

NOTES ON THE DEVELOPMENT OF THE URBAN HERITAGE MANAGEMENT CONCEPT IN CONTEMPORARY POLICIES

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This paper seeks to present an overview of the development of the urban heritage management (UHM) concept by analysing documents from key international organisations in this field. The period 1964-2011 is deemed to have been marked by a paradigm shift in the discipline of conservation. Over the course of the last decade, the discussion has been focused on the development of the historic urban landscape (HUL), a concept that incorporates principles of conservation into the integral urban planning framework. However, it seems that the gap between conservation and development is yet to be bridged in practice.

The first part of the paper briefly outlines the most important theoretical thought in the fields of conservation and urban planning that contributed to the development of the urban heritage (UH) concept in the 20th century. The second section reviews the UHM policies presented in documents, with an emphasis placed on the roles of particular stakeholders in the process. This paper contributes to overviewing the key aspects of contemporary UHM policies and highlighting perspectives for its future development.

Key words: urban heritage management (UHM), urban planning, historic urban landscape (HUL), documents, policies.

INTRODUCTION

Changes to the concept of heritage and conservation strategies are closely linked to processes that are part of the broader social, cultural, and economic context of the development of cities. UH has found itself under increasing pressure since the 1980s, in parallel with economic globalisation (Van Oers *et al.*, 2010: 7), which can be connected to the rise of neo-liberalism, urban entrepreneurship (Swyngedouw *et al.*, 2002; Harvey, 1989) and the strategic role of cities (Sassen, 2011). Issues of urban (re)development have become the object of complex networks of interests, which induces transformations that are larger and more rapid than previously. Discussing the problems of neo-liberal urbanisation, Swyngedouw *et al.* (2002: 550-551) emphasise that “re-positioning the city on the map of the competitive landscape” has meant an innovative re-creation of the urban landscape, with the objective of attracting primarily foreign, outside audiences: investors, tourists, and businesspeople. On the other hand, and also under the influence of globalisation

and the prioritisation of goals connected with urban competitiveness (UN Habitat, 2008: 3), the identity of the city has been increasing in importance. This phenomenon is particularly pronounced in Europe, in parallel with the decline of national identities on the one hand, and the growing multi-culturalism of cities owing to large-scale migration (King, 1993; Castells, 1993), on the other. Castells (1993) believes this leads to greater orientation of cities towards the local built heritage. Cultural resources are also being used for branding, to create a recognisable and attractive image in competitive strategies (Evans, 2009). Consequently, the commodification of culture, mostly linked to the rise in mass tourism, has been acknowledged as a major threat posed by globalisation to local heritage, as it homogenises and trivialises its essence (UNESCO, 2016: 21).

From the perspective of urban conservation, and in the light of the ever-present demand for sustainable urban development, theorists have been reiterating that planning practices ought to learn from what is already there. In 2015, with the adoption of the United Nations’ 17 Sustainable Development Goals, culture was formally made a key resource in making cities attractive, creative, and sustainable (UNESCO, 2016: 17). UH is presented not

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only in the light of identity and cultural significance, but also as a non-renewable capital resource (Rodwell, 2007: 207), which encompasses its embodied energy, materials, and financial investment.

As the 20th century progressed, UHM became increasingly oriented towards the attainment of socio-economic objectives, especially those in the service of the local community (Veldpaus, 2015; Bandarin and Van Oers, 2012; UNESCO, 2011).

The need for integrating urban conservation into comprehensive urban planning systems and development programmes was officially recognised in international policy documents adopted in the mid-20th century, and has received particular prominence over the past two decades, in parallel with the rise of the concept of sustainability. The historic urban landscape (HUL) is the latest proposed approach and it is seen as having come the closest to achieving this goal. However, conservation and development are in practice still treated as mutually opposed notions: this is also borne out by the fact that calls for integration appear even in the most recent documents adopted by international organisations. It is exactly this gap between theoretical doctrine and practical reality that poses the main problem and motivates research. Understanding the problem of integrating urban conservation and development, and translating the principle of continuity into the reality of the development of cities, first requires awareness of what the UHM concept means, and what it is based on.

THEORY OF URBAN CONSERVATION

First, it is important to clarify the most important notions which will be used in the discussion.

According to one of the contemporary definitions (UNESCO, 2011) we use the term “urban heritage” (UH) to encompass following categories: 1) monumental heritage of exceptional cultural value; 2) non-exceptional heritage elements but present in a coherent way with a relative abundance; 3) new urban elements to be considered: the urban built form; streets, public open spaces; and urban infrastructures. It could be conditionally conceived as close to notions like historic settings, areas, environment, cities, and landscapes, which are found in the literature. UH, including its tangible and intangible components, constitutes a key resource in enhancing the livability of urban areas and fosters economic development and social cohesion in a changing global environment.

While using the term “urban heritage management” (UHM), we refer to the practices undertaken with the aim to preserve cultural continuity and quality of life in urban environments. Having in mind one of the latest definitions of urban conservation from UNESCO (2011), where it is conceived as “a strategy to achieve a balance between urban growth and quality of life on a sustainable basis”, and is not “limited to the preservation of single buildings, but views architecture as but one element of the overall urban setting, making it a complex and multifaceted discipline”, the terms of urban conservation and UHM may be used interchangeably in this context.

Although urban conservation did not exist as a discipline until the mid-20th century, the roots of UHM theory are considered to reach back into the 19th century (Siravo, 2011; Bandarin and Van Oers, 2012). In general, the heritage concept represented an effort to strengthen the identities of modern-day nation-states and build tradition (Bandarin and Van Oers, 2012: 1). The idea of a historic city as heritage emerged at a later date (*ibid.*, 10) and is mainly linked to reactions to the large-scale transformations of industrialised cities (Siravo, 2011: 4). Theorists that have contributed the most to the development of urban conservation concepts include Ruskin (1849), Sitte (1901), Geddes (1915), Giovannoni (1931). Geddes’ thought was particularly influential: theorists consider his recognition that the process is more important than the final picture to be the foundation of the integrated planning approach (Veldpaus *et al.*, 2013: 40; Colenbrander, 1999). Giovannoni (1873-1947) emphasised the need for a coexistence of the historic and the modern city. Such synergy between conservation and modernisation is based upon the social values of local communities (Siravo, 2011: 5).

Although it has existed in theory since the late 19th century, the UH concept gained traction in international policy as late as the second half of the 20th century and has seen particularly rapid development over the past several decades. The adoption of the Venice Charter (1964) is generally taken as the pivotal moment in its growth, as this document extended the notion of heritage to include broader settings in which monuments are located. Jokilehto (2007) believes the UHM trend became applicable to the urban context as late as the 1990s.

Conservationists are today said to be aware of the gap between the “ideal world of conservation principles and practical reality” (Bandarin and Van Oers, 2012: 13), which leads to the view that conservation must overcome both its isolated disciplinary and spatial framework. The discussion hinges on the emphasis by current urban conservation theories of continuity – of relationships, values, and management (Van Oers, 2007).

Over the course of the past decade, debates about the future of urban conservation have focused on the HUL approach, which aims at comprehensively integrating heritage management into the planning and development framework (Bandarin and Van Oers, 2012; UNESCO, 2011). It is aimed at the development of tools to integrate policies and practices. In a practical sense, the HUL approach reflects the need to control the development and manage changes in areas not under the aegis of official protection. As such, the HUL concept deals with managing the nature of change.

REVIEW AND ANALYSIS OF OFFICIAL DOCUMENTS (1964-2011)

Methodology

A review of the theoretical literature suggests that the task of UHM has been shifting from a focus on the preservation of the physical state of the UH towards the management of interdisciplinary change in urban environments. Nevertheless, in order to uncover how changes of concepts translate into UHM policies as part of planning and

development processes, identifying the roles of the various stakeholders is the key.

Accordingly, the analysis is structured in a way to seek answers to two types of questions, formulated as follows:

1) related to the concept of UH: what is considered UH and why? How is the relationship between objects of protection, or attributes, and values ascribed to them conceived?

2) related to policies, aimed at translating the concept of UH into the practice of UHM: who has interests in UHM and which roles do various stakeholders play in this process?

Theoretical literature provided the basis for selecting potential documents for review. The primary criterion for selection was that a document had to introduce an innovation or change in some of the aspects previously mentioned. The review encompassed a total of fifteen documents issued by key international organisations:

- six adopted by ICOMOS:

(i) The International Charter for the Conservation of Monuments and Sites (Venice Charter, 1964); (v) The Declaration of Amsterdam (1975); (vii) the Washington Charter for the Conservation of Historic Towns and Urban Areas (1987); (ix) the Charter of Krakow – Principles for Conservation and Restoration of Built Heritage (2000); (xiii) The ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites (2008); (xv) the Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas (2011);

- six by UNESCO:

(ii) Convention Concerning the Protection of the World Cultural and Natural Heritage (WHC, 1972); (iii) Recommendation concerning the Protection, at National Level, of the Cultural and Natural Heritage (1972); (iv) the Nairobi Recommendation Concerning the Safeguarding and Contemporary Role of Historic Areas (1976); (x) the Convention for the Safeguarding of the Intangible Cultural Heritage (IHC, 2003); (xi) Vienna Memorandum on “World Heritage and Contemporary Architecture – Managing the Historic Urban Landscape” (2005); (xiv) Recommendation on the Historic Urban Landscape (HUL Recommendation, 2011);

- three by the Council of Europe:

(vi) Convention on the Protection of the Architectural Heritage of Europe, Granada (1985); (viii) the European Landscape Convention (ELC, 2000); (xii) Convention on the Value of Cultural Heritage for Society (Faro Convention, 2005).

The development of the UH(M) concept

(i)

The *Venice Charter* (1964) is taken as the starting document in this analysis, as for the first time it extends the concept of heritage from individual monuments to historic settings. The domain of conservation was thus broadened to include the preservation of more modest structures within each setting: although these buildings may have no particular artistic value, they have nevertheless acquired cultural

significance with the passage of time. The document is directly addressed to architects and technical professionals. It calls for co-operation between disciplines in all fields of science and technology that can contribute to conserving built heritage. Managing heritage is based on assessment by experts and decision-making by expert and administrative authorities.

(ii)

The WHC (1972) distinguishes between a number of categories of heritage, and does not specifically single out cities and urban areas. Nevertheless, living cities are included in ensembles, defined as “groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of Outstanding Universal Value from the point of view of history, art or science”. Universality here reflects the view that heritage holds value not just for individual nations, but for mankind as a whole. At the global level, this Convention has created a foundation for the establishment of coherent policies, and introduced the requirement for member states to enact national, regional, and local policies that will conform to that foundation. The Convention is the first instrument that calls for the integration of the conservation principle into comprehensive planning programmes.

(iii)

The *Paris Recommendation* (1972), while re-affirming the view present in (ii), provides further guidelines for UHM. Several important groups of stakeholders involved in the protection, conservation and presentation activities are noted, such as: authorities, specialised public services, advisory bodies, educational and cultural institutions, voluntary organisations, the local population, private sector, owners and users. The responsibility of authorities is to arrange for concerted action by all the public and private services concerned, with a view to drawing up and applying an active conservation policy. They should also make available increasingly significant financial resources for those purposes. Member states should co-operate, and when appropriate seek aid from international organisations for purposes such as: the organisation of seminars and working parties; exchange of information and publications; students, research workers and technicians. Specialised public services, consisting of experts, are given the most important role in UHM. They are responsible for: developing and putting into effect measures – scientific, technical, legal and financial – which are specified in the document; organising inter-disciplinary co-operation; making final decisions about any demolition, building or modification proposal that affects the appearance of or is in the vicinity of a protected site; and ensuring that owners or tenants carry out the necessary restoration work and provide for the upkeep of buildings in the best artistic and technical conditions. They should collaborate with advisory bodies, consisting of experts, preservation societies and administration representatives, and carry out their work in liaison with other public services, particularly those responsible for regional development planning, major public works, the environment, and economic and social planning. Voluntary organisations should be set up to support the efforts of national and local authorities and, if

necessary, to obtain funds for them. Owners or users should be granted tax concessions on the condition that they carry out work for the protection, conservation, presentation and rehabilitation of their properties in accordance with approved standards. Financial incentives should be given for owners, depending on their observance of certain conditions laid down for the benefit of the public, such as allowing the buildings and spaces to be accessed and enjoyed by visitors. This is the first such document to call for the involvement of the local population in conservation actions: they should be called on for suggestions and help, with particular reference to showing regard for and the surveillance of UH, as well as through financial support from the private sector.

(iv)

In the *Declaration of Amsterdam* (1975) UH is recognised as: areas of towns or villages of historic or cultural interest. The attributes to be preserved are: the texture of urban and rural areas, notably their structure, their complex functions, and the architectural and volumetric characteristics of their built-up and open spaces. A concept of integrated conservation is proposed, and justified in terms of the benefits it can provide concerning the social problems of urban life. The use-value of buildings is posited as being equal to their cultural value.

Regarding UHM, it is emphasised that a large measure of decentralisation is a precondition for the full development of a continuous policy of conservation. There must be people responsible at all levels (central, regional and local) at which planning decisions are taken. Local authorities have a special responsibility and should assist one another with the exchange of ideas and information. They should improve their techniques of consultation for ascertaining the opinions of interested parties on conservation plans and should take these opinions into account from the earliest stages of planning. Proposals or alternatives put forward by groups or individuals should be considered as an important contribution to planning. Decisions should be taken in the public eye. To avoid the laws of the market having free play in restored and rehabilitated districts, public authorities should intervene to reduce the effect of economic factors. Adequate financial assistance should be made available to local authorities and financial support should likewise be made available to private owners. Participation is of essential importance in UHM because it is “a matter not only of restoring a few privileged buildings but of rehabilitating whole areas”. The population, on the basis of full and objective information, should take part in every stage of the work, from the drawing up of inventories to the preparation of decisions. In order to enable the population to participate, they must be given the necessary facts, through explaining both the heritage values and the practical implications of permanent or temporary rehousing. Methods such as public meetings, exhibitions, opinion polls, the use of the mass media and all other appropriate methods should become common practice.

(v)

In the *Nairobi Recommendation* (1976), objects of protection are historic areas and their surroundings, which “should be considered in their totality as a coherent

whole, whose balance and specific nature depend on the fusion of the parts of which it is composed”. Elements to be safeguarded, apart from buildings and the open spaces, include intangible aspects like human activities – “however modest”. The notion of the environment, which comprises natural and man-made settings, accentuates the awareness of the threats that urban development transformations in the surroundings of monuments and protected areas pose on the perception and character of the UH as a whole. Public authorities and institutions are again given the most prominence in the UHM: they are in charge of drawing up a national, regional and local policy so that legal, technical, economic, and social measures may be taken; they should set out the general principles relating to the establishment of the necessary plans and documents, including the designation of the body responsible for authorising any restoration, modification, new construction or demolition within the protected perimeter; and they are responsible for the means by which the safeguarding programmes are to be financed and carried out. Authorities should also: encourage the setting up of public and/or private financing agencies for the safeguarding of UH, empowered to receive gifts from donors; facilitate the creation of nonprofit-making associations responsible for buying and, where appropriate after restoration, selling buildings by using revolving funds established for the special purpose of enabling owners of historic buildings who wish to safeguard them and preserve their character to continue to reside there. Financial measures concerning tax concessions, grants, and loans for owners are prescribed equally as in (iii). In cases of renovation, similar to the proposal in (iv), authorities should facilitate compensation for rises in rent for the poor inhabitants that could enable them to keep their homes.

The objectives and means for achieving the participation of community members, including owners, users, and inhabitants, are explained here similar to in (iv). Participation could be encouraged through methods such as information and surveys, but also through the establishment of advisory groups attached to planning teams, consisting of community representatives. In this way, the community has an advisory role in UHM.

(vi)

The *Convention in Granada* (1985) deals with issues of protecting architectural heritage in Europe, where the concept of UH is recognised as “homogenous groups of buildings, conspicuous for their historical, archaeological, artistic, scientific, social or technical interest which are sufficiently coherent to form topographically definable units”. It re-affirms and complements the view from (i) by means of the statement that the urban planning process should facilitate, whenever possible, the conservation and use of certain buildings whose intrinsic importance would not warrant protection within a legal framework, but which are of interest from the point of view of their setting in the urban or rural environment and of the quality of life.

According to the Convention, it is important to widen the impact of public authority measures for the identification, protection, restoration, maintenance, management, and promotion of the architectural heritage. It is the duty of public authorities to establish, in the various stages of the decision-

making process, appropriate machinery for the supply of information, consultation and co-operation between the State, the regional and local authorities, cultural institutions and associations, and the public. Policies for disseminating information and fostering increased awareness among the public should be promoted, especially by the use of modern communication and promotion techniques. The Parties undertake to exchange information on their conservation policies and methods adopted and afford mutual technical assistance, similar to in (iv).

(vii)

The *Washington Charter* (1987) refers to historic towns and urban areas. A broader spectrum of the material and spiritual elements that should be preserved is provided: urban patterns as defined by lots and streets; relationships between buildings and green and open spaces; the formal appearance of buildings as defined by scale, size, style, construction, materials, colour and decoration; the relationship between the urban area and its surrounding setting, both natural and man-made; and various functions that the area has acquired over time.

It is emphasised that the conservation of historic cities and urban areas “concerns their residents first of all” and that their support is essential for the success of conservation plans, posited as the key instruments in UHM. Residents can be won over, firstly, by raising their awareness, and by encouraging their interest. To this end, the Charter recommends setting up information programmes for all residents, beginning with children of school age.

(viii)

The ELC (2000) places major emphasis on values that stem from the relationship between culture and nature. What matters is a “balanced and harmonious relationship between social needs, economic activity, and the environment”. The document proposes national measures that should be undertaken in order to integrate landscape protection, management, and planning into regional and town planning policies and documents, including procedures for participation of all interested parties.

(ix)

The *Charter of Krakow* (2000) marks a major change in the attitude towards values. Heritage is defined as “the result of an identification with various associated moments in history and social-cultural contexts”. According to The Charter, the UHM consists of appropriate regulation, making choices, and monitoring outcomes. It is necessary to identify risks, anticipate appropriate prevention systems, and create emergency plans of action. Related to the awareness of cultural diversity, the Charter acknowledges the plurality of values and interests, and, consequently, the possible conflicts between them. Accordingly, the document requires the creation of a communication structure that allows, in addition to specialists and administrators, the effective participation of inhabitants in the process. Nevertheless, experts are still given a leading, decision-making role in UHM since it is stated that greater legal and administrative actions should be taken, in order to ensure that conservation work is only undertaken by, or under the supervision of, conservation professionals.

(x)

Although not the first instrument to recognise the need for preserving intangible cultural property (iv, v), the IHC (2003) defines this concept in more detail. Protection is here accorded to “practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage”. It is important to note that valued intangible attributes also comprise the material elements they are associated with. This means that a building, space, etc. can find itself protected solely by virtue of its connection with an intangible attribute. The IHC sees heritage as “the mainspring of cultural diversity and guarantee of sustainable development”. The view made here is clear: conservation is not just about preserving the past; it is also a precondition for a sustainable future.

In accordance with this, it is the obligation of the authorities to ensure the widest possible participation of communities, groups and, where appropriate, individuals that create, maintain and transmit immaterial heritage, and to involve them actively in its management.

(xi)

The *Vienna Memorandum* introduces the term HUL, which refers to “ensembles of any group of buildings, structures, and open spaces, in their natural and ecological context, including archaeological and palaeontological sites, constituting human settlements in an urban environment over a relevant period of time, the cohesion and value of which are recognised from the archaeological, architectural, prehistoric, historic, scientific, aesthetic, socio-cultural or ecological point of view”. This concept is composed of character-defining elements that also include: land uses and patterns, spatial organisation, visual relationships, topography and soils, vegetation, and all elements of the technical infrastructure, including small-scale objects and details of construction. The elements that form the identity include roofscapes, main visual axes, and building plots and types.

The ways and means for UHM should be formalised in a Management Plan, according to the Operational Guidelines for the Implementation of the World Heritage Convention.

Apart from requiring the participation of an interdisciplinary team of experts and professionals in the development of management plans for historic urban landscapes, the document also calls for the timely initiation of comprehensive public consultation as a measure specifically intended to promote participation.

(xii)

According to the definition given in the *Faro Convention* (2005), cultural heritage is “a group of resources inherited from the past which people identify, independently of ownership, as a reflection and expression of their constantly evolving values, beliefs, knowledge, and traditions”. This underscores not just the existence of a multitude of values, but also their dynamic nature. Values alter over time and through processes of intercultural communication. The list of stakeholders mentioned in the Faro Convention includes

public authorities, experts, owners, investors, businesses, non-governmental organisations and civil society. The principles for UHM regarding co-operation and joint activity between stakeholders, as well as the formation of voluntary organisations, are underlined here in a similar manner to the previous documents (iv, vi).

(xiii)

This *Charter* (2008) defines principles on which the interpretation and presentation of cultural heritage sites should be based. Among the stakeholders that should be integrated into the formulation of programmes, the Charter mentions the multidisciplinary expertise of scholars, community members, conservation experts, governmental authorities, site managers and interpreters, tourism operators, and other professionals. Visitors and members of associated communities, as well as heritage professionals, should be involved in this evaluation process.

(xiv)

The *HUL Recommendation* (2011) complements the definition from (xi), making the concept of HUL clearer: “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”. As landscape has no clear boundaries, the field of urban conservation is hereby expanded. Anything that contributes to this layered nature can be an attribute. Moreover, the very definition suggests that the historical process of stratification can be valued more highly than its final result. Heritage is seen as a social, cultural, and economic asset, and conservation is defined as a strategy for striking a balance between urban growth and quality of life.

The document elaborates on the responsibilities and duties of the various stakeholders, which include public and private entities at all levels – from local to international. This document defines communities, decision-makers, and professionals and managers as the key stakeholders. A number of management tools are offered, which are divided into civic engagement tools, knowledge and planning tools, regulatory systems, and financial tools. Civic engagement tools are particularly significant, as they are used to ensure participation in practice. These tools are seen as an integral part of urban governance dynamics and their objective is seen as the facilitation of inter-cultural dialogue by learning from communities about their histories, traditions, values, needs, and aspirations, and by facilitating mediation and negotiation between groups with conflicting interests. In the sphere of regulation, traditional and customary systems, as part of the immaterial heritage, should be recognised and reinforced as necessary.

(xv)

According to the *Valletta Principles* (2011), heritage ought to be viewed as a resource, a part of the urban ecosystem. The document provides a systematic overview of the attributes of historic cities and urban areas, which makes it easier to contrast them squarely with the values attributed to them. Good governance is highlighted as a precondition for the appropriate and successful conservation and sustainable development of historic cities and urban areas.

The authorities’ key task is to provide regulations that will permit coordination between different stakeholders. Urban planning procedures should allow sufficient time for participation. Multidisciplinary studies should lead to concrete proposals that can be taken up by political decision makers, and social and economic agents, as well as by residents.

DISCUSSION AND CONCLUSION

The review of documents bears out the assumption that conservation is, by its very nature, dynamic, and that its concepts and approaches call for continuous re-examination in line with changes to the political, social, economic context and accordingly, evolving values. The practical applicability of the urban conservation concept depends on how adjusted its principles are to modern-day needs, which entails alignment with the social, economic, and ecological components of sustainable development. In essence, understanding the evolution of UH concepts is fundamental to envisaging the opportunities and challenges of UHM in the future. The key aspects of the development of the UH and UHM concept during the period we have taken into consideration (1964-2011), are summarised in Figure 1.

A comparative analysis reveals three important changes in the UH concept, which will be further explained below:

1. introduction of new categories of heritage and broadening of the spectrum of elements to be conserved;
2. change in the concept of value and its relationship with objects of heritage: value is a relative and dynamic category, rather than fixed; objects are seen as intermediaries in the creation of value, rather than as symbols that stand for values; and
3. introduction of the term “*attribute*” to denote objects of conservation or bearers of value.

The UH concept has found a place in international doctrine with the spread of the perception that structures modest in scale have cultural value acquired over time (i), as manifested in the extension of the heritage concept from individual monuments to entire settings or groups of structures. However, the contemporary notion of UH comprises a whole range of attributes, tangible and intangible. The recognition that the value of UH was not based on the physical integrity of each individual structure, but rather on their pattern, the matrix they are constructed on, their typology, common structural and urban features, as well as on the social fabric, human activities and living traditions, and the character of the wider surroundings, represents a major step forward in the relationship between protection and development. This makes room for creativity and development, at the same time respecting continuity. Such flexibility is characteristic of the HUL concept (xii, xv), where anything that contributes to layering can be an attribute. In HUL, layers are not considered in isolation, rather, their mutual compatibility is highlighted as a particular criterion for assigning value. The evolution process is valued as an attribute unto itself in parallel with acknowledging the economic and ecological categories of value; all of these are characteristics of the landscape concept.

The definition of the contemporary heritage concept (xii) places at its heart the identification of the community, as a reflection of its relative and constantly evolving values. This means that the concept of value in UH is less linked to the past – to artistic and historic authenticity – and more to present needs.

The use of the term *attribute* (xiv, xv) is rather a formal aspect of change, but we find it significant because it materialises two previous aspects of change. It allows a clearer distinction to be made between *what* is protected and *why* it is protected. This is interpreted as a significant step in constructing the methodological foundation of UHM, as precise terminology is a precondition for effective communication between the stakeholders in UHM.

Timeline diagram of the UHM concepts development

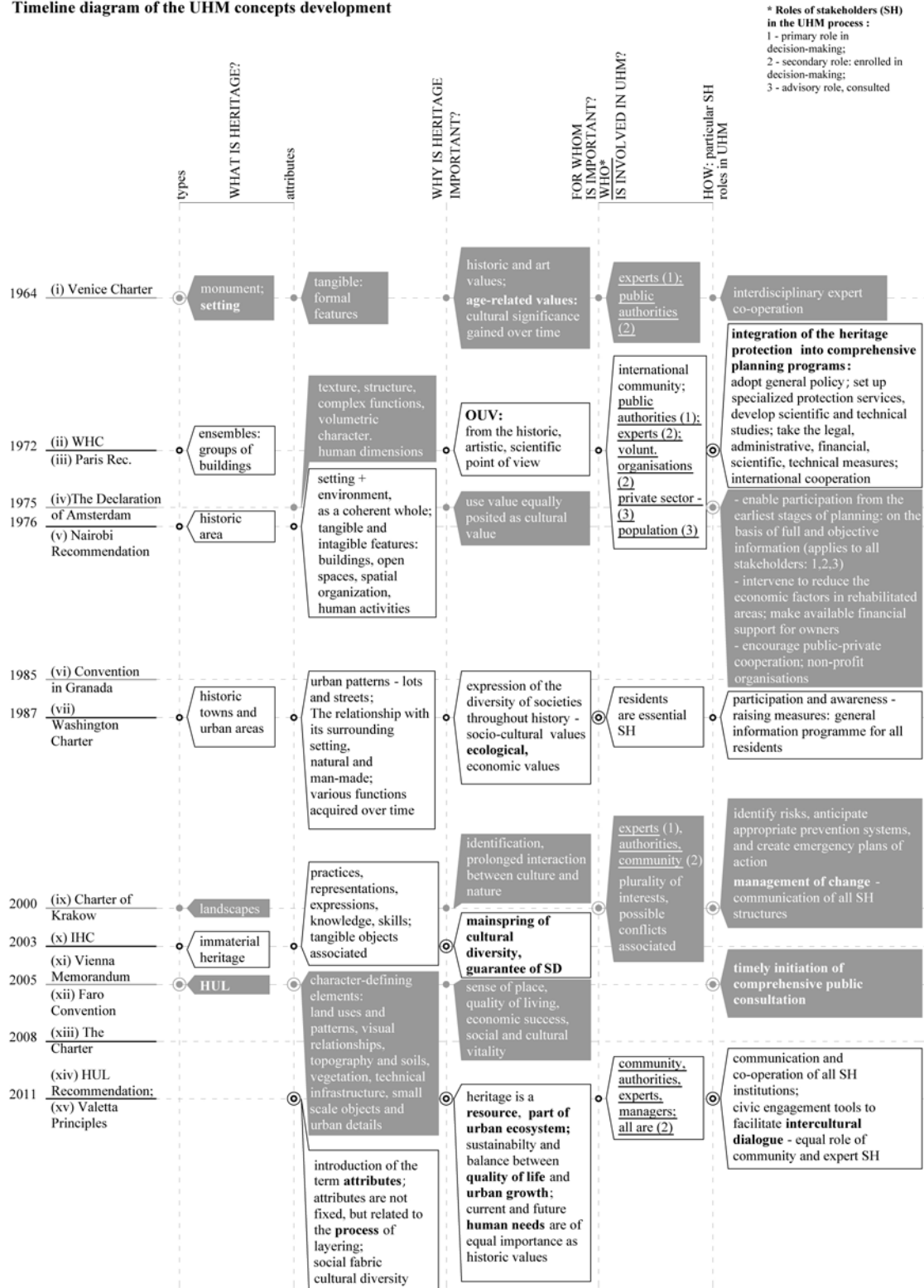


Figure 1. Timeline diagram of the UHM concepts development (Source: authors)

As with values and attributes, the evolution of views on the participation of stakeholders in conservation has resulted in the broadening of the range of entities that can potentially be involved, as well as in a closer definition of their responsibilities, powers, and rights. Considerations of social interest appear as early as the Venice Charter (i), but historic and artistic values of monuments are still accorded priority, and decision-making is wholly entrusted to experts. The call for involvement of the local population in UHM is documented for the first time in 1972 (iii). However, their role is merely advisory and action can only be in the interest of conservation, which is defined by experts, to whom all decision making is entrusted. In accordance with a deeper defence of the social and use aspects of UH, the importance of participation is magnified in 1975 (v). In UHM, because it is a matter of rehabilitating whole areas, the opinion of all stakeholders should be consulted, and the population should be actively involved, on the basis on full and objective information, at every stage of work, and decision making should be transparent. Facilitating the participation and cooperation of stakeholders is mentioned among the basic responsibilities of the public authorities in all later documents analysed. In most of them, still, it is clear that decision making lays in the hands of public authorities and institutions, while the role of community/population stays advisory (v, vii, viii).

From 2000 onwards, linked to the understanding of the relative and dynamic nature of the relationship between the notion of value and objects of UH, we notice some aspects of paradigm shift: Awareness of the cultural diversity, plurality of values and interests, and the possibility of conflicts between them (ix) reflects an important step towards meeting conservation ideals with practical realities. In UHM, preservation of the past physical state is taken over by change management. These are interpreted as major factors that have directed governance policies more towards participation and co-operation. The role of authorities in making decisions has weakened in parallel with the growth of its responsibility as mediator in inter-cultural dialogue between various stakeholders – the public sector, experts, the private sector, and the community – primarily users or residents. This is the view expressed in the two most recent documents analysed (xiv, xv).

Essential change refers to how heritage is understood: it is no longer seen solely as the physical result of a past creative process, but rather a resource of cultural diversity and creativity based on living traditions. Therefore, the social community should be the primary stakeholder in UHM and its role in safeguarding and creating new values is key.

Through elaboration of the responsibilities and competencies of various stakeholders, as well as of tools to achieve appropriate planning and management, where the claim for equality in participation is highlighted, the HUL approach provides a conceptual framework that can be used to establish national, regional, and local policies. Indeed, translating this concept to suit each context-specific case is the primary challenge.

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