promoting creativity should be integral to urban strategies, from planning to implementation. The tangible and intangible cultural resources of small settlements should be safeguarded to enhance economic and social benefits in the broader regional context.

Fragmented approaches to urban development have proven ineffective, particularly in terms of encouraging a sense of ownership among urban residents. More holistic approaches are needed to address key urban challenges from a variety of perspectives, ranging from infrastructure needs to cultural and natural urban features and resources, in addition to well-being imperatives. Holistic approaches should also reinforce rural-urban linkages and foster respect for the cultural value of small settlements and landscapes. Small urban settlements are often prone to population ageing and decline, as well as unemployment, which encourages migration to larger cities. The preservation of these settlements as lively areas can reduce urban sprawl and strengthen rural-urban linkages. For cities to be sustainable, urban development must be accompanied by policies that support all urban communities to make their cultures sustainable.

3.2. Build on culture as a sustainable resource for inclusive economic and social development: Decision-makers should lever culture to contribute to local economic and social development and provide equitable benefits for communities and individuals. National and local authorities should further develop indicators and data collection on the impact of culture at local level to refine policy-making.

Well-preserved urban heritage, diverse cultural institutions and a vibrant creative sector can attract visitors, investors and skilled workers and contribute to city branding strategies. Innovative practices of urban conservation, including affordable housing solutions and economic frameworks for the development of the cultural and creative industries, can generate sustainable jobs, particularly for women, young people and marginalized groups. Cultural tourism can act as a catalyst to generate revenue and improve urban infrastructure and services. It is essential that it benefit local communities in a sustainable manner by ensuring that the authenticity of urban heritage is not compromised. Quantitative and qualitative indicators should be further developed to measure the direct and indirect impact of culture on urban policies through tangible and intangible cultural heritage, the cultural and creative industries, museums and cultural infrastructure, to strengthen the evidence base and refine policy-making.

3.3. Promote participatory processes through culture and enhance the role of communities in local governance: Culture-based urban governance entails the commitment, collaboration, coordination and synergy between different stakeholders at all levels. Stronger regional cooperation and partnership should be promoted between cities to continue prospering together.

Community management of the built environment offers opportunities to develop essential urban functions and facilitate access to urban services. This can also mitigate gentrification processes. The recognition of cultural practices paves the way for community approaches to urban development, by which people can reshape their urban environment

and improve urban services. Inclusive development and ownership are thus fostered, while inequalities in the decision-making process are reduced. National and local legal, technical and administrative frameworks should be based on traditional governance mechanisms where applicable, and adapted to facilitate the inclusion of culture in urban planning tools.

3.4. **Develop innovative and sustainable financial models for culture**: Local authorities should ensure that appropriate financial support is dedicated to culture as a means of contributing to economic and social development, as well as urban liveability.

While the investments made in the safeguarding of cultural heritage and the protection and promotion of the cultural and creative industries generate income and employment and contribute to broader development outcomes for the benefit of all urban residents, the financing of cultural initiatives still encounters difficulties. Financial innovations should thus be developed to support cultural initiatives, notably through fiscal benefits, micro-finance loans and credits. Public-private partnerships should also be encouraged to trigger more private investment in public sector-led initiatives, notably by proposing incentives to reduce risk through guarantee mechanisms and the improvement of relations between potential investors at local and regional levels. Innovative practices in heritage conservation and management, such as micro-credit support for economic activities and community maintenance of vernacular heritage, have been developed and carried out in many historic areas.

CONCLUDING REMARKS

Beyond the conclusions and recommendations mentioned above, the studies and analyses of this report confirm balanced approaches to urban development are needed to ensure its sustainability. Past approaches that either ignored culture or addressed cultural heritage in isolation from other urban strategies have clearly shown their limitations. The international community has made this explicit with the adoption of the 2030 Agenda for Sustainable Development. Yet an approach to heritage conservation that does not take into account pressing development needs would present the same drawbacks as any approach that is fragmented into silos.

This report shows that the conservation of cultural heritage, the safeguarding of cultural practices and the protection of the cultural and creative industries goes hand in hand with sustainable development. A number of national governments, and local authorities in particular, have indeed built on the power of culture to boost the sustainable development of cities, as demonstrated in the variety of case studies presented in the Report.

In practice, certain experiences have indicated an important evolution regarding the concept of heritage, in line with the approach proposed by the 2011 Recommendation on the Historic Urban Landscape. In this framework, cultural heritage is no longer considered within the perimeter of 'old' cities or historical areas. Heritage is no longer an object of interest for a small *élite* or specialists. Today, cultural heritage belongs to the public, as demonstrated by the great interest of citizens and policy-makers in its protection and safeguarding.

The latest global debates following the adoption of the 2030 Agenda for Sustainable Development have shown that the role of culture for sustainable urban development is manifold, ranging from promoting inclusive social and economic development, enhancing cities' liveability and evolving identities, to fostering a quality built and natural environment.

The New Urban Agenda issued at Habitat III builds on the power of culture for sustainable urban development, through the promotion of cultural heritage in all its forms, the diversity of cultural expressions, and creativity. UNESCO is fully committed to support its implementation.

RECOMMENDATIONS

1. People-centred cities are culture-centred spaces

1.1. Enhance the liveability of cities and safeguard their identities: The conservation and safeguarding of urban cultural heritage in all its forms should be integrated into people-centred urban regeneration strategies to enhance the liveability of cities while respecting their identities.

1.2. Ensure social inclusion in cities through culture: In light of the evolving identities of cities, decision-makers should adopt proactive policies to recognize and promote cultural diversity as an asset for social inclusion in cities.

1.3. Promote creativity and innovation in urban development through culture: Creativity and innovation, including digital technologies, should be fostered as resources for sustainable urban development and to improve local livelihoods.

1.4. Build on culture for dialogue and peace-building initiatives: Culture should be a core component of urban initiatives to facilitate social cohesion and mutual understanding, to counter urban violence and contribute to peace building.

2. Quality urban environments are shaped by culture

2.1. Foster human scale and mixed-use cities by drawing on lessons learnt from urban conservation practices: Urban heritage offers examples of human scale and mixed-use urban ensembles that can inform sustainable urban development models through integrating cultural and natural resources. Local authorities should review their urban development strategies by enhancing knowledge of the historic cultural assets.

2.2. Promote a liveable built and natural environment: Urban cultural and natural heritage should be safeguarded to allow people and communities to connect with their urban environment.

2.3. Enhance the quality of public spaces through culture: The planning, design and use of public spaces should integrate a cultural approach, based on heritage and cultural and creative activities, to foster social inclusion.

2.4. Improve urban resilience through culture-based solutions: Local authorities should integrate heritage and traditional knowledge into urban strategies to address environmental concerns.

3. Sustainable cities need integrated policy-making that builds on culture

3.1. Regenerate cities and rural-urban linkages by integrating culture at the core of urban planning: Safeguarding cultural heritage and promoting creativity should be integral to urban strategies, from planning to implementation. The tangible and intangible cultural resources of small settlements should be safeguarded to enhance economic and social benefits in the broader regional context.

3.2. Build on culture as a sustainable resource for inclusive economic and social development: Decision-makers should lever culture to contribute to local economic and social development and provide equitable benefits for communities and individuals. National and local authorities should further develop indicators and data collection on the impact of culture at local level to refine policy-making.

3.3. Promote participatory processes through culture and enhance the role of communities in local governance: Culture-based urban governance entails the commitment, collaboration, coordination and synergy between different stakeholders at all levels. Stronger regional cooperation and partnership should be promoted between cities to continue prospering together.

3.4. Develop innovative and sustainable financial models for culture: Local authorities should ensure that appropriate financial support is dedicated to culture as a means of contributing to economic and social development, as well as urban liveability.



Building on its mandate in education, the natural sciences, the social and human sciences, culture and communication, UNESCO's engagement for sustainable urban development reflects an interdisciplinary approach involving all its programme sectors. This manifold strategy is based on the assumption that, in order for cities to be inclusive, safe, resilient and sustainable, all aspects of urban life need to be addressed in a coordinated manner by planners and policy-makers. UNESCO has established networks and partnerships involving a wide range of actors from the public and private sectors in different thematic areas, which have been widely supported and developed by its Member States.

The Dossiers illustrate the focus and work of several of these partnerships and networks:

Dossier 1 presents UNESCO's strategic partnerships for cities established with international organizations, international funding institutions, foundations, the private sector, universities, research institutions, NGOs and civil society.

Dossier 2 illustrates the relevance of World Heritage status for urban areas and the challenges faced by World Heritage properties located in cities (including historic centres and monuments in an urban context).

Dossier 3 presents the UNESCO Creative Cities Network (UCCN), established in 2004 and which operates in the framework of the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions.

Dossier 4 concerns the International Coalition of Inclusive and Sustainable Cities – ICCAR, launched in 2004, which aims to create a common front in the global fight against racial discrimination.

Dossier 5 presents the Global Network of Learning Cities (GNLC), which was launched by UNESCO in 2013 with the mission of supporting and accelerating the practice of lifelong learning in urban contexts.

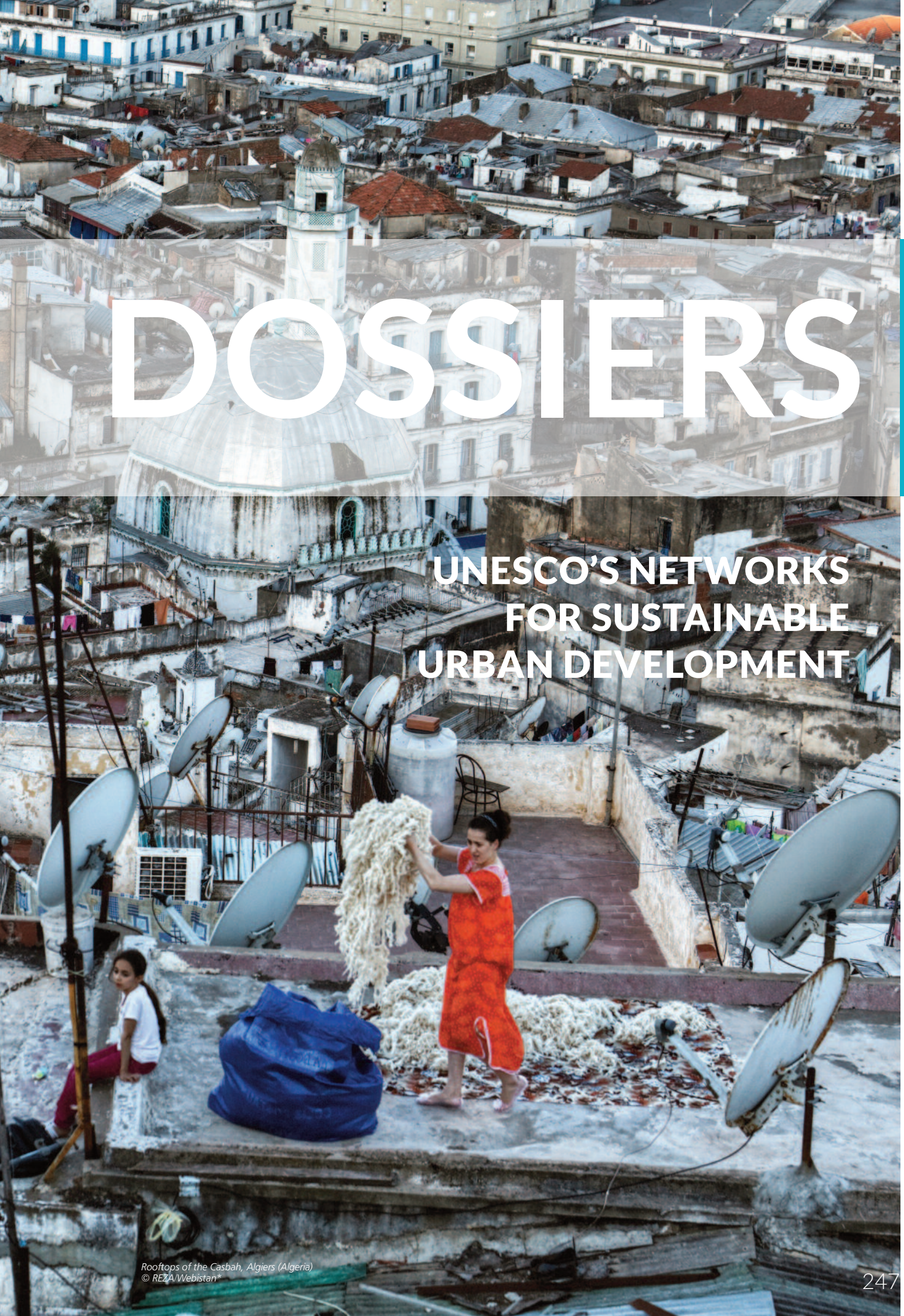
Dossier 6 refers to the Urban Biosphere Reserves, established in the framework of the UNESCO Man and the Biosphere (MAB) Programme, which promotes the development of societies which are sustainable and in harmony with the biosphere.

Dossier 7 illustrates UNESCO's actions in supporting Member States to build capacities to manage disaster and climate risk, including in urban areas.

Dossier 8 outlines UNESCO's work in addressing issues related to water and human settlements, focusing on the International Hydrological Programme (IHP) and the Megacities Alliance for Water and Climate.

DOSSIERS

UNESCO'S NETWORKS FOR SUSTAINABLE URBAN DEVELOPMENT



Rooftops of the Casbah, Algiers (Algeria)
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UNESCO'S STRATEGIC PARTNERSHIPS FOR CITIES

Reflecting the changing face of development, the nature of the issues that cities face today requires an integrated approach and the combined expertise of different stakeholders to ensure that benefits are felt at ground level. The place given to cities, their role in development and the challenges they face have increasingly become central to UNESCO's work, bringing new actors to the table, and capitalizing on a broad range of competences to boost sustainable development outcomes.

Over the past 20 years since Habitat II, UNESCO has strengthened the role of partnerships across its programmatic work in education, culture, natural and social and human sciences and communication. The Organization has mobilized cooperation with a wide network of international organizations, Member States, National Commissions for UNESCO, Category 2 Centres, international and regional associations of cities, NGOs, the private sector, specialized funding bodies, goodwill ambassadors and civil society actors to collaborate on urban research, management, training and community participation. This portfolio has yielded benefits in a range of areas spanning: conservation of historic cities, cultural institutions, creative industries, disaster risk reduction, urban water management and ecology, education, migration, intercultural dialogue, peace-building and the media. Closer ties with cities have also been forged by establishing and reinforcing cooperation at city level through networks of cities in UNESCO's operational areas (see Dossiers 2-6). Through an interdisciplinary approach that builds on the mandate of UNESCO in the field of education, the sciences, culture and communication, UNESCO will scale up its efforts to ensure responsiveness, effectively tackle new development challenges, and accelerate efforts in achieving the Sustainable Development Goals (SDGs).

INTERNATIONAL ORGANIZATIONS

The often interwoven global challenges of the twenty-first century demand a renewed multilateralism for effective collective responses to issues that often are not specific to one country, and thus cannot be tackled in isolation. UNESCO has joined forces with United Nations bodies and other intergovernmental organizations to capitalize on complementary mandates by combining expertise and resources to enhance programme implementation in the urban setting in a number of areas.

UNESCO has cooperated with the United Nations Human Settlements Programme (UN Habitat) on several urban initiatives– a cooperation that has only been strengthened by a Memorandum of Understanding (MoU) signed between the two organizations in 2005. The MoU outlined developing research agendas and common approaches on the role of cities in fostering creativity and culture, urban poverty reduction, and elaborating new instruments and strategies for social and environmental sustainability. Drawing on the experience of the UNESCO World Heritage Centre in the conservation of historic urban landscapes, UN Habitat has partnered in activities in the preservation of urban heritage inscribed on the World Heritage List. The alliance has seen the further development of research studies of UNESCO's Management of Social Transformation (MOST) Programme focused on the urban context, such as the Small Historic Coastal Cities (SHCC) project carried out in Latin America and in the Mediterranean region, and the Euro Mediterranean Network. The MOST Programme also works in cooperation with the Office of the High Commissioner for Human Rights (OHCHR), regional and international cities and local governments associations focused on fostering inclusiveness and well-being in urban environments.

In recent decades, culture's role in the development discourse has gained increasing recognition. Since the Outcome Document of the 2010 Millennium Development Goals (MDG) Summit,[1] culture's role as an engine for development has been reiterated in four United Nations General Assembly (UNGA) resolutions on culture and development.[2] UNESCO was designated as Convener of the Thematic Window on Culture and Development as part of the Millennium Development Goals Achievement Fund (MDG-F), involving the implementation of 18 development programmes in Africa, the Arab States, Asia, Latin America, and South-East Europe. Each of the joint projects involved the cooperation of up to eight United Nations bodies, thereby strengthening the UN system's ability to 'deliver as one'. In 2014, the Organization co-led with UNFPA and UNDP the Post-2015 Dialogues on Culture and Development, a consultation process that contributed to elaborating the 2030 Agenda for Sustainable Development.

The implementation of the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions has been facilitated by programmes that have combined the competences of several UN agencies, including United Nations Development Programme (UNDP), United Nations Children Fund (UNICEF), United Nations Industrial Development Organization (UNIDO), United Nations Population Fund (UNFPA), International Labour Organization (ILO), United Nations Entity for Gender Equality and the Empowerment of Women (UN Women), Food and Agriculture Organization of the United Nations (FAO) and World Health Organization (WHO). One such cooperation, the 2013 Creative Economy Report (UNDP/UNESCO, 2013), was the fruit of a partnership between UNESCO and UNDP, and placed a lens on the local context, highlighting the integral role of cities in the creative economy.

Many countries have progressively included cultural aspects in their UN Development Assistance Framework (UNDAF), linking culture with social and economic development, human rights and governance.

The MoU signed between UNESCO and the United Nations World Tourism Organization (UNWTO) in 2013 built on the existing cooperation between the two organizations and emphasized a sustainable approach to heritage management and tourism in the context of the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage (World Heritage Convention). The partnership of UNWTO

[1] A/RES/65/1.
[2] See: Rome Statute of the International Criminal Court, Art. 8 (United Nations, 1998).



Sukiyabashi intersection, Tokyo (Japan)
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supports a broad set of stakeholders in implementing the World Heritage and Sustainable Tourism Programme, including States Parties, the tourism sector, Advisory Bodies and UNESCO Category II Institutes and Centres.

The heightened threat to cultural property and cultural identities in recent years has urgently called for more effective cooperation between cultural, humanitarian and security actors. This has been recognized through numerous statements and declarations, United Nations General Assembly resolutions and, more recently, United Nations Security Council resolution 2199 in 2015.[3] UNESCO has partnered with international organizations such as INTERPOL, the World Customs Organization, the United Nations Office on Drugs and Crime (UNODC), the International Institute for the Unification of Private Law (UNIDROIT) together with international NGOs, councils and associations, and national and local police and customs authorities in combatting looting and the illegal trafficking of cultural goods under the provisions of the 1970 Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property. In accordance with the 1998 Rome Statute of the International Criminal Court, deliberate attacks on buildings dedicated to the practice of faith, education, art, science, or historic monuments, may be considered war crimes.[4] In this regard, UNESCO has engaged stronger cooperation in the context of the 1954 Convention for the Protection of Cultural Property in the Event of Armed Conflict and the International Criminal Court (ICC), which is demonstrated in the ongoing investigation over the destruction of the mausoleums in Timbuktu (Mali) in 2012. The partnership established in 2016 between UNESCO and the International Committee of the Red Cross (ICRC) promises to further strengthen efforts in the application of international law in fragile conflict areas and to better harness the ties between cultural, humanitarian and security dimensions.

An agreement signed between UNESCO and the United Nations Institute for Training and Research (UNITAR) in 2015 has also opened up new possibilities for heritage damage assessment in urban areas that may have limited access due to conflict or natural disasters. Geospatial technologies developed by UNITAR's Operational Satellite Applications Programme (UNOSAT) will enable better assessment and monitoring of cultural and natural heritage sites. The technology has already provided insights into the extent of damage caused to urban cultural heritage in the Old City of Aleppo, Damascus, Crac des Chevaliers, Raqqa and Palmyra (Syrian Arab Republic).

Within the United Nations system, UNESCO has been the lead agency of United Nations Decades, working closely with the United Nations Department of Economic and Social Affairs (UN DESA). The UN Decade for the Rapprochement of Cultures (2013-2022), federates a broad range of partners both within and outside the UN system to spearhead cooperation at global, regional, national and local levels in promoting respect for cultural diversity, peaceful societies and mutual respect among peoples. UNESCO was also the lead agency for the UN Decade for Education for Sustainable Development (ESD) (2005-2014), during which it worked with a wide range of partners to mainstream sustainable development in formal and informal learning, and enhance education's role in the promotion of knowledge and the empowerment of urban populations in shaping sustainable development.

UNESCO's work has broadened the perspective of the role and purpose of education through recognizing its contribution to promoting just, peaceful, tolerant and inclusive societies. Global citizenship was included as one of the three priorities of the Global Education First Initiative (GEFI), launched by the United Nations Secretary-General in 2012. UNESCO's programme on Global Citizenship Education (GCED) is directly related to the civic, social and political socialization function of education. It promotes knowledge, skills and values for the participation of citizens in, and their contribution to, dimensions of societal development linking the local and global levels. To better equip people with the competences needed for an increasingly interrelated and interconnected world, UNESCO launched in 2013 the Global Alliance for Partnerships of Media and Information Literacy (GAPMIL). This joint initiative partners UNESCO with the United Nations Alliance of Civilizations (UNAOC), UNICEF, the Open Society Foundation (OSF), the International Research and Exchanges Board (IREX), the European Commission and other stakeholders to develop competencies in the ethical use of media, information and ICTs, and empowering citizens, including children and youth, to better assess and navigate the media landscape.

As part of the United Nations Secretary-General's Plan of Action on Violent

[3] S/RES/2199.
[4] Art. 8, Rome Statute of the International Criminal Court, http://legal.un.org/icc/statute/99_corr/cstatute.htm

Extremism, launched in January 2016, UNESCO is building on its mandate and existing activities, notably through: (i) education, skills development and employment facilitation; (ii) empowerment of youth; (iii) strategic communications, the internet and social media; and (iv) gender equality and empowering women. In this regard, UNESCO is working in close consultation with the United Nations Counter-Terrorism Implementation Task Force (CTITF) in developing and implementing its activities, identifying opportunities for collaboration within the United Nations system and non-governmental organizations.

Coastal cities, being particularly vulnerable to global climate change, climate variability and sea-level rise, are a key concern of UNESCO. To address environmental threats to these urban areas, the Organization partners with a range of actors in addressing sustainable urbanization in coastal cities to help build solid adaptation strategies to mitigate the impacts of sea-level rise, as well as develop appropriate disaster preparedness and risk-reduction mechanisms. The newly-established International Platform for Earthquake Early Warning Systems (IP-EEWS) is a pioneering initiative within the United Nations that links the tsunami and landslide work of UNESCO. In 2015, the Intergovernmental Oceanographic Commission of UNESCO (IOC-UNESCO) focused its programmatic and outreach work around climate change and COP 21, mobilizing scientific and civil society institutions around ocean and climate science and awareness-raising. The UNESCO Climate Change Initiative joins UNESCO's work with other United Nations bodies to support Member States in mitigating and adapting to climate change, such as through monitoring impacts on World Heritage properties and biosphere reserves. These efforts complement UNESCO's ongoing cooperation with Small Island Developing States (SIDS), comprising 39 Member States and 7 Associate Members, to help build local capacities and networks, strengthen traditional knowledge and skills, and promote culturally-sensitive and scientifically-sound actions to ensure the resilience of communities.

Partnerships with intergovernmental organizations have also been instrumental in supporting UNESCO's work towards promoting tolerance, mutual understanding and social cohesion in communities. These organizations have served to provide resources and access that can help guide approaches in vulnerable urban settings or that may lack solid national policy implementation. As part of its work to promote intercultural dialogue, UNESCO has applied an interdisciplinary perspective by partnering with the African Union (AU), the Arab League Educational, Cultural and Scientific Organization (ALECSO), the Association of Southeast Asian Nations (ASEAN), the Commonwealth of Nations, the Council of Europe (CoE), the Islamic Educational, Scientific and Cultural Organization (ISESCO), the King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue (KAICIID), Organisation internationale de la Francophonie (OIF), and the Organization of Ibero-American States (OIE).

UNESCO has worked together with the European Union in the context of several targeted programmes that have generated benefits for urban communities. Net-Med is one such example, a youth-focused, three-year project (2014-2017) implemented by UNESCO and funded by the European Union. It operates within 10 countries along the eastern and western basins of the Mediterranean Sea and works with decision-makers, media professionals, citizen journalists and bloggers to provide the necessary skills and tools to encourage young people to be active citizens and take part in decision-making in their cities and beyond. The European Union has also been an important partner in establishing the UNESCO Observatory of Syrian Cultural Heritage, and in MedLiHer (Mediterranean Living Heritage, 2009-2013) an EU-funded initiative in the Arab region that was implemented through UNESCO in partnership with Egyptian, Lebanese, Syrian and Jordanian stakeholders, National Commissions for UNESCO, and the NGO Maison des Cultures du Monde.

The UNESCO General Conference at its 32nd session in 2003 encouraged 'cooperation with associations of mayors, cities and local body authorities, which have an increasingly important role to play in sustainable community development' (UNESCO, 2004). In 2005, UNESCO signed a MoU with the United Cities and Local Governments (UCLG), to reinforce the Organization's partnership with civil society and its elected representatives. The implementation of the World Heritage Convention in recent years has demonstrated greater emphasis on the connection between conservation and communities, with the World Heritage Committee in 2007 committing to 'enhance the role of communities in the implementation of the World Heritage Convention' (UNESCO, 2007), which was echoed in the central theme of the 40th anniversary of the World Heritage Convention in 2012: 'World Heritage and Sustainable Development: the role of local communities'.

INTERNATIONAL FUNDING INSTITUTIONS (IFI)

The World Bank (WB) has been continuously involved in urban heritage preservation and cultural policies for at least the past 30 years. In the 1990s, the World Bank launched several pilot development projects for historic cities in developing countries, which have been supported by research, data gathering and policy proposals. In total, over 200 projects with cultural content have become part of the World Bank portfolio in all regions of the world, including sites inscribed on the World Heritage List, mainly in the Middle East and North Africa, Central and Eastern Asia. Notable examples include climate change studies for World Heritage cities, seismic risk preparedness in Istanbul (Turkey), and the Resilient Cities Programme developed in conjunction with the Cities Alliance. The World Bank has also adopted a 'Physical Cultural Resources' safeguarding policy to prevent and mitigate damage to cultural heritage from large infrastructure projects. In 2011, UNESCO and the World Bank signed a MoU to formalize their cooperation in culture and development, including the conservation and rehabilitation of historic cities. In Haiti, the Cultural Heritage Preservation and Tourism Sector Support Project, launched in 2014 by UNESCO and the World Bank, aims to boost the economic benefits of tourism for local communities through improving the access, conservation and management of the World Heritage property, National Historic Park - Citadel, Sans Souci, Ramiers, and the historic centre of Cap-Haïtien.

In the area of heritage conservation in the European Union, the European Investment Bank (EIB) backs initiatives that foster European identity through regional and tourism development. The EIB cooperates in the analysis of European UNESCO World Heritage properties to identify specific cultural goods and activities that could be sustained through targeted financial mechanisms or self-sustaining revolving instruments. The EIB also partners with the Council of Europe Bank (CEB) and the non-governmental organization Europa Nostra in identifying priority sites in danger of neglect or destruction. Over the past five years, the EIB has channelled nearly EUR 28 billion (US$31.5 billion) towards the goal of a

better quality of life in urban environments across the European Union, of which around EUR 13 billion (US$14.6 billion) has specifically been earmarked for urban renewal and regeneration (including housing), and some EUR 15 billion (US$16.9 billion) for urban transportation projects.

For the past 40 years, the Inter-American Development Bank (IDB) has been involved in urban heritage preservation and historic centre revitalization through financing a number of national and regional programmes, including the revitalization of the World Heritage property Historic Centre of Quito (Ecuador), and the Monumenta Programme that regenerated 27 historic centres in Brazil. To date, almost 50 historic cities in Latin America and the Caribbean have benefited from loans and technical cooperation from the IDB. The IDB employs a holistic approach to safeguarding cultural heritage that not only aims to improve quality of life in historic centres but also to generate benefits for the entire city. This approach integrates the revitalization of historic centres as a component of regional development, and recognizes the role of heritage in socio-economic development, strengthening cultural identity, knowledge-sharing and heritage valorization among communities. These activities have been accompanied by an intensive production of information material and operational manuals aimed to disseminate and replicate the experiences conducted.

FOUNDATIONS AND THE PRIVATE SECTOR

The idea that development is a matter solely dependent on governments has been steadily transformed by the recognition of the role of the private sector and civil society. UNESCO partners with small, medium- and large-sized business enterprises, philanthropic and corporate foundations, financial institutions and private individuals to support its programme objectives for sustainable urban development.

UNESCO's 2005 Convention enshrines the principle of public-private partnerships (PPPs), in recognition of the cultural industries as major drivers of the economic and cultural vitality of cities. The UNESCO Global Alliance for Cultural Diversity was created to expand the potential of partnerships for advancing cultural industries, particularly in developing countries. From 2002-2007 the Global Alliance leveraged PPPs to implement 50 projects funded by the Spanish and Finnish Governments and the Ford Foundation. In its work in culture, UNESCO has partnered with the Beijing-based Wanda Group, which in 2010 began investing heavily in cultural development and set up a Culture Industry Group that has since become China's largest private cultural enterprise. To further conservation activities in urban areas, the UNESCO World Heritage Centre has cooperated with a range of private partners ranging from small-scale companies such as the Prague-based Czech Architecture Week to large-scale companies like the Google Cultural Institute.



Dubrovnik (Croatia)
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The Aga Khan Trust for Culture (AKTC), a private philanthropic foundation, is the cultural arm of the Aga Khan Development Network (AKDN) and supports social and cultural development activities around the world, mostly in Asia and Africa. UNESCO has partnered with the Aga Khan Historic Cities Programme in the restoration of several UNESCO World Heritage properties, including Kabul (Afghanistan), Cairo (Egypt) and Zanzibar (United Republic of Tanzania). The Getty Conservation Institute (GCI) has also partnered with UNESCO on several culture-based activities, for instance, providing training in disaster-risk reduction.

The Biosphere Integrated Rural Urbanization Programme (BIRUP) is a partnership between UNESCO and the private sector CHIC Group, Chongquing City and the Ba'nan District (China). The Programme promotes green economies based on integrated rural land consolidation with new agricultural projects, training of farmers and expansion of urbanized rural villages. The approach nurtures a city and regional approach, by establishing coordination between rural-urban areas to minimize poverty, improve environment and promote human well-being, and builds on the experiences from the implementation of the UNESCO biosphere reserve concept developed under the umbrella of the UNESCO Man and the Biosphere (MAB) Programme.

UNIVERSITIES AND RESEARCH INSTITUTIONS

Universities and research institutions underpin the Organization's operational work and serve as a valuable source of evidence-based research to support policy-making. In its fields of competence, UNESCO has developed cooperation with institutions from all over the world, which have served as essential partners in fostering North-South and South-South cooperation and in generating and exchanging knowledge, capacity-building, and providing technical assistance. UNESCO counts 94 participating institutions within its designated Category 2 Institutes and Centres, which are specialized in one of UNESCO's fields of competence. The Organization's UNITWIN/UNESCO Chairs Programme comprises networks of higher education and research institutions that contribute to the execution of UNESCO's strategies and programmes through research, knowledge-sharing and advanced training. Today, the Programme counts the official participation of over 700 institutions in 128 countries. These networks serve as interlocutors between academia, civil society and local communities, and mobilize institutions and networks at national and regional levels. As part of this Report, UNESCO worked in cooperation with several UNESCO Category 2 Centres and UNESCO Chairs, including the World Heritage Training and Research Institute for Asia and the Pacific (WHITR-AP), Shanghai (China), the Srishti Institute of Art, Design and Technology, Bangalore (India), the University IUAV of Venice, Venice (Italy), and the Bezalel Academy of Arts and Design, Jerusalem.



Angkor Wat, Siem Reap (Cambodia)
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A further example of this cooperation is demonstrated in UNESCO's work to address urban water issues. The clear decline in available freshwater, sanitation and ensuring resilient water solutions are a particular challenge in urban and peri-urban areas. The International Hydrological Programme (IHP) educational and research network comprising UNESCO-IHE, the UNESCO Category 2 Centres and the UNESCO Chairs related to water are key institutions for the implementation of UNESCO's work in addressing urban water issues. Currently, three UNESCO Category 2 Centres are concerned with urban water management issues: the International Research and Training Centre on Urban Drainage (IRTCUD) in Belgrade (Serbia), established in 1987; the Regional Centre on Urban Water Management (RCUWM) in Tehran (Islamic Republic of Iran), established in 2002; and the Regional Centre on Urban Water Management for Latin America and the Caribbean (CINARA) in Cali (Colombia), established in 2007. The IHP's Urban Water Management Programme (UWMP) targets approaches, tools and guidelines to support cities in formulating more effective urban water management strategies.

As part of the UNESCO World Heritage Centre's conservation work in earthen architecture, the Organization has partnered for more than 20 years with CRAterre (International Centre on Earthen Architecture), part of the School of Architecture of Grenoble (France), and a UNESCO Chair. Earthen architecture serves as the habitat for up to one-third of the world's population today, and comprises more than 150 properties inscribed on the World Heritage List.[5] Regional institutions are also key partners in the World Heritage Programme on Earthen Architecture (WHEAP), including the School of African Heritage (EPA, Benin), the Centre for Heritage Development in Africa (CHDA, Kenya), and the Centre for Conservation and Restoration of Atlas and Subatlas Architectural Heritage (CERKAS, Morocco).

In 2011, the UNESCO General Conference designated the International Institute for Peace (IIP) as an Institute under the auspices of UNESCO. Based at Rutgers University, United States of America, the IIP was co-founded by UNESCO Goodwill Ambassador for Peace and Reconciliation, Forest Whitaker. The IIP has a particular focus on addressing urban violence, particularly among youth and gangs, and promotes peace-building through working closely with urban communities worldwide, including educators, civil and religious leaders, entrepreneurs, local police and youth.

NGOS AND CIVIL SOCIETY

Non-governmental organizations (NGOs) are an important stakeholder in UNESCO programmes, both in the Organization's normative work and as mediators and 'bridges' between various actors. At all levels and across the fields of UNESCO's competence, the Organization partners with NGOs and civil society organizations in recognition of their role in strengthening civil engagement and in building democratic and equitable governance.

As Advisory Bodies to the 1972 World Heritage Convention, the international, non-governmental organizations International Council on Monuments and Sites (ICOMOS) and the International Union for Conservation of Nature (IUCN), together with the intergovernmental body ICCROM (International Centre for the Study of the Preservation and Restoration of Cultural Property), provide evaluations of cultural, natural and mixed properties proposed for inscription on the World Heritage List as well as heritage training. The Advisory Bodies have contributed to UNESCO's work in cities and urban heritage, such as through the World Heritage Cities Programme. They have also supported drafting processes of the Recommendation on the Historic Urban Landscape, adopted in 2011, together with the inputs of the IDB, UN-HABITAT, AKTC, GCI, World Bank, Organisation for Economic Co-operation and Development (OECD), International Union of Architects (UIA), International Federation of Landscape Architects (IFLA), International Federation for Housing and Planning (IFHP), International Society of City and Regional Planners (ISOCARP), International Association of Impact Assessment (IAIA), and Organization of World Heritage Cities (OWHC). ICOMOS has also spearheaded several initiatives through its Task Force on Cultural Heritage and Sustainable Development to promote tangible and intangible cultural heritage as a vital part of social development and sustainability.

Similarly, national and local NGOs are important partners in the implementation of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage. The Convention specifically encourages States Parties to work with 'communities, groups and relevant non-governmental organizations' in its inventorying efforts (UNESCO, 2003), and its Operational Directives emphasize the participation of NGOs at the national level in identifying and defining intangible cultural heritage and appropriate safeguarding measures (UNESCO, 2016).

The building blocks of UNESCO's work with civil society actors are through partnerships, capacity-building and advocacy. From an advocacy perspective, one such initiative is the Unite4Heritage coalition, which was launched in 2015 in response to the unprecedented attacks on heritage. It aims to mobilize and engage stakeholders in the face of increased attacks on culture during conflict and calls on actors from civil society and decision-makers to stand up against extremism and radicalization and counter propaganda promoting hatred, sectarian agendas and extreme violence.

[5] See: http://whc.unesco.org/en/list/

United Nations Educational, Scientific and Cultural Organization · World Heritage Convention

WORLD HERITAGE AND CITIES

WHAT IS URBAN WORLD HERITAGE?

To promote the protection and transmission of cultural and natural heritage that is considered of Outstanding Universal Value (OUV) and importance to humankind, the UNESCO General Conference adopted in 1972 the Convention Concerning the Protection of the World Cultural and Natural Heritage, also known as the World Heritage Convention. The Convention focuses not only on the conservation of heritage but also on its management and the role and function of heritage, calling on States Parties to 'adopt a general policy which aims to give the cultural and natural heritage a function in the life of the community and to integrate the protection of that heritage into comprehensive planning programmes' (UNESCO, 1976).

Through one of its decision-making bodies, the World Heritage Committee, and based on 10 criteria (UNESCO, 2015*b*), the Convention allows for the designation of tangible cultural and natural properties proposed by its signatory States Parties as World Heritage, and includes them on the World Heritage List. They represent some of the world's most outstanding heritage properties, to be protected as cultural beacons for people of today and tomorrow. Once inscribed on the List, these properties are protected through clearly defined obligations for States Parties, as well as through monitoring mechanisms at the international level.

The definition of World Heritage, and the notion of urban heritage in particular, has evolved over time, and the inscribed properties reflect this evolution. A detailed analysis of each property's OUV reveals the urban dimension of World Heritage and demonstrates the diverse range of urban heritage found on the World Heritage List. In this context, urban World Heritage is divided into two types of properties: (1) contiguous urban areas inscribed as historical centres; and (2) single or serial monuments linked to urban contexts.

Today, urban heritage is the most represented category on the World Heritage List, representing more than 53% of the inscribed cultural properties. Among these, 241 are listed as historic cities, while 189 are found in an urban context.[1]

Given the large and growing number of urban heritage properties and urban development challenges, urban World Heritage properties reflect both the benefits and threats of development in historic urban contexts. In fact, threats to urban heritage and to properties located in an urban context are predominant in State of Conservation reporting to the World Heritage Committee.

Threats to urban World Heritage

Urban World Heritage properties are faced with constant challenges and development pressures, including infrastructure development, adaptation to climate change and other environmental changes, natural disasters, modernization projects, social changes and tourism pressure. The impacts of these pressures can be tangible, visual, but also functional and socio-economic.

Due to their worldwide visibility and attractiveness to tourists, World Heritage properties are at risk of becoming victims of their own success. They often draw large visitor numbers, which can spark changes in the use and value of their surroundings. This can result in speculation, gentrification and the marginalization of the local urban population. World Heritage status thus has to be closely monitored to allow short-term benefits to become sustainable.

The success and visibility of World Heritage, which carries a high socio-cultural, economic and political importance, has made the World Heritage Convention a powerful tool for highlighting development pressures and their impacts on traditional urban areas, as well as for identifying sustainable solutions to the challenges of modernization and urban conservation. Moreover, the 2011 Recommendation on the Historic Urban Landscape (HUL) is an important tool for strengthening UNESCO's action in the field of urban heritage conservation, beyond the World Heritage context. It has become the standard framework for the implementation of the World Heritage Cities Programme.

World Heritage Cities Programme[2]

The World Heritage Cities Programme was launched in 2001 in response to the challenges faced by historic urban areas, particularly by developing a theoretical framework for urban heritage conservation and providing technical assistance to States Parties for the implementation of new approaches and methodologies. As a result, several tools, instruments and field activities have been approved by the World Heritage Committee and implemented by the World Heritage Centre over the last years. One of the most recent instruments to result from this work is the 2011 Recommendation on the Historic Urban Landscape, which has helped to shift the focus from conservation of the urban environment to sustainable urban development. The Recommendation 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' (UNESCO, 1972).

WHERE IS URBAN WORLD HERITAGE?

Urban heritage can be found in all regions of the world, with large clusters being located in Europe, Latin America and Asia. The Arab States also feature a high percentage of cities compared to the overall number of World Heritage properties in the region. North America, Africa and the Pacific count a significantly lower number of cities among their respective World Heritage properties, for various reasons.

A brief review of the history of the World Heritage List reveals that historic cities and urban centres have been inscribed since the establishment of the Convention. The City of Quito (Ecuador) and the Historic Centre of Krakow (Poland) were inscribed

[1] see: http://whc.unesco.org/archive/2016/whc16-40com-5D-en.pdf

[2] see: http://whc.unesco.org/en/cities



Palau de la Música Catalana, Barcelona (Spain)
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on the World Heritage List in 1978, followed by the Ancient City of Damascus (Syrian Arab Republic) and Historic Cairo (Egypt) in 1979, and later by a significant number of urban districts from the Arab States and Latin America. Likewise, the regions of Europe and Asia have long valued their historic urban sites. In Africa, the first urban heritage sites, Timbuktu and Djenné (Mali), were inscribed in 1988.

With an initial focus on monuments and sites, World Heritage properties have gradually shifted to include more complex environments, and now encompass landscapes and larger territories, including cities, or focus on the relationship between a city and its rural landscape. As a result, urban heritage has been included in cultural landscapes, such as the Cultural Landscape of Sintra (Portugal), or as urban landscape sites, such as the Carioca Landscape and Seascape of Rio de Janeiro (Brazil). The notion of historic urban landscape has thus triggered not only a broader approach to urban conservation management but also to the designation of urban heritage sites.

Managing urban World Heritage

With more than 1,631 human settlements worldwide containing World Heritage,[3] a significant number of local governments are directly involved in managing World Heritage properties. While urban heritage is usually managed by local authorities, single sites in an urban context may also be under the responsibility of specific private or public entities, such as religious communities or state institutions.

[3] See: http://whc.unesco.org/archive/2016/whc16-40com-5D-en.pdf

HOW DOES WORLD HERITAGE STATUS CONTRIBUTE TO SUSTAINABLE URBAN DEVELOPMENT?

The protection of exceptional heritage properties cherished by people all over the world can be considered as an intrinsic contribution to human well-being. But in addition to its intrinsic value for present and future generations, World Heritage – and heritage in general – can also make an important contribution to sustainable development across its various dimensions.

Through a variety of goods and services and as a storehouse of knowledge, a well-protected World Heritage property may contribute directly to alleviating poverty and inequalities by providing basic goods and services, such as security and health, through shelter, access to clean air, water, food and other key resources.

Preserving natural resources, including outstanding sites containing some of the richest combinations of terrestrial and marine biodiversity, is obviously a fundamental contribution to environmental sustainability. Most of these sites, on the other hand, have developed over time through mutual adaptation between humans and the environment, and thus demonstrating how biological and cultural diversities interact with and affect one another in complex ways in a sort of co-evolutionary process.

Very often, World Heritage is also an important asset for economic development, by attracting investments and ensuring green, locally-based, stable and decent jobs, only some of which may be related to tourism. Activities associated to the stewardship of cultural and natural heritage, indeed, are local by definition (i.e. cannot be de-localized) and green 'by design' since they embody an intrinsically more sustainable pattern of land use, consumption and production, developed over centuries if not millennia of slow adaptation between the communities and their environment. This is true for natural protected areas rich in biodiversity, of course, but also for cultural landscapes and historic cities.

World Heritage, of course, is also essential to the spiritual well-being of people for its powerful symbolic and aesthetic dimensions. The acknowledgment and conservation of the diversity of the cultural and natural heritage, fair access to it and the equitable sharing of the benefits deriving from its use, enhance the feeling of place and belonging, mutual respect for others and a sense of purpose and ability to maintain a common good, which contribute to the social cohesion of a community as well as to individual and collective freedom of choice and action. The ability to access, enjoy and care for one's heritage is essential for what Amartya Sen calls the 'capability of people to live and to be what they choose' (UNDP, 2004), that is a fundamental component of human development.

A well-maintained heritage is also very important in addressing risks related to natural and human-made disasters. Experience has shown how the degradation of natural resources, neglected rural areas, urban sprawl and poorly engineered new constructions increase the vulnerability of communities to disaster risks, especially in poorer countries. On the other hand, a well-conserved natural and historic environment, based on traditional knowledge and skills, considerably reduces underlying disaster risk factors, strengthens the resilience of communities and saves lives.

At times of crisis, moreover, access to and care for the heritage may help vulnerable people recover a sense of continuity, dignity and empowerment. In conflict and post-conflict situations, in particular, the acknowledgment and conservation of heritage, based on shared values and interests, may foster mutual recognition, tolerance and respect among different communities, which is a precondition for a society's peaceful development.

Integrating a sustainable development perspective within the implementation of the World Heritage Convention

On 19 November 2015, the 20th General Assembly of the States Parties to the World Heritage Convention adopted a policy on the integration of a sustainable development perspective into the processes of the Convention.[4] The overall goal of the policy is to assist States Parties, practitioners, institutions, communities and networks to harness the potential of World Heritage properties, and heritage in general, to contribute to sustainable development. Moreover, the policy serves to increase the effectiveness and relevance of the Convention whilst respecting its primary purpose and mandate of protecting the Outstanding Universal Value of World Heritage properties. In line with the 2030 Agenda for Sustainable Development, this new policy is based on the three dimensions of sustainable development, namely environmental, social and economic development, and complemented by fostering peace and security. Its adoption represents a significant shift in the implementation of the Convention and an important step in its history.



Historic Area of Bridgetown (Barbados)
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The Organization of World Heritage Cities (OWHC)[5]

The actions of World Heritage cities aim to inspire urban stakeholders to build on their tangible and intangible heritage to promote sustainable urban development. Municipalities that are managing World Heritage cities have formed the Organization of World Heritage Cities (OWHC). This voluntary, non-governmental network was founded in 1993 at the initiative of the Mayor of Quebec City (Canada), Jean-Paul L'Allier, to provide a platform for local decision-makers and urban heritage professionals to discuss challenges and solutions related to World Heritage protection and management at the local level. As of 2016, the organization counts 280 member cities worldwide, managed through its headquarters in Quebec City, and 8 regional secretariats.

[4] See: Resolution 20 GA 13, adopted by the 20th General Assembly of the States Parties to the World Heritage Convention (2015), and Documents WHC-15/20.GA/13 and WHC-15/20.GA/INF.13.

[5] See: http://www.ovpm.org/

THE UNESCO CREATIVE CITIES NETWORK (UCCN)

WHY A UNESCO CREATIVE CITIES NETWORK?

It is first and foremost at the local level that culture and creativity are lived and practised on a daily basis. By stimulating the growth of the cultural industries, supporting creation, promoting citizen and cultural participation, and approaching the public sphere with a new perspective, public authorities, in cooperation with the private sector and civil society, can foster a more sustainable urban development suited to the practical needs of the local population. In this context, cooperation and the sharing of experiences and knowledge is crucial for identifying new trends and conceiving innovative solutions to tackle common challenges.

The UNESCO Creative Cities Network (UCCN)[1] was created in 2004 with a forward-thinking and exploratory approach to promote cooperation with and among cities and local governments that have identified cultural diversity and creativity as strategic factors for their local economies and sustainable urban development. When launching the UCCN in 2004, UNESCO's Executive Board acknowledged the importance of strengthening partnerships with cities and local governments in view of their evolving role in the promotion of cultural diversity. The Executive Board also recognized the potential for a worldwide network of creative cities to strengthen the development of local cultural industries, to promote active cooperation among cities and local governments, and to contribute to UNESCO's visibility among its Member States. Since 2005, the UCCN has also been associated with UNESCO's actions for implementing the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions. Today, the UCCN is a privileged partner of UNESCO, not only as a platform for reflection on the role of creativity as a lever for sustainable development, but also as a source of action and innovation. The UCCN is entirely funded by extrabudgetary sources, based on voluntary contributions from individual cities, Member States and foundations.

[1] See: http://en.unesco.org/creative-cities/

WHAT IS THE UNESCO CREATIVE CITIES NETWORK?

As of 2016, the UCCN consists of 116 member cities in 54 countries, located in all regions of the world.[2] The UCCN comprises a large variety of cities in terms of size and population, geographical situation, levels of GDP and economic development, and covers seven creative fields: Crafts and Folk Art, Design, Film, Gastronomy, Literature, Media Arts, and Music.

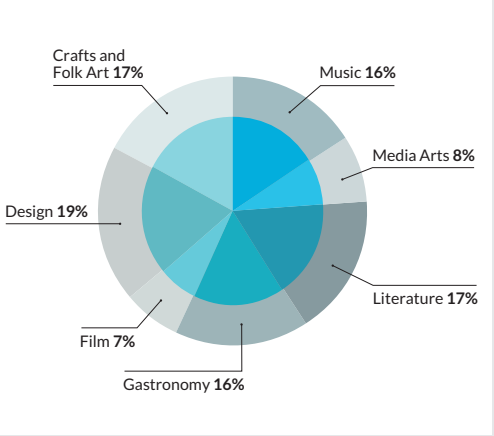
To apply for membership to the UCCN, cities can submit an application form through regular calls by UNESCO. Member cities are designated by the Director-General of UNESCO in line with the programme's designation procedures, following consultations with two groups: UNESCO-designated independent experts and/or non-governmental organizations, as well as UCCN member cities organized by creative field. While the submission of an application is the decision of a city government, the national commissions of the respective Member States must also lend their support to the application.

By joining the UCCN, cities commit to implementing its Mission Statement,[3] which calls for placing creativity and cultural industries at the heart of local development in support of economic, social, cultural and environmental sustainability, and actively cooperating at the international level. The UCCN members thus work at both the local and internationals levels, developing partnerships involving the public and private sectors, as well as civil society, and sharing best practices towards:

- strengthening the creation, production, distribution and dissemination of cultural activities, goods and services;
- developing hubs of creativity and innovation and broadening opportunities for creators and professionals in the cultural sector;
- improving access to and participation in cultural life, in particular for marginalized or vulnerable groups and individuals;
- fully integrating culture and creativity into sustainable development plans.

[2] *Ibid.*
[3] See: http://en.unesco.org/creative-cities/sites/creative-cities/files/Mission_Statement_UNESCO_Creative_Cities_Network.pdf

Figure 6. **PERCENTAGE OF UCCN CITIES WITHIN THE SEVEN CREATIVE FIELDS (2016)**



In order to analyse and communicate their role as laboratories of ideas and innovation, the member cities of the UCCN are required to present a Membership Monitoring Report every four years. These reporting exercises allow them to demonstrate their steadfast commitment to the implementation of the UCCN Mission Statement, both at the local and international level, and to renew this commitment through the presentation of an action plan for the subsequent four years. It further allows members to obtain a better understanding of the impact of designations, and to encourage the development of research and case studies on the concepts and experiences of creative cities.

By gathering and disseminating systematic information, it is possible to monitor progress more effectively, showcase the concrete achievements of the UCCN members, highlight effective policies, strategies and partnerships, and support evidence-based formulation and implementation of new action plans, while underscoring emerging issues regarding the role of culture and creativity in sustainable urban development.



Montreal (Canada).
© Cindy Boyce, 2013-2014

HOW DO UNESCO CREATIVE CITIES CONTRIBUTE TO SUSTAINABLE URBAN DEVELOPMENT?

Creative Cities contribute to several SDGs, in particular those on poverty alleviation (Goal 1), gender equality (Goal 5), and economic growth (Goal 8), along with creating sustainable cities and communities (Goal 11).

Like other urban areas around the world, the challenges faced by the Creative Cities include the need to transform derelict areas for contemporary urban uses, to enhance the inclusion of socially-marginalized groups, and to improve the dynamics and diversity of their urban economies. Creative Cities are tackling these challenges, among others, by instigating activities linked to their respective creative field and fully capitalizing on their creative assets as a basis for building sustainable, inclusive and balanced development in economic, cultural, environmental and social terms. Solutions include built interventions in the urban fabric, the organization of urban festivals and events fostering cultural participation, reinforcing the capacities of cultural professionals, training and supporting new talents, investigating new forms of creation and the adoption of policies and measures that support an enabling environment for local creative industries. Thus, by focusing their actions on local know-how, Creative Cities not only reinforce their inhabitants' sense of pride and identity, but also their capacity to generate new sources of income and social cohesion.

Creative Cities are hubs of innovation and breeding grounds for the development of new strategies, policies and initiatives aimed at making culture and creativity a driving force for sustainable development and urban regeneration, helping to increase opportunities for a broader range of communities, while contributing to more inclusive social patterns and urban economies. In this way, Creative Cities respond to major local challenges such as the economic crisis, environmental degradation, demographic growth and social tensions, and can exchange experiences and best practices at the international level. They demonstrate that the creative industries play a vital role in sustaining local economies and in creating new economic opportunities. They help improve access to and participation in cultural life, as well as the enjoyment of cultural goods and services, particularly among marginalized or vulnerable groups and individuals.

Moreover, the UCCN offers exceptional opportunities for cities to draw on peer learning processes and collaborative projects at the regional and international levels in order to foster the internationalization of local cultural industries, enhance the mobility of artists and cultural professionals, and build capacities in policy-formulation and implementation. The degree of international connectivity and the types of cooperation with other Creative Cities drive this process. However, most cities are actively engaged in bilateral or multilateral projects, as well as in exchanges with other member cities in the same creative field. An annual meeting allows members to share their experiences across sectors and serves as a platform for defining the strategic objectives of an expanded and well-balanced UCCN.

The actions and positive experiences of the Creative Cities are meant to inspire urban stakeholders around the world to build on their cultural assets and creative industries for sustainable urban development in their respective cities. To this end, the UCCN not only functions as a laboratory of new initiatives to operationalize the 2030 Sustainable Development Agenda, but also a laboratory of ideas. The linkages between the UCCN and UNESCO's mandate are reinforced through efforts to enhance the contribution of the UCCN to data collection and research efforts, enlarge the pool of experts – both researchers and practitioners – in the field of creativity and sustainable urban development and contribute to the formulation and implementation of urban strategies for the seven creative fields covered by the UCCN.

Durán (Ecuador), UNESCO Creative City of Crafts and Folk Art

CREATIVITY GOES HAND-IN-HAND WITH COLLECTIVE MEMORY, URBAN WELL-BEING AND SOCIAL COHESION

Since 2007, the annual festival 'Memories of the Railroad' has been held in Durán (Ecuador) in honour of the former railway workers of the old Eloy Alfaro Railroad. The event has given rise to an ongoing project undertaken by the municipality entitled 'History on frontages', which gives free rein to local artists to paint more than 100 murals on the facades of houses illustrating the history of the city. In light of the strong participation of youth, the city implemented a second initiative entitled 'Youth for Human Rights', involving more than 150 young artists.



Puebla Teleferico
©Municipality of Puebla-Secretaria de Turismo de Puebla

Dakar (Senegal), UNESCO Creative City of Media Arts
STIMULATING AND FUNDING CREATIVITY

Dakar, the capital of Senegal, has implemented a Cultural and Artistic Development Plan aimed at revitalizing the sectors of creativity and culture, through the establishment of facilities dedicated to the creation, production and dissemination of cultural goods and services. In this context, the municipality has strengthened the capacities of 19 socio-cultural centres by enlarging their cultural offer, conducting training workshops and establishing spaces for the creation and dissemination of artistic works. To foster social cohesion and equal opportunity, the centres adopt an inclusive approach by targeting self-taught artists in particular. This initiative has benefited from significant financial support from the Cultural and Private Initiatives Support Fund, demonstrating the strong commitment of the city to fund creativity and open pathways for promising, emerging artists.

Adelaide (Australia), UNESCO Creative City of Music
CITY-DWELLERS AND POLICY-MAKERS ON THE SAME BEAT

In Adelaide (Australia), music is at the core of the city's cultural life. In 2014, a pioneering Music Development Office was established with the objective of making music central to the city's identity and development. Moreover, the City Council has implemented a comprehensive Live Music Action Plan, which identifies live music venues and clusters and recognizes future locations for live music investment and development. It is worth noting that while decision-makers and administrations play a pivotal role, initiatives also arise from local communities, academia and the private sector.

Shenzhen (China), UNESCO City of Design
IMPROVING THE EXCHANGE AND MOBILITY OF ARTISTS

Organized by the Shenzhen City of Design Promotion Office and the Shenzhen City of Design Promotion Association (SDPA), the Shenzhen Design Award for Young Talents (SZ+DAY) aims to encourage young talents to make contributions to create greener, more environmentally-friendly and sustainable cities. The project encourages exchanges between designers under 35 and architects under 40 years-of-age from all the Creative Cities and supports their efforts to enhance environmental sustainability, social and economic development and, above all, quality of life in cities through creativity.

Saint-Étienne (France), Bilbao (Spain), Graz (Austria), Helsinki (Finland), UNESCO Creative Cities of Design, and Ljubljana (Slovenia), UNESCO Creative City of Literature
RE-THINKING THE CONTEMPORARY CITY THROUGH THE PRISM OF A MULTI-LEVEL NETWORK

'Human Cities: Challenging the City Scale' is a four year-long programme, implemented in the framework of Creative Europe 2020, which explores the reshaping of public spaces through design, with the overall objective of affirming the central role of creativity in the public policies and action plans of cities. Led by the Cité du design in Saint-Étienne (France), along with 12 other European partners, this programme involves UNESCO Creative Cities of Design and Literature.

THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR

WHY AN INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES?

The International Coalition of Inclusive and Sustainable Cities – ICCAR,[1] formerly known as the International Coalition of Cities against Racism, was launched by UNESCO in 2004, following the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance that took place in Durban (South Africa) in 2001, which called for the creation of a common front in the global fight against racial discrimination. As a collaborative global platform for cities and municipalities, the Coalition assists local authorities in combating discrimination through their roles as policy-makers and service providers in areas as diverse as education, employment, housing provision and cultural activities.

While cities are spaces of great potential, rapid urbanization and profound social transformation can pose serious threats to inclusive urban development, with many cities continuing to prove fertile terrain for exclusion and discrimination on the grounds of racism, xenophobia and intolerance.

ICCAR is strategically positioned to strengthen the inclusive character of cities around the world, supporting the development of participatory city-level policies and initiatives, sharing knowledge and skills, learning from good practices and advocating for inclusive urban development.

Today, ICCAR has over 500 member cities worldwide across its 7 regional and national coalitions.

As members of the International Coalition, cities have the double advantage of *proximity* to undertake concrete actions, which empower citizens and communities, and *connectedness*, with a worldwide network of cities committed to enhancing cooperation and exchange to strengthen inclusion and combat all forms of discrimination.

[1] See: http://www.unesco.org/new/en/social-and-human-sciences/themes/fight-against-discrimination/coalition-of-cities/

While international conventions, recommendations and declarations elaborated at the global level must be ratified and implemented by Member States, it is also imperative to involve actors on the ground. UNESCO identifies cities as key sites for linking upstream and downstream actions. The role of city authorities as policy-makers at the local level is considered to be crucial for effective action.

WHAT IS THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR?

The International Coalition of Inclusive and Sustainable Cities - ICCAR is composed of seven regional and national coalitions:

Africa: The Coalition of African Cities against Racism and Discrimination was launched in Nairobi (Kenya) during the 4th Africities Summit in 2006. 59 municipalities in 18 countries have already joined this regional coalition, which also counts a number of associated cities and partners, and is led by the city of Durban (South Africa).

Arab States: The Coalition of Arab Cities against Racism, Discrimination, Xenophobia and Intolerance was launched in Casablanca (Morocco) in 2008 and currently counts 19 member cities in 6 countries. Casablanca is the lead city of the Regional Coalition.

Asia and the Pacific: The Coalition of Cities against Discrimination in Asia and the Pacific (APCaRD) was launched in Bangkok (Thailand) in 2006 on the occasion of the Regional Conference of Cities for an Inclusive Society in Asia and the Pacific. Currently, 71 cities and regional organizations from 25 countries have joined this regional coalition, which is led by the city of Auckland (New Zealand).

Europe: The European Coalition of Cities against Racism (ECCAR), created in 2004 in Nuremberg (Germany) has its office in the city of Potsdam (Germany), and is led by the city of Bologna (Italy). ECCAR has so far brought together more than 129 municipalities from 23 countries across Europe.

Latin America and the Caribbean: The Coalition of Latin American and Caribbean Cities against Racism was launched in 2006, in Montevideo (Uruguay). 51 city municipalities have joined this regional coalition, which is also supported by 34 local, national and regional institutions in 23 countries. The Coalition is led by the city of Montevideo.

Canada: The Canadian Coalition of Municipalities against Racism and Discrimination (CCMARD) was officially launched in Calgary (Alberta) in 2007 in close collaboration with the Canadian Commission for UNESCO and the Federation of Canadian Municipalities. The Canadian Coalition counts 63 municipalities in 9 provinces.

United States of America: The U.S. Coalition of Cities against Racism and Discrimination was launched in 2013 by the United States Conference of Mayors, in cooperation with UNESCO and the United States Department of State. So far, 51 cities from 27 federal states of the USA have joined this collaborative platform.

Each coalition responds to the specific priorities and challenges set out in a 'Ten-Point Plan of Action' covering the various areas of competence of city authorities, such as education, housing, employment and cultural activities, and suggests examples of practical policies for development by city authorities. Signatory cities undertake to integrate this Plan of Action into their municipal strategies and policies, and to involve relevant urban stakeholders, including youth, civil society organizations and the private sector, in its implementation.

Regional coalitions can enhance the impact of their actions, learn from experiences of others, and amplify their message of solidarity through interregional collaboration promoted by the International Coalition, as illustrated by the adoption of a cooperation agreement between the Latin American and Caribbean Coalition and ECCAR in 2015.

In this spirit of collaboration, UNESCO launched the Global Steering Committee for ICCAR in Bologna (Italy), on 17-18 April 2016. Bringing together all 7 regional and national coalitions of ICCAR for the



'Perception' by 'Calligraffiti' artist El Seed (2016)
© El Seed

first time, the meeting allowed cities to renew their commitment to joint action, leadership and solidarity across the network, positioning the International Coalition as a key platform for the implementation of the New Urban Agenda. The Committee also took the decision to realign the mandate, identity and priorities of the coalition, adopting the name of the International Coalition of Inclusive and Sustainable Cities – ICCAR, thereby reflecting the cross-cutting value of inclusion outlined in the SDGs and emerging New Urban Agenda, while retaining a central commitment to fighting racism and discrimination. The meeting also resulted in a commitment to undertaking a review of each regional and national coalition's Ten-Point Plan of Action in light of the Sustainable Development Goals (SDGs) and in response to contemporary opportunities and challenges. The Bologna Declaration[2] was adopted, serving as a powerful symbol of each city's shared belief in the ICCAR platform.

HOW DOES ICCAR CONTRIBUTE TO SUSTAINABLE URBAN DEVELOPMENT?

The SDGs outline a comprehensive understanding of development, which does justice to the complexity and inter-relatedness of different challenges. In this context, inclusion is a concept that cuts across all priorities and action areas of the 2030 Agenda for Sustainable Development and addresses all forms and manifestations of discrimination. This holistic approach to promoting urban inclusion is shared by the International Coalition, and guides its vision and priorities.

More than 10 years after the creation of the International Coalition, this call for global unity in combating racism and all forms of discrimination has never been more relevant. Today, however, it is also clear from the complexity of the challenges facing cities around the world, and from the centrality of inclusion and respect for human rights in the SDGs and emerging New Urban Agenda, that there is a broader need for shared action and leadership to make inclusive and sustainable development in cities a reality.

Promoting inclusion in cities is a complex challenge, due in part to the intersection of different forms of discrimination and exclusion based on gender, cultural or ethnic origin, disability, social status, etc. As a result, it is very difficult in practice to attribute exclusionary behaviour to one or another specific form of discrimination. For instance, in the case of the marginalization of migrants, it can be difficult to distinguish discrimination based on ethnicity from discrimination based on perceived cultural difference. Accordingly, policy and programme responses to phenomena of multiple and interrelated forms of discrimination must address these in a holistic manner, while tackling the specific sources of discrimination at play.

ICCAR advances this comprehensive approach to building inclusion, supporting cities to develop and implement initiatives to combat discrimination, to promote the value of cultural diversity, and to ensure

Yala (Thailand)
POLICY-MAKING: THE INCLUSIVE SOCIETY PLAN

The Municipality of Yala has adopted an Inclusive Society Plan to promote inclusion, with the objective of building a sense of equality among its culturally-diverse populations. Another goal is to encourage the full participation of all ethnic groups in social, political and educational life, in order to foster greater tolerance and mutual understanding between communities. In this context, the municipality has set up a community committee meeting project, a training and professional group meeting project, a child development centre, a university admission tutorial and a cultural exchange learning camp.

Yala's Inclusive Society Plan is a promising example of a programmatic commitment by a municipality to build a culture of diversity and tolerance, free from all forms of discrimination. Through the plan, the municipality also strives to promote open communication with communities and transparency in its governance. The city wishes to serve as an example for others, promoting the value of cultural diversity as a key feature of sustainable urban development.

Vancouver (Canada)
THE EQUAL EMPLOYMENT OPPORTUNITY PROGRAM

The Equal Employment Opportunity Program (EEO) is a resource that provides assistance to staff members and departments at the City of Vancouver on issues related to equity, inclusion and building respectful workplaces. In support of the City's Equal Employment Opportunity Policy (1986), which encourages the recruitment of people who are under-represented in the workforce, the EEO provides advice and consultation to departments in recruiting and retaining a qualified workforce that reflects the diversity of Vancouver. The services provided by the EEO include: community outreach; provision of information on city practices and policies related to equity, inclusion and the prevention of harassment; collaborating with departments to remove systemic barriers; providing training on human rights, harassment prevention and cultural competency; assisting in the resolution of issues related to bullying and harassment, including discrimination; collaborating with other departments to increase accessible, inclusive programmes and services; and the promotion of best practices within departments.

Most recently, the EEO represented the City of Vancouver on a national working group led by the City for All Women Initiative (CAWI) to advance gender equality, equity and inclusion in Canadian municipalities. The group's joint efforts resulted in the creation of a guidebook: *Advancing Equity and Inclusion – A Guide for Municipalities*.

With the strong support of Council and senior management, the EEO Programme is a good example of how a city can integrate principles and best practices of equity and inclusion across the workplace. This kind of programme is an effective way to outreach and build partnerships to create a workforce that reflects the composition of the population, and welcomes the diversity of experiences, perspectives and talents of its employees. The Programme is particularly effective because it offers a supported means to implement city policies and priorities related to equity and inclusion. Since individual departments rarely have personnel with expertise in equitable hiring practices, the advising services of the programme are especially relevant.

[2] See: http://coalicionlac.org/documentos/Declaracion_Bologna_abril2016.pdf



'Perception' by 'Calligraffiti' artist El Seed (2016), Manshiyat Nasr, Cairo (Egypt)
© El Seed

the full enjoyment of the rights of all citizens. These initiatives cover policy areas as diverse as education, culture, housing and employment and sports, with solutions that include measures for prevention, vigilance, awareness-raising, empowerment and mediation.

Auckland (New Zealand)
CULTURAL CELEBRATIONS PROMOTING DIVERSITY

Auckland is governed by the Local Government Act 2002, enacted by the New Zealand Parliament for the management and governance of local bodies throughout the country. Guided by the commitments set out in the Ten-Point Plan of Action of the Coalition of Cities against Discrimination in Asia and the Pacific, the work of the city council is to engage with and enable communities to build awareness, trust, respect and understanding of each other's cultural differences. The council is committed to working with each of Auckland's many communities, including the Maori, Pacific, Asian, Indian Pakeha and European, to name but a few of the nearly 200 nationalities that make up the city's diverse population.

To achieve these objectives, the Auckland Council celebrates the culture of all ethnic groups, sharing traditions, culture and cuisine. Amongst the city's numerous cultural initiatives are the Pasifika Festival, celebrating the culture of the Pacific People of Polynesia; the Lantern Festival, which celebrates Chinese culture; and the Diwali Festival celebrating Indian Culture. The city's secondary schools also host the ASB Polyfest, the largest Pacific dance festival in the world.

Celebrating the rich diversity of cultures and traditions in a city can be a powerful means of fostering mutual understanding, appreciation and interactions between different communities, building effective protection against discrimination and exclusion.

Montevideo (Uruguay)
THE AFRO-URUGUAYAN HOUSE OF CULTURE

The Afro-Uruguayan House of Culture Project was funded thanks to Spanish cooperation and managed by the Department of Social Development of the Municipality of Montevideo. The principal objectives of the Afro-Uruguayan House of Culture are to promote a better understanding of the values, customs, culture and history of those of African descent and its contribution to Uruguayan society and social cohesion.

To this end, the municipality of Montevideo has ordered the allocation of a property within a cultural heritage site which will become the headquarters of the Afro-Uruguayan Cultural House. The building is located in the heart of Palermo neighbourhood, opposite the Conventillo Ansina, an emblematic cultural area of African descent, as it was originally where black families, the descendants of slaves, settled. The areas in which the House of Culture will focus are recovery; research and promotion of Afro-Uruguayan culture; education and social development; international relations; cooperation; and the organization of a carnival.

The strengthening of the Afro-Uruguayan culture and the participation of the Afro-Uruguayan community in the social and cultural life of the city promotes inclusion and intercultural dialogue between the city's communities.

Winnipeg (Canada)
KNOW YOUR NEIGHBOURS GUIDE

The *Know Your Neighbours Guide* (which is now in its 3rd edition) is prepared by the Citizen Equity Committee for the City of Winnipeg. It is a resource depicting the city's cultural diversity and provides a better understanding of how diversity and differences contribute to the strength of the city. The chapters are organized by continent and then alphabetically by the ethnic origin of groups with a population of 500 people or more. The book compiles information that each community provides about the history, etiquette and customs of their cultural group. The resource aims to promote open dialogue and greater cultural awareness by empowering citizens to start a conversation with a neighbour in Winnipeg's multicultural tapestry.

The *Know Your Neighbours Guide*[1] provides the reader with an understanding of the various cultures and ethnic communities that are part of Winnipeg and fosters cross-culture appreciation, sharing and understanding – helping to positively promote one of Winnipeg's greatest assets: its diversity.

In the context of the global momentum around inclusive and sustainable urban development, fuelled by the SDGs, Habitat III and the emerging New Urban Agenda, the International Coalition is strategically positioned to respond to these emerging priorities, capitalizing on its worldwide experience in the promotion of urban inclusion. ICCAR also serves as a powerful platform for the mobilization of collaborative partnerships with actors from diverse sectors, including civil society, research communities, the private sector and the media.

As the global community reaffirms its commitment to building peaceful, just and equitable cities for all, ICCAR can take the lead as a truly global platform for solidarity, advocacy, collaboration and exchange to support sustainable urban development in the twenty-first century.

[1] See: http://winnipeg.ca/clerks/boards/citizenequity/pdfs/WPGsKnowYourNeighboursGuide.pdf

United Nations
Educational, Scientific and
Cultural Organization

UNESCO Institute
for Lifelong Learning

THE UNESCO GLOBAL NETWORK OF LEARNING CITIES (GNLC)

WHY A GLOBAL NETWORK OF LEARNING CITIES?

Lifelong learning systems are at the heart of both UNESCO's work on Education for All (EFA) and the Education 2030 Framework for Action. Lifelong learning is also an integral part of the 2030 Agenda for Sustainable Development. A growing number of cities have identified lifelong learning as key to tackling challenges relating to social cohesion, economic development and sustainability in their cities.

The UNESCO Global Network of Learning Cities (GNLC) was established by UNESCO through the UNESCO Institute for Lifelong Learning, with the mission of supporting and accelerating the practice of lifelong learning in cities by: promoting policy dialogue and peer learning among members, forging links, fostering partnerships, building capacities and developing instruments to encourage and recognize progress in building learning cities. This international policy-oriented network gathers together cities that view lifelong learning as being crucial for their inclusive, sustainable urban development.

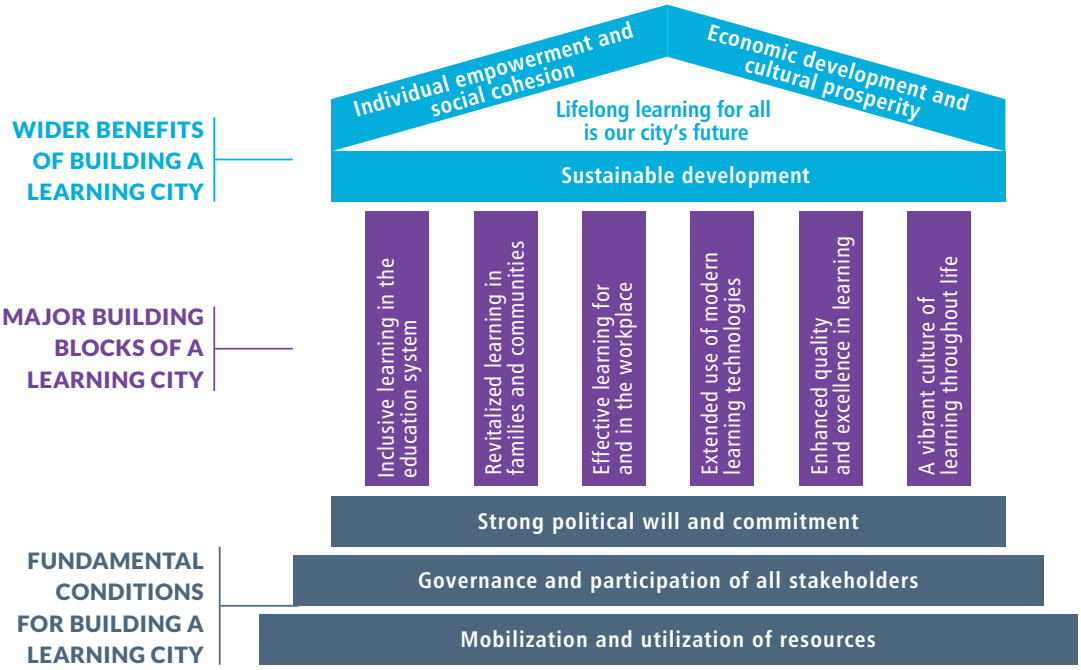
At the 1st International Conference on Learning Cities in October 2013 in Beijing, China, the Beijing Declaration on Building Learning Cities[1] and the Key Features of Learning Cities[2] were adopted, which serve as the guiding documents of the GNLC today. They provide cities and their partners with an overall framework describing the key features of a learning city and the actions that must be taken to build a learning city. A 2nd International Conference on Learning Cities was held in 2015 in Mexico City, Mexico. This conference opened up the GNLC to all cities interested in membership.

WHAT IS THE UNESCO GLOBAL NETWORK OF LEARNING CITIES?

The UNESCO GNLC is an international policy-oriented network for sharing inspiration, know-how and best practices, which aims to support and improve learning cities around the world.

As of June 2016, the GNLC consisted of more than 100 member cities from every region of the world. Current member cities range from metropolises with several million inhabitants, such as Mexico City (Mexico), Amman (Jordan) and São Paulo

KEY FEATURES OF LEARNING CITIES



Learning Cities are defined as cities which effectively mobilize their resources in every sector to:

- promote inclusive learning from basic to higher education;
- revitalize learning in families and communities;
- facilitate learning for and in the workplace;
- extend the use of modern learning technologies;
- enhance quality and excellence in learning, and;
- foster a culture of learning throughout life.

In so doing they seek to create and reinforce individual empowerment and social cohesion, economic and cultural prosperity, and sustainable development.

(Brazil), to smaller-scale municipalities such as Ybycui (Paraguay) and Melton (Australia), which is located in the metropolitan area of Melbourne (Australia).

Any municipality that wishes to enhance education and lifelong learning in its community can join the GNLC.

All member cities have agreed to the Beijing Declaration on Building Learning Cities and the Key Features of Learning Cities, and have committed to pursue the vision of enhancing lifelong learning and becoming a Learning City. The GNLC's member cities are represented by mayors or a representative appointed by the mayor and are defined as an administrative unit governed by a city council or another elected body. A Learning City could therefore be a learning municipality, a learning village, a learning town or a learning community. The member cities benefit from a number of support mechanisms, such as documentation, exchanges with other cities, training materials, and enhanced communication and promotion of good practices. Furthermore, member cities who make outstanding progress in building a learning city can apply for the UNESCO Learning City Award, which is conferred biennially.

The member cities of the GNLC are pioneers in the development, testing and application of diverse tools for lifelong learning, which benefit both their citizens individually, and the quality and livability of their local environments. They are not only promoting lifelong learning for all at their respective local levels, but also among their fellow cities, thereby acknowledging the need of each city to continuously enhance its governance.

Cities which have already engaged in building the foundations of their citizens' well-being through learning opportunities should encourage others to join the UNESCO Global Network of Learning Cities. With the majority of the world's population now living in urban areas, it is at the local level that sustainable development can be achieved.

HOW DO LEARNING CITIES CONTRIBUTE TO SUSTAINABLE URBAN DEVELOPMENT?

The idea of learning throughout life is deeply rooted in all cultures. In today's fast-changing world, where cities are increasingly becoming home to new immigrant and migrant groups, lifelong learning is becoming increasingly relevant, as social, economic and political norms are constantly being redefined. The recognition of cultural diversity and its multiple values must be a precondition for appreciating and enhancing individual knowledge.

Studies have shown that lifelong learners – citizens who acquire new knowledge, skills and attitudes in a wide range of contexts and throughout their life – are better equipped to adapt to changes in their environments and contribute to addressing challenges resulting from those changes. Lifelong learning and learning societies therefore have a vital role to play in the transition to sustainable societies.

Ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all (SDG 4) is at the heart of learning city development, in addition to making cities inclusive, safe, resilient and sustainable, as promoted in SDG11.

Cities are engines of economic growth. As lifelong learning is considered to be one of the most important ways of fuelling this growth, particular emphasis needs to be placed on quality growth. This involves developing innovative strategies that enable citizens of all ages to learn new skills and competencies throughout life.

Through their commitment, the Learning Cities provide a worldwide platform for creating good practices and laboratories of lifelong learning tools in the local urban context. By enabling their citizens to learn throughout life, Learning Cities promote the development of their citizens' knowledge, skills, values and attitudes. By empowering individuals, member cities enhance the social cohesion, as well as the economic and cultural prosperity, of their communities. The knowledge and skills individuals develop throughout life allow both individuals and communities to more easily adapt to change – be it social, environmental or economic – and thus be resilient in the face of global challenges.

6 STAGES FOR BUILDING LEARNING CITIES

1. **Develop a plan for becoming a learning city**
2. **Create a coordinated structure involving all stakeholders**
3. **Initiate and maintain the process with celebratory events**
4. **Make sure that learning is accessible to all citizens**
5. **Establish a monitoring and evaluation process to ensure learning city progress**
6. **Ensure sustainable funding**

Cork (Ireland)
LIFELONG LEARNING FESTIVAL

The Lifelong Learning Festival has been a key achievement in the transformation of Cork into a Learning City. It involves partners from the state, civil society and private sector, all of which offer opportunities for learning and training.

During the week-long festival, citizens can get a taste of the learning opportunities their city has to offer through approximately 500 events – all free of charge. These events are run by statutory bodies, individuals and voluntary and private organizations, and feature all aspects of civil society (including the arts, industry, health, IT, the environment, genealogy, languages, local history and architecture). These events can take the form of performances, talks, tours, debates, classes, demonstrations, workshops and international seminars.

In the framework of the Lifelong Learning Festival, year-round community projects are also organized with the city of Belfast (UK). Started in 2011, the projects range from learning how to build and row traditional boats to painting murals. These initiatives encourage people from Northern Ireland to spend time in Cork, giving residents from both regions the opportunity to learn about each other.

Over the years, the festival has challenged people's perceptions about learning and helped individuals and institutions to reimagine the role of learning in diverse activities and organizations, repositioning learning as a core activity that is central to life in the city. An inclusive event, the festival showcases opportunities for learning and training among people of all ages, backgrounds, abilities and interests, while also supporting disadvantaged and marginalized groups, such as people with special learning needs and immigrants.



Namyangju (Republic of Korea)
© Namyangju Institute of Lifelong Education

Namyangju (Republic of Korea)
LEARNING LIGHTHOUSES

Namyangju has focused on improving the infrastructure involved in the provision of lifelong learning opportunities. With its Learning Lighthouses, the city of Namyangju aims to provide introductory lifelong learning experiences to citizens of all ages, and particularly targets citizens who previously had difficulties participating in learning initiatives due to issues such as a lack of transport, mobility problems, old age or parental responsibilities. The goal is to improve accessibility to educational and cultural opportunities and to ensure that no resident is more than a ten-minute walk away from the nearest Learning Lighthouse.

Learning Lighthouses convert spaces lying idle in the city, such as empty apartments, offices, community centres and nursing homes, into learning spaces. These initiatives generally originate from the citizens themselves. Residents of an apartment block, for example, might come together and decide to set up a Learning Lighthouse in an empty apartment on their block.

At the level of the city, the Learning Lighthouse Committee is responsible for determining lifelong learning programmes based on resident surveys, promoting relevant Learning Lighthouse programmes, and recruiting and advising learners. Such programmes typically relate to health and well-being, culture and the arts, the liberal arts and basic literacy education, and are tailored to different age groups.

A network of Learning Lighthouses connects learning communities with each other in order to build a collaborative spirit, enable communities to share business models, and ensure that available resources flow throughout the entire city.

United Nations Educational, Scientific and Cultural Organization

Man and the Biosphere Programme

THE UNESCO MAN AND THE BIOSPHERE (MAB) PROGRAMME FOR SUSTAINABLE CITIES

Launched in 1971, UNESCO's Man and the Biosphere (MAB) Programme is an intergovernmental scientific programme that aims to combine the practical application of natural and social sciences, economics and education to improve human livelihoods, promote the equitable sharing of benefits and safeguard natural and managed ecosystems. In this regard, it fosters innovative approaches to economic development that are socially and culturally appropriate and environmentally sustainable.



Castelnuovo di Garfagnana (Italy).
*© Roberto Lo Savio/Shutterstock.com**

The MAB Programme is implemented in internationally-recognized biosphere reserves, which make up the World Network of Biosphere Reserves (WNBR) that currently comprises 669 biosphere reserves in 120 countries.[1] Nominated by national governments and remaining under the sovereign jurisdiction of the states where they are located, biosphere reserves are ideal to test and apply interdisciplinary approaches to better understand and manage changes in social and ecological systems. Similarly, they demonstrate innovative approaches sustainable development from local to international scales, including urban and peri-urban environments.

In the early 1970s, the MAB Programme (MAB) promoted the first worldwide international research initiative on ecological approaches to urban systems and other human settlements. Over the past decades, urbanization has become one of the major global multidimensional processes facing biosphere reserves, and the existence of cities in or nearby biosphere reserves has become the norm rather than an exception. Recognizing these developments, the MAB Urban Group was launched in 2000 to investigate the contribution of biosphere reserves to sustainable urban development. The MAB Urban Group defined an 'urban biosphere reserve' as a 'biosphere reserve characterized by important urban areas within or adjacent to its boundaries where the natural, socio-economic and cultural environments are shaped by urban influences and pressures, and set up and managed to mitigate these pressures for improved urban and regional sustainability' (UNESCO, 2004).

WHERE ARE URBAN BIOSPHERE RESERVES?

According to the above-mentioned working definition, a significant number of the 669 biosphere reserves can be characterized as urban biosphere reserves, as urbanization is increasingly influencing previously more pristine biosphere reserves and constituting larger parts of the reserves' transition areas. Although entirely urban-oriented biosphere reserves have not yet been included in the WNBR, many cities understand and aim to apply the concept of biosphere reserves as a tool for advancing solutions for enhanced nature-culture linkages and promoting human well-being through environmental quality, while functioning as main urban hubs of knowledge, capital and innovations.

Research on cities and biodiversity conservation was first promoted through a pioneering study in the mid-1970s on the city of Hong Kong, including a survey of the quality of life of individuals and human adaptation. More than 20 field projects followed, on such themes as energy flows and recycling in Lae (Papua New Guinea), urban flora and fauna in Berlin (Germany) and Xalapa (Mexico), children in Toronto (Canada), urban green spaces in Dayton (USA), Seoul (Republic of Korea) and Valencia (Spain), and linkages between the urban and rural environments in Bangkok (Thailand) and Rome (Italy).

More recent work has focused on applying the biosphere reserve concept to urban areas. Examples of urban biosphere reserves in the vicinity of large urban areas are Cuenca Alta del Rio Manzanares (Madrid, Spain), Arganeraie (Agadir, Morocco), Cibodas (Bogor–Jakarta, Indonesia), Can Grove Mangrove (Ho Chi Minh, Viet Nam), Cape West Coast and Kogelberg (Cape Town, South Africa), Cerrado (Brasilia, Brazil), Golden Gate (San Francisco, USA), Laplandskiy (Moncgegorsk, Russian Federation), Mata Atlantica (Rio de Janeiro and São Paulo, Brazil), Montseny (Barcelona, Spain), Mont Saint-Hilaire (Montreal, Canada), Mornington Peninsula (Melbourne, Australia), Dublin Bay (Dublin, Ireland), Pays de Fontainebleau (Paris, France), Pereyra Iraola (Buenos Aires, Argentina), Puszcza Kapinoska (Warsaw, Poland) and

[1] See: http://www.unesco.org/new/en/natural-sciences/environment/ecological-sciences/biosphere-reserves/world-network-wnbr/



West Coast National Park (South Africa).
© Andrea Willmore/Shutterstock.com*

Wienerwald (Vienna, Austria).

HOW DO BIOSPHERE RESERVES CONTRIBUTE TO SUSTAINABLE URBAN DEVELOPMENT?

Urban biosphere reserves contribute to urban sustainable development through conserving landscapes and ecosystems, strengthening both economic and cultural development, and supporting education, training, and research on sustainable development issues. Experts and decision-makers at the national level increasingly apply the concept of biosphere reserves in urban settings to contribute to building green cities, and promote more sustainable relationships among cities and their hinterlands.

The MAB Programme is an important instrument to mainstream sustainable development at all levels, and in all its dimensions, including in culturally-diverse urban and peri-urban settings. It integrates the economic, social and environmental aspects of development and recognizes their vital interlinkages. The biosphere reserve concept has proven its value beyond nature protection alone. Moreover, it is increasingly embraced by scientists, planners, policy-makers, businesses and local communities, serving to bring together diverse knowledge, scientific investigation and experiences and link biodiversity conservation with socio-economic development for human well-being.

To understand and address the key challenges facing our world – poverty, climate change, water and food security, loss of biological and cultural diversity, rapid urbanization and desertification – the MAB Programme, through its WNBR and its regional and thematic networks, is strategically addressing the 2030 Agenda for Sustainable Development and its Sustainable Development Goals (SDGs). It does so through targeted actions in biosphere reserves, carried out in partnership with all sectors of society, to ensure the well-being of people and their environment.

Cape West Coast Biosphere Reserve (CWCBR) (South Africa)
URBAN AND SOCIAL DEVELOPMENT IN HARMONY WITH THE BIOSPHERE

Within a 150,000 ha transition area, the CWCBR comprises diverse landscapes, including urban settlements. The settlement areas in the CWCBR are dominated by the metropolitan area of Cape Town and its satellite residential-industrial area of Atlantis, as well as the emerging Vredenburg-Saldanha urban-industrial complex. Moreover, district towns include coastal settlements engaged in fishing and coastal holiday destinations. The population of the CWCBR is essentially urban and growing rapidly, with the southern component of the Biosphere Reserve accounting for the main areas of urban expansion plus a number of fast-growing informal settlements. Taking a comprehensive approach linking biodiversity and economic and social development objectives, the Local Government Municipal Systems and the Land Use Planning Ordinance, the CWCBR Framework Plan has statutory status as the common spatial vision and direction around which to align the CWCBR, urban renewal programmes, integrated sustainable rural development programmes, etc. It places an obligation on all stakeholders to promote sustainable development effectively and concertedly.

By aligning these planning instruments to the principles and goals of the CWCBR, the West Coast Corridor, located between Cape Town and the West Coast National Park, could be better managed, thereby also conserving existing ecosystems and natural vegetation to support the preservation of the biodiversity area for the enjoyment and well-being of the nearby urban population.

The Appennino Tosco-Emiliano Biosphere Reserve (Italy)
STRENGTHENING RURAL-URBAN CULTURAL LINKAGES

Designated a WNBR in 2015 the reserve encompasses 38 municipalities spread over five provinces: Parma, Reggio Emilia and Modena in Emilia Romagna, and Lucca and Massa Carrara in Tuscany. The area includes the cities of Langhirano, Castelnovo Ne'Monti, Fivizzano and Castelnuovo di Garfagnana, and comprises a population of approximately 100,000 inhabitants. The area also includes numerous archaeological sites and a pre-historic village on Monte Valestra. The main economic activities are tourism, agriculture, craft and high-quality food production, such as Parmigiano Reggiano cheese, Prosciutto di Parma, oil, wine, honey and spelt that have helped sustain a rich urban cultural and gastronomic heritage. By promoting the conservation and sustainable use of the biodiversity and cultural landscapes, the Appennino Tosco-Emiliano Biosphere Reserve contributes to continued harmonious urban and rural interactions.

DISASTER RISK REDUCTION FOR SUSTAINABLE URBAN DEVELOPMENT

The year 2015 saw major milestones towards a new sustainable future. The 2030 Agenda for Sustainable Development was adopted with 17 Sustainable Development Goals, one of which is to make cities inclusive, safe, resilient and sustainable. The Sendai Framework for Disaster Risk Reduction[1] calls for holistic disaster risk management at all levels. At the COP 21 in Paris, negotiations led to an agreement to address climate change. The UNESCO message 'changing minds, not the climate' perfectly echoes our approach to disaster risk reduction.



Post-Earthquake Field Investigation @UNESCO/S. Yasukawa

While a lot has been done to promote disaster risk reduction, natural hazards continue to cause enormous losses worldwide and evidence shows that extreme events will increase due to climate change, overpopulation and urbanisation. An enormous volume of capital is expected to flow into urban development in the coming decades and the pace and extent of urbanization presents key opportunities for sustainable development, poverty alleviation and closing equality gaps. Solutions for the complex challenge of urbanization can only be found by bringing together Member States, multilateral organizations, local governments, the private sector and civil society.

UNESCO'S ROLE

UNESCO operates at the interface between science, education, culture and communication, playing a vital role in constructing a global culture of resilient communities in a multi-disciplinary manner. The Organization is engaged in the conceptual shift towards disaster preparedness by assisting countries to build their capacities in managing disaster and climate risk. As part of its mandate, UNESCO cooperates with the United Nations Office for Disaster Risk Reduction (UNISDR), Member States and all its partners to translate the Sendai Framework into action.

UNESCO seeks to promote community resilience to natural hazards through early warning, capacity-building, knowledge-sharing, networking and policy recommendations in cooperation with all key stakeholders, including governments, civil protection and disaster management authorities, civil society organizations, research institutions, other UN agencies, and international organizations.

CAPACITY-BUILDING FOR RESILIENCE

The Sendai Framework for Disaster Risk Reduction recognizes the need to invest in disaster risk reduction for resilience as one of its Priorities for Action. In line with this recommendation, UNESCO has been actively involved in shaping UNISDR's new Ten Essentials for Making Cities Resilient, a self-assessment tool for building capacities for resilience at the city level. By co-leading the development of 'Essential 7: Understand and strengthen societal capacity for resilience', UNESCO advocates for risk-aware and inclusive societies.

Furthermore, the Organization has developed strong expertise in the development of metrics for disaster resilience assessment and on capacity-building for resilience through the implementation of international projects such as the Enhancing Natural Hazard Resilience in South America (ENHANS) project, which seek to train a critical mass of experts on disaster risk and resilience assessments.

UNESCO supports Member States in identifying hazard risks and required interventions to raise awareness and protect their citizens, infrastructure, cultural heritage and environment. UNESCO is also a member of the Global Alliance for Disaster Risk Reduction and Resilience in the Education Sector (GADRRRES), through which it contributes to promoting school safety, as recommended by the Comprehensive Safe School Framework and UNISDR's Worldwide Initiative on Safe Schools. Using the UNESCO-VISUS science-based methodology, UNESCO supports the assessment of the structural safety of educational facilities and contributes to promoting capacity-building for risk assessment through training of trainers.

RESILIENT CULTURAL AND NATURAL HERITAGE

Cultural and natural heritage plays a major role in building resilience to disasters. Tangible and intangible heritage often incorporates elements to reduce potential risks and can be a powerful catalyst for engaging with local people, bringing them together and enhancing their sense of belonging, ownership and

[1] See: http://www.unisdr.org/we/inform/publications/43291



Disaster Risk Reduction Education
@UNESCO/B.Aliaga

hope. The protection and rehabilitation of heritage can support a fast recovery through income generated in the informal sector and tourism activities. However, the positive contribution that heritage can make to strengthening the resilience of communities in the face of disasters depends on the recognition of its potential and its proper consideration in disaster risk reduction policies and plans. UNESCO works with managers of UNESCO designated sites, i.e. Biosphere Reserves, World Heritage properties and Global Geoparks, to promote risk reduction strategies.

RESILIENT BUILT ENVIRONMENTS

UNESCO cooperates with other UN agencies and international actors to identify gaps and needs in existing knowledge, policies, practices and tools necessary to safeguard and strengthen the built environment, and to develop strategies and methods to address these needs. In the area of 'build back better', UNESCO's efforts include the International Platform for Reducing Earthquake Disasters (IPRED), financed by the Government of Japan. The platform supports science-based policy-making through post-disaster field investigations to analyse the causes for the structural failure of buildings.

EARLY WARNING SYSTEMS

UNESCO reaffirms its commitment to contribute to strengthening the capacities of its Member States to establish, maintain and enhance Early Warning Systems (EWS), building on its extensive network of practitioners and scientists. The Organization is part of the Steering Committee of the newly established International Network for Multi-Hazard Early Warning Systems. UNESCO's involvement in this international initiative builds on the solid contribution that UNESCO has made in the field of early warning. In addition to its active engagement in the development of hydro-meteorological EWS and its great expertise in tsunami EWS, UNESCO has launched the International Platform on Earthquake Early Warning Systems to enhance collaboration and knowledge-sharing on earthquake EWS as part of its mandate in geosciences

Finally, UNESCO enhances the capacity of Member States through the use of technologies, in particular through Earth Observation, Crowdsourcing and Satellite Navigation Systems. In close cooperation with the EU Commission, UNESCO is implementing two multi-hazard projects, FLOODIS and I-REACT, to provide multi-hazard information services on occurring hazardous events with the help of disaster management teams, civil protection agencies and trained citizens, acting as 'human sensors'.

United Nations Educational, Scientific and Cultural Organization

International Hydrological Programme

WATER AND SUSTAINABLE CITIES

UNESCO's International Hydrological Programme (UNESCO-IHP) is the only intergovernmental programme of the United Nations devoted to water research, management, education and capacity-building. It supports sustainable urban development by providing Member States and their cities and municipalities with knowledge, decision-making tools, networking and training opportunities.

UNESCO-IHP addresses a range of issues related to water in urban settings such as:

Water for human settlements. Faced with challenges resulting from population growth, climate change, deterioration of urban infrastructure and water demands that increasingly place pressures on human settlements, the Programme supports cities to efficiently manage scarcer and less reliable water resources.

Urban ecohydrology. Integrating purified storm water retention in 'green areas' in the city spatial planning contributes to shaping an eco-friendly 'blue-green city landscape' with reduced energy consumption, pollutants transfer and accumulation, together with improved health and enhanced cultural values.

Floods and droughts. Unplanned urbanization, deteriorated ecosystem services, vulnerable livelihoods and inaccurate public perception of risk are elements that the IHP is trying to address during its eighth phase, centred on 'Water Security: Responses to Local, Regional and Global Challenges'. This is particularly pertinent as their impacts and related management costs are expected to increase due to global warming both in frequency and magnitude. The Programme focuses on identifying appropriate and timely adaptation measures in a continuously changing environment.

Climate change and human impacts on the sustainability of groundwater resources.

Water education. IHP's work on water education goes beyond the teaching of hydrological sciences, and is both multidisciplinary and interdisciplinary. It includes advancing scientific knowledge through the training of scientists and increasing knowledge on water issues through courses aimed at water professionals and decision-makers. It reaches out to media professionals so that they can communicate water issues accurately and effectively. The work includes community education to promote wider participation in water conservation, and enhancing skills in local co-management of water resources.

Working towards improved water resources for human settlements of the future requires exploring new approaches, technologies and system-wide changes towards integrated urban water management. These include: ensuring flexible and adaptive urban water systems and water sensitive urban design; promoting effective governance and institutional structures of urban water management; and identifying and disseminating best practices for different economic and geographic settings in developed and developing countries.

As a response, IHP focuses on five focal areas:

- Game-changing approaches and technologies;
- System-wide changes for integrated management approaches;
- Institution and leadership for beneficiation and integration;
- Opportunities in emerging cities in developing countries;
- Integrated development in rural human settlements.

UNESCO and Local Governments for Sustainability (ICLEI) have established the Megacities Alliance for Water and Climate Change, a network of megacities that share experiences on climate change adaptation strategies for water services. Within this framework, the publication, 'Water Monographs' that focuses on a selection of emblematic megacities of the world,[1] will be launched at the Habitat III Conference in Quito, Ecuador in October 2016.

UNESCO provides opportunities to share experiences and review its work through involving 'smart' water networks that provide guidelines on best practices for sustainable management of water in human settlements, such as the IHP - W-Smart association (Water Security Management Assessment Research and Technology) and the Syndicat Interdépartemental pour l'Assainissement de l'Agglomération Parisienne (SIAAP), as well as how to secure water and wastewater networks from a variety of risks.

Latin America and the Caribbean

In Latin America and the Caribbean, UNESCO established in 2009 a regional working group on urban water management, which has provided a baseline assessment and the identification of key regional concerns, such as urban flooding. The group members have agreed to focus their efforts on mapping the risks of urban flooding, and compiling information of ongoing initiatives. The group is also developing a regional action strategy based on scientific and technical knowledge and exchanging information and experience.

Asia and the Pacific

UNESCO-IHP focuses its efforts on improving knowledge of the current status of urban water systems in the Asia and the Pacific region and strengthens cooperation in acquisition, analysis and database construction for urban water systems using ICT platforms, among others. The UNESCO Office in Jakarta has taken a leading role in defining urban water management issues in Asia-Pacific in collaboration with the Asia-Pacific Water Forum (APWF).

Africa

In response to the need to establish guidelines and charts for the design of hydraulic structures in the Africa region, UNESCO-IHP initiated the Review of Hydrological norms for Climate Change Resilient Hydraulic Infrastructures in Africa (RESIHYST-Africa) with the objective to obtain an ECCAS (Economic Community of Central African States) and an Economic Community of West African States (ECOWAS) directive on hydraulic structure design tools.

[1] Paris, London, Istanbul, Lagos, Mumbai, Beijing, Manila, Tokyo, Chicago, New York, Mexico and Buenos Aires.

UNESCO's work in urban water management is also carried out via a number of related Chairs and Category 2 Centres around the world (Finland, Islamic Republic of Iran, Mexico, Serbia, Uruguay and United State).

URBAN WATER SERIES

UNESCO-IHP addresses fundamental issues related to the role of water in cities and the effects of urbanization on the hydrological cycle and water resources through its Urban Water Series. Focusing on the development of integrated approaches to sustainable urban water management, the Series informs the work of urban water management practitioners, policy-makers and educators throughout the world.

Examples of the Urban Series include:

- ***Urban Water Challenges in the Americas: A perspective from the Academies of Sciences,*** produced by IHP in collaboration with the Water Programme of the Inter-American Network of Academies of Sciences (IANAS) and the Global Network of Science Academies. The book identifies major problems and possible solutions to the management of water resources in the urban areas of 20 countries in the Americas, and touches upon issues linked to urban water supply and sanitation management, access to safe drinking water, wastewater management, water-borne diseases in urban areas, adaptation to climate change and models, and concepts for the improved management of urban water.

- ***The Urban Water Cycle Processes and Interactions*** focuses on the scientific understanding of the impact of human activity on both the urban hydrological cycle – including its processes and interactions – and the environment itself. Such anthropogenic impacts, which vary broadly in time and space, need to be quantified with respect to local climate, urban development, cultural, environmental and religious practices, and other socio-economic factors.



Buenos Aires (Argentina)
*© elnavegante/Shutterstock.com**





Through a series of 22 sub-regional maps, the Atlas locates cities belonging to UNESCO networks around the world as presented in the 'Dossiers' of the Report: World Heritage and Cities, UNESCO Creative Cities Network, International Coalition of Inclusive and Sustainable Cities – ICCAR, Urban Biosphere Reserves and the Megacities Alliance for Water and Climate Change (as of July 2016) and the Global Network of Learning Cities (as of April 2016). It should be noted that the legend 'World Heritage and Cities' corresponds to properties inscribed on the World Heritage List either as historic centres or as monuments in an urban context. In the case of a serial World Heritage property (namely, constituted by several components), only one component has been identified on the map.

The names of the countries and cities displayed on the maps are those used by UNESCO. The regions displayed in the 22 maps correspond to the study areas identified in Part I of the Report.

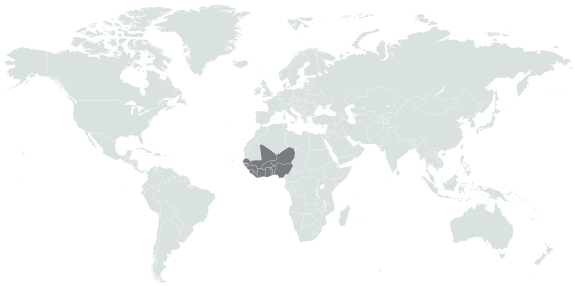
The designations employed and the presentation of material in this section do not imply the expression of any opinion whatsoever on the part of UNESCO concerning the legal status of any country, territory, city or area or of its authorities, or concerning the delimitation of its frontiers or boundaries.

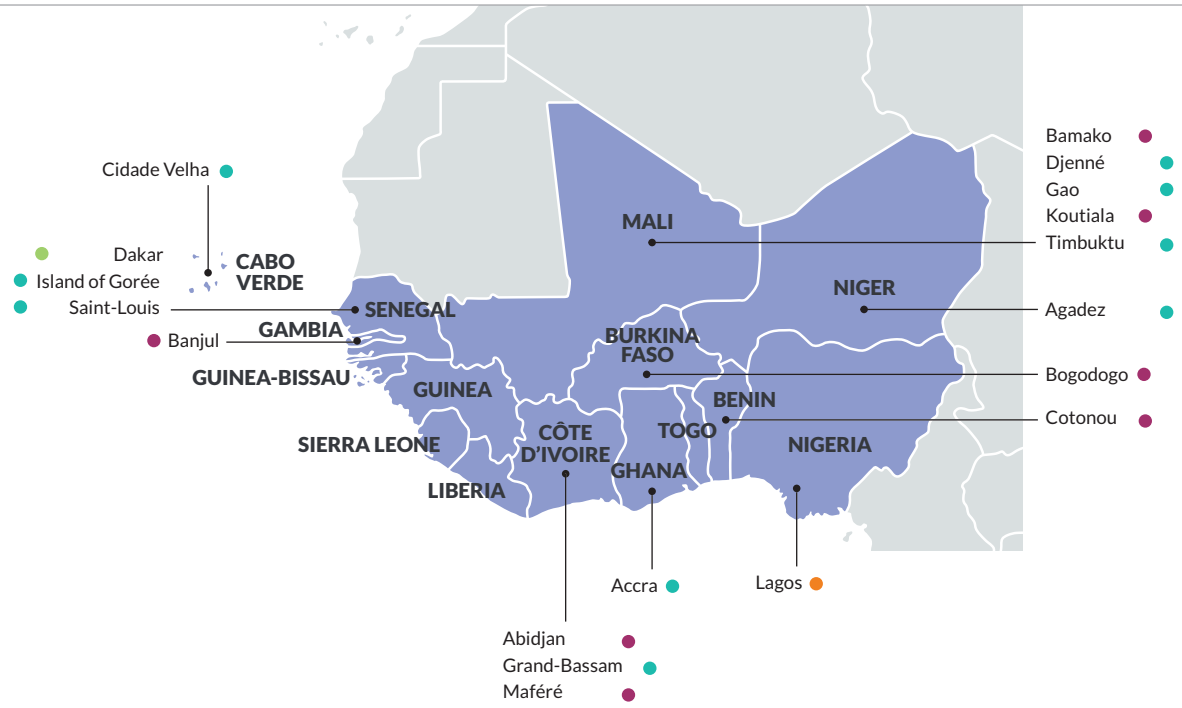
*@ X-etra/Shutterstock.com**


ATLAS

WEST AFRICA

Benin, Burkina Faso, Cabo Verde, Côte d'Ivoire, Gambia, Ghana, Guinea, Guinea-Bissau, Liberia, Mali, Niger, Nigeria, Senegal, Sierra Leone, Togo



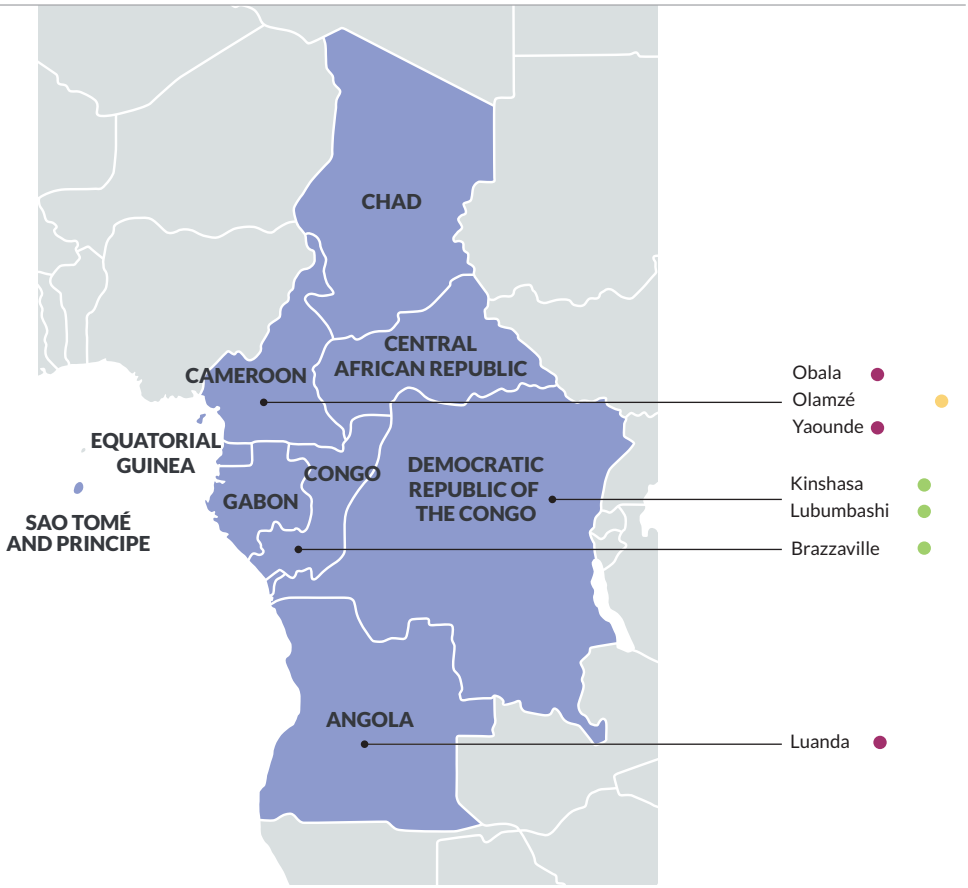


- THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR
- WORLD HERITAGE AND CITIES
- THE UNESCO CREATIVE CITIES NETWORK (UCCN)
- MEGACITIES ALLIANCE FOR WATER AND CLIMATE CHANGE

CENTRAL AFRICA

Angola, Cameroon, Central African Republic, Chad, Congo, Democratic Republic of the Congo, Equatorial Guinea, Gabon, Sao Tomé and Principe





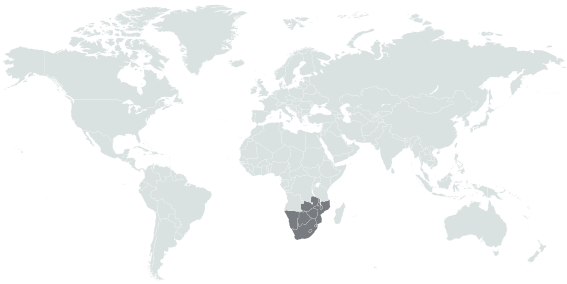
THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR

THE UNESCO CREATIVE CITIES NETWORK (UCCN)

THE UNESCO GLOBAL NETWORK OF LEARNING CITIES (GNLC)

SOUTHERN AND SOUTH-EAST AFRICA

Botswana, Lesotho, Malawi, Mozambique, Namibia,
South Africa, Swaziland, Zambia, Zimbabwe





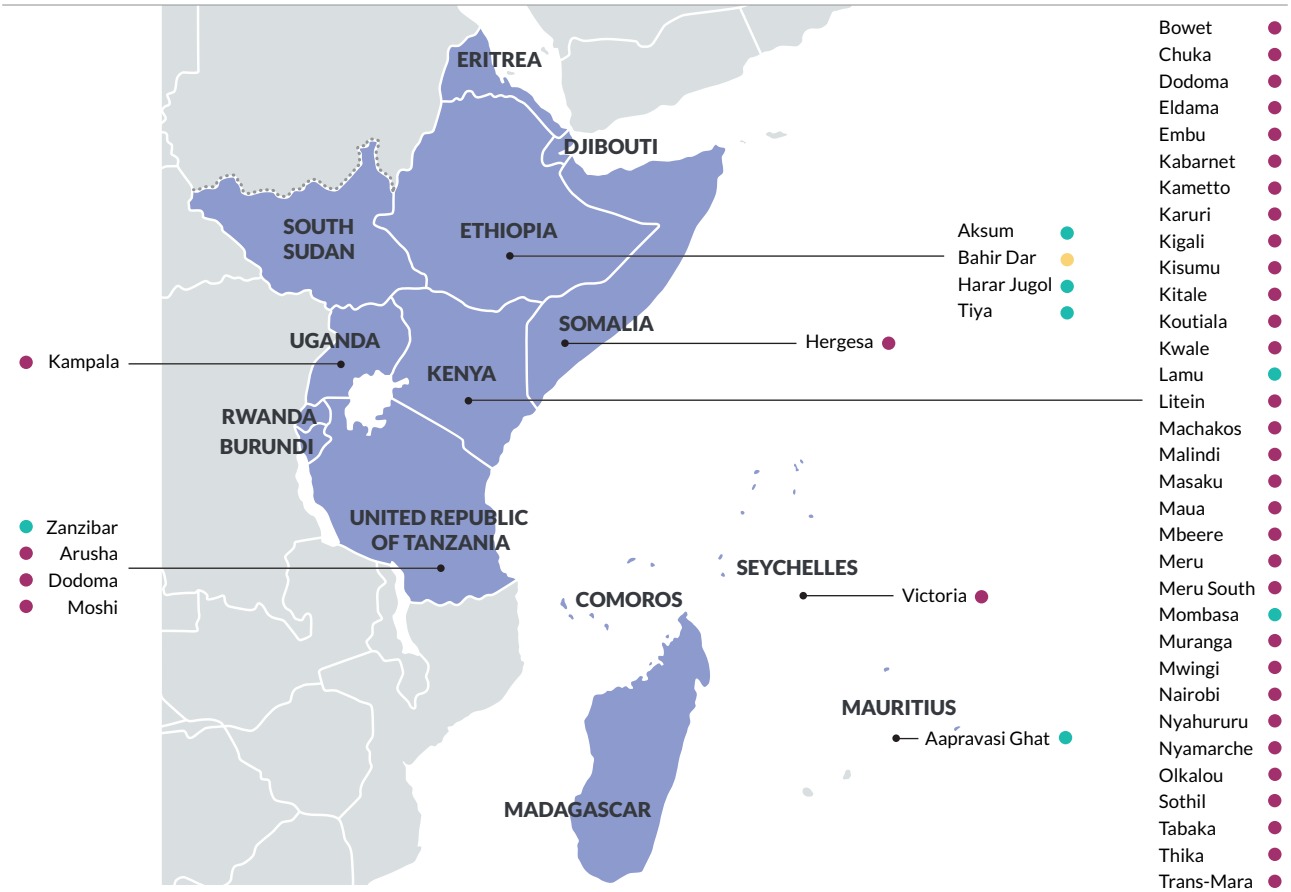
THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR

WORLD HERITAGE AND CITIES

EAST AFRICA AND AFRICAN GREAT LAKES

Burundi, Comoros, Djibouti, Eritrea, Ethiopia, Kenya, Madagascar, Mauritius, Rwanda, Seychelles, Somalia, South Sudan, Uganda, United Republic of Tanzania





Final boundary between the Republic of Sudan and the Republic of South Sudan has not yet been determined.

THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR

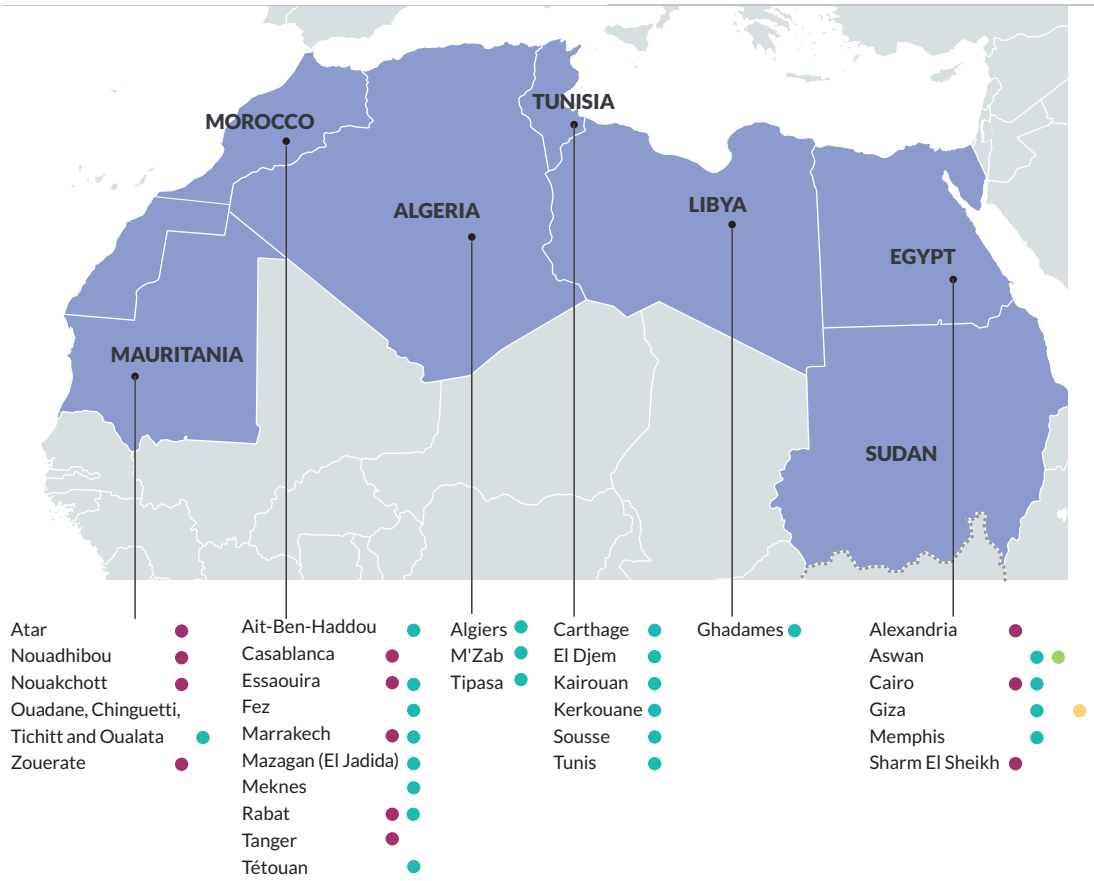
WORLD HERITAGE AND CITIES

THE UNESCO GLOBAL NETWORK OF LEARNING CITIES (GNLC)

NORTHERN AFRICA

Algeria, Egypt, Libya, Mauritania, Morocco, Sudan, Tunisia





Final boundary between the Republic of Sudan and the Republic of South Sudan has not yet been determined.

THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR

WORLD HERITAGE AND CITIES

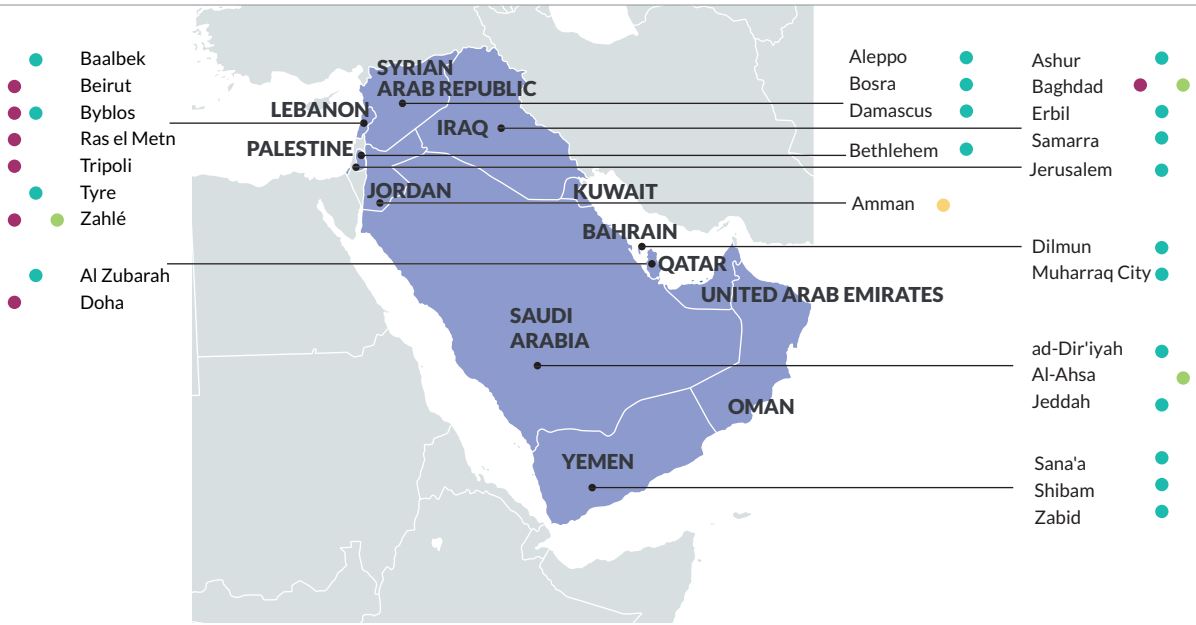
THE UNESCO CREATIVE CITIES NETWORK (UCCN)

THE UNESCO GLOBAL NETWORK OF LEARNING CITIES (GNLC)

NEAR EAST AND ARABIAN PENINSULA

Bahrain, Iraq, Jordan, Kuwait, Lebanon, Oman, Palestine, Qatar, Saudi Arabia, Syrian Arab Republic, United Arab Emirates, Yemen





THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR

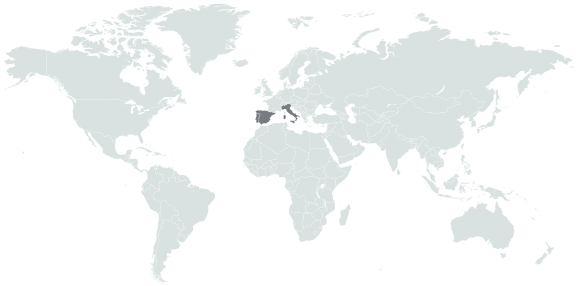
WORLD HERITAGE AND CITIES

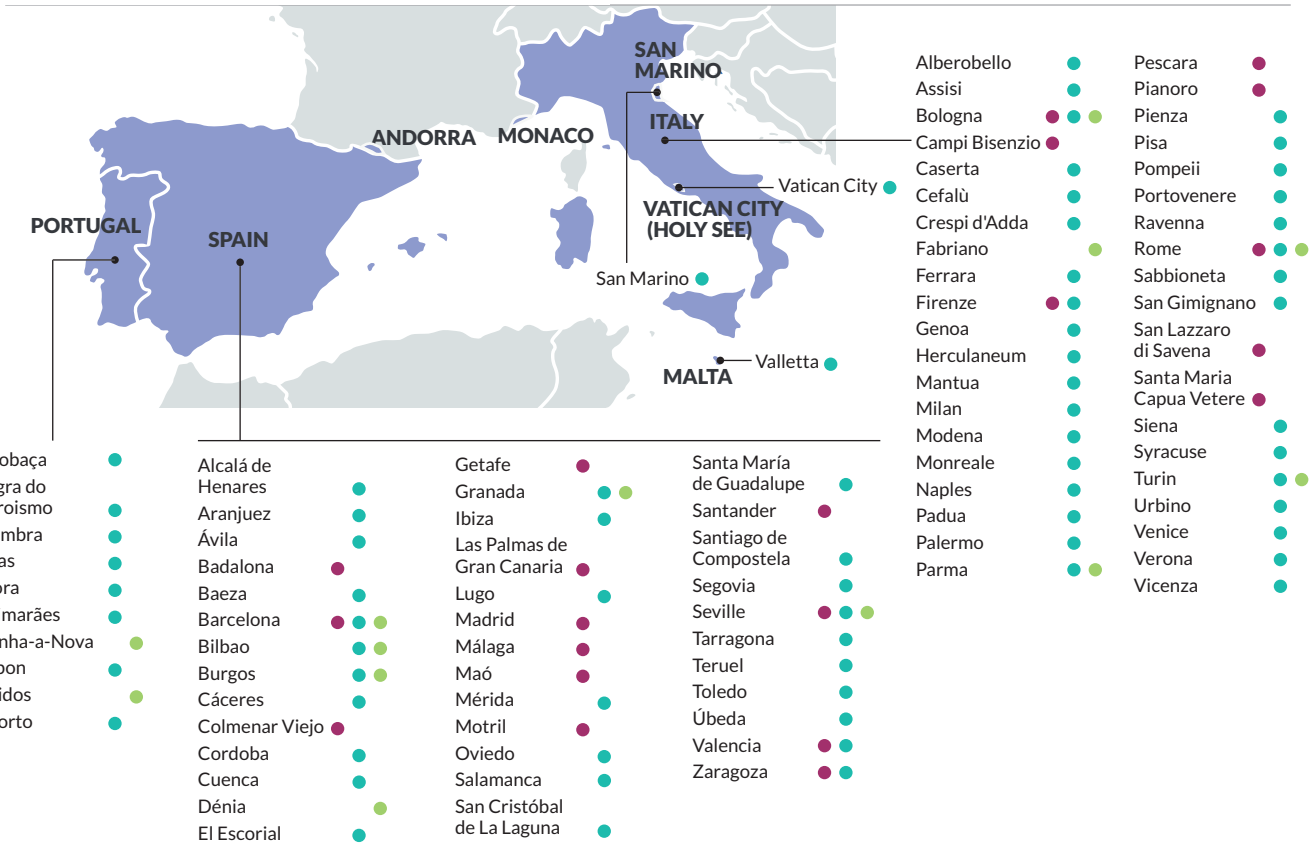
THE UNESCO CREATIVE CITIES NETWORK (UCCN)

THE UNESCO GLOBAL NETWORK OF LEARNING CITIES (GNLC)

SOUTH-WESTERN EUROPE

Andorra, Italy, Malta, Monaco, Portugal, San Marino, Spain, Vatican City (Holy See)





- Alcobaça
- Angra do Heroismo
- Coimbra
- Elvas
- Évora
- Guimarães
- Idanha-a-Nova
- Lisbon
- Óbidos
- Oporto

- Alcalá de Henares
- Aranjuez
- Ávila
- Badalona
- Baeza
- Barcelona
- Bilbao
- Burgos
- Cáceres
- Colmenar Viejo
- Cordoba
- Cuenca
- Dénia
- El Escorial

- Getafe
- Granada
- Ibiza
- Las Palmas de Gran Canaria
- Lugo
- Madrid
- Málaga
- Maó
- Mérida
- Motril
- Oviedo
- Salamanca
- San Cristóbal de La Laguna

- Santa María de Guadalupe
- Santander
- Santiago de Compostela
- Segovia
- Seville
- Tarragona
- Teruel
- Toledo
- Úbeda
- Valencia
- Zaragoza

- Alberobello
- Assisi
- Bologna
- Campi Bisenzio
- Caserta
- Cefalù
- Crespi d'Adda
- Fabriano
- Ferrara
- Firenze
- Genoa
- Herculaneum
- Mantua
- Milan
- Modena
- Monreale
- Naples
- Padua
- Palermo
- Parma

- Pescara
- Pianoro
- Pienza
- Pisa
- Pompeii
- Portovenere
- Ravenna
- Rome
- Sabbioneta
- San Gimignano
- San Lazzaro di Savena
- Santa Maria Capua Vetere
- Siena
- Syracuse
- Turin
- Urbino
- Venice
- Verona
- Vicenza

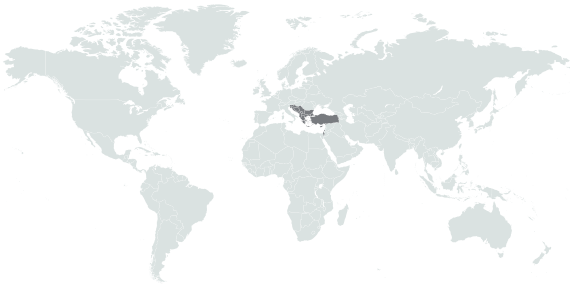
THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR

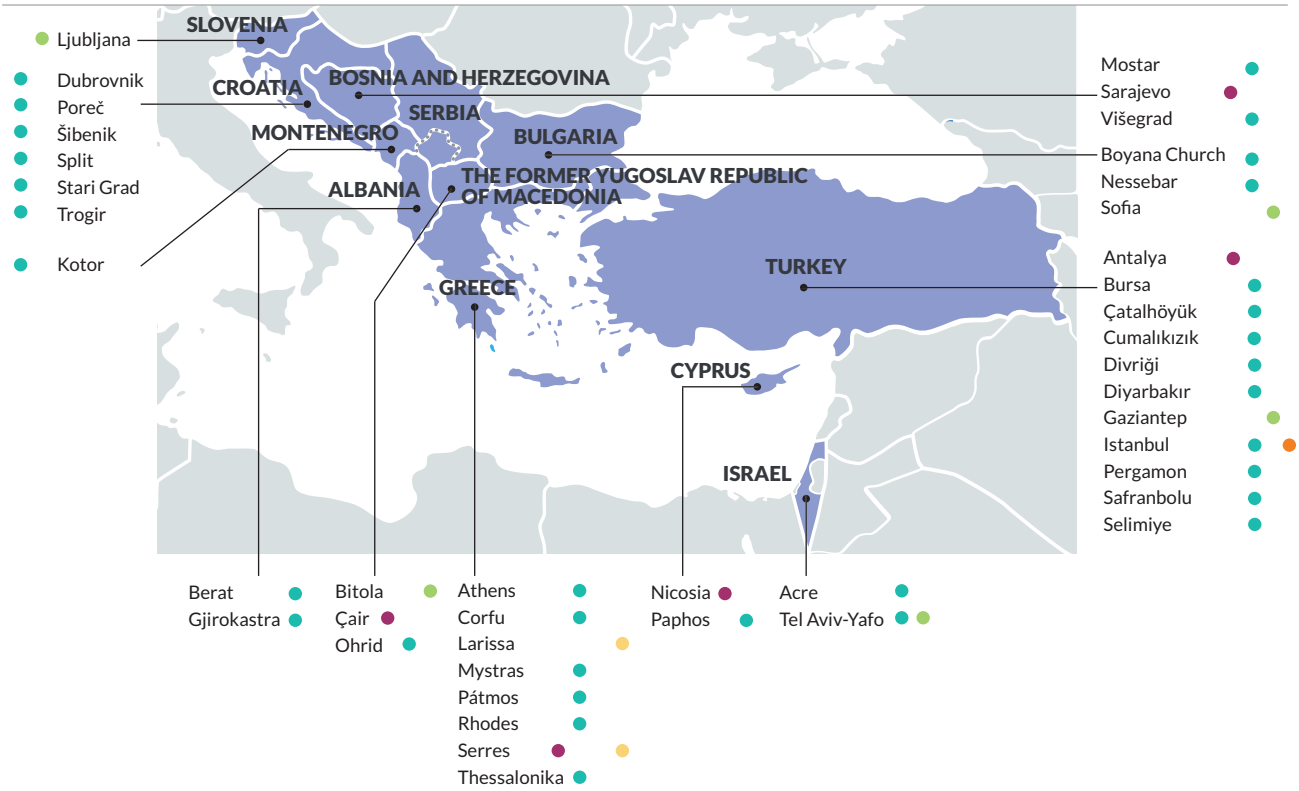
WORLD HERITAGE AND CITIES

THE UNESCO CREATIVE CITIES NETWORK (UCCN)

SOUTH-EASTERN EUROPE

Albania, Bosnia and Herzegovina, Bulgaria, Croatia, Cyprus, Greece, Israel, Montenegro, Serbia, Slovenia, The former Yugoslav Republic of Macedonia, Turkey





THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR

WORLD HERITAGE AND CITIES

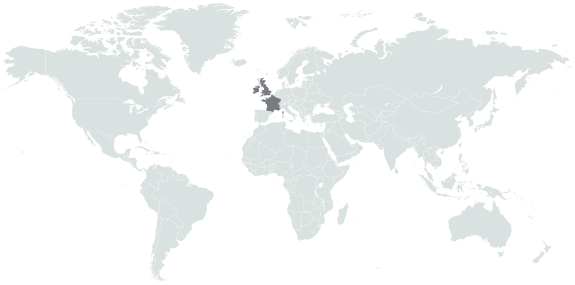
THE UNESCO CREATIVE CITIES NETWORK (UCCN)

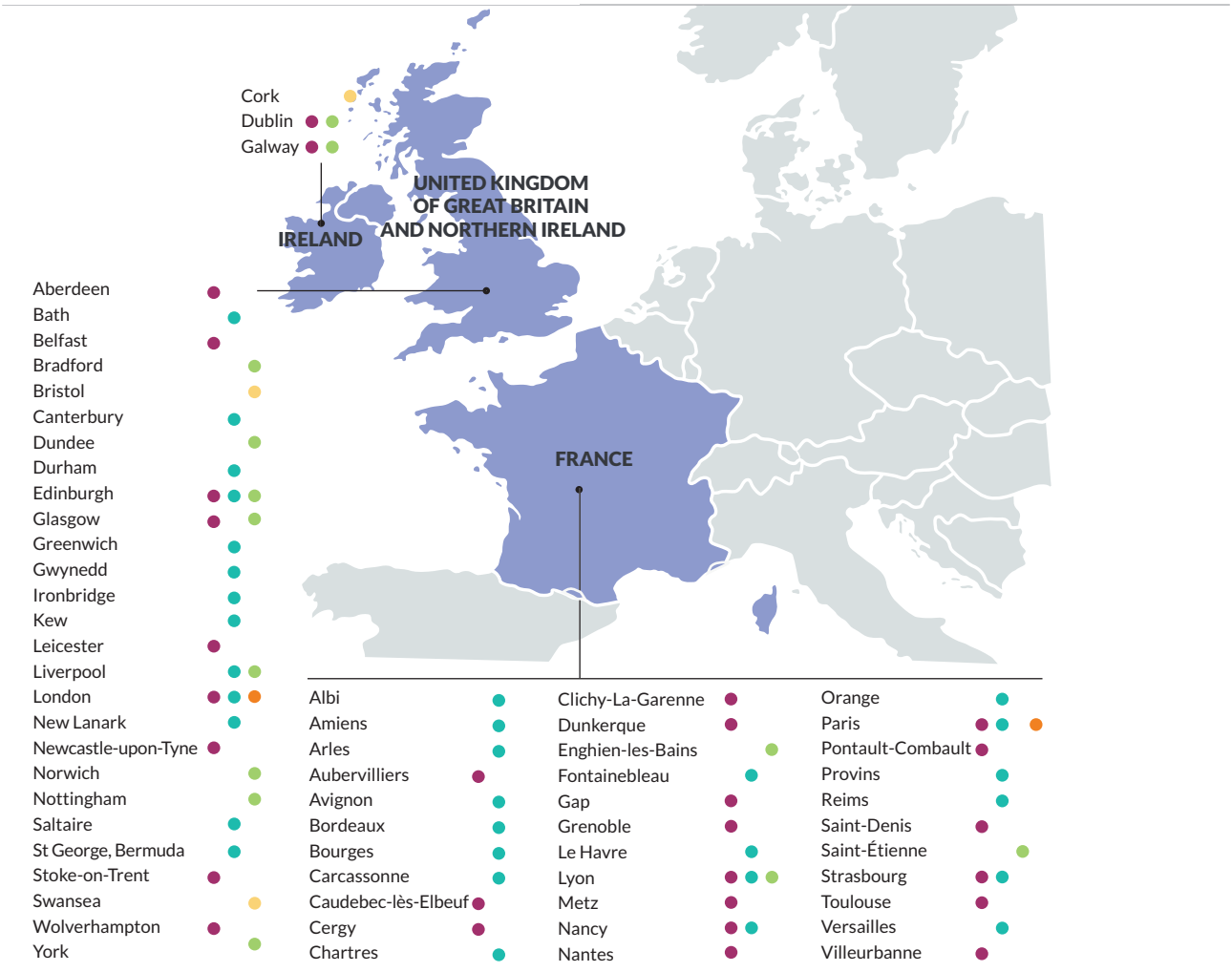
THE UNESCO GLOBAL NETWORK OF LEARNING CITIES (GNLC)

MEGACITIES ALLIANCE FOR WATER AND CLIMATE CHANGE

WESTERN EUROPE 1

France, Ireland, United Kingdom of Great Britain and Northern Ireland





THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR

WORLD HERITAGE AND CITIES

THE UNESCO CREATIVE CITIES NETWORK (UCCN)

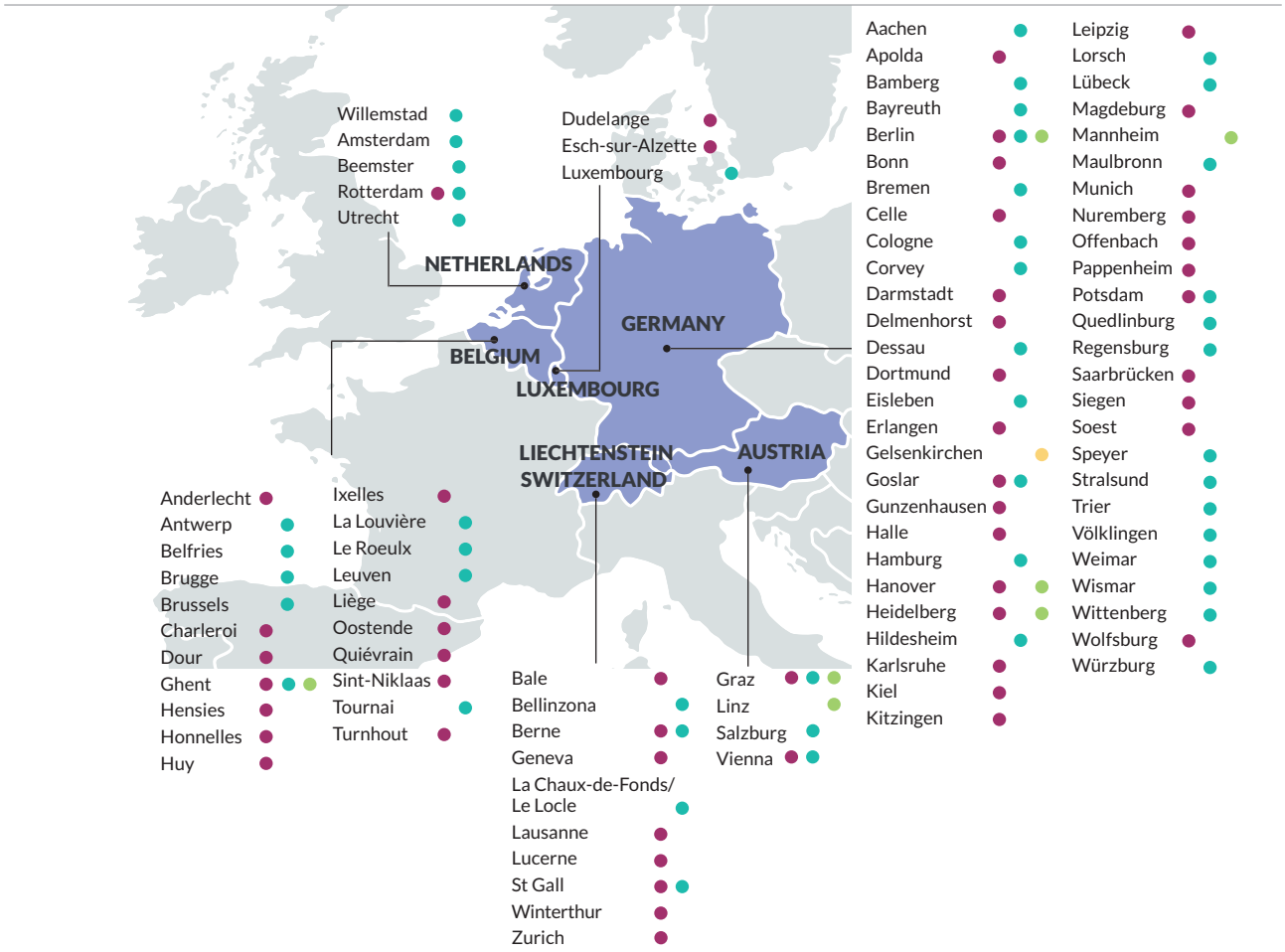
THE UNESCO GLOBAL NETWORK OF LEARNING CITIES (GNLC)

MEGACITIES ALLIANCE FOR WATER AND CLIMATE CHANGE

WESTERN EUROPE 2

Austria, Belgium, Germany, Liechtenstein, Luxembourg, Netherlands, Switzerland





THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR

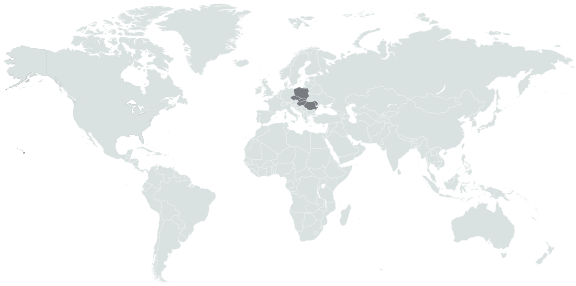
WORLD HERITAGE AND CITIES

THE UNESCO CREATIVE CITIES NETWORK (UCCN)

THE UNESCO GLOBAL NETWORK OF LEARNING CITIES (GNLC)

CENTRAL EUROPE

Czech Republic, Hungary, Poland, Republic of Moldova, Romania, Slovakia





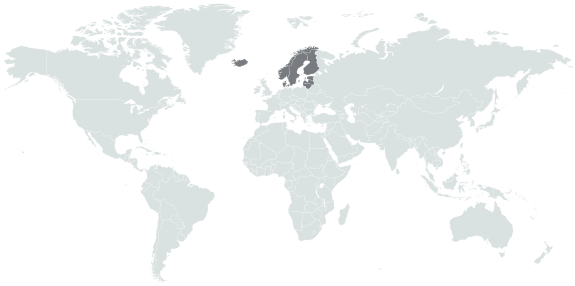
THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR

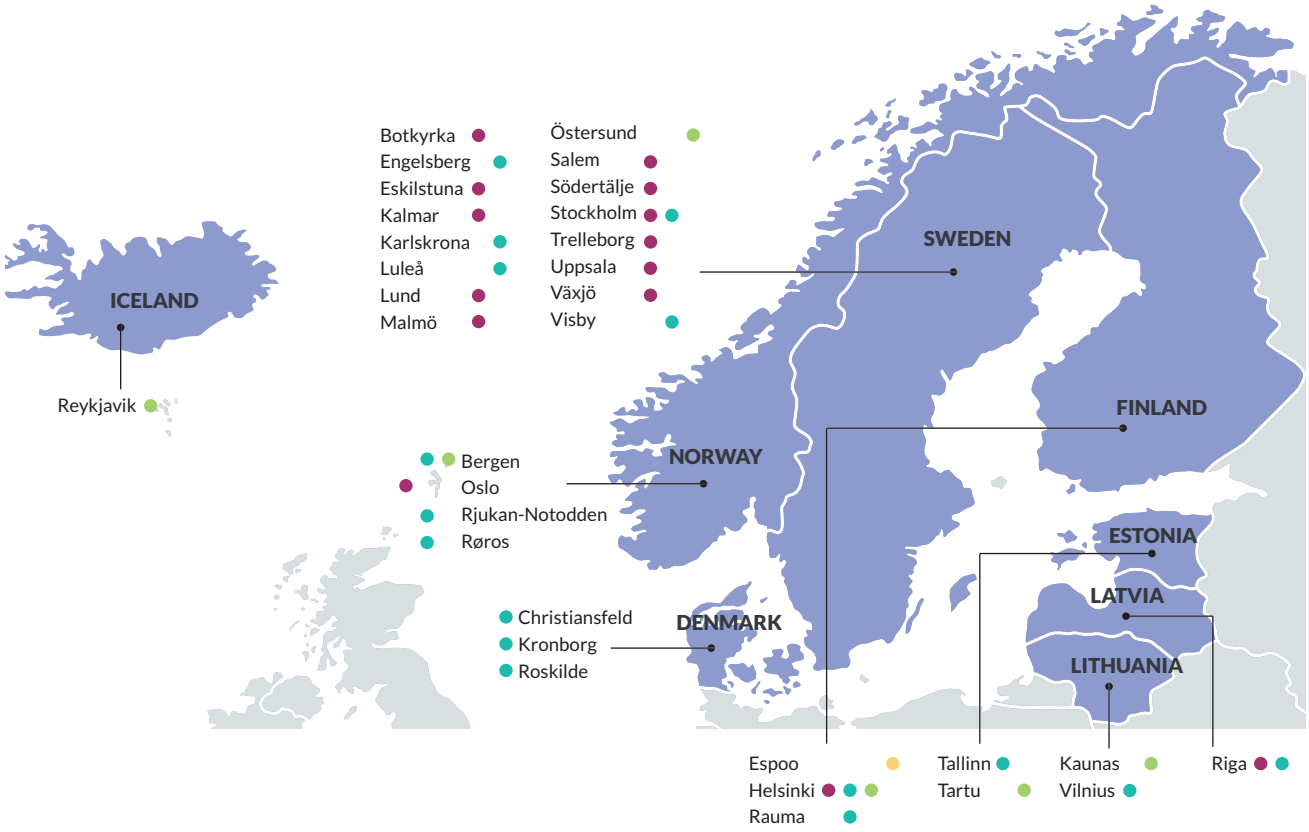
WORLD HERITAGE AND CITIES

THE UNESCO CREATIVE CITIES NETWORK (UCCN)

NORDIC AND BALTIC EUROPE

Denmark, Estonia, Finland, Iceland, Latvia, Lithuania, Norway, Sweden





THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR

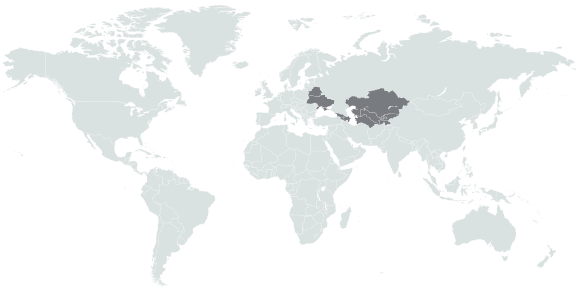
WORLD HERITAGE AND CITIES

THE UNESCO CREATIVE CITIES NETWORK (UCCN)

THE UNESCO GLOBAL NETWORK OF LEARNING CITIES (GNLC)

EASTERN EUROPE, CENTRAL ASIA AND CAUCASIA 1

Armenia, Azerbaijan, Belarus, Georgia, Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, Ukraine, Uzbekistan



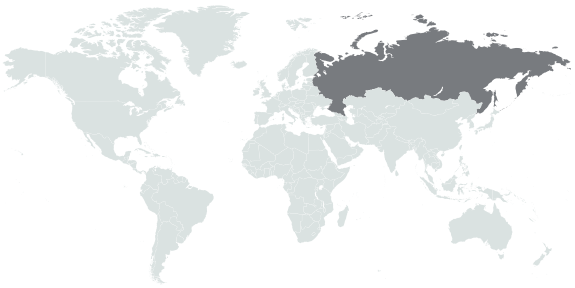


WORLD HERITAGE AND CITIES

THE UNESCO CREATIVE CITIES NETWORK (UCCN)

EASTERN EUROPE, CENTRAL ASIA AND CAUCASIA 2

Russian Federation





THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR

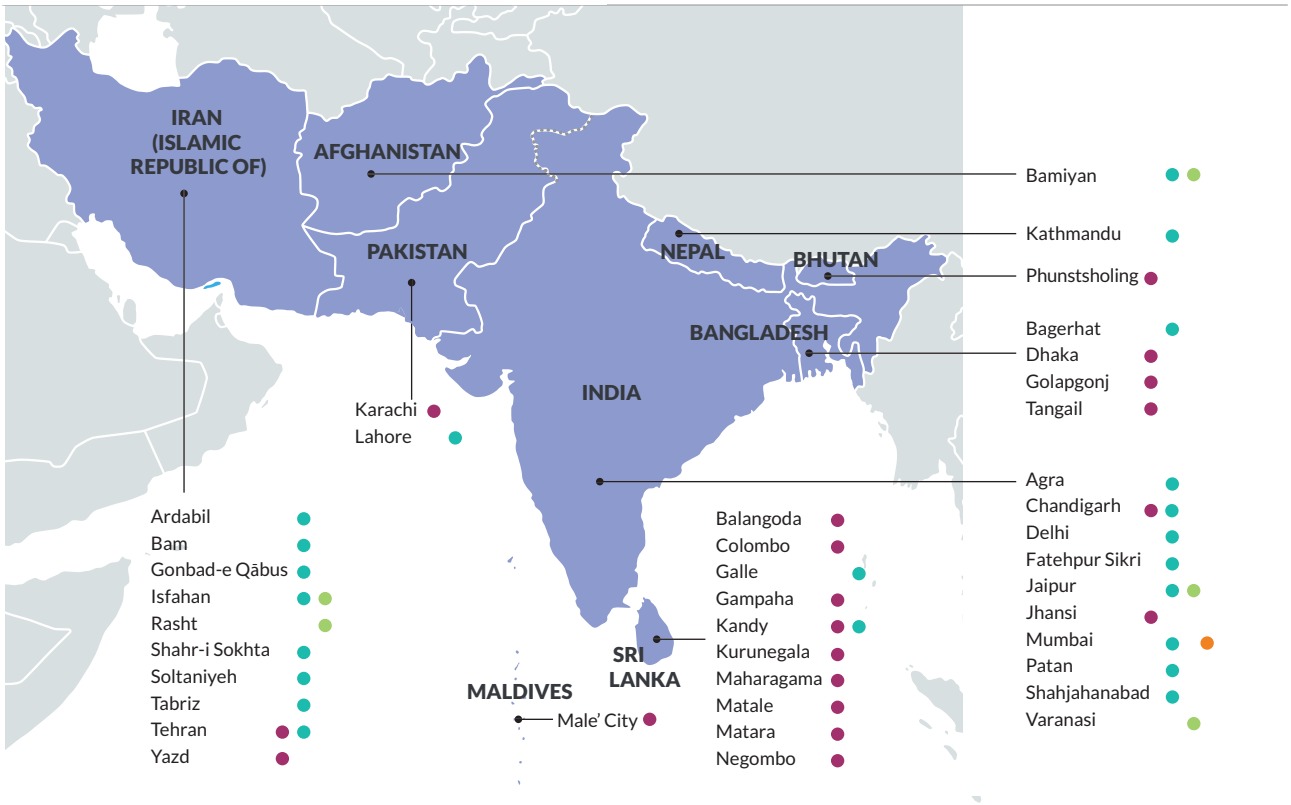
WORLD HERITAGE AND CITIES

THE UNESCO CREATIVE CITIES NETWORK (UCCN)

SOUTH ASIA

Afghanistan, Bangladesh, Bhutan, India, Iran (Islamic Republic of), Maldives, Nepal, Pakistan, Sri Lanka





Dotted line represents approximately the Line of Control in Jammu and Kashmir agreed upon by India and Pakistan. The final status of Jammu and Kashmir has not yet been agreed upon by the parties.

THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR

WORLD HERITAGE AND CITIES

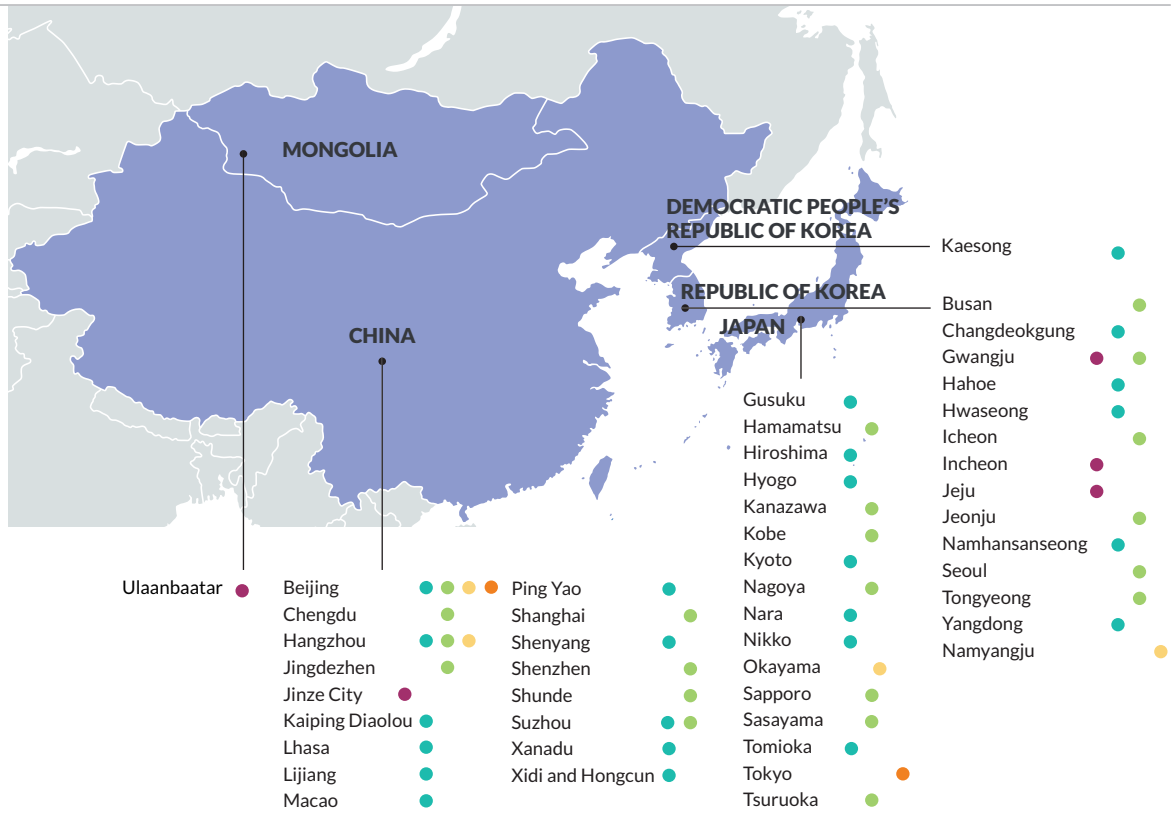
THE UNESCO CREATIVE CITIES NETWORK (UCCN)

MEGACITIES ALLIANCE FOR WATER AND CLIMATE CHANGE

EASTERN ASIA

China, Democratic People's Republic of Korea, Japan, Mongolia, Republic of Korea





THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR

WORLD HERITAGE AND CITIES

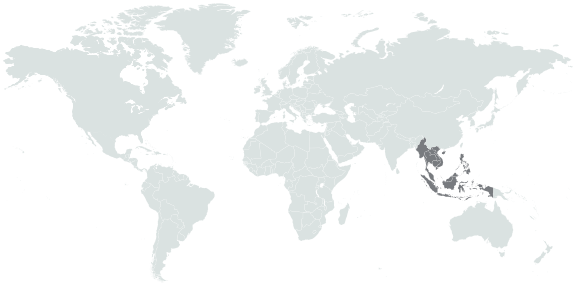
THE UNESCO CREATIVE CITIES NETWORK (UCCN)

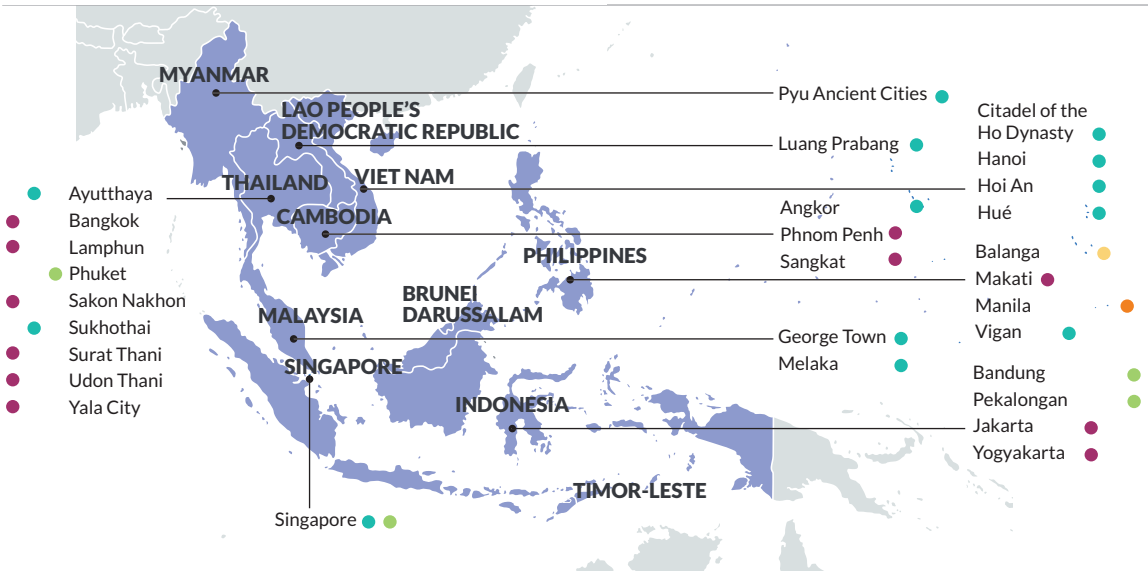
THE UNESCO GLOBAL NETWORK OF LEARNING CITIES (GNLC)

MEGACITIES ALLIANCE FOR WATER AND CLIMATE CHANGE

SOUTH-EASTERN ASIA

Brunei Darussalam, Cambodia, Indonesia,
Lao People's Democratic Republic, Malaysia, Myanmar,
Philippines, Singapore, Thailand, Timor-Leste, Viet Nam





THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR

WORLD HERITAGE AND CITIES

THE UNESCO CREATIVE CITIES NETWORK (UCCN)

THE UNESCO GLOBAL NETWORK OF LEARNING CITIES (GNLC)

MEGACITIES ALLIANCE FOR WATER AND CLIMATE CHANGE

PACIFIC

Australia, Cook Islands, Micronesia (Federated States of), Fiji, Kiribati, Marshall Islands, Nauru, New Zealand, Niue, Palau, Papua New Guinea, Samoa, Solomon Islands, Tonga, Tuvalu, Vanuatu





THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR

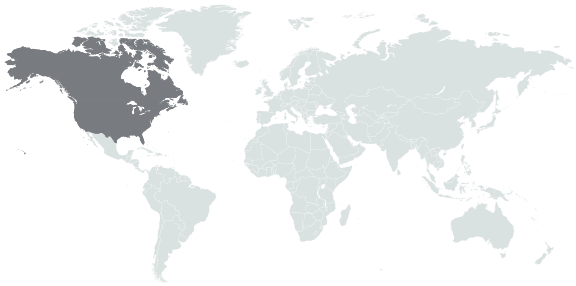
WORLD HERITAGE AND CITIES

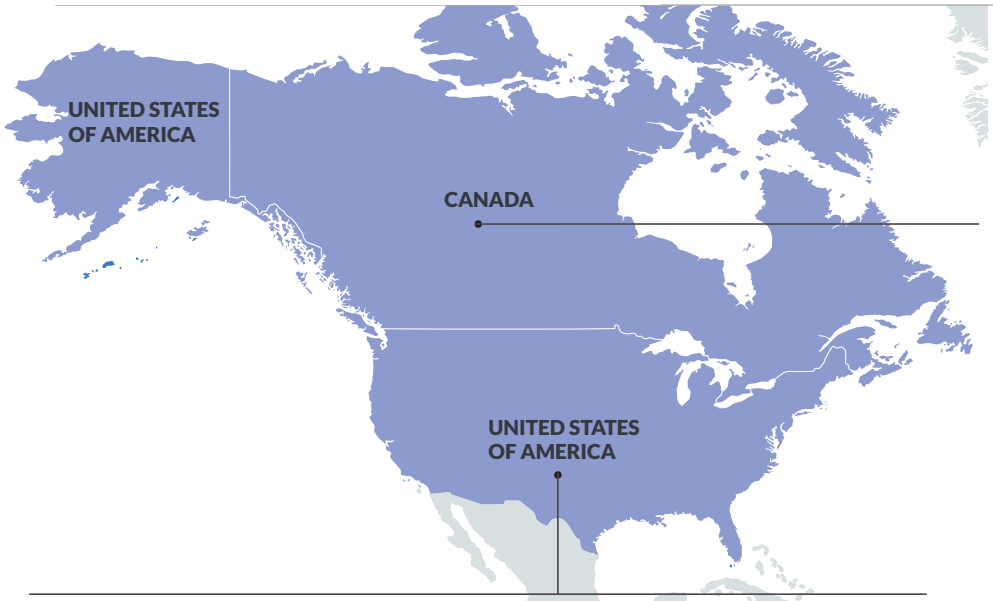
THE UNESCO CREATIVE CITIES NETWORK (UCCN)

THE UNESCO GLOBAL NETWORK OF LEARNING CITIES (GNLC)

NORTH AMERICA

Canada, United States of America





Akron
Allentown
Austin
Baltimore
Baton Rouge
Beaverton
Beverly Hills
Binghamton
Birmingham
Burlington
Cathedral City
Charleston
Chester
Chicago
Columbus

Dallas
Detroit
Dubuque
Durham
Elizabeth
Elk Grove
Eugene
Evanston
Fairfield
Gary
Hallandale Beach
Houston
Iowa City
Knoxville
Lancaster

Little Rock
Los Angeles
Louisville
Madison
Memphis
New Orleans
New York
Niagara Falls
Paducah
Philadelphia
Phoenix
Rochester
Sacramento
San Bernardino
San Francisco

San Leandro
Santa Barbara
Santa Fe
Santa Monica
Seattle
Spring Valley
Syracuse
Tacoma
Tucson
Union City
West Sacramento
Westland
York

Aurora
Belleville
Brooks
Brossard
Burnaby
Caledon
Calgary
Devon
Edmonton
Fort Macleod
Gatineau
Georgina
Grand Bank
Grande Prairie
Halifax
Hamilton
Innisfail
Kentville
Kingston
Lethbridge
Lions Bay
London
Longueuil
Lunenburg
Markham
Montreal
Moose Jaw
New Glasgow
Newmarket
Oakville

Oshawa
Ottawa
Peel
Prince Albert
Prince George
Provost
Quebec City
Red Deer
Richmond Hill
Saguenay
Saskatoon
Sault Ste. Marie
Sherbrooke
St Albert
St John's
Saint-Justin
Sudbury
Tecumseh
Terrebonne
Thunder Bay
Toronto
Truro
Vancouver
Vaughan
Victoria
Wetaskiwin
Williams Lake
Windsor
Winnipeg
Wood Buffalo

THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR

WORLD HERITAGE AND CITIES

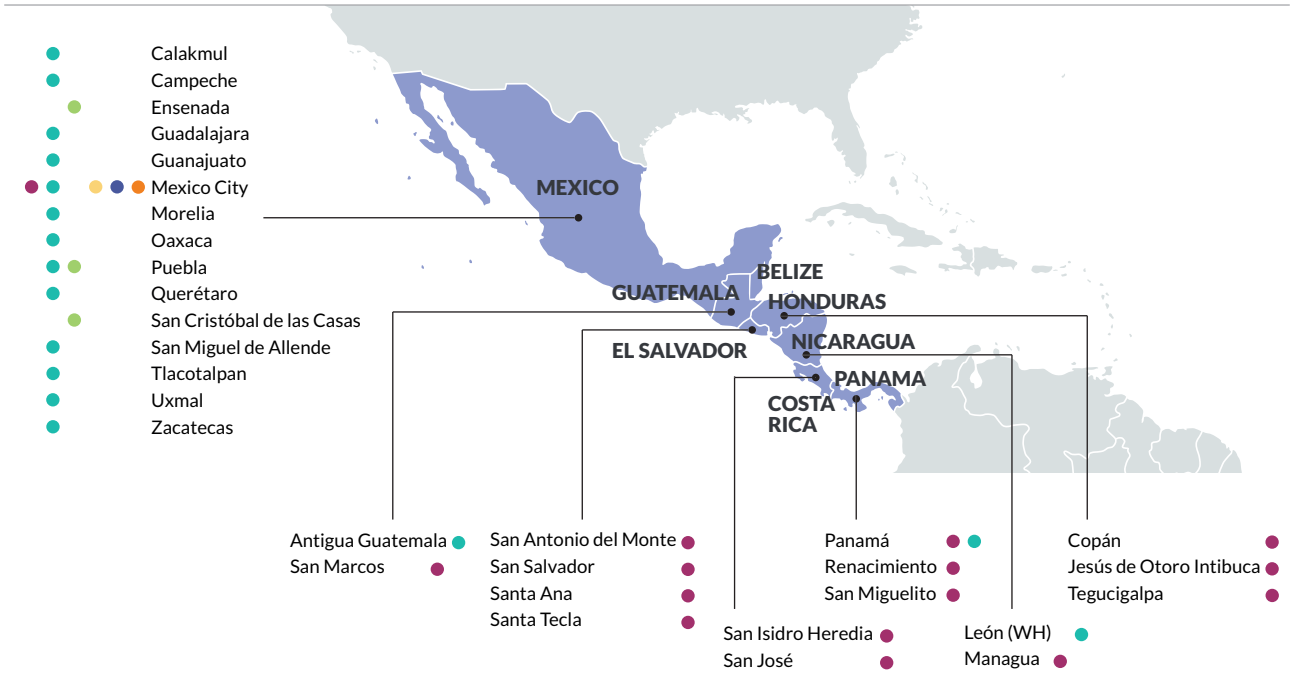
THE UNESCO CREATIVE CITIES NETWORK (UCCN)

MEGACITIES ALLIANCE FOR WATER AND CLIMATE CHANGE

CENTRAL AMERICA

Belize, Costa Rica, El Salvador, Guatemala, Honduras, Mexico, Nicaragua, Panama





THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR

WORLD HERITAGE AND CITIES

THE UNESCO CREATIVE CITIES NETWORK (UCCN)

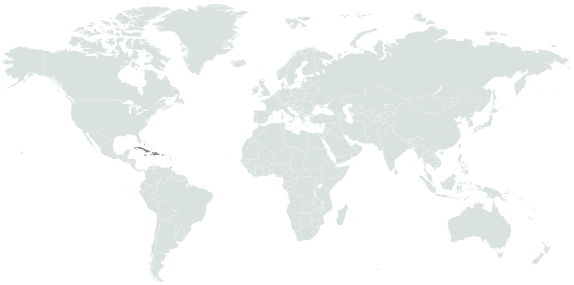
THE UNESCO GLOBAL NETWORK OF LEARNING CITIES (GNLC)

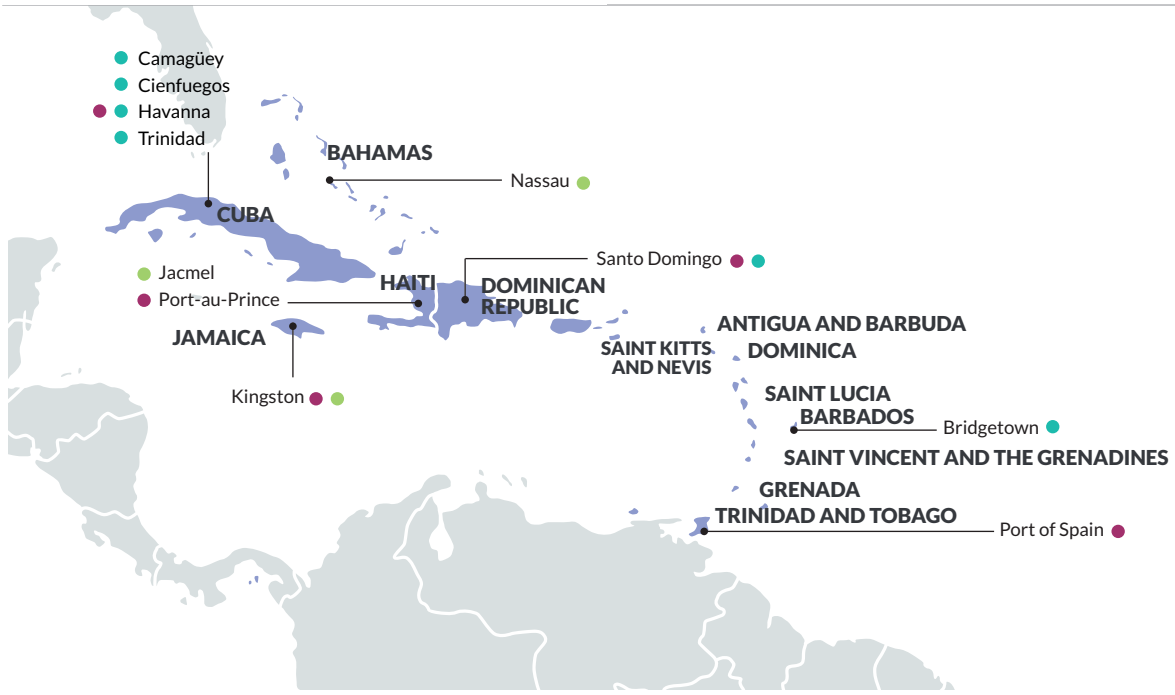
THE UNESCO MAN AND THE BIOSPHERE PROGRAMME (MAB) FOR SUSTAINABLE CITIES

MEGACITIES ALLIANCE FOR WATER AND CLIMATE CHANGE

THE CARIBBEAN

Antigua and Barbuda, Bahamas, Barbados, Cuba, Dominica, Dominican Republic, Grenada, Haiti, Jamaica, Saint Kitts and Nevis, Saint Lucia, Saint Vincent and the Grenadines, Trinidad and Tobago





THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR

WORLD HERITAGE AND CITIES

THE UNESCO CREATIVE CITIES NETWORK (UCCN)

SOUTH AMERICA

Argentina, Bolivia (Plurinational State of), Brazil, Chile, Colombia, Ecuador, Guyana, Paraguay, Peru, Suriname, Uruguay, Venezuela (Bolivarian Republic of)





THE INTERNATIONAL COALITION OF INCLUSIVE AND SUSTAINABLE CITIES - ICCAR

WORLD HERITAGE AND CITIES

THE UNESCO CREATIVE CITIES NETWORK (UCCN)

THE UNESCO GLOBAL NETWORK OF LEARNING CITIES (GNLC)

MEGACITIES ALLIANCE FOR WATER AND CLIMATE CHANGE

ABBREVIATIONS

ADA	Center for Architecture, Art and Dialogue
ADB	Asian Development Bank
AECID	Agencia Española de Cooperación Internacional para el Desarrollo (Spanish Agency for International Development Cooperation and Development)
ADER	Agence pour la dédensification et la réhabilitation de la médina de Fès (Agency for the resettlement and rehabilitation of the Fez medina)
AIMF	Association international des Maires francophones (International Association of Francophone Mayors)
AKDN	Aga Khan Development Network
AKTC	Aga Khan Trust for Culture
ALECSO	Arab League Educational, Cultural and Scientific Organization
AREU	Afghanistan Research and Evaluation Unit
ASEAN	Association of Southeast Asian Nations
AU	African Union
BIRUP	Biosphere Integrated Rural Urbanization Programme
BRAC	Bangladesh Rural Advancement Committee
BROT	Build, rehabilitate, operate transfer
CACSA	Central Asian Crafts Support Association
CAWI	City for All Women Initiative, Canada
CCI	Cultural and creative industries
CCMARD	Canadian Coalition of Municipalities against Racism and Discrimination
CEB	Council of Europe Development Bank
CERD	Committee on the Elimination of Racial Discrimination
CINARA	Urban Water Management for Latin America and the Caribbean
CIS	Commonwealth of Independent States
CIVVIH	International Committee on Historic Towns and Villages
CoE	Council of Europe
COMUS	Community-Led Urban Strategies in Historic Towns
COP21	United Nations Climate Change Conference 2015
CP	Creative placemaking
CRAterre	Centre international de la construction en terre (International Centre on Earthen Architecture)
CTITF	Counter-Terrorism Implementation Task Force
DCO	District Coordination Office (Pakistan)
DTT	Democracy through Theatre (Former Yugoslav Republic of Macedonia)
EAHTR	European Association of Historic Towns and Regions
ECCAR	European Coalition of Cities against Racism
EEA	European Environmental Agency
EIB	European Investment Bank
ESD	Education for Sustainable Development
FAO	Food and Agricultural Organization
FFA	2030 Education Framework for Action
FONSAL	Fondo de Salvamento del Patrimonio Cultura (Cultural Heritage Rescue Fund, Quito)
GAPMIL	Global Alliance for Partnerships of Media and Information Literacy
GCED GCI	Global Citizenship Education Getty Conservation Institute
GDP	Gross domestic product
GEFI	Global Education First Initiative
GNH	Gross National Happiness
GNLC	UNESCO Global Network of Learning Cities
HDI	Human Development Index
HEREIN	European Heritage Network
HTF	Historic Town Forum
HUL	Historic Urban Landscape
ICC	International Criminal Court
ICCAR	International Coalition of Inclusive and Sustainable Cities
ICCROM	International Centre for the Study of the Preservation and Restoration of Cultural Property

ICHHTO	Iranian Cultural Heritage, Handicrafts and Tourism Organization
ICLEI	International Council for Local Environmental Initiatives
ICOMOS	International Council on Monuments and Sites
ICRC	International Committee of the Red Cross
IDB	Inter-American Development Bank
ISESCO	Islamic Educational, Scientific and Cultural Organization
IFCD	UNESCO International Fund for Cultural Diversity
IFHP	International Federation for Housing and Planning
IFLA	International Federation of Library Associations and Institutions
IFLA	International Federation of Landscape Architects
IFPO	Institut français du Proche-Orient (French Institute of the Middle East)
IHCN	Indian Heritage Cities Network
IHP	International Hydrological Programme
ILO	International Labour Organization
INTACH	Indian National Trust for Art and Cultural Heritage
IOC-UNESCO	Intergovernmental Oceanographic Commission of UNESCO
IOM	International Organization for Migration
IP-EEWS	International Platform on Earthquake Early Warning Systems
IREX	International Research and Exchanges Board
IRTCUD	International Research and Training Centre on Urban Drainage
ISESCO	Islamic Educational, Scientific and Cultural Organization
ISIS	Islamic State of Iraq and the Levant
ISOCARP	International Society of City and Regional Planners
ITRHD	Indian Trust for Rural Heritage and Development
ITUC	Integrated Territorial and Urban Conservation
IUAV	Instituto Universitario di Architettura di Venezia (University Institute of Architecture of Venice)
IUCN	International Union for Conservation of Nature
JESSICA	Joint European Support for Sustainable Investment in City Areas
JVF	Jaipur Virasat (Heritage) Foundation
KAICIID	King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue
LGBTQ	Lesbian, Gay, Bisexual, Trans and Queer
LVF	Land value finance
MAB	UNESCO Man and the Biosphere Programme
MCR	UNISDR's Making Cities Resilient Campaign
MDG	Millennium Development Goals
MDG-F	Millennium Development Goals Achievement Fund
MIT	Massachusetts Institute of Technology
MOST	Management of Social Transformation Programme
MoU	Memorandum of Understanding
MUPANAH	Musée du Panthéon National Haïtien
NEA	National Endowment for the Arts (United States of America)
NGO	Non-governmental organization
NRC	National Railway Corporation (Nigeria)
NTUA	National Technical University of Athens
ODI	Overseas Development Institute
OECD	Organisation for Economic Co-operation and Development
OHCHR	Office of the High Commissioner for Human Rights
OIE	Organization of Ibero-American States
OIF	Organisation Internationale de la Francophonie (International Francophone Organization)
OSF	Open Society Foundation
OWHC	Organization of World Heritage Cities
PDSEC	Plan for Economic, Social and Cultural Development
PPP	Public-private partnership
PUCE	Pontificia Universidad Católica del Ecuador (Pontifical Catholic University of Ecuador)

RCUWM	Regional Centre on Urban Water Management
RIFF	Rajasthan International Folk Festival (India)
SAARC	South Asian Association for Regional Cooperation
SCI	Samara City Institute (Russian Federation)
SDL	Société de développement local (Local development company) (Morocco)
SEWA	Self Employed Women's Association
SHCC	Small Historic Coastal Cities
SIDS	Small Island Developing States
SME	Small and medium-sized enterprises
SOHSA	Saving Our Heritage - Saving Ourselves (Tajikistan)
UCLG	United Cities and Local Governments
UDF	Urban development funds
UDRI	Urban Design Research Institute (Mumbai)
UIA	International Union of Architects
UN DESA	United Nations Department of Economic and Social Affairs
UN ESCAP	United Nations Economic and Social Commission for Asia and the Pacific
UNAOC	United Nations Alliance of Civilizations
UCCN	UNESCO Creative Cities Network
UNCDF	United Nations Capital Development Fund
UNDAF	UN Development Assistance Framework
UNDP	United Nations Development Programme
UNFPA	United Nations Population Fund
UN-Habitat	United Nations Human Settlements Programme
UNHCR	United Nations High Commissioner for Refugees
UNICEF	United Nations Children's Fund
UNIDO	United Nations Industrial Development Organization
UNIDROIT	International Institute for the Unification of Private Law
UNISDR	United Nations Office for Disaster Risk Reduction
UNITAR	United Nations Institute for Training and Research
UNITWIN	University Twinning and Networking Programme
UNODC	United Nations Office on Drugs and Crime
UNOSAT	United Nations Institute for Training and Research Operational Satellite Applications Programme
UNU-GCM	United Nations University Institute on Globalization, Culture and Mobility
UN Women	United Nations Entity for Gender Equality and the Empowerment of Women
UNWTO	United Nations World Tourism Organization
UWC	United World College
UWMP	Urban Water Management Programme
VVUF	Viet Village Urban Farm
WB	World Bank
WCED	United Nations World Commission on Environment and Development
WDC	World Design Capital
WHEAP	World Heritage Programme on Earthen Architecture
WHITR-AP	World Heritage Institute of Training and Research for the Asia and the Pacific Region
WHO	World Health Organization
WNBR	World Network of Biosphere Reserves

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As the cornerstone of society, culture must lie at the heart of sustainable policies and strategies. Yet, despite its vital importance, key questions such as: 'How has culture influenced urban development across the world?' and 'How can culture make a difference to our urban future?' have often remained unexplored.

This Report, the first of its kind, explores the role of culture for sustainable urban development. It is intended as a policy framework document to support governments in the implementation of the 2030 Agenda for Sustainable Urban Development and the New Urban Agenda.

In search of a common thread between the past and the future, the Report examines the contribution of culture to urban sustainability from two analytical angles: a global survey implemented with nine regional partners across the world; and key thematic insights. The Report thus analyses the situation, trends, threats and existing opportunities in different regional contexts, and presents a global picture of urban heritage safeguarding, conservation and management, as well as the promotion of cultural and creative industries, as resources for sustainable urban development. The Report also includes a set of maps and a section on UNESCO's strategic networks reflecting the Organization's various fields of competence.

Building on the findings of this global research and thematic reflection, the Report presents new guidelines and recommendations, rooted in culture, to ensure that the cities of tomorrow are safe, inclusive, resilient and sustainable.

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