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SUPPORT





First Meeting on

Networking Asia-Pacific Heritage Practitioners

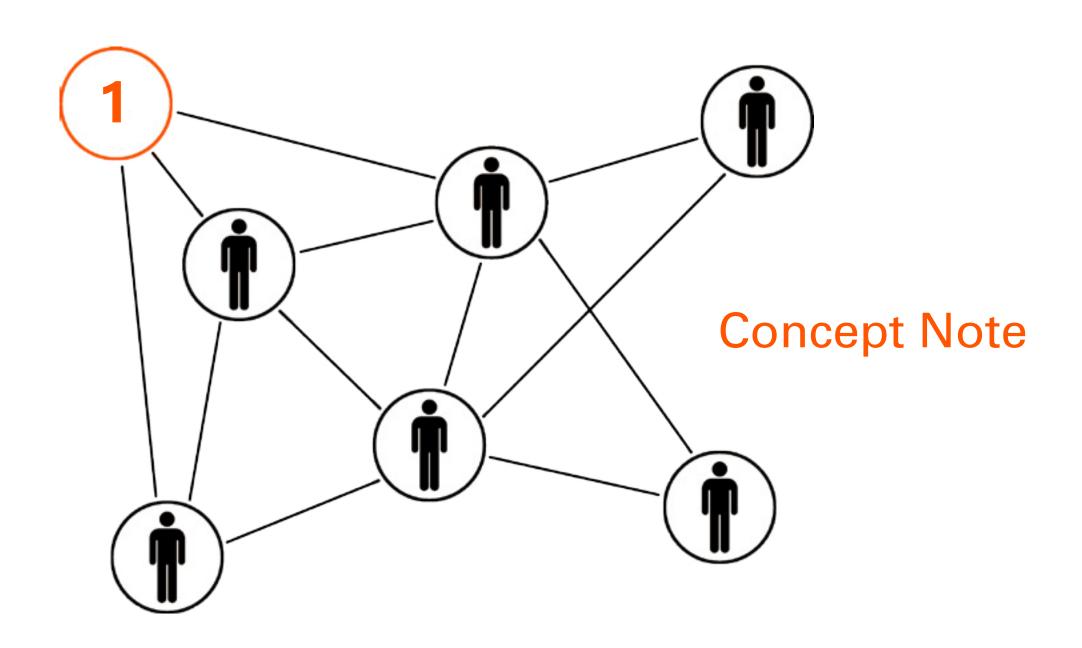
5-8 November 2018 Tongli in Jiangsu Province, China

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First Meeting on

Networking Asia-Pacific Heritage Practitioners

1. Introduction

The WHITRAP is a Category 2 Institute established under the auspices of UNESCO. It is an autonomous institution at the service of Member States and Associate Members of UNESCO. The Institute's mission is to strengthen the implementation of World Heritage Convention in the Asia and the Pacific region, by building the capacity of all involved with World Heritage site inscription, protection, conservation and management in the Asia and the Pacific region, through training, research, the dissemination of information and network building. Networking is explicitly mentioned in the mandate of WHITRAP and can also underpin achieving its objectives on one hand and benefit heritage practitioners on the other.

2. The First Meeting

The first meeting is to initiate the Network with a small group of identified heritage practitioners from the region in order to develop the regulatory framework for building a larger Network. In addition, it plans to develop a working model for future meetings of the Network which will form a key component of keeping the Network alive and meaningful.

3. Expected Results

- a) Development of a regulatory framework for the Networking. (A draft document will be developed by WHITRAP and distributed among the participants of the workshop and also among some of the potential networkers and finalized at the meeting. (See Annex 1))
- b) Agreed format for future workshops (See Annex2)

4. Venue

Tongli Town, China

5. Dates

5-8 November 2018

6. Participants

Dr. Wajahat Ali: WH site of Lahor Fort, Pakistan

Dr Nilan Cooray: WH town of Galle, Sri Lanka

Prof. Wayan Windia: WH Subak Cultural Landscape, Indonesia

Prof. Yongtanit Pimonsathean: Bangkok Urban Conservation,

Thailand

Dr. Ming Chee Ang: WH city of Penang, Malaysia

Dr. (Ms.) Parastoo Eshrati: The Persian Qanat, Iran

Dr. Nabuko Inaba: WH Shirakawa village, Japan

Ms. Susan Fayad: Australia (Ballarat City) HUL exercise, Australia

Prof. Yong Shao: WH site of Ancient Villages in Southern Anhui,

China

Prof. Feng Han: The Experience and Innovation of the Master Plan

of Mount Wudang Scenic and Historic Interest Area

7. Regional partners

There will be representatives from regional institutions joining the meeting.

8. Rapporteur

Rachael Egerton

13

Annex 1

HERITAGE Asia – Pacific Network

1. Rationale

The WHITR-AP is a Category 2 Institute established under the auspices of UNESCO. It is an autonomous institution at the service of Member States and Associate Members of UNESCO. The Institute's mission is to strengthen implementation of World Heritage Convention in the Asia and the Pacific region, by building the capacity of all involved with World Heritage site inscription, protection, conservation and management in the Asia and the Pacific region, through training, research, the dissemination of information and network building.

Network building is explicitly mentioned in the mandate of WHITRAP as it can underpin the success of achieving all its many objectives listed below:

- A. contributing to the achievement of a more balanced geographical distribution of training and research institutions and activities in the field of World Heritage conservation in the Asia and the Pacific region;
- **B**. increasing the balanced representation and distribution of Asia-Pacific properties on the World Heritage List;
- C. promoting better protection and management of the World Heritage properties in the Asia and the Pacific region;
- **D**. raising awareness of the World Heritage conservation among the general public and promoting the free flow of information to improve B. the visibility of World Heritage;
- E. fostering international collaboration with UNESCO and

international and national bodies in other regions, by implementing cooperative B. projects in favour of World Heritage in the Asia and the Pacific region.

Furthermore, WHITRAP has already acknowledged the following functions all of which can contribute to Networking:

- A. execute short-term and long-term education and training activities for site managers, educators and technicians in China and in the Asia and the Pacific region, for the conservation of both cultural and natural heritage, including those directed at the preparation of World Heritage nomination files, the conservation and management approaches for World Heritage properties, the monitoring, assessment and reporting of the state of conservation of World Heritage properties;
- **B**. undertake research on important regional and global World Heritage issues, and investigations of particular heritage resources in cooperation with relevant conservation training and research centres in the Asia and the Pacific region;
- C. hold regional and global scientific symposia, conferences and workshops in all areas relating to World Heritage;
- **D**. collect available information in order to set up a comprehensive database system for the conservation and management of World Heritage in the region;
- E. collect and disseminate relevant knowledge and information, and the outcomes of research and training activities in Asia-Pacific countries through the Internet and the publications;
- **F**. promote collaborative programmes in the areas of World Heritage conservation in the region and the exchange of conservation practitioners at the regional level in this context;
- G. encourage the development of a World Heritage site manager's regional network to exchange information, knowledge and experience;

H. facilitate the introduction of disciplines relating to World Heritage conservation and other academic research activities in universities, colleges and research institutes in China and in the Asia and the Pacific region.

Oxford English Dictionary (2005 revised edition) as: "Network (noun) 2 A group or system of interconnected people or things... (verb) 1 Connect or operate with a network... 2 (often as noun networking) Interact with others to exchange information and develop professional or social contacts.

Today, most popular Networking refers to computer/internet related Networks. However, the term is being used for many activities but networking is considered essential to the success of endeavours particularly by the business community. As can be seen in the objectives of WHITRAP, this is relevant to heritage sector as well. When considering the most popular quote about networking 'not what you know, but who you know', its importance for the heritage sector needs no further emphasis. Networking can be considered a way of promoting the work of WHITRAP and its objectives. Keeping this definition in mind, WHITRAP proposes to initiate a Networking process to foster sharing of experiences and ideas among practitioners, groups and institutions in the Asia Pacific region. In other words, all those sharing a common interest of safeguarding the heritage. The network will establish links with individuals, groups and institutions through face to face meetings, training activities, and conferences; or using other methods like to connect like phone, email, and social media. On the other hand, networking can also underpin the activities of WHITRAP Its success depends of creating and maintaining good communications in all directions and also maximising participation in the network. Networking is about connecting in a meaningful manner among likeminded and genuinely interested people and institutions.

2. Current situation - 2018

At present, there are various initiatives which promote networking in the region. ICOMOS as an NGO has established national committees through which networking occurs via various activities, but mostly through its international secretariat. They consist of 15 national committees and approximately 300 members in total. The Pacific Heritage Hub is a network of ICOMOS members covering the countries of the Pacific region aimed at pursuing the golas of ICOMOS. ACCU Nara running regular training programmes also maintains a list of Alumni of former participants of its courses which totals about 400 practitioners in the Asian region. SFAFA, and international intergovernmental organisation based in Bangkok focuses on ASEAN countries and conduct various activities through which they maintain diverse networks. The SAARC secretariat, an intergovernmental organization based in Colombo carries out various activities but with no specific networking efforts. The Asian Academy for Heritage Management initiated as a project by UNESCO BKK and ICCROM is functioning at a very low scale since its management was handed over to the membership. OWHC has a regional branch in Korea but their work is mostly limited to annual meetings. A network for urban conservation exists among some countries (tbd). Asia Europe foundation based in Singapore conducts a limited number of activities. There are currently two award schemes one by Fukuoka prefecture and the other by UNESCO Bangkok office which provide awards to heritage sector.

Networks like Europa Nostra does not exist in the region.

3. Justification

The richness of the heritage of Asia and Pacific and the associated knowledge both traditional or modern on conservation and management needs no elaboration. There is however a dire need to share this knowledge among individual practitioners, groups and institutions in the Asia-Pacific region. In order to do this on a more permanent and regular basis and to facilitate, the region deserves a backing of a strong platform. WHITRAP with its positive track record over the last 10 years and a sound financial backing from the prestigious Tongji University and the Government of China, yet operating as an autonomous body focusing on the Asia Pacific Region, is in a position to provide the necessary platform for this.

Its current focus on World Heritage, which is booming in the region, is another advantage. Its direct affiliation to UNESCO and the link to other heritage related international organizations like ICOMOS, IUCN and ICCROM will further strengthen its position for Networking. Its current network of individuals and institutions through various activities will also form the basis of the proposed network.

4. Potential Networking Partners

- a. Professional Associations
- b. Heritage Societies
- c. Heritage practitioners
- d. Heritage Institutions (National)
- e. Heritage Institutes (National and international NGOs)
- f. Regional Institutions (intergovernmental/nongovernmental)
- g. Universities
- h. Heritage Sites

5. Benefits to Networkers

- a. Participate and benefit from activities of the Network
- b. Membership of a large Asian Heritage network
- c. Sharing information
- d. Promoting expertise/ their own work
- e. Receiving guidance on heritage related activities on request.
- f. Information on ongoing themes such as Historic Urban Landscapes and Heritage Impact Assessments

- g. Technical assistance as feasible
- h. Backing of a strong network when confronted with issues at national level
- i. Being rewarded and recognized for the work done Conservation/research/publication/training
- j. Opportunities to celebrate our heritage

Draft For discussion

HERITAGE Asia – Pacific Network Regulatory Framework

NAME AND REGISTERED OFFICE

Article 1: Name and Registered Office

- a) The Asian Heritage Network is an entity of WHITRAP Shanghai with financial support from Tongji University and is governed by the regulatory framework of this document subject to all rules and regulations of WHITRAP.
- b) The office of the secretariat will be in WHITRAP Shanghai.

OBJECTIVES AND ACTIVITIES

Article 2: Objectives

- a) Building up a strong network among heritage practitioners, groups and institutions in the Asia-Pacific region
- b) Be aware of and benefit from the objectives of WHITRAP through networking
- c) Facilitate sharing of the knowledge of rich heritage as well as the conservation and management in the Asia-Pacific Region
- d) Facilitate movement of practitioners within the Asian Region
- e) Create a strong network that can act as a platform/voice in promoting matters related to heritage and its conservation and management in the region.
- f) Help influence heritage to be integrated into national policies
- g) Promote campaigns for protecting heritage

- h) Promotion of Asia-Pacific heritage and create collaboration between institutions and countries
- i) Recognize and reward contributions to the heritage sector by members and institutions

Article 3: Activities

- a) Act as a forum for the sharing knowledge and experiences from the region through a variety of activities such as Newsletter, publications, digital platforms, and regular meetings
- b) Recognition of the members through accreditations
- c) Help develop policies to be integrated into the national regional policies
- d) Campaigns for preservation and when heritage is threatened
- e) Activities to celebrate our heritage, eg. promote and act on a Year of Asian heritage
- f) Promoting Intergovernmental meetings through existing organizations
- g) Promoting heritage thorough existing network and media
- h) Promoting and supporting tours. With airline and other partners.
- i) Promoting partnerships
- j) Recognize and reward best achievements in institutional and legislative developments, conservation and management, research, education & training
- k) Honoring individuals for their contributions to heritage sector
- l) Promoting examples of Sustainable Development through the network
- *m)* Recognize events and sponsor (eg. Providing the logo)
- n) Negotiate free access to Sites
- o) Recognize network members during travel: Providing guidance when a member visit to another member's country
- p) Promoting national level networks

q) Others as may be decided.

MEMBERSHIP

Article 4: Categories of Membership

Two Categories: a) Individual Members

b) Consortium of Member Originations (govt/NGO/Corporate bodies/professional associations)

All these are opened to those from the Asia-Pacific region or those located in the region.

- Individual Members
 - a) Any individual sharing the principles of the Network may become an individual member by sending an application and following the procedure prescribed for the purpose.
 - b) WHITRAP may also invite those who have contributed to the field of heritage to become individual members.
- Consortium of Member Organizations
 - a) Any heritage related international/regional/governmental/non-profit-making/non-governmental organization can become member of the consortium through an application.
 - b) WHITRAP may invite organizations to become consortium members.

Article 5: Register of Individual Members and the consortium of member organization

The Secretariat maintains an up-to-date Register of Individual Members and Consortium Member organizations.

Article 6: Cessation of Membership

The membership ends:

- a) By a written request to the Secretariat
- b) In an event this Network cease to function by WHITRAP

FINANCES

Article 7: Financial Resources

WHITRAP Shanghai will provide funding for the running of the Network but funds may be collected from other sources for activities.

ORGANISATION

Article 8: Governance

- a) The Network will function under the Director of WHITRAP and a coordinator functioning under him
- b) There will be Focal Points for each country and each Consortium Member Organizations
- c) Working languages will be English and Chinese

THE STANDING COMMITTEES

Article 9: Appointment and Duties

There will be a standing Committees for the following functions

- a) To offer/select individual memberships and consortium member organizations
- b) To organize various events

Article 10: Legal status

Annex 2

The Workshop

WHITRAP Shanghai is strongly linked to the Tongji University Faculty of Urban design which has gained a high reputation both in China and abroad. Their key strengths in relation to Heritage are architecture/Urban/Town/Rural conservation and cultural landscapes. In addition to their work throughout China particularly related to World Heritage (Nominations/ Management/ Planning), they make a serious attempt to focus on both theory and practices of conservation. Furthermore, their recent initiative, the international peer review Journal reviewed journal in English (Built Heritage) is becoming a lead journal outside Europe, focusing extensively on heritage issues. This indeed is an important window to both China and the rest of the world.

Theme of the workshop: Conservation and management of heritage: wither theory?

Heritage practitioners are constantly embroiled with the debate on theory and practice and even can say are struggling. Some will argue that conservation is an applied and vocational discipline and that practice is more dominant, therefore the experiences brought in through practice can strengthen the work of conservation and management. On the other hand, one would argue that the converse is also true in that experiences and applied work can contribute to strengthen the theory. However, the question we confront is whether there is a body of theoretical knowledge that can underpin our work or, on the other hand, whether the theory and practice are two different things, or should they be. There is no doubt that robust, rigorous, and scientifically tested theoretical reflections and frameworks are necessary for our sector, to genuinely underpin work in the field, and to avoid working in isolation.

On theory, let's start with the wisdom of learned figures of the past

who talked about the relationship between theory and practice:

'he who loves practice without theory is like the sailor who boards ship without a rudder and compass and never knows where he may cast' - Leonardo da Vinci

'experience without theory is blind, but theory without experience is mere intellectual play'. - Immanuel Kant

But what theoretical frameworks does our sector have? It is becoming increasingly evident that what we have inherited or are being taught as conservation theories are mostly the views of individuals or small groups, views that those parties themselves or others strongly questioned thereafter. For instance, the reliability of the Venice Charter considered as a great piece of theory, has been questioned by its authors themselves.

According to Raymond Lemaire who was an author, "The congress participants in 1964 did not realise the complexity of international preservation." Another author Gertrude Tripp says '... However, today I can confess: there was much that we simply did not know'.

Paul Philippot, who drafted the preface to the Venice Charter says in the 70's 'Even if today the great currents of conservation theory-European in origin- can be considered widely disseminated, their relative importance continue to vary from sector to sector...'

The outgoing president of ICOMOS stated that the "Nara shattered once and for all long-held Eurocentric insistence that there were long held cultural principles for heritage identification and treatment",

This I believe is the reason for which Prof. Andrzej Tomaszewski (whom you all know, also as chair of the Theory and Philosophy of ICOMOS Committee) says 'we have seen the creation of increasing number of documents concerning conservation, of very variable scientific potential... As a rule, they contain empty desiderata presented for acceptance and use and not theoretical reflection. Philosophy and theory have been replaced by doctrine'.

This complex relationship between theory and practice was a concern for the Theory Committee of ICOMOS which reflected already in

2007 that:

- 'conservation and restoration theory and practice therefore are not rigid norms but evolve with time and differ across the world. And not to forget-both theory and practice depends on the prevailing social, political and economic climate'.
- 'theory and practice are not two separate entities and the link between the two indeed can become comprehensible through sharing experiences and engaging with current debate on conservation'.

In the midst of these ambiguities, while leaving the academics and theorists to debate on their merits or demerits, I opted for a moderate definition of theory in our sector as: 'a set of principles on which the practice of an activity is based or simply better understood, also to inform future improvements to practice'.

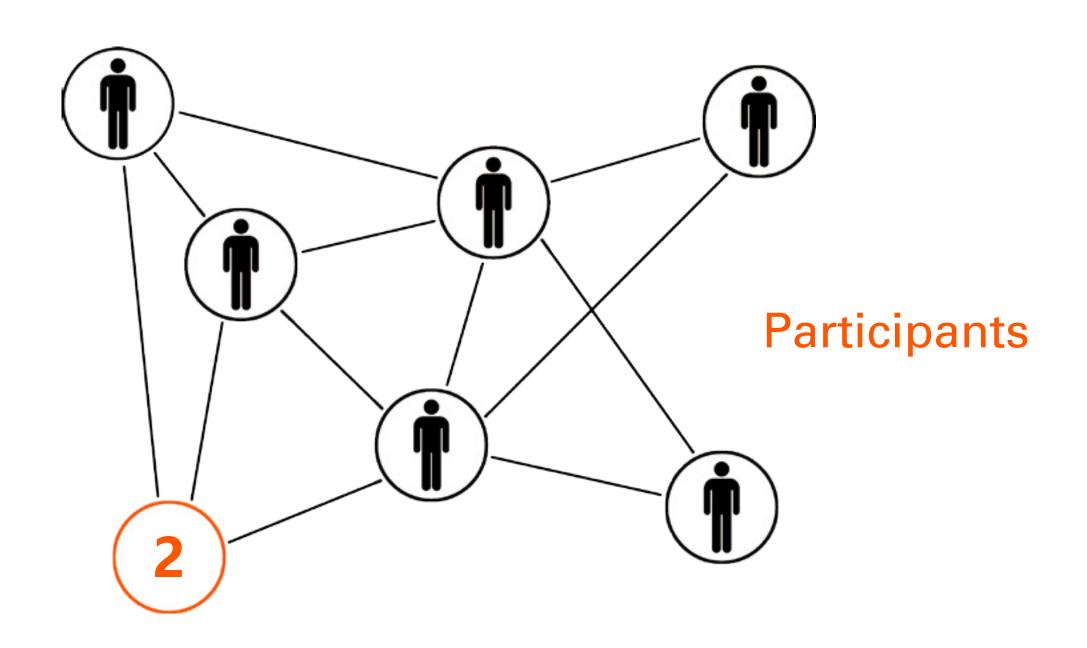
Emerging principles on the other hand are addressing some of the inherent gaps. For instance, the HUL recommendations moved from conventional monument protection focus to more human development focus. 'The historic urban landscape approach aims at preserving the quality of the human environment, enhancing 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'.

On the other hand, focus on national level developments are also being recognised, as stated in Beijing declaration of 2007. 'Furthermore, attention was drawn to the principles and practices developed by the national heritage agencies through their own conservation endeavours since the beginning of the modern conservation movement, as well as the traditional practices for the care of historic buildings that have been transmitted from generation to generation'.

Within this context and considering the vocational nature of our work with heritage means that often it is practice in the field or capacity building initiatives that bring practitioners together that are the places of greatest intellectual ferment. The aim of this workshop is precisely aimed at this.

Methodology

The workshop intends to present 10 case studies from 10 countries and 2-4 from China brought by invitees who have direct involvement with the case study namely: development of a management/conservation plan; key member of a team; implementing authority etc. Presentations are expected to start with a focus on the principles/theories (international or national) that underpinned various conservation decisions/proposal that are in the plan or implemented already, as the case may be. Participants will also try to reflect on the success or even failures that they experienced when implementing the plans. Finally, an assessment of challenges they faced in applying those principles/theories and the conflicts between theory and practice if any. Any new innovations and ideas developed will also be discussed. The idea is to develop a model for future meetings of the Network. This will promote the idea of Networking with a purpose.



Participants List

	Name	Country	Title	Organization	Email
1	Ms. Susan Fayad	Australia	Coordinator Heritage and Cultural Landscapes	City of Ballarat	susanfayad@ballarat.vic. gov.au
2	Mr. Wajahat Ali	Pakistan	Conservation and Design Manager	Aga Khan Cultural Service/Aga Khan Trust for Culture, Pakistan	wajahat.ali@akdn.org
3	Dr. Nilan Cooray	Sri Lanka	Secretary	ICOMOS Sri Lanka	nilanco1@hotmail.com
4	Dr. Nobuko Inaba	Japan	Professor	World Heritage Studies, Graduate School of Comprehensive Human Sciences, University of Tsukuba	inaba@heritage.tsukuba. ac.jp, nobuko.inaba@nifty.com
5	Dr. Parastoo Eshrati	Iran	Assistant Professor	School of Architecture, College of Fine Arts, University of Tehran	p.eshrati@gmail.com
6	Prof. Yong Shao 邵甬	China	Professor	College of Architecture and Urban Planning, Tongji University	nyshao163@163.com
7	Dr. Ming Chee Ang	Malaysia	General Manager	George Town World Heritage Incorporated	angmingchee@gmail.com
8	Prof. Yongtanit Pimonsathean	Thailand	Member of Thai National Committee on Rattanakosin and Old Town Conservation	ICOMOS Thailand	pimonsay@gmail.com
9	Prof. Wayan Windia	Indonesia	Professor	Subak Research Center, Udayana University	wayanwindia@ymail.com
10	Prof. Feng Han 韩锋	China	Professor	College of Architecture and Urban Planning, Tongji University	franhanf@qq.com
11	Prof. Jian Zhou 周俭	China	Secretary-General	WHITRAP	yjq_tjplan@126.com
12	Ms. Wei Lu 陆伟	China	Executive Deputy Director	WHITRAP Shanghai	w.lu@whitr.org
13	Dr. Gamini Wijesuriya	Sri Lanka	Special Advisor	WHITRAP Shanghai	g.wijesuriya@whitr-ap.org

14	Ms. Marie-Noël Tournoux	France	Project Director	WHITRAP Shanghai	mn.tournoux@whitr-ap.org
15	Dr. Yasushi Nishimura	Japan	Director	Cultural Heritage Protection Cooperation Office, Asia/Pacific Cultural Centre for UNESCO (ACCU Nara)	nara@accu.or.jp
16	Ms. Hatthaya Siriphatthanakun	Thailand	Specialist in Cultural Heritage Conservation	SEAMEO Regional Centre for Archaeology and Fine Arts (SPAFA) (Thailand)	hatthaya@seameo-spafa.
17	Ms. Himalchuli Gurung	India	Programme Specialist for Culture	UNESCO Beijing Office	h.gurung@unesco.org
18	Ms. Bindu Urugodawatte	Sri Lanka	Deputy Director Research	South Asian Association for Regional Cooperation (SAARC) Cultural Centre	dd-research@saarcculture. org; binduling@gmail.com
19	Dr. Placido Gonzalez Martinez	Spain	Associate Professor	College of Architecture and Urban Planning, Tongji University	placido@tongji.edu.cn
20	Mr. Jahyun Jang	Korea	Regional Coordinator	OWHC-Asia and Pacific Regional Secretariat	jahyun.jang86@gmail.com
21	Ms. Rachael Egerton	New Zealand	Rapporteur	Independent	reemidge@hotmail.com
OBS	SERVERS				
22	Ms. Kayoko Wakiya	Japan	Director of International Cooperation Division	Cultural Heritage Protection Cooperation Office, Asia/Pacific Cultural Centre for UNESCO (ACCU Nara)	wakiya@accu.or.jp
23	Ms. Yong Huang	China	Executive of World Heritage Management office	Suzhou Municipal Bureau of Cultural Relics	848175084@qq.com
STAFF					
24	Ms. Hong Li	China	Programme Specialist	WHITRAP Shanghai	h.li@whitr-ap.org
25	Ms. Jiyun Zhou	China	Senior Administrative Assistant	WHITRAP Shanghai	jy.zhou@whitr-ap.org
26	Ms. Xuechun Zhang	China	Intern	WHITRAP Shanghai	xc.zhang@whitr-ap.org
27	Ms. Yifei Liu	China	Intern	WHITRAP Shanghai	yf.liu@whitr-ap.org

Biographies



Susan Fayad
Coordinator Heritage and Cultural Landscapes,
City of Ballarat.

Susan Fayad is the Coordinator Heritage and Cultural Landscapes at the City of Ballarat. She is managing the application of UNESCO's new approach to urban conservation and city development – The Recommendation on the Historic Urban Landscape (HUL) – at the City of Ballarat as part of an international pilot program with WHITRAP, China. She is an active member of the global HUL program, contributing both internationally and locally in Australia. Prior to her work on the HUL program, Susan was instrumental in developing the City of Ballarat's 'Preserving Ballarat's Heritage Strategy' which addresses heritage management challenges using a preventive change management and citizen-focused approach. The City of Ballarat's work in this area has been recognised by the Planning Institute of Australia (PIA) and the Heritage Council of Victoria.

Susan is a member of Australia ICOMOS and the Australia ICOMOS National Scientific Committee on Cultural Landscapes and Cultural Routes. She is an Honorary Research Fellow at the Collaborative Research Centre in Australian History (CRCAH), Federation University Australia. In 2015, Susan was awarded the Roslyn Lawry Award for excellence in Cultural Heritage and Museum Studies, for the Master of Cultural Heritage at Deakin University.



Wajahat Ali
Conservation and Design Manager, Aga Khan
Cultural Service/Aga Khan Trust for Culture,
Pakistan.

Wajahat Ali has received his B. Arch from Pakistan in 2001 and an M. Arch from University of Nottingham, UK in 2006. In addition, he has also pursued Masters in Cultural Economics from University of Turin, Italy in 2007. Currently he is working with Aga Khan Cultural Service Pakistan (AKCS-P) as a Manager Conservation and Design. During his association with AKCS-P for the last 17 years, he has been mostly engaged in planning and conservation of the built heritage; design of new structures but with the strong base with traditional architecture and inventorying of both architectural & archaeological sites. Some of the prominent projects he was part of the team were, conservation of 400 years old Shigar Fort, conservation of Khaplu Palace, 900 years old Altit Fort project, conservation of 400-years old Shahi Hammam Lahore, Conservation of Wazir Khan Mosque Lahore and numerous other projects. All the projects he worked on have won UNESCO Heritage Awards for best heritage conservation category.

Currently he is leading team carrying out conservation of World Heritage Site of Lahore Fort in Pakistan. Besides restoring some of the prime monuments within the Lahore Fort, their focus is also development of Master Plan for the holistic conservation and site Management of the site and it's Buffer Zone.

He is author of various research papers and presented presentations in various national/international conferences held in Pakistan, Japan, Italy, UAE, China, Thailand, Hungary and Serbia.





Nilan Cooray
Secretary, ICOMOS Sri Lanka.

Nilan Cooray, Ph.D., is a chartered architect and a heritage conservationist by profession and has more than 25 years of experience in managing and conserving Sri Lanka's cultural heritage. He obtained undergraduate and postgraduate training in both Architecture and Architectural Conservation from University of Moratuwa, Sri Lanka, and doctoral degree from Delft University of Technology in the Netherlands. He also underwent a training program jointly organized by the ICCROM in Rome and Asia-Pacific Cultural Center for UNESCO in Japan on Preservation and Restoration of Cultural Heritage in Nara, Japan. He has served the Central Cultural Fund, one of Sri Lanka's premier heritage management institutes from 1989 to 2017 in various capacities including Director Conservation and Director Development. Nilan has carried out a number of assignments related to conservation and heritage management in Nepal, Bangladesh, Myanmar and Ethiopia as an international expert of UNESCO and ICOMOS, and for projects financed by the Asian Development Bank and the European Union. A member of International Council on Monuments and Sites (ICOMOS), he also serves as the Assistant Secretary General of the National Trust – Sri Lanka and the Joint Secretary of ICOMOS (Sri Lanka) and teaches conservation and management of cultural heritage at Department of History and Archaeology, University of Sri Jayewardenepura, Sri Lanka. He was also the resource person and a lecturer for the Advance Course on Conservation and Restoration Techniques of Traditional Architecture for the Asia-Pacific Region organized by the UNESCO's World Heritage Institute of Training and Research for the Asia and the Pacific Region (Suzhou), China in 2010. He has also published (both in Sri Lanka and abroad) several books and articles on the conservation and management of built heritage.



Nobuko Inaba
Professor, World Heritage Studies, Graduate
School of Comprehensive Human Sciences,
University of Tsukuba.

Dr. Nobuko Inaba trained as a conservation architect and architectural historian; she received her doctoral degree from the Tokyo Institute of Technology on the theme of the 19th century traditional architectural history of Japan dealing with the particular social phenomena of Europeanization, modernization and nationalism in that century.

She gained her practical knowledge and experience in heritage policy development and management while serving in the Japanese government's Agency for Cultural Affairs and its affiliated research institute from 1991 to 2008 including the period from 2000 to 2002 while she worked for ICCROM seconded by Japan.

In regard to the World Heritage Convention, since Japan ratified the Convention in 1992 she has been involved in the Convention's core activities as a member of the Japanese delegation to the World Heritage Committee sessions as well as a member / advisor of the Agency in charge of the nomination and conservation of World Heritage sites (cultural heritage sites) in Japan.

In April 2008 she took up her current position as professor at the University of Tsukuba. Besides continuing her advisory role to the Japanese central and local authorities on World Heritage matters, at the university she is teaching and researching the overall system and historical background of the World Heritage Convention and its related areas. In particular, as a heritage researcher in general, she is concerned with conceptual discussions in the theory and policy study fields -- i.e. authenticity and integrity discussions in the Asian context, historical development of intangible heritage concepts, and studies on the relationship of the culture and nature heritage fields.

She is currently a member of the committees of the Council for Cultural Affairs of Japan and a member of ICOMOS; she is a former member of the Japanese National Commission for UNESCO.



Parastoo Eshrati

Assistant Professor, School of Architecture, College of Fine Arts, University of Tehran.

Parastoo Eshrati is an Iranian architect, landscape architect, and landscape conservationist. She is an assistant professor at the University of Tehran, College of Fine Arts, School of Architecture. She has PhD in Architecture (University of Tehran, 2008-2013), Master of Art in Landscape Architecture (University of Tehran, 2006-2008), and bachelor of Architecture (Shiraz University, 2001-2006). Her Ph.D. dissertation was about developing a theatrical framework for the concept of cultural landscape with an emphasis on conservation of Historic Urban Landscapes of Isfahan City. In 2011, she spent five months at ICCROM in Rome as a visiting researcher and worked on her dissertation under the supervision of ICCROM academic members. She took a course on Managements and Monitoring of World Heritage Site in China (ICCROM, CACH, SACH, 2017). Parastoo is one of the first persons who raised the issue of "landscape conservation" at the academic level in Iran, and thus made effective steps in strengthening the relations of the two separate academic disciplines, landscape & conservation, in national level. She also has tried to strengthen the scientific and professional infrastructure of cultural landscape and Historic Urban Landscape conservation in Iran in recent years. She has published several scientific papers on these topics and is the reviewer of some scientific journals. She has done a national scale research on cultural landscapes and Historic Urban Landscape for the Ministry of Roads and Urban Development, Iran to update urban conservation and development policies based on the Landscape Approach. She is IFLA-Middle East representative to the Working Group on Cultural Landscapes and IFLA-UIA Working Group. She is now working with Iranian Society of Landscape Professionals (ISLAP) & the Cultural Landscape Group. She is really interested in expanding the international scientific cooperation between Iran and other countries for upcoming seminars, workshops, specialized courses, joint research program and etc.



Yong Shao
Professor, College of Architecture and Urban
Planning, Tongji University.

SHAO Yong is the Full Professor in the College of Architecture and Urban Planning of Tongji University, National Research Center of Historic Cities, Director of Urban-rural Heritage Conservation Department of Shanghai Tongji Urban Planning and Design Institute, and Executive Director of World Heritage Institute of Training and Research for the Asia and the Pacific Region under the auspice of UNESCO (WHITRAP-Shanghai).

She is the expert member of ISCEAH and CIAV of ICOMOS, and National Committee of Historical and Cultural Cities Conservation of China.

She got the Doctor diploma at 2003 from the College of Architecture and Urban Planning, Tongji University, and followed the training of French State Architects and Urban Planners(AUE) in the Ecole de Chaillot and Ecole Nationale des Pons et Chaussees in France in 1999 and 2006.

Except that, she is the author of <Ancient Town in Jiang Nan > and < Equilibre et Harmonie: protection et mise en valeur du patrimoine architectural, urban et paysager en France >, in charge of the edit of <Urban Heritage Conservation> and <Research on Conservation Plan of Historical and Cultural Towns and Villages>, and published many articles about urban and rural heritage conservation in professional journals.

She joined several international conservation projects as an expert, including Project Asia URBS, Sino-French cooperation of architectural, urban and landscape heritage conservation, UNESCO Chair of Environment and Landscape Design, UN-Habitat program for "historic quarter for all", and the activities of ISCEAH and WHEAP, etc.



Ming Chee Ang
General Manager, George Town World Heritage
Incorporated.

Dr. ANG Ming Chee is the General Manager of George Town World Heritage Incorporated. Born and raised in the inner city of George Town, she carries out her duties with much passion and fervor, incorporating innovative ideas from the world for the benefit of the local people. ANG received her PhD in Political Science from the National University of Singapore (2011), and a Master of International Studies from Uppsala University, Sweden (2003). Specialized in resource mobilization and policy making, she has incorporated World Heritage Site management with elements of disaster risk reduction and intangible cultural heritage safeguarding to create a sustainable heritage city for the people who live in, work in and visit George Town. She also leads research project on "Field Survey of the Intangible Cultural Heritage Safeguarding Efforts in the Asia-Pacific Region", "George Town Habitat Heritage Seed Fund", "Disaster Risk Reduction for George Town World Heritage Site", among others. She is also the Executive Producer for the annual George Town Heritage Celebrations, and the chairperson of the organizing committee for the 2018 International Conference on Managing Urban Cultural Heritage. ANG also serves as the Chairperson for the Sia Boey Archaeological Advisory Panel and Deputy Chairperson for the Technical Review Panel for George Town World Heritage Site. ANG wrote the monograph on Institutions and Social Mobilization: The Chinese Education Movement in Malaysia 1951-2011 (Institute for Southeast Asian Studies-Yusof Ishak Institute, Singapore, 2014) and contributed to Oxford Research Encyclopedias on Education on "Chinese Education in Malaysia" (Oct 2017).



Yongtanit Pimonsathean

Member of Thai National Committee on
Rattanakosin and Old Town Conservation,
ICOMOS Thailand.

Dr. Yongtanit Pimonsathean is a visiting associate professor in urban planning at Faculty of Architecture and Planning, Thammasat University, Thailand. He received his B. Arch with Honors from Chulalongkorn University, M. Sc. in Urban Planning, Land and Housing Development from Asian Institute of Technology and Doctor of Engineering in Urban Engineering from The University of Tokyo. Since 1994, he has been involved in many community-based heritage conservation projects throughout Thailand including the historic districts of Phuket, Bangkok and Chiang Mai. He is a permanent member and was the first president of ICOMOS Thailand after becoming an independent NGO. He is currently a member of National Committee for Conservation and Development of Rattanakosin and Old Town, and National Committee on Convention Concerning the Protection of the World Cultural and Natural Heritage. He can be reached at pimonsay@gmail.com.



Wayan Windia
Professor, Subak Research Center, Udayana
University.

Professor **Wayan Windia** is Head of the Subak Research Centre at Universitas Udayana in Bali, Indonesia. He obtained his PhD in 2002 at Universitas Gadjah Mada, Yogyakarta, Indonesia, which his dissertation concerning subak system in Bali. He involved on preparations, in order to get UNESCO acknowledgement, for subak system in Bali, on 2012. His articles has been published widely in journals and books, such as: Subak Irrigation System Transformation Based on Tri Hita Karana Concept; Subak: The World Cultural Heritage; Subak: Study from Social Perspective; and Subak as Agrotourism.

Over the last five years, he has been actively working on developing subak into agro-tourism sites, and introducing economical activities at subak organization. The goal of those activities is how to help increasing the revenue of farmers as subak members. Now he actively supervise the site of subak that has been recognized by UNESCO as world cultural heritage. And also introducing the values of subak to the students in Bali, and for other guests and foreigners who coming to Bali, especially to Udayana University.

He is working also as an expert group coordinator at Gianyar Regency on Heritage City, and as a member of expert group at Denpasar City on Subak Sustainability. He has been involved in some national NGO in order to sustain of Bali culture.



Feng HanProfessor, College of Architecture and Urban Planning, Tongji University.

Prof. **HAN Feng** has a Ph.D. degree from Queensland University of Technology, Australia, as well as MLA and BLA degrees from Tongji University.

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

She hosts the following courses in CAUP, Tongji University: Principles of Landscape Planning and Design (National Excellent Course); Planning Theory of Scenic and Interest Areas (university-level qualified bilingual course); Heritage Conservation and Development (Shanghai brand bilingual course for overseas students); Environmental Ethics; and Heritage Landscape.

Her research interests are mainly in environmental philosophy and cultural landscape theories; theory and practice of Scenic Area Planning (Localization of international theory and modernization of traditional culture); evaluation, conservation and development of World Heritage Cultural landscapes; World Heritage and Sustainable Tourism; and Historic Urban Landscape.





Jian Zhou

Secretary-General, World Heritage Institute of Training and Research for the Asia and the Pacific under the auspices of UNESCO

ZHOU Jian, Professor at Tongji University, Secretary-General of World Heritage Institute of Training and Research for the Asia and the Pacific Region (WHITRAP), and Director of WHITRAP Shanghai branch.

He is also a Member of the Council of Urban Planning Society of China, Vice-director of the Academic Committee on Historical and Cultural Cities in Urban Planning Society of China, Member of ICOMOS China, Member of the Committee on Historic Towns and Villages in ICOMOS China, and Vice-director of the Academic Division on Historic Blocks of the Committee on Historical and Cultural Cities of China.

Prof. Zhou works on cultural heritage conservation in urban and suburban area and also engages in the research, teaching and training on urban regeneration for many years. He specializes in local mechanisms of heritage management, ways of urban design and public participation in conservation planning, and the relationship between heritage conservation and the development of cities and communities. He has organized and participated in many training and research projects, including: Risk Assessment of the World Heritage Sites in the Asian and Pacific Region, Management Planning on Heritage Sites, Historic Urban Landscape, Capacity Building in Heritage Sites, and some activities like cooperative teaching, training and academic exchange between the university and some international or regional organizations for cultural heritage protection.



Gamini Wijesuriya

Special Advisor, World Heritage Institute of Training and Research for the Asia and the Pacific (Shanghai) under the auspices of UNESCO

Dr. Gamini Wijesuriya, Special Advisor, WHITRAP Shanghai Centre. He is a renowned heritage professional with over 35 years of experience and has gained an international reputation thanks to the significant work at ICCROM on Promoting People-Centred Approaches to Conservation of Nature and Culture that secure benefits for society which gained standing worldwide. Already, Head of the Conservation for Sri Lanka at the age of 28, position he held for 18 years, he also served the New Zealand Department of Conservation as a Principal Regional Scientist for four years. As a key staff member of ICCROM (2004-2017) he played a pivotal role in developing and implementing a wide variety of capacity building activities that has benefited over 1000 heritage practitioners worldwide. His involvement on World Heritage over 35 years reached to a peak as the Deputy Coordinator for World Heritage at ICCROM for 14 years providing official advice to UNESCO. His contributions included the development of the resource manual on Managing Cultural World Heritage, World Heritage Capacity Building Strategy and the programme for linking nature, culture, people. He possesses qualifications in: Architecture (BSc and MSc) from Sri Lanka; History/Historic Preservation (MA) from Carnegie-Mellon University, USA; Heritage Management (MA) from York University, UK and Ph.D. from Leiden University in the Netherlands. He is a member of ICOMOS since 1984 having held several positions and has served in the Executive Committee of the World Archaeological Congress (WAC) from 1994 where he was elected Vice President in 2003-2005. He also served in the ICCROM Council (1990-1992). He has many publications to his credit.



Marie-Noël Tournoux

Project Director for Research, World Heritage Institute of Training and Research for the Asia and the Pacific (Shanghai) under the auspices of UNESCO

Marie-Noël Tournoux joined WHITRAP in April 2018, as Project Director for research, she will focus on economics and heritage and sustainable urban development. She studied Art history and English Literature at the Sorbonne University, Paris, France. She was a researcher for the French Ministry of Culture's Cultural Inventory service. Her research area was 19th and 20th century architecture and urban heritage religious architecture and sea side towns. From 2002 to 2017 she worked at the World Heritage Centre, UNESCO, in several different Regional and Thematic Units. She has been involved in many urban conservation projects in Europe and Africa and Asia, notably coordinating the Saint-Louis du Sénégal conservation master plan. Key activities included technical assistance or advising national and local governments with which she intensely worked on state conservation issues, heritage assessments or capacity building as well as nomination processes. Her work at the Center allowed her to focus on Cultural Landscapes and agricultural and rural heritage. She assisted in the development of the UNESCO's Recommendation on Historic Urban Landscape (HUL) adopted in 2011 and in implementing HUL related projects and studies. She contributed to UNESCO's Global Report "Culture: Urban Future" published in 2016. She coordinated project with international institutions, the Organization of World Heritage Cities (OWHC) the Getty Conservation Institute (GCI), and development agencies. Recently she was involved in activities on Heritage Impact Assessments. She has been an active member of ICOMOS France and worked with ICOMOS' International Scientific Committee on Historic Towns and Villages (CIVVIH).



Hatthaya Siriphatthanakun

Specialist in Cultural Heritage Conservatio

Specialist in Cultural Heritage Conservation, SEAMEO Regional Centre for Archaeology and Fine Arts (SPAFA) (Thailand)

Hatthaya Siriphatthanakun started working at Bangkok Metropolitan Administration in 1999, then moved to Public Works Department and the Fine Arts Department (FAD) where she was responsible to landscape architectural design and cultural heritage conservation. After she got MA in Conservation Studies from the University of York (UK) and later on attended ICCROM Conservation of Built Heritage course in 2007, she began involving in the World Heritage work of Thailand, ranging from carrying out conservation in the World Cultural Heritage Properties, preparing the nomination dossiers and consulting the regional offices and local authorities regarding World Heritage matters. In response to the 2011 flood severely affecting to the Historic City of Ayutthaya, one of the World Heritage Properties of Thailand, she was a member of the damage assessment team to the property and then assigned to do disaster risk management plan for the site as well as responsible to relating issues i.e. coordination with UNESCO project on Developing Flood Risk Mitigation Plan for the World Heritage Site of Ayutthaya, etc. In 2015 she moved to the Southeast Asian Ministry of Education Organisation Regional Centre for Archaeology and Fine Arts (SEAMEO-SPAFA) as a Specialist in Cultural Heritage Conservation to mainly develop and conduct the capacity building programme on disaster risk management for cultural heritage initiative i.e. Training Workshop in Bagan, Myanmar. Recently she was elected ICOMOS Board member serving ICOMOS from 2018-2020.





Yasushi Nishimura

Director of Cultural Heritage Protection
Cooperation Office Asia/Pacific Cultural Centre
for UNESCO (ACCU Nara)

NISHIMURA Yasushi, Master in Arts (Archaeology), is currently Director of Cultural Heritage Protection Cooperation Office, Asia-Pacific Cultural Center for UNESCO (ACCU Nara). He is a specialist on Archaeological prospection and was a researcher in Center for Archaeology, Nara National Research Institute for Cultural Properties, Japan (NNRICP) from 1975-2003. Moving to ACCU in 2003, he became the Director of ACCU Nara and for the past 15 years, he has contributed to various ACCU activities including the training course for human resource development on cultural heritage protection in Asia-Pacific region, specially preservation and restoration of wooden structures and Archaeological sites/remains. He is also honorary member of International Society for Archaeological Prospection (ISAP) and Emeritus researcher of Nara National Research Institute for Cultural Properties, Japan.



Himalchuli GurungProgramme Specialist for Culture, UNESCO Beijing Office.

Himalchuli Gurung is the Programme Specialist for Culture at the UNESCO Beijing Cluster Office responsible for UNESCO's Culture Programme in Democratic People's Republic of Korea, Japan, Mongolia, People's Republic of China and Republic of Korea. Her work currently focuses on the promotion of culture for sustainable development and the protection of cultural diversity through the implementation of integrated operational and normative projects aimed at the preservation of tangible and intangible heritage, the promotion of diversity, cultural expressions and intercultural dialogue. She is also the UNESCO Director-General's representative on the Governing Boards of three UNESCO Category II Centres (C2C) in the field of intangible cultural heritage, in China (CRIHAP), Republic of Korea (ICHCAP) and Japan (IRCI). Her career with the United Nations started in 1998 as a United Nations Volunteer for Cultural Heritage in Nepal. She has been working with UNESCO since 2000 in various field offices in Nepal, Indonesia, Jamaica and China (currently). Prior to UNESCO, she practiced her profession as an architect in Malaysia after graduating with a Bachelor's Degree in Architecture and Building Technology from the University of the Philippines in 1994.



Bindu Urugodawatte

Deputy Director Research, South Asian Association for Regional Cooperation (SAARC) Cultural Centre.

Bindu Urugodawatte is the Deputy Director Research at the SAARC Cultural Centre. She is an Archaeologist by profession, receiving her Bachelor of Arts in Archaeology Degree from the Peking University in P.R. of China, Postgraduate Diploma in Urban Revitalization and Heritage Management from the Institute of Housing and Urban Development Studies in Netherlands and her Master of Arts degree from the Harvard University in USA. Trained both in the East and West she has incorporated both in carrying out her research in South, Central and East Asia. Her research interests include Buddhist Archaeology of Sri Lanka and South Asia, Silk Road Buddhist Archaeology, Buddhist Archaeology of Central Asia and China. Currently she is carrying out research on Paintings of Jataka Stories at the Kizil Rock-Cut Cave Temple in Xinjiang Province of China. She has contributed her research to both national and international publications and presented her research findings at national and international forums in USA, Europe and Asia including at Peking University, American University in Rome, Indira Gandhi National Centre for Arts, Sri Lankan Forum in Japan, Sri Lankan Forum of Massachusetts, etc. Her recent publications include Buddhist Art and Architecture and Key Buddhist Centres of Devotion and Pilgrimage in Buddhism Living Religion Sri Lanka published by the Ministry of Buddhasasana of Sri Lanka in 2017. Buddhism in Central Asia in 2600 Years of Sambuddhatva: Global Journey of Awakening, Influence of European Diaspora on Sri Lankan Buddhist Art in the Circulation of Cultures and Culture of Circulation: Diasporic Cultures of South Asia During the 18th to 20th Centuries are some of her other publications. She has worked in governmental, non-governmental and private organisations in Sri Lanka and USA in academic, research, disaster management, capacity building, assessments, archaeological and cultural impact assessments, documentation, etc.



Placido Gonzalez Martinez

Associate Professor, College of Architecture and Urban Planning, Tongji University.

Placido Gonzalez Martinez, Ph.D. Architect and Urban Planner, Associate Professor at the College of Architecture and Urban Planning at Tongji University (China) since 2016. An expert in 20th century heritage studies and conservation, Prof. Gonzalez Martinez is the drafter of the Spanish National Plan of 20th Century Heritage Conservation for the Spanish Ministry of Culture and member of the Advisory Board of the same Plan. He is a member of the Executive Committee of the Association of Critical Heritage Studies (ACHS) and of the Scientific Committee of the Iberian Docomomo Foundation. Committed with the research and dissemination of heritage architecture and urbanism, he is Executive Editor of the Built Heritage Journal, published by Tongji University Press. He has authored more than 80 publications, including books, book chapters, articles and book reviews. His works include the book In Light of Hilberseimer (awarded the Research Prize of the 2018 Spanish Architecture Biennale) and articles in top journals like Cities, the International Journal of Heritage Studies, the Journal of Urbanism, and Docomomo International Journal. He is also a referee for top journals like Cities, Urban Studies, Space and Culture, International Journal of Heritage Studies, Journal of Spanish Cultural Studies, Architectural Science Review and Change Over Time. He has coordinated research and dissemination projects in heritage architecture and urbanism, such as the Iberian DOCOMOMO Registers (2008-2018) and the Register of 20th Century Architecture in Andalusia (2006-2009). He has directed international scientific meetings, such as the 2017 Conference on 20th Century Heritage and the Historic Urban Landscape in Madrid and the 2013 Iberian Docomomo Conference in Malaga. He has also been scientific coordinator of meetings, among them the 2019 Conference on Built Heritage Studies and the 2017 Conference on Built Heritage, both organized by Tongji University.



Jahyun Jang
Regional Coordinator, OWHC-Asia and Pacific
Regional Secretariat

Jahyun Jang, Regional Coordinator of the OVPM / OWHC / OCPM.

Currently the Regional Coordinator of the Asia Pacific Regional Secretariat of the Organization of World Heritage Cities (OWHC).

After years of dedicated study experience in the field of cultural management and cultural heritage management, He is specialized in community engagement and heritage-led regeneration.

He possesses excellent team building skills and can work alone while meeting deadlines and objectives. He believes that one step of ten people is more important than ten steps of just one person.



Kayoko Wakiya

Director of International Cooperation Division,
Cultural Heritage Protection Cooperation Office
Asia/Pacific Cultural Centre for UNESCO

WAKIYA Kayoko, Master in Arts (Archaeology) from Hiroshima University (Japan), is Director of International Cooperation Division, Programme Operation Department, Cultural Heritage Protection Cooperation Office, Asia-Pacific Cultural Centre for UNESCO (ACCU Nara). She was Archaeological researcher of municipal government in Fukuoka, Japan from 2002-2009 and implemented various excavation projects and museum education activities. She also worked as conservator for wooden objects. Then she joined ACCU Nara in 2012, responsible for international-level capacity building programmes for the conservation of cultural heritage in Asia-Pacific Region. She was also involved in the development of some new training courses as well as the implementation of ongoing courses related to the conservation of wooden structures and management of archaeological sites.

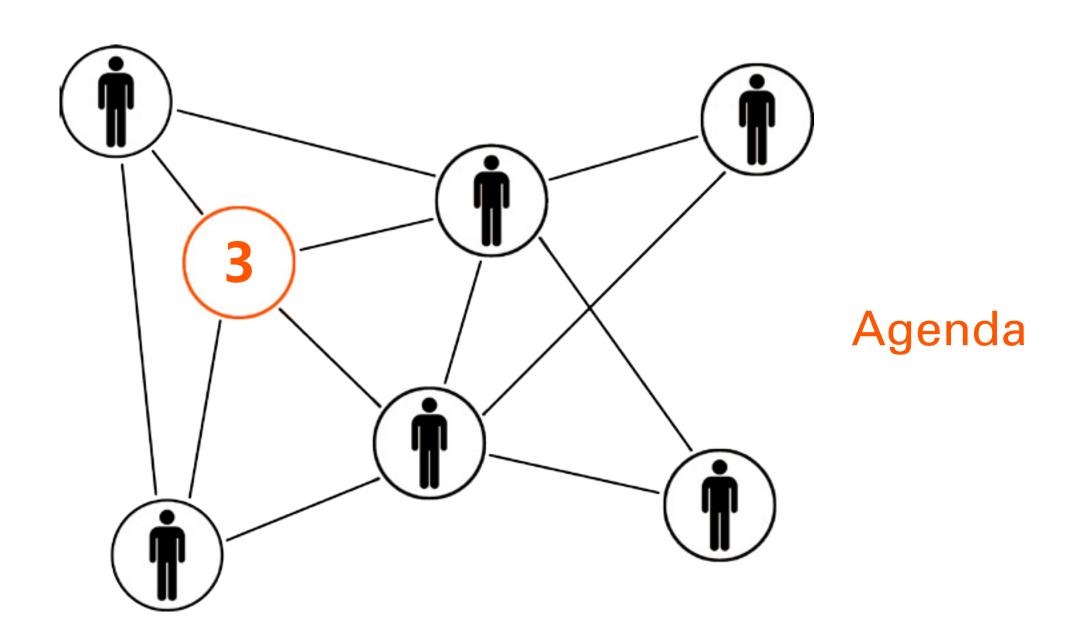
(ACCU Nara)



Yong Huang
Executive of World Heritage Management office

of Suzhou Municipal Bureau of Cultural Relics.

HUANG Yong is the Executive of World Heritage Management office of Suzhou Municipal Bureau of Cultural Relics. She has a BA in English and French from Singapore National University and two Masters from Sydney University and Suzhou University in Foreign Literature. She holds a PhD in Ancient Chinese History in Suzhou University and is now doing the post-doc in Nanjing University in Ancient Chinese History. She has managed various programs within the Asia-Pacific region related to the sustainable development of cultural heritage, with a focus on World Heritage. She is interested in research and practices of conservation of cultural heritage. She contributed to UNESCO World Heritage nomination dossier and Organization of World Heritage Cities Congress. She has published several articles including two English essays "A Win-Win Model for Local Community and World Heritage --- The Case of Suzhou" and "Tracing Back in Time, We are here". Currently engaged in the programs of OWHC and UNESCO Bangkok, she looks at developing a comprehensive approach to heritage conservation.



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Sunday, Nov. 4

Pick up from Shanghai Pudong Airport and check in the Tongji Guest House Hotel

Monday, Nov. 5

Time	Theme	Speaker		
8:30	Gathering at the lobby of Tongji Guest House Hotel			
12:00- 14:00	Check in and lunch at Tongli House Hotel			
14:00- 15:00	Introduction to Networking proposal	Gamini Wijesuriya Special Advisor, WHITRAP		
15:00- 17:00	Discussion on Networking proposal	Moderator: Gamini Wijesuriya		
17:00- 17:30	Conclusion of the discussion Further issues to be discussed	Moderator: Gamini Wijesuriya		
18:00- 19:30	Dinner by WHITRAP			

Tuesday, Nov. 6

Time	Theme	Speaker	
9:00- 9:45	World Heritage <i>Subak</i> Cultural Landscape, In Bali, Indonesia	Wayan Windia Professor, Subak Research Centre, Udayana University, Bali, Indonesia	
9:45- 10:30	Regional Heritage Conservation and Local Development: the Case of Southern Anhui	Yong Shao Professor, CAUP, Tongji University	
10:30- 11:00	Coffee break		
11:00- 11:45	Conservation and Management of the Persian Qanat: Baladeh Old Theory, New Practice	Parastoo Eshrati Assistant Professor, Department of Architecture, School of Architecture, College of Fine Arts, University of Tehran, Tehran, Iran	
11:45- 12:30	The Experience and Innovation of the Master Plan of Mount Wudang Scenic and Historic Interest Area	Feng Han Professor, CAUP, Tongji University	
12:30- 14:00	Lunch at Tongli House Hotel		
14:00- 14:45	Case study: Ballarat, Australia	Susan Fayad Coordinator, Heritage and Cultural Landscapes, City of Ballarat	
14:45- 15:30	Pragmatic Value-Based Urban Conservation: the Integrated Heritage Management of Sia Boey in Penang, Malaysia	Dr. Ming Chee Ang General Manager, George Town World Heritage Incorporated	
15:30- 16:00	Coffee break		
16:00- 17:30	Discussion		
18:00- 19:30	Dinner by WHITRAP		

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Wednesday, Nov. 7

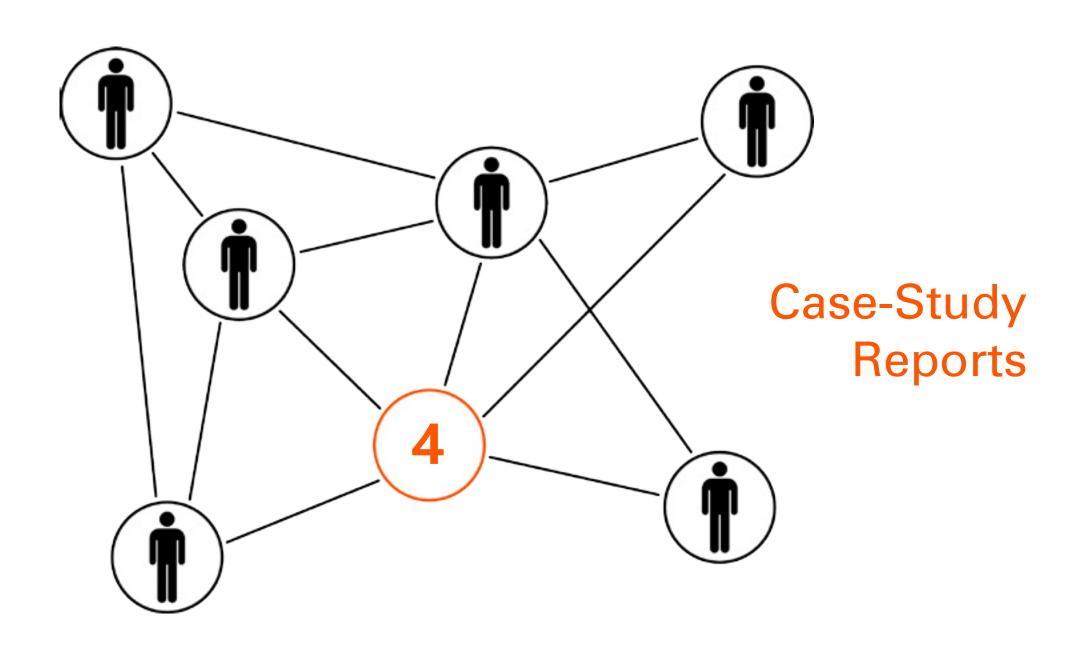
Time	Theme	Speaker	
9:00- 9:45	Case Study of the World Heritage Site of Lahore Fort	Wajahat Ali Conservation and Design Manager, Aga Khan Cultural Service/Aga Khan Trust for Culture, Pakistan	
9:45- 10:30	Bangkok Urban Conservation: Krung Rattanakosin	Yongtanit Pimonsathean Member of Thai National Committe on Rattanakosin and Old Town Conservation, ICOMOS Thailand	
10:30- 11:00	Coffee break		
11:00- 11:45	World Heritage Shirakawa Village, Japan	Nobuko Inaba Professor, World Heritage Studies, Graduate School of Comprehensive Human Sciences, University of Tsukuba	
11:45- 12:30	Fortified City of Galle, Sri Lanka: Shift from a Monument to Heritage	Nilan Cooray Secretary, ICOMOS Sri Lanka	
12:30- 14:00	Lunch at Tongli House Hotel		
14:00- 15:30	Discussion on Networking proposal	Moderator: Gamini Wijesuriya	
15:30- 16:00	Coffee break		
16:00- 17:30	Conclusion of the discussion Gamini Wijesuriya		
	Free dinner		

Thursday, Nov. 8

Time	Theme
	Visit Tongli Historic Town
	Free lunch
14:00	Check out
14:30- 17:00	Leaving from Tongli to Shanghai
17:00	Check in the Tongji Guest House Hotel

Thursday, Nov. 9

Drop off to the airport and leaving from Shanghai



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World Heritage *Subak* Cultural Landscape, in Bali, Indonesia

Wavan Windia

E-mail: wayanwindia@ymail.com Subak Research Centre, Udayana University, Bali, Indonesia

Abstract: Subak is farmers managed irrigation system which has an irrigation water source, irrigated to the certain compound of rice fields, and has a particular temple. Subak is autonomy traditional institution in Bali. Subak in Bali is based on the Tri Hita Karana philosophy and directly implementing those philosophies. So, UNESCO recognized subak as a manifestation of the Tri Hita Karana (THK) philosophy. Subak Jatiluwih is a one of the UNESCO recognition, and very famous in the world. Since Subak Jatiluwih acknowledged as a world heritage at year 2012, the tourist flow increase in order to see those site. Before recognition the visitor went to Subak Jatiluwih site less than 50,000 persons a year. But after recognition the tourist flow increase around 300%. This condition stimulates some investor coming to the site, and invested at the properties sector (hotel, restaurant, etc). There are almost no local government actions to stop land conversion. This causes farmers and subak to be marginalized. The main key to protect the heritage site of subak in Bali is how to empower the subak organization and also how to increase farmers' income. If so, farmers will protect themselves from land conversion and then the subak system will sustain in Bali, especially in the subak which is recognized by UNESCO as a world heritage. There was an experience (work together with the SAE Bangkok), introduced the coordination board among subaks at Catur Angga Batukaru (including Subak Jatiluwih). But in reality the board is not to be effective without local government support. And even the local government feels rather not be happy related with the existence of the coordination board, because the view of the subak coordination board, sometime not in line with local government policy.

Keywords: subak, Bali, heritage, Tri Hita Karana

1. Introduction

What is subak? Subak is farmers managed irrigation system which has an irrigation water source, irrigated to the certain compound of rice fields, and has a particular temple. Subak is autonomy traditional institution in Bali. Subak irrigation system in Bali has been established since more than 10 centuries, based on the evidence of an inscription of *Pandak Bandung* at year 1071 (Purwita, 1993). Since the establishment of subak system, the subak has been develops related with the developing of the society around subak area. Pusposutardjo and Wardana (1977) said that subak system as a socio-cultural institution are always to be transform related with the transformation of the society including the government policy. So, subak system has been change concerning with the organization structure, especially in term of subaks coordination body. This time has been established the coordination board of subak at some regencies.

The establishment of the subak system in Bali was created due to the sloping topography of Bali Island. The farmers use the gravitation power of the existence of Bali Island for spreading and distribute the water to the farmers member of subak as justice as possible. Beside the farmers receive water based on justice policy, so the farmers are also allowed borrowing water from the other farmers in subak area. The borrowing water system are possible among farmers, because in subak system is implemented irrigation system at farmer level, based on "one inlet and one outlet" system. So, every farmer has one inlet and one outlet, at every plot of their rice fields. If needed, one farmer can borrow water and stop the flow of water at the inlet of the other farmer, as long as those farmers agree. So, the all farmers in one subak can grow rice together in one period.

Basically, the main tasks of subak irrigation system are: water irrigation distribution; irrigation channel maintenance; resource mobilization; conflict solution; and ritual activities. Because of the ritual activities task, so subak irrigation system becomes a specific and unique irrigation organization. Because also of this reason, subak finally recognized as a world heritage by UNESCO.

2. Subak, UNESCO, and the Tri Hita Karana (THK) Philosophy

UNESCO recognizes that subak is a manifestation of the *Tri Hita Karana* (THK) philosophy. It is mean that subak is recognized as an organization that directly implementing the philosophy of THK in subak daily activities. THK is a three reasons/ways, how to get happiness, through harmony and togetherness of the people's activities. The three components of THK are namely: *parhyangan* (the harmonious relationship between people/farmers and God); *pawongan*, (the harmonious relationship among farmers); and *palemahan*, (the harmonious relationship between farmer and environment). As mention above as about the borrowing water system among farmers in subak area, is the one evidence of the implementation of the THK philosophy. Then harmony will arise at that subak. The result of those conditions, that the all rice fields terrace of the subak will be planted almost during same time, and then developing the rice landscape in Bali.

Basically, that subak is maintaining the cultural landscape of Bali based on the Tri Hita Karana philosophy. On *parhyangan* aspect, subak is maintaining the subak landscape area with rituals. Ritual activities, is a symbolization of subak members of their respect and harmony with God. Hindu peoples believe that rituals for rice are a symbol of harmonious relationship between peoples (farmers) with Goddess *Dewi Sri*. Then rituals for irrigation water are a symbol of harmonious between peoples (farmers) with God *Wisnu*. (Windia, 2016).

Very important to note, that aside managing irrigation water, the most important task found in the subak system is ritual ceremony activities. It is supporting the morale of farmers and subak in conducting farmer's work on the rice fields and maintaining the landscape. Other aspects that support the strengthening of subak are strong interest among members to manage irrigation water. There are 15 activities of ritual ceremonies individually performed by the farmer as subak's member starting from the ritual of fetching irrigation water until the post-harvest ritual ceremony. Aside from this, there are also ritual ceremonies conducted by the all subak members at the subak level. Subak also has ritual ceremonies carried out together with the other subak in the temples located near the dam, lake and others. These

ritual activities constitute as a cultural practice conducted by subak. Therefore, subak has been regarded as the keeper of Balinese culture by implementing THK, thus UNESCO has acknowledged subak as a world cultural heritage.

Moreover, on pawongan aspect, subak activity basically is maintaining the subak landscape area with consensus among subak members, through subak's regulation (awig-awig). In subak's regulation basically consist about what subak members can do or cannot do at subak area. Nowadays, in some subak's regulation have been introduced that subak members not allowed selling and converting the rice fields to the other function. This consensus is very important to conserve the rice fields and the subak landscape. Pawongan mean the harmonious relationship among farmers as subak's members. The consensus among subak, is a symbol of implementation of pawongan aspect as a one component of the THK philosophy.

The other components of THK are *palemahan* aspect and it is presenting the harmonious relationship between farmer and environment through the rice field terrace maintenance. The farmers developed the rice fields without destruction of the sloping land and then developed rice fields along the contour of the land. The activities, to develop and maintaining rice terrace in Bali, are very important role, to attract many peoples to see those areas. Until now, the farmers still conserve the rice terrace of subak landscape, as an implementation of the *palemahan* aspect. Palemahan is a part of the THK philosophy as a symbol of the harmonious relationship between farmers with the environment.

3. Description of the World Heritage of Subak

The name of a property in Bali, Indonesia, that recognized by UNESCO as World Heritage on year 2012 is: The Cultural Landscape of Bali Province: The Subak System as a Manifestation of the Tri Hita Karana Philosophy. The sites of the Cultural Landscape of Bali Province are: (1) Supreme Water Temple Pura Ulun Danu Batur and Lake Batur at Bangli Regency; (2) Subak Landscape of Pakerisan Watershep, at Gianyar Regency; (3) Subak Landscape

of Catu Angga Batukaru (Subak Jatiluwih as a core), at Tabanan Regency, dan (4) Royal Water Temple Pura Taman Ayun, at Badung Regency. Principally the all sites that recognized by UNESCO are closed related with the subak irrigation system. The temple of Pura Ulun Danu Batur in Bangli Regency is a mother temple of subaks in Bali and Lake Batur is a source of water for subaks in Bali. And the existence of pond around the Royal Water Temple Pura Taman Ayun, is also the source of water for several subaks at the downstream. (The Ministry of Culture and Tourism of the Republic of Indonesia and the Provincial Government of Bali, 2011).

Status of rice fields in subak site are owned by farmers individually as subak members. It is mean that farmers are free to sell their rice fields at the subak site. But the other side, the goal of UNESCO recognition is how to maintaining the subak rice fields sustain, as a success story, Beside that, also as an example, where subak as a traditional organization, has a role how to implementing the Tri Hita Karana philosophy. THK's universal philosophy is not above the sky, but is directly implemented on earth by the subak organization.

That is the reason, why when the government of the Republic of Indonesia submitted subak as a world heritage, we also submitted the management plan or action plan. To get the goal of the management plan, will be done by the Governing Board of the Cultural Landscape of Bali. We also have a plan for many activities to implement each strategic priority as a part of the management plan. The management plan comprises the strategic priorities are:

- 1) Livelihood protection and enhancement for subak institutions and their members, as guardians of Bali's unique cultural landscape;
- 2) Conservation and promotion of ecosystem services to ensure sustainable use of natural resources upon which subak and their farming systems depend;
- 3) Conservation of material culture to preserve and enhance the authenticity of sites and structures as a living manifestation of Bali's heritage;
- 4) Appropriate tourism development within the site, to achieve a balance between public and visitor education, generation of

tourism-based revenue, and conservation; and

5) Infrastructure and facility development consistent with preservation and enhancement of the cultural landscape.

4. Case of Subak Jatiluwih as World Heritage

The landscape of Subak Jatiluwih (a core of Catur Angga Batularu site), at Tabanan Regency, Bali, is one of subak in Bali that recognized by UNESCO as World Heritage (WH) at year 2012. (see Figure 1). We have 17 subak that recognized as a world heritage in Bali. Sizes of Subak Jatiluwih are more than 300 hectares and consist of seven sub-subak. And the numbers of subak members are more than 500 persons. Subak Jatiluwih located around 50 km at the north of Tabanan City, Regency of Tabanan.



Figure 1. Subak Jatiluwih site in Bali.

Since Subak Jatiluwih acknowledged as a world heritage at year 2012, the tourist flow increase in order to see those site. Before recognition the visitor went to Subak Jatiluwih site less than 50,000 persons a year. But after recognition the tourist flow increase around 300%. (See Table 1).

Table 1. Number of tourist visiting Subak Jatiluwih, Bali.

Year	2014	2015	2016	2017*)
Foreign Tourists	147,574	142,937	185,268	145,275
Domestic Tourists	17,570	21,421	28,241	25,901
Total	165,144	164,358	213,509	171,180

Note: *) up to August 2017. /Source: Wiranata, 2017.

Because of tourist increasing, so this condition stimulate the investors coming to build hotels, restaurants, souvenir shops, car park, etc. Some rice field to be destructed. (see Figure 2 and 3).





Figure 2. Land conversion of rice fields at Subak Jatiluwih.

Figure 3. Current situation at Subak Jatiluwih site.

Although the destruction against the UNESCO regulation, but local government in Bali no reaction to forbid the development at the subak site. Maybe because of the political reason, and also no deep attention of the local government to the agricultural sector. The other problem is no all stakeholders at the site are satisfied with the ticket-money distribution. Subak feel that the money contribution sharing for subak are too small, if to be compared with other stakeholders

(government, villages, and dry land communities). The local government of Tabanan Regency takes too much (55%), but the contribution to subak only 7%. If no changing policy by Tabanan Regency, so big conflict will arise at the site, and the site will be in danger. Tabanan District Government is too dominant in location management and it limits the role of subak.

So needed the Management Board (Governing Board) for managing the heritage site, and the role of subak should be increased. The Management Board was a main part of the action plan that has been proposed by the government to UNESCO. It is very important to implement in order to stimulate subak participation for maintaining and sustaining the site. If subak members not satisfy and become angry, and they sell their rice fields for any properties, or forbid the visitor to enter their rice fields, so big conflict will arise at those sites. This situation will very dangerous for the site, and UNESCO can decide that the site as a danger site. Subak organization at Jatiluwih has a regulation (awig-awig) to forbid subak members to convert the function of rice fields to the other function. The subak regulation is strong enough to protect subak site from investors' intervention. But subak can not alone, and needed local government support. Sometime the government seems standing at the back of investors. No reaction to stop the land conversion, although the site is included as a world heritage site. In addition, it is also necessary to make regulations regarding the detailed space of the Angga Batuklaru Heritage site, especially for the Subak Jatiluwih site, as the core of the Catur Angga Batukaru Heritage site.

The above discussion shows that the local government not so serious to implement the management/action plan, and also the strategic priorities at the heritage site. We believe the main key to protect the heritage site of subak in Bali, is how to empower the subak organization and also how to increase the farmers' income. If we do that, farmers will protect the site from the land conversion and then subak system will sustain in Bali. Especially at subaks that recognized by UNESCO as a world heritage.

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5. Challenges and Lessons Learnt

The main challenges to protect heritage site (especially in developing countries) is how to stimulate the awareness of the government, regarding how the urgency of heritage for next generation. The development of the economic approach, or to use the heritage site to stimulate economic activities at the site is no prohibited. But those economic activities must consider the heritage site conservation, through stimulating local people (farmers) participation, and also empowering the local institution in the location. It is mean that if the people at the site is happy, the local institution is empowered and to become strong, their will directly maintain and protect those site.

But in fact in the field, the investors are more dominant, in Subak Jatiluwih site as well. Some rice fields at subak have been converted to become non-farm activities. Subak voices are not strong enough to stop land conversion, even though the subak has *awig-awig* (subak regulations) to prohibit land conversion. We can not hope that the local government will protect the heritage sites. Needed the external forces, including national policies, national / international NGOs, and universities to help the preservation of heritage sites. UNESCO as well, must regularly to monitor and evaluate the heritage sites. Based on the experience, if the UNESCO team will coming to see the heritage sites, the government will be active to coordinate stakeholders in the field.

If there is no strategic program from the government to empowering the traditional institutions (including subak in Bali), and also to empowering farmers, it will damage the condition of heritage sites. There was an experience (in collaboration with SAE Bangkok), to introducing subak coordination council among subaks at Catur Angga Batukaru (including Subak Jatiluwih). But in reality, the council is not effective without the local government support. Even sometime, the local government feels be unhappy with the existence of the coordinating council. Because the views of the council of subak coordination are sometimes not in line with local government policies. Needed also the government regulation, about the detail space of the heritage site.

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Regional Heritage Conservation and Local Development — the Case of Southern Anhui

Yong Shao

Professor, College of Architecture and Urban Planning, Tongji University

1. Situation and Main Problems in Conservation Management of Southern Anhui

1.1 Location

"Southern Anhui" refers to the area in south of the Yangtze river in Anhui province, including 6 cities such as Huangshan and Xuancheng, and covering 36,500 square kilometers.



Location of "Southern Anhui"

1.2 Heritage Characteristics

Characteristics of the historic and cultural heritage of Southern Anhui area as below:

(1) Natural environmental characteristics which are different between north and south

The natural environment of Southern Anhui presents two typical geographic areas, the plain area along the Yangtze River in the north and hilly area in the south.



The Xin'an River

(2) The unique humanistic characteristics under the influence of the economic network of Huizhou merchants and the culture of Confucianism

Southern Anhui area was deeply influenced by natural environment, establishment, immigration, industry, military, religion, port opening in modern times and other factors. Under the infiltration of economic network of Huizhou merchants and Confucian culture, it spawned the unique "Hui culture", which in turn influent the economic, social, education, science, literature, art, technology, architecture, medicine, and many other aspects of Southern Anhui.







"Hui culture" characteristics

(3) Unique living environment and architectural style that combines natural and human characteristics

The residential environment in terms of site selection, layout, construction and decoration of Southern Anhui was gradually formed under the influence of regional social economy and culture. It is a perfect combination of physical space and ideology, reflecting the cultural attainment and material pursuit of the feudal gentry class.





Villages and architectures in Southern Anhui

1.3 Current management methods and problems

At present, China generally adopts a protection system based on classification. That is to say, according to the levels and types of historical and cultural resources, they are managed by multiple departments such as cultural relics departments, construction departments and culture departments of all levels, which makes the management of historical and cultural resources loosing overall coordination. Moreover, it is inclined to choose elite heritage to protect. Therefore, there are three major problems in terms of conservation and development:

(1) It caused the vertical crack of regional culture

The value of elite heritage was valued, while the value of many other historical and cultural resources was ignored. On the one hand, the elite heritage became rigid because of losing its profound cultural soil. On the other hand, a large number of ordinary rural heritages were in danger of disappearing.

(2) It caused the horizontal crack of regional culture

Different subjects of conservation operate independently, which made regional natural, artificial and humanistic resources interdependent form a complete system artificially, and further brought about the danger of culture fragmentation.

(3) It caused the crack between heritage conservation and local development

Due to the lack of overall regional coordination, funds was improper used, both in private-led constructions or government-led constructions, which destroyed the original historical and cultural resources, instead of benefiting local residents.

2. Regional Historical and Cultural Resources Conservation Practices

2.1 Netlike Spatial Characteristics

Based on the investigation of a large number of regional historical and cultural resources, we find that the formation and development of historical and cultural resources follow their own specific rules. It is closely related to the geographical, political, cultural and economic backgrounds of different historical stages, showing three main categories: areas influenced by local culture, axes related to transport network including waterways and post road in ancient days, and nodes formed by settlements. (Shao Yong, Chen Yue, 2011).

Take Southern Anhui as an example, these areas, axes and nodes correlate together to become a net of heritage resources, thus forms a complete regional cultural ecosystem.

2.2 Organism-like Development Features

Just like organisms, cities, villages and even individual buildings are cells in a living body. And the transport network formed by waterways and post road in ancient days, as well as railways in modern times, carries the human flow, goods flow and cash flow just like the conduct material, and promotes the growth of cells in this way. Therefore, the regional historical and cultural resources are always in a dynamic system, they constantly renew and develop during the history and gradually form the cultural characteristics

of the region. This is an important and basic understanding when dealing with the protection and utilization of historical and cultural resources today. However, many times we only attach importance to the protection and utilization of individual buildings or settlements, this make us easily get into a static state and isolation.



Distribution of historical and cultural resources in Southern Anhui



Organism-like Development Features

2.3 Constructing a Regional Multi-faceted Conservation Framework

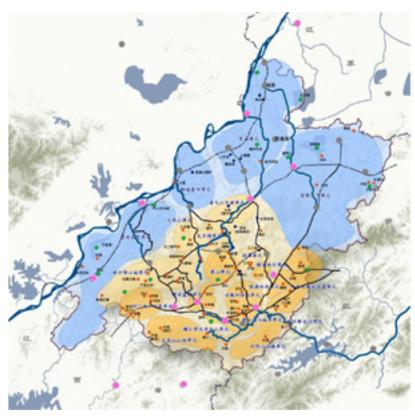
With consideration of cultural origin, natural environment and the status quo of resources conservation, works should be done in three different levels, including cultural sub-regions, cultural units and cultural nodes. Take Southern Anhui as an example; with research on the historical and cultural development context, study on the formation mechanism of historical and cultural resources and analysis on the characteristics of historical and cultural heritage, we determined the cultural sub-regions according to historical and cultural differences. On this basis, three areas were delineated each with its own strategy.

The first area includes the central part of ancient Huizhou, which is the core area of Huizhou culture with profound cultural deposits. For this area, conservation of the cultural resources should be done from regional perspective with integrated principles. All kinds of heritage resources around Huizhou culture should be preserved, including Huizhou landscape, Huizhou villages, Huizhou architecture, Four Treasures of the Study, Huizhou folklore, Huizhou etiquette and so on. And traditional Huizhou villages should be paid much attention as it is the carrier of local culture as well as the basic unit in conservation.

The second area is located in the periphery of the former one. This area is dominated by mountainous and hilly landforms, and possesses remarkable natural resource as well as religious and cultural characteristics. For this area, we should focus on protecting the environmental resources and cultural resources represented by the "Three Mountains and One Lake", and on promoting the development of those adjacent ancient villages with the overall protection and utilization of the surrounding historical and cultural resources.

The third area is mainly located in the plains along the Yangtze River, where the number of the existing historical and cultural heritage is limited. Besides, as for a large number of immigrants have moved into this area since modern times, the culture there is relatively complex. For this area, the focused protection strategy is quite vital, emphasizing the protection of historical and cultural resources such

as Qiupu River, Jingting Mountain, Quarrying Rock and Herringbone Cave.



Regional Conservation Framework

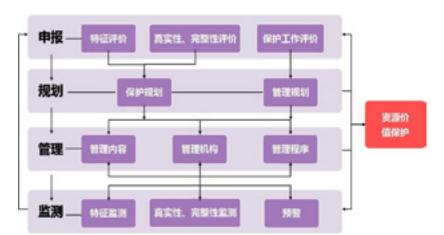
2.4 Exploring the Management Innovation on Regional Historical and Cultural Resources Conservation and Development

(1) Establishing a Long-term Mechanism of Trans-regional Conservation for "Cultural Unit"

Rather than the current ways of dividing conservation and management into "blocks" and "stripes", we attempt to establish an effective, trans-regional conservation and management mechanism based on the regional cultural heritage, settlement formation mechanism and characteristics. Based on "cultural unit", we work on conservation and development planning, develop targeted conservation and development policies, establish conservation and development regulation authority, and formulate corresponding conservation mechanisms.

(2) Establishing a Conservation System in Whole Life-cycle

Taking the value of heritage as the core, establishing a conservation system in the whole life cycle of "declaration - planning - regulation - monitoring" as well as a security system involving law, policy, technology and public participation.



Conservation System in Whole Life Cycle

(3) Strengthening Conservation and Utilization Regulation and Coordination at the Provincial Level

At the provincial level, a leading group and a permanent office for the conservation of regional historical and cultural resources in southern Anhui should be set up, to work on leading and coordinating relevant work across regions and departments, and an inspection mechanism should also be established. The core historical and cultural area in southern Anhui should be regulated and coordinated by the provincial administrative powers. Strengthening the regulation and coordination of historical and cultural resources development and utilization.

3. Effects of the plan

(1) The effect of protection and utilization in Southern Anhui appeared

This plan, as a management tool, provided technical guidance for the conservation of the historical and cultural resources in Southern Anhui at the provincial level. The conservation and control requirements will be implemented in relevant plan at the next level.

(2) It is of exemplary significance to regional conservation plan of other areas in the country

As a pilot project of the Ministry of housing and urban-rural development, this plan is of great demonstration significance to conservation plan for historic and cultural cities, towns and villages in China.

4. Challenge in Planning Implementation

(1) Obstacles in the Administrative System

We attempt to establish a scientific and integrated framework of historical and cultural resources conservation from regional perspective. Instead of conserving resources in isolation based on the administrative division or type of resources in the previous way, we try to turn the conservation into a systematic and integrated one, and establish a regional strategy for the conservation of historical and cultural resources. This view may seem reasonable and forward-looking academically, however, it faces obstacles in the administrative system in practice. There are still many problems to be discussed, such as, for trans-regional issues, which region is the leader while which region needs to cooperate with, and how to balance the interests of each. For interagency issues, the power and responsibility of the department of housing and urban-Rural development is limited, many difficulties remain in the means of coordinating for government and the establishment of a long-term and even legal management mechanism.

(2) Lack of Motivation for Regional Conservation System **Establishment**

These days in China, the importance of heritage conservation has been recognized by all sectors of society. However, heritage conservation is a long-term basic work and lots of money need to be invested especially in early stages. On the one hand, the current national conditions of China today determine that, to improve people's well-being is the top priority in most areas, while heritage conservation is not. On the other hand, the performance evaluation system for officials attracts local governments' interest in work with short-term effect relatively, while benefit from heritage conservation may need a long time to display. Therefore, no matter from the rational or perceptual point of view, the attention paid to heritage conservation is relatively low, and the motivation for regional heritage conservation and local development system establishment remains insufficient.

Conservation and Management of the Persian Qanat: Baladeh Old Theory, New Practice

Parastoo Eshrati, Assistant Professor, Department of Architecture, School of Architecture, College of Fine Arts, University of Tehran, Tehran, Iran.

Address: Room No. 322, School of Architecture, College of Fine Arts, University of Tehran, Enghelab St., Tehran, Iran.

Telephone: 00989177139781, Email: eshrati@ut.ac.ir

Kazem Mokhtarnia, PhD Student, Department of Architecture, School of Architecture, College of Fine Arts, University of Tehran, Tehran, Iran.

Research Associate at the World Heritage Site of Qanat Baladeh Ferdows, Iran's Cultural Heritage, Handicrafts and Tourism Organization.

Address: School of Architecture, College of Fine Arts, University of Tehran, Enghelab St., Tehran, Iran.

Telephone: 00989153355188, Email: mokhtarnia.kazem@gmail.com

Abstract: The Persian Qanat was inscribed on the World Heritage List on 15 July 2016 on the basis of Criteria (iii) and (iv). The Persian Qanat system is an exceptional testimony to the tradition of providing water to arid regions to support settlements and an outstanding example of a technological ensemble illustrating significant stages in the history of human occupation of arid and semi-arid regions. The Persian Qanat includes 11 qanats from 6 different provinces. The ganats provide exceptional testimony to cultural traditions and civilizations in desert areas with an arid climate. Baladeh is a special one among all. This paper investigating the following: a) the status of the conservation and management plan of Baladeh; b) international and national theories that underpinned the conservation proposals relating to Baladeh; c) success and failures of conservation actions; d) an assessment of challenges faced in applying existing theories and the conflicts between theory and practice and the key lessons about management of cultural landscape in Iran; and e) new innovations and ideas developed during the life of this project.

Keywords: Conservation, Cultural Landscape, Qanat, Baladeh Water of Toon (Ferdows), Iran

1. Introduction: The Baladeh Water of Toon (Ferdows)

The traditional Toon Township like many of the central plateaus in Iran has a valuable experience in the field of aqueducts and water collection technology. It has in the past with numerous canals where some of them have appear in the city and some appear around the towns and people grow crops in their fields. But perhaps the King of the Songs in the traditional Toon Township is the collection of aqueducts and water of Baladeh. Baladeh means Town and the water of Baladeh is the water of the Town. We can say the water of Baladeh is an artificial and current river in the Ferdows plain. When this water busted from several aqueducts and fountains it became the Shah Jooy, The King Canal. The water of Baladeh consists of 15 aqueducts and 4 springs that are from ancient times that pass through the middle of the eastern mountains of Ferdows. The water flow is variable, with a maximum of 300 liters per second and in recent years due to drought the water flow only reached 150 liters per seconds. This water runs for about 35 km and thirsty plains and gardens are watered, and it was a large part of the city's water supply in the time before the 1347 earthquake. Today it waters about 2,382 hectares of land in the region. (Karam-Pour, Mokhtarnia, Saeed-Pour, 2017) (Figure 1 to 3)



Figure 1- Schematic section of Abadi with quant system; source: Laureano, 2005, Cited in: (ICHHTO, 2015)





Figure 2 (Right)- The Persian Qanat: Aerial View, Jupar; Photo by: S.H. Rashedi, 2014; Source: (URL 1).

Figure 3 (Left)- The Old City of Ferdows in Crosses of Baladeh Qanat; Photo by: S.H. Rashedi, 2014; Source: (ICHHTO, 2015)

One of the main attractions of the Baladeh water is the creation of the beautiful and pleasant scenery which is created by humans with water, trees and the environment put together. According to the direction of the water flow, East to West and the historical Town of Toon in the location on the West Plains, throughout history, there are four villages on both sides of Baladeh Great Canal. On the route to this historical city, Oliva orchards, Sofla orchards, Behesht Abad and Maghsoud Abad, the garden of the Islamiyeh town join together these two villages, were formed in modern times. As noted 1,800 garden plots from upper and lower orchards and the Islamiyeh villages are irrigated by these waters. Many years ago both sides of the Baladeh Canal till the traditional township of Ferdows was 20 Km, are agricultural, whereas the distance is now about 9 km continuously in the range of a few kilometers two gardens and a wooded area remains from the Islamiyah. These villages all have gardens that are often irrigated with water from the Baladeh and have created a beautiful landscape. However, attention to the form of formation and development of the townships by the direction of the water flow of the Baladeh. The view of these deep perspectives has created a very beautiful zone. (Karam-Pour, Mokhtarnia, Saeed-Pour, 2017) (Figure 4)

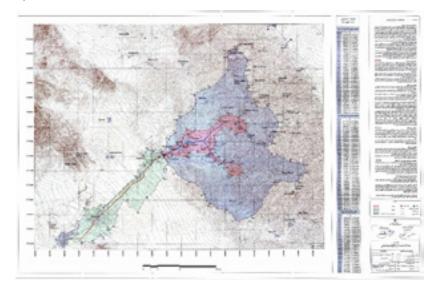


Figure 4- Property and Buffer Zone; Source: (DCTTBA)

2. Conservation and Management Plan and National and International Documents

Baladeh qanat does not have an approved management plan. This is one of the main weakness of its conservation process. Developing a plan is one of the main priorities of the World Heritage Office of the Baladeh qanat. The current general principles of conservation are based on the internationally accepted definitions concerning the cultural heritage and sustainable development as well as the laws of Iran's cultural heritage. Although Baladeh qanat is a cultural landscape, it did not inscribe as a cultural landscape; therefore, all its aspects are not considered in conservation plan and actions. However, lack of an approved management plan has given the opportunity to be considered as a cultural landscape in executive decision-making and even policy-making.

Over the past two years after its inscription on the World Heritage List, recognition and documentation of this property as a cultural landscape have been started and satisfactory results has been achieved. These results have made the conservation team more zealous in this regard, and have provided a much clearer viewpoint for its protection, which will be introduced in the following parts.

3. Successes or Failures on Implementing the Plans

Considering Balade water not only as a historic quant inscribed on the World Heritage List but as a cultural landscape, more diverse subjects and wider range has been taken into consideration by the conservation team.

3-1 Recognition and Documentation of New Man-Made Structures & Buildings

One of the results of considering Baladeh as a cultural landscape is the recognition of the new historical monuments inside of its boundaries. A kind of carved building named "mardkhaneh" is one of them. Mardkhaneh is a tiny building carved in the agricultural land. It is a shelter for local people involved in water management system of Baladeh which protect them from winter's cold and summer heat.

Our assumption was that mardkhanes have built only in agricultural

land areas with indigenous materials (clay and mud) and indigenous designs. But with more surveys, field studies, and interviews with old persons related to the Baladeh local water management system, we found out that there are some carved mardkhanehs around upper qanats. So, identifying, studying and documenting this structures have started in the spring and summer of 1396, and a significant number of them were repaired and mapped. (Figure 5 & 6)



Figure 5 & 6- Documentation of Architectural Space; Source: (DCTTBA)

3-2 Protection Plan of Tree Path

There are rows of trees in the two sides of the Baladeh water channel. Age of most of the trees dating back approximately between 80 to 250 years. The first step for conservation of these trees was documentation of them for registration on the Iranian Heritage List (IHL), which was conducted in the summer of 2015. This path of trees inscribed on IHL as the second historical tree path after Valiasr Street in Tehran.

Regarding the long drought (25 years) and climate change from previous years, we have seen many changes in the ecosystem of the region. The trees in this path, like many gardens and vegetation cover in this area, are struggling with these changes. The attack of various pests, water shortage, reducing emotional communication of local inhabitants with the trees and their interests in preservation of these trees, improper pruning, and implementing macro-development plans (comprehensive urban plans and rural guide plans) without sufficient attention to the values of the heritage are the most important threats identified to these trees. Today. These threats make a number of trees dry and disappear every year.

It is noteworthy that due to the agricultural land and gardens along the path, the water does not flow perpetually all the way continuously. For example, during irrigating upper lands and gardens, the entire volume of use for irrigating and the flow of water is cut off in the lower parts. Due to the increase in the number of agricultural land and gardens in the four biological zones (two villages named Baghestan Oliya and Baghestan Sofla, and two cities named Salamiyeh and Ferdows) along this path and reduction the volume of water from recent droughts, the flow of water faces significant fluctuations that endanger the lives of these trees. (Figure 7 to 9)



Figure 7- Sample Information for Inscribing the trees and Green Path on the National Heritage list; Source: (DCTTBA)





Figure 8 &9- Baladeh Trees and Tree Path; Source: (DCTTBA)

The following actions have been taken to protect the trees after inscribing this path on the National Heritage List:

One - Integration of the management system: Before inscribing this path on the National Heritage List, the maintenance of its trees was under the authority of the municipalities of two different cities and two villages. This caused two major problems: first, the maintenance of these trees and their landscape were not the priority of these municipalities; second, if any actions were taken to protect the trees, they were not in harmony.

Two - Organic plant pest control with the participation of local peoples: One of the major pests of these trees is xylophages beetle. Plant specialist of the team of conservation determined that the best time to deal with these beetles is when they penetrate the tree trunks for spawning. For organic plant pest control, a concentrated solution of mineral bentonite (which its mine is located in the Ferdows area) is used. By rubbing this solution on the tree trunk, the way out of the trees is blocked and these insects are held inside a tree trunk. It should be noted that the mineral is useful for trees. Also, as this mineral was used as a cleaning material in public baths in the past, its smell was memorable for the old volunteers. Several meetings were held with the local people to invite volunteers to participate in pest control plan. Although the number of participants in these meetings was high, a limited number of people participate in this plan. The reasons of low participation need further investigation. (Figure 10 & 11)





Figure 10 & 11- Public Participation in Tree Pest Control Plan; Source: (DCTTBA)

Three - Protection of a number of historic trees with volunteer experts of the Cultural Heritage Office of Baladeh and their donations: A number of historic trees (around 250 years old) which

had a serious health condition were identified. As the World Heritage office did not have sufficient budget to protect them, some of the office experts decided to donate money for buying organic fertilizers. Under supervision of a plant expert, they voluntary participated in trees protection act.

Four - Plan of pruning, fertilizing, and aeration of the trees: The plan has been implemented since 2018, considering the principle of using organic methods to strengthen trees and fight against their pests. In this project, due to the specialization of acts and the constraints of tools, local people were not invited to participate, and the work was carried out by expert groups.

Five - Study plan for the preparation of an electronic system for the identification and protection of the trees of river path: Monitoring of Baladeh riverside trees was an important concern for all office experts. In order to make this happen in 2018, an electronic identification card for each tree was prepared in which tree information including age, species, health status, therapeutic and strengthening needs, and annual visits and exam periods based on their health and treatment status were scribed. All trees were re-identified accurately to provide this identification. During the documentation, it was discovered that the number of 2380 trees mentioned in the registration documents is not accurate; but there are about 4,000 trees. This lack of meticulousness has been occurred due to the fast preparing of national and World Heritage registration documents.

Six - Compilation of future action plans for the tree paths conservation:

- Continuation of the documentation plan for the preparation of the Electronic Identification and Conservation System;
- Continuation of pruning and fertilizing the trees;
- Recognition of other tree roles in the lives and jobs of local people;
- Cultural and social activities in towns and villages that have close links with the tree path to introduce the values of trees to local young generations and enhance the sense of belonging of the local people to their heritage.

q.

3-3 Protecting and Restoration of Architectural Elements: Baladeh water, from the beginning of agricultural activities, is approximately 19 kilometers long. In this vast area, there are a lot of public and endowed buildings like water wells, mills, baths, and so on. The protection of them began in 2015. (Figure 12 & 13)





Figure 12 & 13- Restoration of Historic Buildings; Source: (DCTTBA)

- 3-4 Planning to identify the elements related to the Baldeh quant complex and develop a conservation plan for it with prioritization considering the financial constraints and the dangers of destruction due to different factors.
- 3-5 Preparation of the Found and Flora document in the watershed of the Baladeh quant complex with the collaboration of the Department of Environment in order to reveal the interactions between the natural and built environments
- 3-6 Establishing an access path to the depths of the ground to introduce underground tunnels to tourists
- 3-7 Donation to the local community in the restoration of the water structures of Baladeh qanat: From the past up to now, local people manage the Baladeh in the three phases of extracting, transferring, and distributing water. In recent years, due to some consecutive years of droughts, incomes of farmers have decreased on the one hand, and on the other hand, the volume of dredging of the channels of qanats has increased due to the reduction of groundwater levels. Therefore, the financial aids are needed. (Figure 14 & 15)





Figure 14 & 15- Dredging Qantas Canals; Source: (DCTTBA)

4. Conflicts between Theory and Practice

As stated above, Baladeh has been inscribed as a quant and not a cultural landscape. This means that the theories used to protect this heritage, do not include some significant parts of this heritage. In the wake of this mistake, there are also incorrect management rules that limit the authority of the conservation office. This poses the following main challenges:

One - Conflict of Conservation and Development: The conservation office has no right to interfere or protest against urban development plans that are outside the boundaries of the site and threaten the authenticity and integrity of the cultural landscape.

Two - The Weakness of the Theory: The weakness of the theory, which led to the inadequate recognition of the cultural landscape of Baladeh and its incomplete documentation, caused the insufficient allocation of the executive resource, the experts of the cultural landscape and demanded the budget to the office. The lack of a cultural landscape specialist at the Baladeh expert team makes a lot of time and money to be distributed to recognize the multiple layers of this heritage.

Three - Conflict of conservation of Cultural Landscape and Tourism Development: One of the problems that exist within the Iranian Cultural Heritage Organization is that the tourism sector considers this heritage as merely a means of generating revenue.

The rapid development of tourism infrastructure has threatened the authenticity and integrity of the Baladeh cultural landscape; for example, insist of tourism sector on installing transmission towers in the Baladeh watershed area.

5. Conclusion: New Idea developed during the of the Conservation Process of Baladeh as Qanat

Although the inscription of Baladeh water on World Heritage List has been an important step in its conservation, but due to it inscribed just as a historical qanat and not as a cultural landscape there are serious gaps in its management plan which troubles its comprehensive conservation: theories, human resources, budget, time, action plans, legal powers, executive capacity which supporting this property are much less than what it needs. Perhaps, we can say that recognition of this heritage as a cultural landscape, is its greatest need. During the conservation of this property, a key question has been raised in minds that whether inscribing some layers of a small part of this cultural landscape on the World Heritage List was a good idea or not. It seems that the representative of the UNESCO World Heritage Center should be present at further debates.

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The Experience and Innovation of the Master Plan of Mount Wudang Scenic and Historic Interest Area

Feng Han

Professor, College of Architecture and Urban Planning, Tongji University

Chen Yang

Assistant Professor, College of Architecture and Urban Planning, Tongji University

Abstract: This paper introduces the experience and innovativeness of the Master Plan of Mount Wudang Scenic and Historic Interest Area. By applying cultural landscape theories and methods, the previous view focusing on historic buildings has been greatly expanded. The Master Plan has comprehensively explored many aspects of the Mount Wudang, including natural landscape resources, historic landscape resources, social and economic context, environmental settings, World Heritage conservation and monitoring, infrastructure, and tourism development. The cultural values and meanings of the natural environment of Mount Wudang have been identified and interpreted to bridge the gap between natural and cultural heritage conservation. Meanwhile, the master plan has established some new methods for landscape resource investigation, assessment, zoning and stakeholder participation. This plan was an innovative exploration with global perspectives and a deep understanding of the local context. Its experiences and implications could make significant contribution to the Chinese Scenic and Historic Interest Area planning and the international cultural landscape conservation theories. The approach and methods also provide important references for scenic area conservation practices in China.

Keywords: Mount Wudang, World Heritage, cultural landscape, Scenic and Historic Interest Area, master plan

1. Introduction

Mount Wudang is located in Hubei Province, China. Known as the "Number One Fairy Mountain in the World", it is a renowned Taoist sacred mountain in China. Mount Wudang has the most complete, largest and highest-grade Taoist building complex built in the Ming Dynasty in China, with prominent global value (Figure 1). Mount Wudang has seventy-two peaks, thirty-sixth boulders, twenty-four creeks and is endowed with high peaks, deep valleys, tortuous caves, dense forests and clear springs, all embraced with Taoist ideas and cultures. It reflects the traditional Chinese philosophy on the perfect harmony between man and nature. Mount Wudang is a typical cultural landscape heritage formed by the long-term deep interactions



Figure 1 Ancient Architectural Heritage in Mount Wudang (From up-left to downright: Golden Peak, Langmei Ancestral Temple, Countryside Cultural View, Nanyan Palace)

between nature and culture. Mount Wudang was listed as the first batch of National Key Scenic and Historic Interest Areas in China in 1982, and the Ancient Building Complex of Mount Wudangs was registered in the UNESCO World Cultural Heritage List [1] in 1994. It is not only China's valuable landscape heritage, but also a bright pearl in the world heritage family with universal significance to all mankind.

However, being registered in the World Heritage List has brought difficulties to the protection of the overall value of Mount Wudang. The ancient building complex of Mount Wudang was listed in the World Heritage List in 1994 as a cultural heritage, but its cultural landscape value formed by the integration of nature and culture was not fully recognized. In the 1990s, China lacked an understanding of the world heritage and its international trends, and the separation of natural and cultural heritage in World Heritage practice could not fully reflect the characteristics of China's scenic and historic sites [2]. For Mount Wudang, only the ancient architectural complex has been registered as World Heritage. The values of the natural landscape, Taoism, the derivative culture and its social values have not been fully recognized. In the ten years after Mount Wudang was registered as a World Heritage, only the protection of ancient buildings was emphasized, resulting in great damages to its surrounding environment and natural resources, and degradation of the ecological environment. Therefore, it is urgent to re-understand and study its heritage value and protection methods. It is under such context that the Management Committee of China's Scenic and Historic Interest Area Association and the local government of Mount Wudang entrusted Tongji University in 2004 to undertake a new round of Master Plan of Mount Wudang when it faced not only the crisis of resource protection, but also the social problems of the local people, local revenue difficulties and turbulent management system. In 2003, petition caused by demolition in the core area of the scenic spot led to social conflicts, and the burning of Yuzhen Palace, which is a World Heritage building, attracted deep concern from World Heritage Organizations [3]. Compared with other advanced scenic spots such as Jiuzhaigou Valley and Mount Huangshan, Wudang Mountain is backward in terms of its economic development and management.

Therefore, the Master Plan of Mount Wudang Scenic and Historic Interest Area (2012-2025) needs to correct the errors of the original heritage protection methodology and direction, and to explore innovative design and practices of Scenic and Historic Interest Area featuring the unique harmony between human and nature of Mount Wudang. On one hand, it is necessary to use the methodology of the world heritage to guide and integrate nature and culture, to deal with human-land relations with environmental philosophy and justice, and to identify the elements and values of cultural landscape heritage; on the other, the historical traditions of China's Scenic and Historic Interest Areas should be considered to explore localized practices in fields such as development strategies, zoning and community participation management in scenic spots, in order to promote the innovative development of planning theory on China's Scenic and Historic Interest Areas.

2. Process and Achievements of the Planning of Mount Wudang Scenic and Historic Interest Area

2.1 Important value of cultural landscape theory on the planning of Mount Wudang Scenic and Historic Interest Area

The cultural landscapes were officially adopted by the World Heritage Convention in 1992. They represent the "combined works of nature and of man. They are illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal. They embrace a diversity of manifestations of the interaction between humankind and its natural environment. Regional diversity of landscapes often reflects specific techniques of sustainable land-use to supports biological diversity. The correlation between landscape and social beliefs, arts and cultures reflects the specific spiritual relation between man and nature." [4]. The cultural landscapes in China's Scenic and Historic Interest Areas have the dual characteristics of culture and nature. It is both the outstanding work of the long-term interaction between man and nature, and an ideal human settlement or spiritual symbol of continuous evolution

[2]. Therefore, the theory of cultural landscapes, which recognizes and constructs the relationship between nature and culture, between subjectivity and objectivity, and emphasizes cultural locality and cultural creators, perfectly fits the characteristics of China's Scenic and Historic Interest Areas and can be used as a powerful tool for the study, protection and planning of those areas.

After Mount Wudang was included in the World Heritage List, the planning and protection of the ancient building complex and the cultural value as a Taoist sacred mountain was emphasized, which however is considered as a one-sided effort. Viewed from the perspective of cultural landscapes, the scenic resources featuring the "Great Harmony between Man and Nature" in Mount Wudang is unique, complete and diverse, especially the natural environment of the ancient building complex, the humanized natural resources and the live intangible Taoism culture, as well as other forms of cultures and folk culture all have outstanding heritage values. However, due to the limited understanding of heritage resources, the original Master Plan (prepared in 1986 and approved by the State Council in 1991) was structurally imbalanced that only focused on architecture and the middle mountain ranges but neglected nature and mountain ranges on both sides. At the same time, the original plan had the general problems existing in the planning of other Scenic and Historic Interest Areas: over-zoning, unscientific definition and boundaries of zones, multiple intersections, overlaps and vacancies, resulting in over or lack of management. Due to the defects of the original plan, the overall pattern of Wulingyuan Scenic and Historic Interest Area had not yet been formed by the time when a new round of planning was carried out. A large number of heritage resources at the foot of the mountain had been destroyed by urbanization, and the regional heritage economy had been developing very slowly. Hence, the protection and development of heritage was imminent.

The new Master Plan of Mount Wudang Scenic and Historic Interest Area uses the cultural landscape theory as a guide and explores new ideas for the overall planning and development of China's Scenic and Historic Interest Areas. The plan has three goals: (1) to explore effective ways to protect the world heritage of Mount Wudang, to achieve comprehensive protection and sustainable use of landscape resources, and to promote coordinated social and economic development; (2) to explore a new way for an open planning process, to build an open heritage value system, to encourage and respect public participation, and to correct the wrong orientation in the protection of historical heritage; (3) to explore new ways of have sustainable development of both the scenic areas and communities, so that while natural and cultural diversity of the landscape is being protected, the fairness of the landscape can be secured and a harmonious and stable development of the society can be promoted; (4) to take reference to the planning management theory of world-class national parks and conservation areas, and to explore new practices of planning management of China's Scenic and Historic Interest Areas.

2.2 Logic and Procedures of the Planning of Mount Wudang Scenic and Historic Interest Area

On the basis of emphasizing theoretical research and theoretical depth, the planning of Mount Wudang Scenic and Historic Interest Area adopted a global view to select a cultural landscape methodology suitable for China's Scenic and Historic Interest Areas, and integrates the dynamic process of culture with nature, the tangibles with the intangibles, past with future to highlight Chinese characteristics and follow international standards. The plan is intended to establish a scientific planning procedure aiming at conserving the world heritage ancient buildings, comprehensive protecting landscape resources, and promoting a coordinated social and economic development (Figure 2). First of all, a scientific plan requires the support of a strong professional research team. Therefore, an international and multi-disciplinary research team was established at the beginning of the planning to conduct a comprehensive study of Mount Wudang Scenic and Historic Interest Area and to integrate the landscape heritage resources. Secondly, scientific and systematic surveys and assessment of base data were carried out for the plan, highlighting on-site, literature and scientific analysis and expanding public participation to ensure the authenticity, validity and scientific nature of analytical diagnosis. Both root causes and symptoms were treated. On the basis of that, major topics on the protection and

development of Mount Wudang, were identified to establish overall countermeasures and to treat illness with the right medicine. Major topics such as the nature, structure and layout of the scenic and historic interest area as well as the countermeasures were found, and a number of special projects and implementation sub-plans were formulated for landscape protection and utilization to ensure the sustainable development of the Scenic and Historic Interest Area.

1. [Planning Theory and Research]

Strengthening theoretical research and establishing theoretical depth. Taking a global view to select a cultural landscape method suitable for China's Scenic and Historic Interest Areas. Integrating the dynamic process of culture with nature, the tangibles with the intangibles, past with future to highlight Chinese characteristics and follow international standards.

2. [International and Multi-disciplinary Planning Team]

Establishing a strong multi-disciplinary team consists of domestic and international experts to study and integrate landscape heritage resources.

3. [Surveys and Assessment of Base Data]

Strengthening on-site, literature and scientific analysis and expanding public participation. Ensuring the authenticity, validity and scientific nature of analytical diagnosis. Finding out the root causes and identifying the symptoms.

4. [Identification of Major Topics and Overall Countermeasures]

Treating illness with the right medicine, and identifying major topics such as the nature, structure and layout of the scenic and historic interest area as well as the countermeasures.

5. [Special Projects and Implementation Sub-Plans]

Implementing sub-plans for the protection and utilization of landscape resources, and ensuring the sustained protection and development of the landscape areas.

Figure 2 Planning procedures

Planning Procedures

2.3 Process and Achievements of the Planning of Mount Wudang Scenic and Historic Interest Area

2.3.1 Comprehensive present and historical base data research provides a solid foundation for scientific planning

The plan relied on the multi-disciplinary team to conduct a large number of literature and on-site surveys, including the natural environment, natural landscape resources, historic and cultural resources, social and economic context, environmental settings, World Heritage conservation and monitoring, infrastructure, and tourism development (Figure 3), and a special study on areas with prominent problems. Detailed interviews and questionnaire were conducted to shareholders in the core scenic area, including 111 households (nearly 1/4 of the total) and 978 tourists (Figure 4), which has formed a solid base data and planning foundation.

2.3.2 Scientific analysis and assessment of present and historical base data offers a major guarantee for scientific planning.

Scientific analysis of a large amount of base data was carried out, which has formed a series of special reports to identify prominent social problems, development concerns, conflicts of values and protection threats to Mount Wudang. Six major assessments were made on the original plan and its implementation, and three problems, namely a lack of resources, a disruption of cultural routes, and damages of heritage were identified. The plan evaluated the neglected intangible heritage resources of Mount Wudang, folk cultural resources, humanized natural resources and the disappeared associative historical resources. The plan also made innovative classification and evaluation of Mount Wudang's landscape resources and tourism diversity.

2.3.3 Identifying the major topics for the development of Scenic and Historic Interest Areas is an essential point for scientific planning

Based on a deep understanding of conflicts between resource conservation and social development, the plan identified and established seven major topics for the protection and development of Mount Wudang Scenic and Historic Interest Area: (1) establishing the nature and theme of the development of the Scenic and Historic



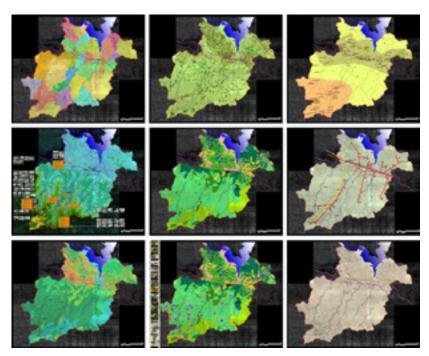


Figure 3 Survey of the 8 current status of Mount Wudang

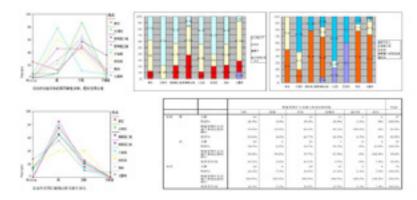


Figure 4 Different stakeholders' expectations and values for the development of Scenic and Historic Interest Areas

Interest Area; (2) strengthening a coordinated protection of both natural and cultural heritage in the Scenic and Historic Interest Area; (3) identifying the overall protection and development pattern of the Scenic and Historic Interest Area; (4) intensifying the protection of ancient building complex as a world heritage and its overall environmental; (5) providing high-quality tourism products and recreational opportunities associated with heritage themes; (6) stepping up social development of heritage site in the Scenic and Historic Interest Area; (7) resolving the bottleneck issue of traffic inside and outside of the Scenic and Historic Interest Area.

The plan established the core value of Mount Wudang as a model of cultural landscape in China's Scenic and Historic Interest Areas, and described its nature as "a world-class cultural heritage site with Taoism culture as the core characterized by highly humanized nature, grand ancient architectural complex, world-renowned Wudang martial arts, and a live intangible oral culture"; it is the perfect practice of China's philosophy of "Great Harmony between Man and Nature; it is a large national Scenic and Historic Interest Area with great mountains and rivers characterized by unique ethnicity, culture, nature, religion and life; it is a symbol and important part of the world's landscape culture diversity." The plan proposed six heritage tour guide themes: ancient building complex in Mount Wudang as a world heritage, Wudang martial arts, Wudang humanized nature, Wudang oral folk culture, Wudang Taoism culture, and Hanjiang River culture.

2.3.4 Establishing the development strategy and structural layout of the Scenic and Historic Interest Area is the core of scientific planning

In response to the current major issues, the plan established the development strategy of "Renovating the Core, Reorganizing the Mountain Foot, Excavating the East and the West", identified the overall structure of "One Horizontal and One Vertical Development Pushing for Development on Both Sides; One City and One Ring Connecting Many Villages", and proposed the comprehensive layout of "Well-Known Mountain and River" (Figure 5). The structural layout is intended to highlight the importance of resource protection, resume historical and cultural route, focus on both cultural and natural heritage, tangible and intangible heritage, mountain top and

mountain foot, mountains and rivers, tap the potential of heritage tourism in the east and west, and provide diversified tourism experience (Figure 6). In addition, the plan proposed for the first time to have integrated management combining protection with utilization. It also advocated to comprehensive integrate 6 major tourism opportunities, 8 tourism themes, 12 major scenic spots, 6 management zones and 5 protection zones (Figure 7).

After identifying the nature, development strategy, structural layout, zoning and tour guide themes of the Scenic and Historic Interest Area, the plan completed 13 special projects including resource conservation and zoning, historical and cultural resource conservation and utilization, and ecological environment conservation and utilization, and achieved the three development goals of heritage resources protection, high-quality heritage display and tourism experience, and heritage-protection-driven social development in a comprehensive, step-by-step and incremental way (Figure 8).

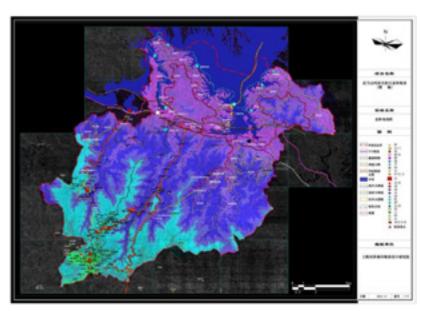


Figure 5 Overall Layout of Mount Wudang Scenic and Historic Interest Area

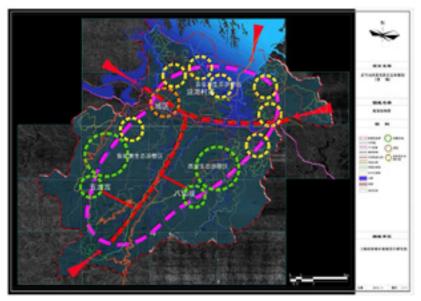


Figure 6 Plan Structure of Mount Wudang Scenic and Historic Interest Area

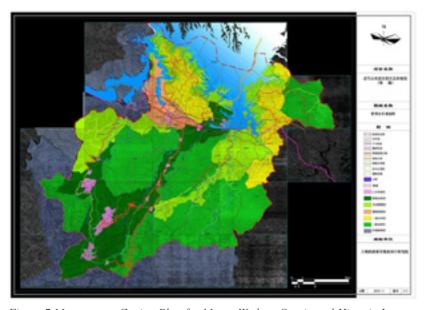


Figure 7 Management Zoning Plan for Mount Wudang Scenic and Historic Interest Area

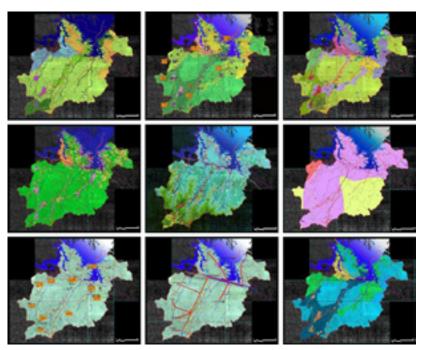


Figure 8 Special Projects for Mount Wudang Scenic and Historic Interest Area

3. Innovation in the Planning of Mount Wudang Scenic and Historic Interest Area

3.1 Innovation and Practice of Cultural Landscape Theory on the Planning of Scenic and Historic Interest Area

The planning of Mount Wudang Scenic and Historic Interest Area is the first among other Scenic and Historic Interest Areas in China to introduce international cultural landscape theory and methods, integrated with China's local practices. It has become an importance Chinese theory and practice contributing to the international cultural landscape protection theory. The heritage resource survey, scientific analysis and conservation methods adopted by the plan are highly systemic, multi-layered, logical and holistic with the guidance of the cultural landscape theory. The cultural landscape theory has led to a new understanding of the highly humanized natural heritage of Mount Wudang's, bridged the gap between natural heritage and

cultural heritage protection of Mount Wudang since it was registered as a cultural heritage, and made the overall protection of Mount Wudang's cultural landscape stand at the forefront in the world. The plan has attracted great attention in the international heritage community, making the cultural landscape research and practices in Asia's and in China's Scenic and Historic Interest Areas one of the international focuses. The exploration made by plan at the frontier has become a leading-edge topic in the study of China's Scenic and Historic Interest Areas and a key research topic of the Ministry of Housing and Urban-Rural Development. Viewed from all aspects, the plan is strategic and forward-looking for the internationally-advocated idea that "heritage is the driving force for development". It is a positive theoretical and practical exploration, rooted in China.

3.2 An innovative Approach to Resource Assessment

The surveys and analysis of the natural, cultural and social resources in the Scenic and Historic Interest Area made by the plan is systematic, rigorous, in-depth and meticulous, and has made outstanding innovations in three aspects.

3.2.1 Solid subject survey and research

The social surveys on tourists and local people adopted a sociological survey method and SPSS statistical analysis from questionnaire design, statistics to results application, which has resulted in a large number of first-hand base data. The surveys focused on heritage, and the analysis was objective, precise and innovative. The special surveys have provided not only the basis for scientific decision-making for the plan, but the crucial basic social data to local administrative departments, which can be used for the negotiation and solution of social problems.

3.2.2 A scientific and innovative approach to resource assessment

Resource assessment of the plan used the "unit segmentation method" to combine points, lines and areas. It generated a composite land parcel assessment system by integrating multiple goals, such as cultural and natural resource assessment, comprehensive land parcel assessment, as well as resource protection and tourism development.

The assessment system has provided a solid basis for the management zoning of the Scenic and Historic Interest Areas and the connection of existing zoning systems. The authenticity and reliability of the resource status, protection value and utilization potential reflected by this method have all been verified in practice.

3.2.3 Assessment method of tourism utilization diversity

The analysis and assessment of the plan also innovatively introduced the method of "tourism utilization diversity assessment", which has built a bridge for landscape resources and tourism, and provided a basis for the diversity of tourism opportunities and the introduction of management measures. It proposed that not all landscape resources can be used for all tourism purposes. False recognition and tourism utilization can lead to an all-inclusive scenario, which can ultimately lead to the loss of heritage and its environmental characteristics. A good plan should be based on an in-depth analysis of the characteristics of the heritage resources, the overall ecological and cultural environment, social settings and management conditions of the heritage, in order to develop tourism management measures that are consistent with the resource environment and the tourism experience, and to develop sound management zoning and local management guidelines.

3.3 Innovative Management Zoning

Traditionally, plans of Scenic and Historic Interest Areas have functional zoning, scenic zoning, ecological zoning, and conservation area zoning. The value orientation of these approach is inconsistent, zone boundaries do not match, management principles lack conformity, and the management policies and objectives on the same land parcel vary and contradict with each other, leading to failed implementation of in-place management, ineffective zoned protection and eventually out-of-control resource conservation and utilization. This is a problem that has not been solved by the Master Plan of the Scenic and Historic Interest Area. By drawing upon international experience, this study introduces the concept and model of "management zoning" and conducts the integration of

potential resource conservation, utilization and development goals for each land parcel unit early at the resource assessment stage. The plan divided Mount Wudang Scenic and Historic Interest Area into six management zones: cultural and historical zone, special natural zone, eco-tourism zone, general rural zone, general natural zone and tourism development zone. Each zone is further divided into several sub-zones according to different resource characteristics. Management zoning integrates different objectives and measures of the traditional zoning, and meets existing standards. Scenic zoning, management zoning, and conservation area zoning and conservation grading all correspond with each other, which have provided administrators with simple, clear and effective in-place management objectives and measures, achieved the combination of protection with utilization, and solved the problem of in-place management.

4. Conclusion

The Master Plan of Mount Wudang Scenic and Historic Interest Area is based on a long-term thinking on the plan of China's Scenic and Historic Interest Areas. It introduced the theory and method of the international cultural landscape protection, and explored innovative ideas and methods for the plan of Scenic and Historic Interest Areas. With the strict and clear guidance of the cultural landscape methodology, the resource surveys, scientific analysis and heritage conservation development methods of the plan have reflected the systematic, multi-layered, logical and holistic cultural landscape system. The measures taken by the special projects strictly focused on the protection and development of Mount Wudang's featured heritage resources. The development of tourism has closely centered on the tour guide theme of heritage. The spatial development has depended on the distribution of resources. The economic development has been closed link with heritage characteristics and rural social development. All these have highlighted the local characteristics of international theory guidance and plan. Since the completion of the plan, the Wudangshan Special District has welcomed an allround development, finished structural and functional adjustments in accordance with the plan, and yielded outstanding achievements of scenic heritage protection and development, bringing a brand-new

look to the scenic area. Fiscal revenue, business investment, heritage conservation input and per capita income in the district have achieved a leap-forward development. The Wudangshan Special District Government believes that the plan is a highly responsible plan for the protection of the historical, natural and cultural heritage of Mount Wudang, contributing greatly to the sustainable development of Wudang society and the welfare of the Wudang people.

The 21st century is an important development era for the cause of China's Scenic and Historic Interest Areas, and a scientific plan is a necessary guarantee for the conservation and sustainable development of scenic and historical resources [5]. The useful exploration of this paper on the planning theory and practice of Scenic and Historic Interest Areas has made important contributions to the planning theory of China's Scenic and Historic Interest Areas and the international cultural landscape theory, and can serve as a major example for the protection and planning practice of China's landscape heritage.

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Case study: Ballarat, Australia

Susan Favad

Coordinator Heritage and Cultural Landscapes, City of Ballarat

1. Description of the case study by providing basic data and the status of the conservation and management plan/action/its implementation.

The City of Ballarat is an early adopter of UNESCO's 'Recommendation on the Historic Urban Landscape' (UNESCO 2011) or 'HUL' approach. The city was the first local government in the world to join UNESCO's global pilot to operationalise the HUL, signing a Strategic Cooperation Agreement with WHITRAP in 2013. It has now been five years since Ballarat began its journey to operationalise and localise the HUL approach. The outcomes have been transformational, not just for conservation practice but for whole-of-city management, as well as foreshadowing change to heritage practice more broadly in Australia (Fayad, Buckley in press, a).

The Ballarat municipality covers an area of 739 km² (GO-HUL n.d) and is considered a mid-size city in the south-west of Australia (Figure 1) with a population of over 100,000 people and the provision of services to a region of over 400,000 (City of Ballarat 2017a, 17). Ballarat forms part of the traditional lands of the Wadawurrung and Dja Dja Wurrung peoples, the traditional owners of Country (Figure 4), whilst its urban settlement patterns and built heritage were predominately established during the mid-nineteenth century global gold rush (Figure 2). Today Ballarat's urban areas also include several mid-twentieth century garden city developments and a sprawling urban growth area to the west of its historic core.

'Ballarat adopted the HUL as existing systems and processes were proving inadequate for dealing effectively with key challenges facing



Figure 1 - Ballarat is one of three major regional cities in the State of Victoria. (Image source: City of Ballarat).





Figure 2 – The city of Ballarat was established during the mid-19th century global goldrush. It played a major role in world history as part of 'this never-before-seen wave of globalisation and modernisation'

(Source: Central Goldfields Regional local government partnership 2018).

the city and, particularly, efforts to conserve the city's heritage in the face of extensive change.' (City of Ballarat 2018). Key change drivers for the city include:

- *Population growth* projections are up to 60% population increase by 2040
- Climate change for Ballarat this means extreme temperature changes (both hot and cold), a reduction in rainfall with more severe and frequent weather events and a breakdown in historic infrastructure
- *Changing economic future* traditional sectors are restructuring. For example, manufacturing is becoming more niche and tourism is an emerging sixth pillar of the Ballarat economy
- Overdevelopment and inappropriate development the city is increasingly witnessing new forms of development, including out-of-character massing and height
- *Demographic and cultural change* Ballarat has an ageing and diversifying population.

(City of Ballarat 2017a)

The city's localisation of the HUL approach has required new tools and approaches developed by and for Ballarat's city practitioners, with the support of a range of partners, including researchers and expert consultants (Table 1). Predominately, the HUL has required practice-led processes focused on their capacity to be implemented within the local government's existing structures and budgets and shaped by the organisation's responsiveness to change management.

2. Principles/theories (international or national) that underpinned various conservation decisions/proposal that are in the plan or implemented already, as the case may be

The Australia ICOMOS Charter for Places of Cultural Significance (the 'Burra Charter') has informed Australian heritage practice with its values-based approach, whilst UNESCO's Recommendation on the Historic Urban Landscape has been adopted independently by the City of Ballarat in its long-term growth strategy 'as the guiding framework for managing change' (City of Ballarat 2015:183).

The City of Ballarat is governed by state and national heritage legislation:

Ballarat has over 10,000 formally listed heritage properties (including individual places and those in precincts). One place - the Eureka Stockade Memorial Gardens - is included in the National Heritage List; and around 70 are afforded protection through their inclusion in the Victorian Heritage Register. Protection and management of the vast number remaining are the responsibility of the City of Ballarat. Aboriginal cultural heritage is protected through laws which allocate decision making responsibilities to the two Registered Aboriginal Parties (organisations that represent the Traditional Owners). There is a high level of integration between Aboriginal heritage protection, ensuring that local government decisions are not taken without appropriate recognition and mitigation of the impacts on Aboriginal heritage. Victoria has recently introduced legislation for Aboriginal intangible cultural heritage, although the system remains heavily weighted toward the tangible evidence of the long and continuing histories of Aboriginal peoples. Some forms of natural heritage are protected in Ballarat through the Australian Government's Environment Protection and Biodiversity Conservation Act 1999, and policies in the Ballarat Planning Scheme relating to natural heritage can be found in the Municipal Strategic Statement, Significant Landscape Overlays and Environmental Significance Overlays ... Consideration of heritage protection within development processes is reactive, typically occurring in relation to specific proposals, and alongside a wide range of other regulatory considerations, including: requirements for land use, height and density; residential building codes; Design and Development, Vegetation Protection and Significant Landscapes Overlays. The key point is that heritage considerations occur within a complex mix of issues and responsibilities established by local and state government regulations. Development decisions are subject to formal processes of public exhibition and comment, taking into consideration social and economic factors...

(Fayad, Buckley in press, b). (Refer also Table 2, Figure 3 and Figure 4).

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Table 1 – Application of HUL by the City of Ballarat 2013-2018 (Adapted from WHITRAP, City of Ballarat 2016; City of Ballarat 2018).

HUL's six critical steps (UNESCO 2011)	Regulatory tools	Community engagement tools	Knowledge and Planning tools	Financial tools
1) To undertake comprehensive surveys and mapping of the city's natural, cultural and human resources	e.g. integrated Local Area Planning (See Box 4)	e.g. 'Ballarat Imagine' cultural mapping (See Box 2)	√ e.g. www. visualisingballarat. org.au	√ e.g. research scholarships
2) To reach consensus using participatory planning and stakeholder consultations on what values to protect for transmission to future generations and to determine the attributes that carry these values	√ e.g. integrated Local Area Planning	√ e.g. timecapsuleballarat. com	√ e.g. www. hulballarat.org.au	
3) To assess vulnerability of these attributes to socio-economic stresses and impacts of climate change	√ e.g. Ballarat Planning Scheme	 √ e.g. UNGCCP (United Nations Global Compact – Cities Programme) Circles of Sustainability (See Box 3) 		
4) To integrate urban heritage values and their vulnerability status into a wider framework of city development, which shall provide indications of areas of heritage sensitivity that require careful attention to planning, design and implementation of development projects	√ e.g. Ballarat Planning Scheme	√ e.g. Ballarat Strategy (See Box 2)		e.g. heritage conservation grants and loans
5) To prioritize actions for conservation and development	√ e.g. Renewal projects (See Box 1)	√ e.g. Participatory approaches	√ e.g. Heritage plan	√ e.g. Conservation Architect outreach program
6) To establish the appropriate partnerships and local management frameworks for each of the identified projects for conservation and development, as well as to develop mechanisms for the coordination of the various activities between different actors, both public and private.	e.g. State and Federal Government policy integration	e.g. Community Advisory Committees	√ e.g. University partnerships¹	√ e.g. UNGCCP Australian City Partnerships

^{1 -} The City of Ballarat has formal HUL research partnerships with WHITRAP, Curtin University (UNESCO Chair in Cultural Heritage and Visualisation), Federation University

Australia (Collaborative Research Centre in Australian History; Centre for eResearch and Digital Innovation), Deakin University (Cultural heritage and museum studies) and, informally, with Melbourne University.

Heritage)

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		R

Heritage category	Regulatory tool	Examples
Locally significant heritage	The Ballarat Planning Scheme operating under the Planning and Environment Act 1987 (P&E Act 1987)	Colpin Avenue heritage precinct, Sturt Street gardens
Aboriginal Cultural Heritage in Victoria	Aboriginal Heritage Act 2006. This is partly integrated into the Ballarat Planning Scheme	Aboriginal places, objects and human remains ⁴⁰
State significant heritage (and provisions for World Heritage)	Heritage Act 1995, largely operating through the Ballarat Planning Scheme	Ballarat Botanical Gardens, Her Majesty's, Art Gallery of Ballarat
Nationally signficant heritage (and provisions for World	Environment Protection Biodiversity and Conservation Act 1999	Eureka Stockade Gardens

Table 2 – Statutory Mechanisms for heritage in the State of Victoria (City of Ballarat 2017b).



Figure 4 – Registered Aboriginal Parties (RAP) boundaries. Dja Dja Wurrung country is shown in blue and Wadawurrung country in green (Source: www. visualisingballarat.org.au)



Figure 3 - Ballarat's 'Heritage Overlays' – protected areas (shown in red) are extensive and mostly cover the Central Business District (CBD) and inner urban areas of the city.
(Image source: City of Ballarat).

3. Success or even failures that they experienced when implementing the plans.

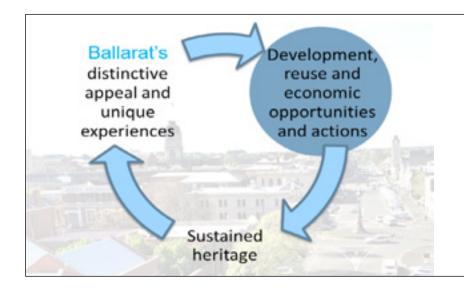
'The impact the HUL has had on the City of Ballarat's city management practice since joining the pilot programme has been substantial' (City of Ballarat 2018).

As highlighted by Fayad and Buckley (in press, a):

...Ballarat is notable for its mainstreaming of HUL principles by local government. This has had diverse and impressive outcomes - heritage and culture have completely permeated the city's work; new community engagement models are being developed and implemented; and many more partners of all kinds are buying into a bigger vision about culture and identity than before. A broader cultural shift can be observed in Ballarat and HUL has been an 'energizer' for others to try new things. Ballarat's experience not only highlights how local government practice can be transformed; it predicts transformational change at other levels of government and for heritage practice itself. ... The implementation of the HUL in Ballarat has been a process of cultural change – especially within the council structures. The early stages of such shifts require considerable persistence as efforts to 'unpack'

the implications of the HUL Recommendation were not always immediately useful in resolving day-to-day problems. Scepticism about their usefulness was a common reaction — even within an organisational environment that was open and supportive. However, these early projects have proven their worth, since they identified specific things to do, continue to add value to a wide range of in-train and proposed projects and policy work, and bring many different parts of the council's organisation into the dialogue. ... While there are still exceptions (and some less-thanideal development proposals), moving away from the conventional paradigm of 'preservation-versus-development' (Buckley Cooke and Fayad 2016) has reduced the levels of adversarial conflict that seemed to accompany so many 'heritage issues' and remaining on this trajectory predicts a different future for the city.

Importantly, the HUL has required a paradigm shift for heritage practice in Ballarat. This is particularly evident in the move away from a protection/preservation focus to one that encompasses proactive heritage conservation strategies aligned with economic and social goals (UNESCO 2011). (Figure 5 and Box 1).



Objective

To align social and economic goals (the drivers of change) with the goals of conservation



Figure 5 – 'HUL's virtuous cycle as applied by Ballarat' (Source: City of Ballarat 2018).



(Image source: City of Ballarat. Image credit: Chippy Rivera (ChipShots Photography), artwork by Travis Price Illustration).

4. Finally, an assessment of challenges faced in applying existing principles/theories and the conflicts between theory and practice if any. Also mention the key lessons and the adequacy or inadequacy in your view of existing knowledge that is worth sharing.

In practice, Australian heritage conservation primarily exists within a regulatory framework. In the State of Victoria, this framework, whilst it has evolved considerably over time, has been in place since the late 1970s and today is sophisticated and highly legalistic (refer Table 2). Transference of conservation principles, such as the Australia ICOMOS Burra Charter, into regulatory frameworks could be said to have, in many ways, created limitations. I.e. Through these regulatory frameworks, heritage conservation exists predominately within land-use planning, which has limited what it can achieve. For

Box 1. Case study: Imagining Main Road

The city's pilot regeneration project, Imagining Main Road, demonstrates HUL's virtuous cycle, cultural landscape lens and participatory approach in action. Working with local traders the project applied new heritage interpretation and regeneration models developed through participatory HUL workshops with local citizens, artists, business, practitioners and special interest groups. The project targeted regeneration of an area of Main Road near the CBD by combining heritage interpretation, placemaking, traffic changes and promotion of built heritage conservation to increase use and visitation to the area (City of Ballarat 2017c). The project was guided by the area's distinctive and layered cultural landscape. Interpretative elements include an audio unit where listeners can wind a handle and hear the sounds of the area over time, viewing posts that provide windows to the past and the landscape today, and artworks (an interactive mural combining the physical with virtual reality) inspired by the area's people and stories. Through a workshop with Main Road traders, the project developed the Ballarat Storytellers Network Toolkit to help the city's traders and local organisations to use heritage to increase their business, attraction and reach. (Fayad, Buckley in press, b).

example, heritage conservation in land-use planning is very much focused on fabric as well as aesthetic, architectural and historical significance and is predominately the realm of architects, whilst the Burra Charter is concerned with more than fabric and aesthetic/architectural/historical values. Further, the practical application and difficulties of applying land-use planning in complex and dynamic city environments has moved practice further away from theory². In land-use planning, heritage is only one of many, sometimes competing, priorities and disciplines.

^{2 - (}For a detailed comparison of the Burra Charter, Practice and the HUL approach see Buckley, K., Cooke, S. and Fayad, S. (2016) 'Using the Historic Urban Landscape to reimagine Ballarat: The local context', in S. Labadi and W. Logan (eds.) Urban heritage, development and sustainability. International frameworks, national and local governance, London: Routledge, 93-113.).

In Ballarat, the HUL approach has enabled theory and practice to come together as it requires theorising, testing and reframing practice at each step of its application, interdisciplinary approaches and partnerships (including research partnerships). The practice environment becomes a place of innovation and reinvention and requires going back to basics, exploring possibilities and developing new approaches and tools for bigger impact. This is particularly visible when HUL is operationalised from within local government. As also highlighted by the United Cities and Local Governments (UCLG n.d:p.2), 'local governments are policy makers, catalysts of change and the level of government best-placed to link the global goals with local communities'.

5. You may also discuss any new innovations or ideas developed during the life of the project.

The following (Box 2, 3 and 4) outline three examples of the City of Ballarat's innovations developed by and for heritage, strategic planning and city management practitioners during the local government's operationalisation of the HUL approach. As highlighted by Fayad and Buckley (in press, a), these innovations demonstrate what is possible from applying the HUL within a local government setting:

Box 2. 'Ballarat Imagine' and the Ballarat Strategy

The first step in developing Ballarat's city development framework was the community engagement program Ballarat Imagine - a 'community conversation' to set a new whole-of-city strategy's vision ... Ballarat Imagine applied a values-based methodology inspired by the HUL approach and the Burra Charter's concept of social value (Australia ICOMOS 2013). Set in the context of future change it invited responses to three emotive questions: what do you love, imagine and want to retain in Ballarat? It was distributed to every household in the municipality, and was promoted via websites, social media, and postcards while direct engagement included workshops, events and meeting with local citizens in work, recreation and education settings.

Ballarat Imagine received over 6,500 responses, with heritage and culture at the top of the community's [priority] list. The result has put cultural identity at the heart of the city's future vision in Today, Tomorrow, Together: The Ballarat Strategy ...

Ballarat Imagine is a simple and adaptable model that has influenced community vision setting in other cities. It is an accessible way of getting to know what is valued about our cities. The success of Ballarat Imagine has also helped make participatory approaches central to work across the organisation, providing the methodology for local area plans and a wide variety of projects.'

(Fayad, Buckley, in press, a)

Box 3. 'The Circles of Sustainability tool and Ballarat

The Circles of Sustainability tool has provided the City of Ballarat with an approach to incorporating sustainability and climate change in its HUL program, using both qualitative and quantitative data and indicators. ... Ballarat's initial assessment ... highlights that the area of most vulnerability is the city's ecology, which measures the city's natural and built environment. The tool tells us that one way to address this is through more participatory and inclusive decision making processes. This is successfully being demonstrated on the ground through the Imagine Ballarat East local area planning [see Box 4] and cultural mapping project and the local community's priority for their natural and built environment.'

(Fayad, Buckley, in press, a)

Box 4. 'Imagine Ballarat East Local Area Plan (LAP)

In 2016, the City of Ballarat embarked on a series of local area plans, including 'Imagine Ballarat East', which aims to develop a vision for Ballarat East's sustainable future in collaboration with the local community and other stakeholders ... The hope

is to develop new controls for inclusion in the Ballarat Planning Scheme ... and other required actions (soft-tools), based on a variety of cultural mapping activities ... designed solely by the local community highlighting the great things about Ballarat East).

Guided by the HUL approach, the Imagine Ballarat East local area plan is helping decision makers and other stakeholders to understand the subtle values and character of Ballarat East, based on a collaborative long-term vision. Bringing this together with best practice regulatory/planning tools provides an important implementation of this work.'

(Fayad, Buckley, in press, a)

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Pragmatic Value-Based Urban Conservation: The Integrated Heritage Management of Sia Boey in Penang, Malaysia

Dr. Ming Chee Ang¹

General Manager of George Town World Heritage Incorporated

Ar. Virajitha Chimalapati²

Conservation Architect at George Town World Heritage Incorporated

1. Introduction

A strategic geographical location on the confluence of major maritime trade routes shaped the unique urban landscape of the port city of Penang. Her cultural landscape forged by the convergence of multiple cultural traditions and ethnic communities reflects her multicultural identity. The George Town UNESCO World Heritage Site is not just a living and dynamic ecosystem of cultural links, but also a repository of knowledge systems unique to George Town, accrued over generations of intercultural interactions.

After nearly two decades of lobbying, George Town and Malacca were inscribed in a joint nomination as Historic Cities of the Straits of Malacca in 2008. Upon the inscription, George Town World Heritage Incorporated (GTWHI) was established by the Penang

1 - Ming Chee ANG is the General Manager of George Town World Heritage Incorporated since 2016. She received her PhD in Political Science from the National University of Singapore (2011) and holds a Master of International Studies from Uppsala University in Sweden (2003). Specializing in resource mobilization and policy making, she has integrated World Heritage Site management with elements of building conservation, disaster risk reduction and intangible cultural heritage safeguarding. Despite many challenges, ANG continues to mobilize the local communities to create a safer, better and more sustainable heritage city for the people who live in, work in and visit George Town. Email: angmingchee@gmail.com.

State Government in April 2010 as the site manager of George Town UNESCO World Heritage Site with mandate to manage, safeguard and promotion of the Outstanding Universal Values (OUV) of George Town and act as a mediary between government agencies with the local communities, organisations and associations.

By 2018, GTWHI has grown into a strong team of thirty-six highly dedicated professional, specialised in diverse disciplines, which include but not limited to accounting, anthropology, archaeology, architect, building, branding, conservation, communication, event management, planner, political science, sociology and more. GTWHI works as a team to face and overcome daily challenges in conserving more than 4,000 heritage buildings within the World Heritage Site. They also assist government agencies and private owners on heritage buildings and objects conservation outside the World Heritage Site.

To connect the past socio-cultural past with the present for the future, GTWHI conducts some fifty programmes and projects annually. The programmes include cultural heritage promotion in schools, developing and creating volunteer activities to facilitate youth participation, disaster risk reduction, regeneration of residency within George Town, paper and object conservation, first aid for cultural heritage in emergencies, and organising training workshops, to name a few. Together with heritage professionals and the local communities who live, work and use George Town, GTWHI continues innovating pragmatic and holistic strategies to ensure George Town's heritage is conserved and safeguarded for future generations.

The management of GTWHS - a living and dynamic urban city - is not just about management of change and the conservation of her unique multicultural built heritage, but it is about ensuring the continuum of traditions and practices. The Special Area Plan of George Town, Historic Cities of the Straits of Malacca, which adopted the HUL approach, is the document outlined the strategies and guidance that would enable and allow changes to take place within a framework of conservation and protection³ and as a base to recognize the complexity of the interconnectedness of the built and

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^{2 -} Virajitha CHIMALAPATI is the Conservation Architect at George Town World Heritage Incorporated since 2017. She holds a Masters in Architecture in Architectural Conservation from the School of Planning and Architecture, Delhi, India (2011). CHIMALAPATI has been working for the past ten years in the Documentation, Restoration and Revitalization of the Built Fabric, especially in Historic Urban Areas. Email: vira@gtwhi.com.my.

^{3 -} George Town Historic Cities of the Straits of Malacca Special Area Plan.

living elements that comprises the cultural sense of place within the George Town UNESCO World Heritage Site.

This paper presents the challenges in managing the Historical Cultural Landscape (HUL) of George Town, through a case study of the Sia Boey Project as microcosm of the GTWHS. The proposed development within Sia Boey is evocative of the challenge of merging the community needs for improved urban infrastructure and transportation with the need to conserve, rejuvenate and relink the tangible and intangible, cultural heritage components of the historic urban cultural landscape. The paper presents the application of the theoretical framework of the HUL approach to developing a management plan for a cultural site. It also explores the references to other theoretical frameworks that were necessary to address the gaps within the HUL approach with the attempt to spell out the role of the site manager within the operationalizing of any management plan.

The paper elucidates the challenges of applying a value-based approach to the management of a World Heritage Site. Values are multifaceted and multidimensional, and they are also variable and not absolute. The role of the site manager is to ensure the continuity of the numerous facets and dimensions that give value to the historic cultural landscape. In fulfilling this role, there exists a planning-action gap caused by the contrasting visions of the different parties involved within a cultural heritage site. This paper attempts to encapsulate this gap. The paper also advocates for the development of a theoretical model that is inclusive of an operational system that addresses the challenges of a multi-dimensional reality⁴.

2. Sia Boey of the Common People in Penang

Prangin, or Sia Boey, is one of the most important historic landmarks of George Town. The term Sia Boey also means the end of the town in Hokkien--a local dialect speaks by most of Penangites in George Town. Sia Boey was a bustling trading area at the end of the

Prangin Canal, which was the defining boundary of George Town⁵. A section of the Prangin Canal bisects the current site of Sia Boey. It is described as a surviving conduit through which the physical, economic and social evolution of the city can be traced which once served as the sewerage system and the major storm water drain of George Town⁶. The old pillars, which supported the pedestrian bridge, are still located at the South Eastern edge of the site.

Sia Boey Market, or the Old Prangin Market, is located on the Eastern Side of the Canal. The market is structurally and architecturally one of the only one of its kind within Penang, if not globally. On the Western Side of the Canal are a series of twenty two Shop Houses, that once functioned as warehouses, pivoting around the thriving the economic, social and cultural hub that was Prangin Old Market.

A small shrine and the Hungry Ghost Festival celebrated on the site annually, marks the religious and cultural ties that link the community to the Canal. Sia Boey also is also a stop in the route of the Thaipusam Chariot Procession. The site represents the history of the port-city of Penang, across different timelines and the impact of every phase of urban growth and development.

Sia Boey is thus an epitome of the socio-economic and cultural significance of the Prangin Canal as an important artery of George Town. It is also a living example of the impact of changing urban policies and development on the cultural, social and historic fabric of George Town. The disuse of the canal in the final years of the nineteenth century and the relocation of the Prangin Market was causative in the erosion of importance of the precinct.

The construction of the multi-level Komplex Tun Abdul Razak (KOMTAR) in the 1970's aggravated the diminishing vibrancy of the inner city and finds reflection in the gradual decline of Sia Boey. Sia Boey represents the history of the port-city of Penang, across different timelines and gives testimony of the impact of every

^{4 -} Andrew Thomas Knight, 2007, "Towards Knowing Through Doing: Improving the Societal Relevance of Systematic Conservation Assessments", Thesis Philosophiae Doctor, Nelson Mandela Metropolitan University, South Africa. p.31.

^{5 -} M. Langdon and G. Jenkins, "The Prangin Canal, Komtar Phase 5, Historical Evidence", Penang: Entrepot. p.1.

^{6 -} M. Langdon and G. Jenkins, "The Prangin Canal, Komtar Phase 5, Historical Evidence", Penang: Entrepot. p.1.

see of urban growth and development on the socio-cultural fabric

Penang. Sia Boey sits just outside the boundary of the George

The Sia Boey Site is the

A public consultation session was also held at Sia Boey, GTWHI and PDC for almost a month to receive suggestions from the local communities. In fact, the public consultation session, became the important step in recognising the Sia Boey precinct as fulcrum of a wide ranging network of memories and associations intrinsically linked to the identity of George Town UNESCO World Heritage Site.

The main conservation decisions demanded of the site are four pronged. First, to act as buffer and mitigate the visual impact of the proposed LRT on the cultural landscape of the George Town UNESCO World Heritage Site. The new development would also attempt to reinstate Sia Boey as the entry to the World Heritage Site, by creating an interpretation center, archaeological gallery, and community capacity centre within Sia Boey.

Second is to conserve and rejuvenate the built heritage components (consisted of twenty-two Shop Houses, the Old Prangin Market Hall and the Prangin Canal, that are currently in an extreme state of disrepair. The Rejuvenation of the Built Heritage Component creates an opportunity to present to the community the possibilities that contemporary technological innovations open up to facilitate cost-effective, sustainable and community focused adaptive reuse.

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Third to develop Sia Boey as a much needed urban lung space within the dense urbanscape of George Town. Sia Boey is envisioned as an urban green socio-cultural and historical connector pivoted around its identity as an urban archeological site and historic urban centre.

Fourth, the programming of Sia Boey aims to revitalize the once thriving creative and service industry displaced by urbanization by safeguard the existing linkages, strengthen weakened links while forge new linkages with the community both within and around the World Heritage Site. The programme also enables Sia Boey as the bridge that connects the past with the future through its role as a cultural and social learning space.

As Site Manager to George Town UNESCO World Heritage Site and project manager for Sia Boey, GTWHI seeks a unified-systematic approach for the management of cultural heritage that is sustainable

phase of urban growth and development on the socio-cultural fabric of Penang. Sia Boey sits just outside the boundary of the George Town UNESCO World Heritage Site. The Sia Boey Site is the KOMTAR Phase 5 Development Project by the Penang Development Corporation (PDC), which includes a Light Rail Transport (LRT) Station and envisages the conservation and rejuvenation of the Sia Boey precinct as a socio-civic center and an urban park.

In January 2016, during the development of the urban transportation proposal there was an archeological discovery within Sia Boey. The archeological discovery also became the focus of organisations and associations opposing the urban infrastructure proposal. They wrote to UNESCO World Heritage Centre expressing their concerns about the impact of the LRT Station on the OUV of the George Town UNESCO World Heritage Site.

To facilitate archeological exploration of the site, and address the socio-political ramifications of the letter, GTWHI was appointed as the Site Manager in August 2016 and tasked to develop an Integrated Management Plan.

The archeological exploration resulted in the uncovering of approximately forty meters of the Old One Kilometer Canal, the canal lock and the accompanying basin. The lock might be the only one of its kind in South East Asia. A building structure, estimated to be old barracks were also uncovered on the south-eastern side of the side. Paradoxically these findings reinforced the importance of the precinct to the historic and cultural identity of George Town UNESCO World Heritage Site. Subsequently, the Sia Boey Integrated Site Management Plan (SBISMP) was presented to the Penang State Government by GTWHI and PDC focusing on three objectives: ⁷

- 1. To facilitate the co-existence of development and heritage conservation
- 2. To revitalize the Sia Boey area's identity as a vibrant social center for George Town

^{7 -} Penang Development Corporation and George Town World Heritage Incorporated, 2017, "Sia Boey Integrated Site Management Plan".

and allows for a continuous interpretation of the space over time.⁸ We looked to the HUL approach to provide us with a conceptual base that would allow for the creation of a management and development plan respectful of the Sia Boey's multi-layered history while addressing the multidimensional needs of the community.

3. From Theory to Practise: Challenges and Opportunities

HUL considers the urban landscape as a process aimed at interpreting the city as a continuum in time and space and envisages urban heritage as a catalyst for socio-economic development and as a key indicator of sustainable development. Decisions on the conservation of the landscape focus on the retention of the OUV of the site while prioritising the safety and aspirations of the community. The SBISMP became a base document, recognising the various layers of history, as it documents the past and present interpretation of values while giving space for all future interpretations.

However, in the context of Sia Boey, a multitude of the tangible and intangible links to the community of George Town are broken and need reinstating. This necessitates a programme that recognises all the socio-cultural, economic and historic layers while facilitating activities that foster the creation of new values for the next generation. The HUL approach while giving a directive about ensuring this, offers no further information on operationalising and conceptualising such a programme.

The Beijing Declaration Concerning Urban Culture looks at Cities as a Cultural phenomenon. The focus of the Declaration is on the development of the city that is in sync with the personality of the city.¹⁰ The Declaration outlines the ability of the creative and service

industry to foster economic upgradation and transmission and improve urban functions, so that it could meet the needs of today's citizens. This allowed the site manager to design programme that fostered the revival of traditional trade via the creation of a spatial design concept that makes room for multi-stakeholder involvement in the program. This ensures the proposed activities address the needs of the community by reflecting the past, present and future identity of the site.

The sustainability of the SBISMP, depends on the formulation of a programme that will engage all strata of the community. To address this dependency, we looked to the Beijing Declaration of building learning cities¹², which recommends the creation of community, based learning spaces drawing from indigenous ways of learning and knowing.¹³ This interpretation allows us to harness the potential of cultural heritage interpretation as a learning tool focused on bringing together people from all sections of society. It also aligns neatly with the current government agenda for Penang 2030 a family focused green and smart state,¹⁴ thereby ensuring further state support.

An effective management plan for a complex living and dynamic cultural site requires an inclusive and evolving definition of the significance of a site. A sound theoretical framework provides a platform upon which an inclusive and participatory development programme can be built. It allows for an interpretation that respects the multiple layers, that existed, have developed and will be developed over time.¹⁵

At a conceptual and idealistic level, the HUL approach sets up a frame of reference for the conservation of the past and present while recognising the future as an essential layer to the present. It

^{8 -} Ron van Oers, Ana Pereira Roders, 2013, "Road map for application of the HUL approach in China", Journal of Cultural Heritage Management and Sustainable Development, Vol. 3 Issue: 1, pp.4-17, Retrieved From https://doi.org/10.1108/JCHMSD-01-2013-0002.

^{9 -} H. Zeayter and A.M.H. Mansour, "Heritage Conservation ideologies analysis-Historic Urban Landscape approach for a Mediterranean Historic City case study", HBRC Journal (2017), http://dx.doi.org/10.1016/j.hbrej.2017.06.001), p.5.

^{10 -} Beijing Declaration on Concerning Urban Culture, Adopted at the 2nd International Forum of Urban Planning and International Conference, 11 June 2007, p.6.

^{11 -} ibid, p.7.

^{12 -} Beijing Declaration on Building Learning Cities Lifelong Learning for All: Promoting Inclusion, Prosperity and Sustainability in Cities, Adopted at the International Conference on Learning Cities Beijing, China, October 21–23 2013, UNESCO, the Ministry of Education of China and Beijing Municipal Government.

^{13 -} ibid, p.9.

^{14 -} Penang Monthly Special Feature, September 2018, p.9.

^{15 -} Marco Bontje and Sako Musterd, 2008, "The Multi-Layered City: The Value of Old Urban Profiles', Tijdschrift voor Economische en Sociale Geografi e (99.2), pp. 248–255.

establishes an aspirational process flow that allows for the bringing together of the multiple stakeholders of the historic cultural landscape in an inclusive and participatory manner, to envision a common future.

The incorporation of the HUL approach within the SBISMP enables the coming together of many members of a displaced community who now no longer remain physically connected to the site. The participatory approach strengthened the quieter voices within the community, enabling their voices to be heard despite the clamor and din of the more prominent and powerful. The project is still in its nascent stages. At the current point in time, it is difficult to enlist either the success or the failure of the plan. That being said, the programme is slowly gaining support, strength and acceptance at all levels.

4. Adaptations and Strategies

UNESCO advocates six critical steps to implement the HUL approach as presented in the following figure. ¹⁶ Within the context of this forum, GTWHI shall attempt to elucidate, through this paper, the operational challenges of a value-based approach to conservation:

	V
REACH	CONSENSUS on what to protest; valves & attributes
ASSESS	VULNERABILITY to change & development
INTEGI	RATE above in urban development framework
PRIOR	TIZE ACTIONS for correction and development
FSTAR	LISH LOCAL PARTNERSHIPS & management framework

Figure 1. Critical Steps of the HUL Approach. (UNESCO 36C/23 Resolution, 2011; Veldpout et al., 2013) **Step 1**: The Mapping of the cultural, natural and a cross-section of the human resource has been undertaken as a part of the preparation of the SBISMP. A major portion of the study was also undertaken by different state agencies during the conceptualisation of the LRT. However, the integrated approach advocated by the HUL is still far from achieved. This is because the state is a composite of different agencies focused on different aspects of urban heritage and heritage protection, urban development, economic gains and cultural preservation are still seen as different spheres of knowledge.¹⁷ In the context of Sia Boey numerous tangible and intangible links and human resources have been displaced in the recent past, leaving missing links within the mapping process. The current bureaucratic structure functions within specific organisational territories, generating independent stacks of information. The inherent silo structure of these organisations prevents collation of information. The difficulty in collation makes the holistic mapping of a cultural landscape an impossibility.

Step 2: Essential to the HUL method is the ability to capture and integrate the diverse ways in which citizens find value in a city, and how they see those values contributing to the future of their communities. The consensual identification and prioritisation of values thus becomes essential to this process. A continuous evaluation of values and their associated priorities and attributes, also becomes integral to this approach. Primary to this step is the assumption that every stakeholder inherently understands the concept of value and attribute and the dynamics and variability of their nature. Secondary is the assumption that every representative speaks for all sections of their community.

In a city like George Town, which is multi-cultural, multi-layered and many voiced, the primary stakeholder might usually not even be aware of their role and their voice within the value-system. In this scenario, a consensus becomes the interpretation of a few, who are usually not even the primary stakeholders. Thus, a gap is created

^{16 -} Gabriel Victor Caballero and Ana Pereira Roders (2014) "Understanding Trends on Urban Heritage Research in Asia", in 2th International Conference on Urban History: Cities in Europe, Cities in the World, 3-6 September 2014, Lisbon, Portugal, p. 7.

^{17 -} ibid, p.9.

^{18 -} City Region Study Centre, Edmonton Heritage Council, Mitacs, "Pursuing a Historic Urban Landscape Approach to Heritage in Edmonton", EVOLVING REPORT, A guiding document to the HUL approach in general and how it might apply to Edmonton, 14 June 2018.

within the value chain stretches across all levels of the value chain: beginning at the understanding of needs to creating a break in the continuum of the socio-cultural and intangible links within the cultural ecosystem. This in turn results in an erosion of value and an irreplaceable loss of cultural patina.

Step 3: Vulnerability assessments are described as a holistic approach to horizon scanning which looks forward to explore the vulnerability of landscape values as designated by communities. ¹⁹ Within the multi-dimensional value system the documentation of vulnerabilities in the socio-economic, cultural and human paradigms are important. However, the reality of the current social fabric means that the primary stakeholders and transmitters of the intangible cultural linkages neither have the social nor the economic power to participate actively within the assessment process.

The current institutional and theoretical definitions within George Town, identify these members only as the secondary or tertiary stakeholders. Therefore, this section of the community do not often get a voice within these assessments, but often the only surviving human links to the past cultural practices. They are also the people most deeply invested in the cultural landscape and often shape and are most shaped by it. Keeping this in mind, resource mobilization for conservation must include and incorporate a needs based approach. The investment of resources for assessment of stakeholder hierarchy and establishment of Trust becomes fundamental. This investment becomes the only means to ensure equal involvement and legibility of all stakeholders. This relationship is dependent on the human interface of the site manager's office. The fragility of the relationship creates increased possibilities of misappropriation and failure.

Step 4: Multi-modal and inter-institutional partnerships is at the core of integration of the HUL approach. These partnerships underpin the conservation of the complex and multi-faceted cultural identity of a historic landscape. Nevertheless, this model does not account for the current nature of the institutional structure or the non-executive nature of most site managers when it is translated into practice.

Step 5: To ensure that projects move forward, actions need to be prioritized with all stakeholders involved in the decision-making process. The success relies on stakeholder involvement and a deep understanding of the values identified in engagement processes. The prevailing administrative structure internalizes inter-institutional competition. The political environment also fosters the lack of tandem between the federal and state bodies. The extant bureaucratic framework by its very nature relies on the interpersonal relationships between the site manager and the representatives of the various institutions as well as the multiple communities. The mutual dynamic determines the degree of their participation and involvement with the program. The detailing and the execution of the model relies on organisational support. As human dynamics shift involvement alters. This raises a question on the sustainability of the model.

Most site managers are usually neither site or properties owners, nor executive bodies. Their role is usually purely advisory in nature. The lack of executive powers also deprives the site manager of the ability to put in place reinforcement at policy and enforcement level that recognizes, identifies, strengthens and protects under-represented sections of the community. It also deprives the site manager of the ability to prioritize tasks and actions, on a holistic level. The above-mentioned lack of tandem is also a major hindrance to the establishment of priorities.

Step 6: Installation of local frameworks and management systems implies an existing knowledge system and a sensitivity to cultural heritage and the historic built fabric. During implementation, there lack of technical expertise in dealing with historic fabric becomes evident. This lack of expertise results in insensitive conservation work causing irreparable damage to the existing cultural fabric. The need for creating a specific systemic approach to the cultural landscape, results in the development of a unique solution that does not have a precedent. A gap in the technique of conservation when combines with a need to implement a unique, unprecedented plan, brings to the fore challenges that seem insurmountable.

that is inclusive, organic and multi-modal. In the absence of this internalisation, we as site managers find it extremely challenging to fulfill our role as custodians of an irreplaceable and invaluable component of human identity.

The challenges faced by Sia Boey are challenges inherent in every cultural heritage site. The shape, form and detail might vary but the concerns remain the same everywhere. We hope, Sia Boey sets a precedent for site managers across the globe to creating this model that addresses these challenges.

To address these challenges at a conceptual level by the Penang State Government's 4P directive: public, private, professional and people, allows for capacity building, knowledge sharing and inclusiveness. Recognising knowledge gaps, capacity building, creating knowledge sharing plan through this directive facilitates a methodology that allows for the implementation of ambitious community-led conservation programs.

The Heritage Habitat Seed Fund--the initiative proposed by GTWHI and fully supported by Penang State Government is another important strategy initiated and implemented by GTWHI. This seed fund focuses on the long-term residents of George Town, who live as tenants within the historic core. These tenants are important links in the intangible cultural heritage of George Town. However, they do not have the economic, legal or social capacity to improve their living conditions, causing them to move out of the historic core. The seed fund seeks to recognise the value of this community, while also supporting the rights of the owners. The seed fund seeks to protect, promote and if possible revitalize the traditional cultural trades and practices, by assisting in the maintenance and upgradation of the built fabric.

Sia Boey has been dedicated as a socio-civic centre focused on the creative and service industry. This is the foundation to the application of the six critical steps advocated by the HUL approach. In addition, Sia Boey is also being looked at from the perspective developing and creating disaster resilience for the cultural heritage site of George Town, adding new layers and renewing old functions.

5. Conclusion

A HUL approach recognises that any cultural heritage component, tangible or intangible is much more than the sum of its parts. An historic urban space is a link within a complex web that creates, shapes and is in turn shaped by human thought, memory and aspiration. As site manager, our challenge lies in keeping alive is this ecosystem. The theoretical models must at their foundation understand and recognize this ecosystem, in its simplicity and in its detail. It should facilitate and internalise an operational module

Case Study of the World Heritage Site of Lahore Fort

Wajahat Ali Conservation Architect (Manager Conservation & Design), Aga Khan Cultural Service Pakistan



Dated: 30/09/2018

1. Description of the case study by providing basic data and the status of the conservation and management plan/action/its implementation.

The Lahore Fort (Shahi Qila), located in the north-western corner of the Walled City (ref to the map attached), was included in 1981 on the UNESCO World Heritage list. Protected under the Antiquities Act of 1975, the fort is a result of the many layers and phases of construction over time, under the influence of changing leaders and dynasties. Archaeological investigations carried out in 1959 revealed the Fort as an occupied site in the 6th century CE. The Fort was initially founded in the 11th century, according to Al- Beruni. It was rebuilt and repopulated by the leader of the Sayyid Dynasty in 1421, and was extensively upgraded during the reign of the Mughal emperor Akbar in the 1500s, who spent the last twelve years of his reign in Lahore. It was used as the royal residence by the emperors Akbar, Jahangir and Shah Jahan. It was then occupied by the Sikh ruler Ranjit Singh in 1799, followed by his descendants and then by the British colonial power from 1849. It suffered mutilation on a large scale during these later periods, until finally it was handed over to the Archaeological Survey of India and efforts at restoration were made.

There are 21 monuments remaining in the present-day Fort complex which is spread over the area of 20 hectors. These monuments showcase the architectural characteristics of each emperor's time and the brilliance of its artistry and workmanship. The finest buildings date from the Shah Jahan period—Shah Burj the Summer Palace, Sheesh Mahal, Lal and Kala Burj. These additions were accompanied by the increase of the length of the Picture Wall, with its tile mosaics, to extend around the northwest and west sections of the palaces. The Wall represents the artistic expressions and characteristics of the time of two different emperors. The tile-work decoration on the North Façade that took place in Jehangir's time has a different subject theme than that of the Shah Jahan period West Façade, and is therefore of historical interest.

In 1981, the Fort was included on the UNESCO World Heritage List along with the Shalimar Gardens. The Fort was put on the list of World Heritage Sites in Danger in the year 2000 due to serious damage to the mirrored ceiling of the Shish Mahal however it was removed from the list due to extensive restoration work in the year 2012.

After the Mughal rule, major Sikh regime took control of Lahore under Ranjit Singh in 1799 caused considerable damage to the Lahore Fort. The Sikh rulers converted many buildings for different uses and made poor additions and alternations. Ranjit Singh added



Tile mosaic panels from the famous Picture Wall of Lahore Fort



The Lahore Fort in the context of the Walled City of Lahore

structure on the roof of Shish Mahal and another structure over Daulat Khana with alterations and addition of new buildings, such as bathhouse, temple, Athdara etc. Sikh regime also converted the Moti Masjid into a treasury by changes in its fabric. In early 1841, the Fort was besieged by Sher Singh who mounted his guns outside and bombarded on the Fort which resulted in damage to various structures of the Fort and outer most fortification Wall built by Ranjit Singh.

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From 1846 to 1927 the Fort remained occupied by the British Military Forces. They made large scale additions and alterations in the buildings to convert them into barracks and residences of the officers. The beautiful Diwan-e-Khas (Hall of Private Audience) was converted into a chapel, the Diwan-e-Aam into a dispensary and the famous Shish Mahal into the residence of

the commanding officer. The great tank in Jahangir's Quadrangle was also filled up and the lawns were converted into tennis courts. Similarly during British period, precious stones were also stolen from decorated painted surfaces of Diwan-e-Khas, Shish Mahal and Moti Masjid (Mosque). When Pakistan came into existence, the Lahore Fort was given in the custody of the Department of Archaeology, which carried out conservation measures on a limited scale. In 1973, a Master Plan for its Preservation and Restoration was formulated and work initiated in 1974. It has helped to conserve some major buildings including the fortification walls, chamber in Jahangir's Quadrangle, floors in Shish Mahal, and Diwan-e-Am, basement chambers of Shish Mahal and some other buildings. However, the pace of deterioration has outstripped restoration and conservation efforts. Given the importance, another Master Plan was developed in the year 2006 which helped to address issues related to individual structures however both of these Master Plans lacked to formulate an overall strategy which addresses the holistic issues of the whole complex including its immediate neighborhood.

Since the independence of Pakistan (1947), Lahore Fort's administrative and management control was with Department of Archaeology, however in the year 2014, the management of Lahore Fort Precinct was handed over to the Walled City of Lahore Authority (WCLA), although ownership remains with the Department of Archaeology Punjab. Aga Khan Trust for Culture (AKTC) has been working with WCLA as a technical partner for the Walled City Projects, so AKTC were asked by WCLA to initiate physical activities in the Fort with preparation of Lahore Fort Master Plan. AKTC while working on few monuments, also started developing a Lahore Fort Precinct and Buffer Zone Master Plan, which also covers the buffer zone area to make it is comprehensive master plan. This master plan is expected to be completed by end of 2018.

2. Principles/ theories (international or national) that underpinned various conservation decisions/proposal that are in the plan or implemented already, as the case may be:

At the international level, as a state which is party to the World



Heritage Convention adopted by UNESCO in 1972, Pakistan is bound by the stipulations of this global instrument that defines and regulates the natural and cultural sites inscribed on the World Heritage List.

At the national level, the governing legal instruments is the Federal Antiquities Act of 1975 (Act-VII of 1976) and the Antiquities Amendment Act of 2012 based upon which control over the heritage was devolved to the provincial government of Punjab. These legislative documents stipulated that the protected monuments must be on a roster of properties listed by the Government through an executive order and that no construction can take place within a perimeter distance of 200 feet without the permission. Similarly for

a protected monuments or sites, according to the Act (Clause 18), cannot be used for "any purpose inconsistent with its character.

Other than the above principles, recent practice of conservation at Lahore Fort follows international norms and principles. The standards to be applied developed incrementally, starting with the Athens Conference on the Restoration of Historic Buildings of 1931. The Athens conference represented a major step in the evolution of conservation ideas as it reflected a growing consciousness of the concept of universal heritage. Similarly Venice Charter of 1964 to specifically dedicated to promoting the application of theory, methodology, and scientific techniques to the conservation of the architectural and archaeological heritage. This is evident in all recent conservation initiatives. The Burra Charter of 1979, highlights the importance "cultural significance" and social dimension of heritage site. So efforts to engage local communities are utmost concern of the authorities. The Nara Document on Authenticity of 1994, recognizes that authenticity has become a central concern in the conservation of cultural heritage, while addressing the need for a broader understanding of cultural diversity and cultural heritage.

Furthermore other conservation principles which are necessary to understand the complexity of historic structures is in practice. The sequence of standard conservation work includes documentation, historic and archaeological knowledge, historic evidence and authenticity, traditional versus contemporary methods, minimal intervention, reversibility and compatibility, trainings, pilot conservation projects, involvement of international expertise, detailed project documentation and archiving etc.

As already described above, Sikh and British intervention was so massive where major entrance gates of Fort were all bricked up. New entry gate called Postern Gate was constructed for the ease of vehicular transportation. This had changed the original configuration of the Forts layout. There are other negative examples however one example which has transformed the look of the Fort is Dewan-e Aam (hall of audience) rebuilding in British Period of 1849. The reconstruction was based on the evidence and sympathetic to the original ambience of the Fort.





Above: Before dismantling of British era structure.

Below: Reconstructed Dewan-e Aam by British intervention

Similarly during British era, many new structures were built in Jahangir and Shish Mahal Quadrangle, which were correctly removed by British occupants after 1927 and by Department of Archaeology after the independence of Pakistan. These efforts had helped to purge all the ill interventions carried during Sikh and early period of British intervention.

mosaic and fresco panels, brick imitation and filigree work represents the exceptional craftsmanship of the Mughal period. Unfortunately, the tile mosaic and frescoes have been severely damaged by disruptions of the original water drainage system and by exposure of the exterior façade to extreme weather conditions.

One of the current project is carryout the major issue of understanding

the hydrology of Lahore Fort along with the conservation of Picture

Wall. The Picture Wall with all its extensive embellishments with tile

The 440mx16m Picture Wall, one of the largest murals in the world is responsible for the Fort's World Heritage status. Prior to the actual conservation of the deteriorated mural, a prototype section (11mx16m) was selected to test the principles that adhere to universal conservation ethos, which would eventually set standards for the subsequent conservation.

The selected area showed a broad range of visual, chemical, physical and structural problems as well as former interventions that can be seen all across the wall. The results were therefore meant to be representative of the future conservation of the entire wall. Completion of physical activities resulted in an international workshop held in January 2018 where international and local experts solidified the chosen policies for the conservation of the prototype project which will be implemented for the conservation of the Wall as a whole.

The focus of the project has been largely on preservation where techniques and methodologies were experimented in order to establish the most conducive way of 'freezing the existing condition' and enhancing its aesthetic beauty to embrace the original exquisite craftwork. On the other hand, considering the need for supporting and reviving the traditional crafts, reconstruction has also been carried out with very particular guidelines. In the project intensive scientific research and analysis was conducted before conservation techniques were applied. One of the components of the project was excavation of ground level to expose the original ground level. Based on the feedback conservation of the whole wall has already been started.

Lahore Fort is a good mix of buildings and quadrangles and reviving of these quadrangle spaces has helped to achieve its authentic appearance. Rather than holistic and systematic conservation strategy for whole Fort site and precinct, previous efforts were mostly based on the conservation of individual monuments and quadrangles. Still they have managed to revive the lost look of the site.



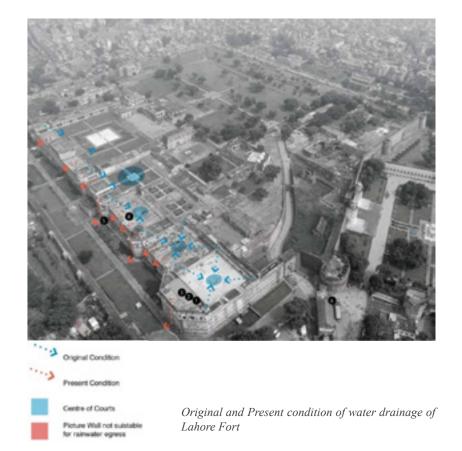


Above: Structures above famous Shish Mahal during Sikh regime Below: Removal of unwanted structures on the Shish Mahal and quadrangle

3. Success or even failures that they experienced when implementing the plans.

Though the previous efforts were not so holistic and systematic in its conservation approach, however it has addressed the core issue of purging all ill intervention from the Sikh and British era. Revival of quadrangles has enhanced the authentic and visual appearance of Fort of its original Mughal era. So I call it a success for the individual monuments and quadrangles however as a holistic approach, all the previous efforts somehow missed the systematic approach of conservation for the whole Fort precinct. One of the major issues of Lahore Fort is facing the water based damages. Water played an important role in Mughal architecture as fountains, water pounds and running water were some of the salient features of that architecture. However with the passage of time this original water system got choked and successive occupants of the Fort rather improving it, relied on the rerouting of the water to outer edges of the Picture Wall, which resulted in destruction and damage to the underground chambers and famous Picture Wall.

This issue is now seriously taken forward by current executors and hydrology of Lahore Fort is being currently documented with planning to reroute the water in a contained manner which will prevent any future damage to the Fort which is water based. Conservation of current project of Picture Wall is also incorporating this aspect very seriously and implementing the project with water properly designed drainage system.



4. Finally, an assessment of challenges faced in applying existing principles/theories and the conflicts between theory and practice if any. Also mention the key lessons and the adequacy or inadequacy in your view of existing knowledge that is worth sharing.

As already described above, conservation of Picture Wall has created an interesting situation in reaching a final decision for its conservation. Given the World Heritage status of the Project, the material authenticity of the Picture Wall was the foremost

concern for the implementers. Therefore a prototype section (ref to the below figures) was selected before the actual work on the wall with an archaeological approach based on the concept of 'minimal intervention'. The focus was largely on preservation where techniques and methodologies were tried out in order to establish the most conducive way of 'freezing the existing condition' and enhancing its aesthetic beauty. Considering the need for supporting and reviving of the traditional crafts, reconstruction was carried out but only under strict guidelines. Decay of the decorated surfaces is too advanced to justify major reconstruction since proper evidence is lacking. Reconstruction has been done where evidence was sufficient, particularly for geometric replications such as the filigree work where repetition of the patterns is obvious. The consideration was also limited to sections where the original decoration was totally lost and was implemented only where there was a clear aesthetic benefit.

As per the principles already described conservation in Pakistan, in fact in most of the sub-continent, has traditionally involved the reconstruction and replacement of decayed or displaced sections of original works. In the context of a historical/heritage site such as a mosque that has been in constant use for the same purpose since inception, such an approach seems appropriate. It sustains the functional and presentation aspects of the monument. However, the Picture Wall, an inherently museological monument meant for an observational experience, must be conserved in a manner that does justice to the impact of the original craftwork. This mural was meant to function as a narrative display of the conceptions of Mughal rulers and the artistic achievements of the Mughal era. So this approach was adopted however general masses and "the powers that be" described it as a "bland". So for practitioner like us it is a constant battle to balance the archaeological and people approach. Use of various technique for arriving at the final decision such as the below technique visual restitution images of wall are helpful in developing consensus.



Visual restitution images of panel from Picture Wall of Lahore Fort





Recent effort of prototyping before actual conservation work on it. Left is before conservation, middle is after conservation and right one is next phase

5. You may also discuss any new innovations or ideas developed during the life of the project.

One of the recent discussion points is to visually create (as a innovative idea) and re-establish the missing components of the Lahore Fort which have been lost or modified over time in order to reinforce a more integrated presentation of the Fort. The aim of this exercise was to recover as faithfully as possible the original intent and architectural layout of the rulers and builders who created the Fort, while avoiding false and unsubstantiated reconstructions.

A first observation is that the site, as it stands today, is the result of a succession of construction campaigns and transformations, initially to improve the fortified enclosure and strengthen its defensive system, and then aimed at expanding the Fort's residential function as the seat of the imperial court under successive Mughal emperors. This process culminated with Shah Jahan's construction campaigns, which gave the palaces and interconnected courtyards their very coherent and highly sophisticated appearance, today much compromised by the many layers of subsequent transformations.

A few actions can however be imagined to present the site in ways that enhance its fuller appreciation and recover some of its contextual qualities. Historically there was no visual link between one quadrangle from other and this quality has to be revived and this effort of visual simulation/visualization is helping us in creating and consensus to take it forward. For reference please refer to the next sample images.



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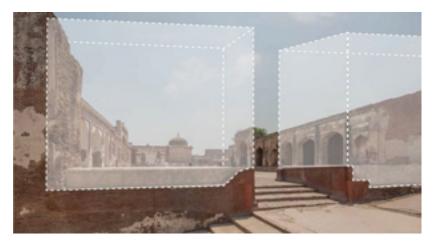
Photomontage of the similar aerial view depicting the conjectural themes of enhancement, which are:

- Restitution of missing walls and buildings;
- Re-establishment of running water features;
- Contemporary additions such as reducing the impact of the British ramp and recreating the historic connection with the palatial area.





The first entrance courtyard to the Shah Burj, was the highest and most monumental portion of the palatial ensemble. Today, however, the space is missing three of its higher-level elevations and the south façade in entirely gone. Without any consideration of the structural implications of re-establishing these missing components, an aspect that would have to be studied carefully during a hypothetical phase of reconstruction, it is clear that the re-instatement of the enclosure's fourth side and missing upper level walls would restitute the quality and monumentality that this space has lost today. A problem that will need to be further investigated for the re-instatement of its monumental grandeur. This visual analysis is helping team to fully understand the impact of reconstruction of missing part.



Conjectural entrance system to the Hathi Reception Court

Case Study Bangkok Urban Conservation: Krung Rattanakosin

Yongtanit Pimonsathean

Member of Thai National Committee on Rattanakosin and Old Town Conservation, ICOMOS Thailand

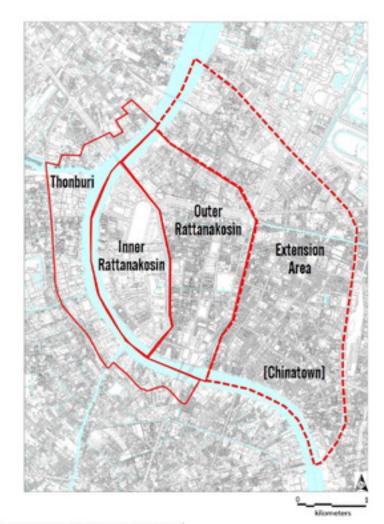
1. Description of the Site

The urban conservation in Bangkok is understood through a designation of an historic quarter called in Thai as "Krung Rattanakosin" which literally means "the city of precious gem" and the "precious gem" is believed to refer to the Emerald Buddha situated in Wat Phra Kaew in the precinct of the Grand Palace. The conservation area is composed of 3 parts located on both sides of the Chao Phraya River in the innermost district of Bangkok. The first and second parts are called "Inner Rattanakosin" and "Outer Rattanakosin" respectively and are on the eastern side of the River. The third part is "Thonburi" on the western side of the River. All these urban features were created in the latter half of the 18th century, covering the total area of 584 hectares.

In 2017, there was a proposal to extend the boundary of Krung Rattanakosin to cover the adjacent area on the eastern side where the third layer of city moat, dug in 1857, and Chinatown is included. The proposed area has the size of 474 hectares and the extension will make the conservation area almost double size of the original one. The incident of the extension of Krung Rattanakosin boundary is discussed in Topic 5.

1.1 Historical background and cultural significance

Krung Rattanakosin is significance in terms of its history, town planning concept, the creation of distinguished architecture and the continuation without interruption as a vibrant urban center for more





Location of Krung Rattanakosin on Bangkok map

Figure 1. Location and Boundaries of Bangkok Conservation Area (Rattanakosin) and Extension Area (Source: Base map from GIS map of City Planning Bureau, Bangkok Metropolitan Administration)

than 2 centuries. The site is related to the re-birth of the capital of Thai Kingdom after the fall of Ayutthaya Empire in the late 18th century and the founder King Rama I would like to recall the glory of Ayutthaya through resembling the city planning concept influenced by the combination of Buddhist and Hindu beliefs. The Chao Phraya River in the area is not the natural waterline but it was manually made in the 16th century to shorten the river navigation route from the Gulf of Thailand to the former capital of Ayutthaya. The artificial river short-cut had become a major transportation line and splendid architectures were built with highly skilled artisans along the river and city moats, creating a unique urban landscape of Southeast Asia. In the 19th century, the original Thai architectural style were mixed with the western neoclassical buildings introducing a distinctive combination of east and west architecture in various forms and scales. In Krung Rattanakosin, there are also several groups of people specialized in different arts, craftworks and performances such as gilds, niello, costumes, cuisines, dances, plays and many more. Krung Rattanakosin is also one of the most visited sites in Southeast Asia in which the Grand Palace, Temple of the Emerald Buddha (Wat Phra Kaew), Temple of the Reclining Buddha (Wat Pho) and the Temple of Dawn (Wat Arun) are situated.

Table 1 Area of Krung Rattanakosin

Section	Area (Hectare)		
Inner Rattanakosin	180		
Outer Rattanakosin	230		
Thonburi	174		
Total area before extension	584		
Proposed adjacent area on the east	474		
Total area after extension	1058		

1.2 Basic data

The presentation of socioeconomic dimension of Krung Rattanakosin is emphasized on the eastern parts because most of the western



Figure 2: Temple of the Emerald Buddha, one of the prime cultural sites in Inner Rattanakosin

(Source: Ninara 2017; https://commons.wikimedia.org/wiki/File:Wat Phra Kaew by Ninara TSP edit crop.jpg)

part or Thonburi is mainly for the government use and few detailed studies are available.

The population of Inner and Outer Rattanakosin tends to decline constantly for 4 decades. The number of registered population was more than 66,000 in the 1980s and has fallen to 36,000 in 2017. This implies that the night-time population decreases drastically while the day-time population is growing as the number of visitors (Thais and foreigners) is more than 30 million in recent years. Tourism brings economic opportunity to the area as the number of retails and services remains unchanged and the local revenue from property rent tax increases steadily.

For property ownerships, lands in Inner Rattanakosin mostly belong to the government and the Royal property management. Therefore, residents, trades and services are concentrated more in Outer Rattanakosin area and more intense in the adjacent area or Chinatown where private individuals own most of the lands. The popular business at present is tourist-oriented such as hostels, food and beverage, souvenirs, and tour agencies. The hostel has become

more prominent after the release of zoning regulations in 2013 to permit the hotel business in the area.

1.3 Conservation movement

The conservation movement for Krung Rattanakosin came from 3 incidents which are a) the registration and restoration of important monuments such as palaces, temples and city moats in 1935; b) the concern of an advocative non-government organization for high-rise development threat in 1970s, and c) the government's preparation to commemorate Rattanakosin bicentennial in the late 1970s. The 3 incidents had brought out to a more comprehensive establishment of a national top-down conservation committee, Krung Rattanakosin Conservation and Development Committee, or often called "Rattanakosin Committee" in 1978. The Committee has a Deputy Prime Minister as chairperson and 4 subcommittees were established in order to deal with land use guidance, building control measures, monument preservation, and public relations. The 4 subcommittees were subsequently dissolved and transformed into 2 subcommittees, one for reviewing government development proposals in Krung Rattanakosin and the other is the power extension to other old towns across the country.

In the late 1970s, there was a survey of important structures in Krung Rattankosin and adjacent areas and 133 sites were targeted for preservation by Rattanakosin Committee. The important sites are grouped into 11 types which are 1) Grand Place and palaces; 2) religious places; 3) shrines; 4) memorials; 5) forts and city walls; 6) government buildings; 7) parks and open spaces; 8) commercial buildings; 9) canals; 10) bridges; and 11) piers.

1.4 Current protection and management

The conservation of Krung Rattanakosin is administered by the aforementioned Rattanakosin Committee having a deputy prime minister as chairperson and a secretariat team from Office of Environment and Natural Resources Policy and Planning (ONEP), Ministry of Environment and Natural Resources. The Committee is legally supported by Office of the Prime Minister's Regulations on Conservation and Development of Krung Rattanakosin which was

later updated in 2003. The Committee sets a management framework for conservation and monitors the implementation through a guidance document called Rattanakosin Master Plan. The making of master plan took a long time since the late 1980s until it received the cabinet approval in 1994. The master plan focuses on area-based treatments which include provision of open spaces, conservation of target monuments and improvement of public facilities.

There are 3 main functions of Rattanakosin conservation scheme which are 1) The land use guidance; 2) development control; and 3) monument preservation. The land use guidance was initially stipulated through the building control regulations firstly enacted in 1984 followed by a conservation area zoned in the first Bangkok Land Use Comprehensive Plan in 1992. For the development control, there are 2 tracks, one is the government project proposals which need the approval from the Review Subcommittee established under Rattanakosin Committee, and the other is private development control which has to abide by a series of building control ordinances. And for the monument preservation, the work is under the Fine Arts Department, Ministry of Culture.

Along with the master plan preparation, some protection measures had been put in place by the local authority – Bangkok Metropolitan Administration (BMA) as follows:

- 1) Building control ordinance for Inner Rattanakosin, enacted in 1985
- 2) Building control ordinance for Outer Rattanakosin, enacted in 1988
- 3) Building control ordinance for Thonburi, enacted in 1992
- 4) Building control around the temple of Dawn (Wat Arun), enacted in 1996
- 5) Building control for the adjacent area on the eastern side, enacted in 1999, and
- 6) Conservation area zoned for the entire Krung Rattanakosin in the Bangkok Land Use Comprehensive Plan in 1992.

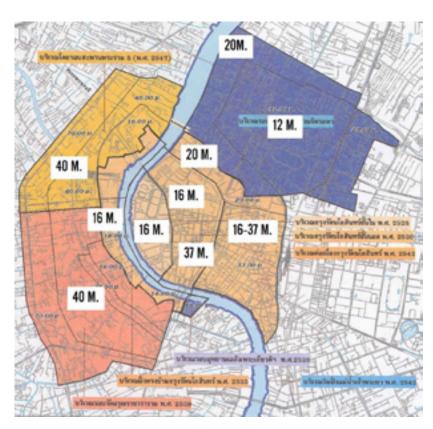


Figure 3. Control of maximum height in building control ordinances for Rattanakosin and adjacent areas

(Source: Adjusted from original map by City Planning Department, BMA)

Before having the zoning in land use comprehensive plan in 1992, the building regulations had the control over building height, size and use. Lately there has been a conflict between use regulations in the building control law and those in planning law as the zoning regulations keep changing through periodic revision but there is no such change in the building control law.

Table 2 Summary of Development Control Regulations in Krung Rattanakosin

Regulations	Year enacted	Type of control	
Bangkok building control ordinance for Inner Rattanakosin	1984*/ 1985	Building height, use and size	
Bangkok building control ordinance for Outer Rattanakosin	1987*/ 1988	Building height, use, and size with an announcement of using paint color, materials and roof style	
Bangkok building control ordinance for Thonburi	1992	Building height, use, size	
Conservation area zoned in Bangkok Land Use Comprehensive Plan	1992, 1999, 2006, & 2013	Land use, floor area ratio, open space ratio	
Bangkok building control ordinance for Wat Arun	1996	Heights vary from the distance to the temple	
Bangkok building control ordinance for adjacent area on the east (Proposed extension)	1999	Height around the important temples	

^{*} Interim codes in the form of Ministerial Regulations before local adoption

2. Conservation Principles and Standards

Initially the Rattanakosin Committee had laid the conservation policy upon the "City Beautiful" movement as seen by its original framework as followings:

1) Reduction of population density and land use intensity by moving out government offices and restricting commercial activities through zoning regulations. The relocation of many government offices had its impact on local trades and services as the business had less customers. The restriction of commercial activities had forced the local business to move out to seek for better place. This conservation policy had more or less resulted in the perpetual decline of population since 1980s.

- 2) Preservation of the structures that were built within or before the period of King Rama V's reign (i.e. 1909). This concept is based on the notion that the building that was built after 1909 were alienate to the historical environment of Krung Rattanakosin and should be torn down and this had opened an opportunity to the provision of open spaces. This policy is somehow difficult to implement because the property right on the private land is highly protected so it can be done only on the government property. In fact, even on the government property, it is also difficult to implement because of the shortage of budget.
- 3) Reconstruction of the lost important structures. Some important structures were reconstructed such as the clock tower and drum tower but there is a question of the adequacy of historical evidences. Some structures such as the first postal office was rebuilt only the façade and not on its original location.
- 4) Provision of open spaces for better view. The proposed open spaces will be on 3 target areas which are a) the waterfront; b) areas around the important monuments such as forts; and c) the government land after office relocation. The provision of open spaces is implemented with some limitations. Most of the challenges are the resistance of existing communities and the difficulty in negotiation with other government authorities.
- 5) Reduction vehicular traffic and promotion of pedestrian ways. The ideal situation in terms of traffic is to have as many as possible the pedestrian streets but in reality, none of any street in Krung Rattanakosin is turned into pedestrian way.
- 6) Provision of facilities to promote tourism. In the Master Plan, many heritage buildings including shophouses are proposed to convert into museums to facilitate tourism. Yet there has been no plan for cultural interpretation for the entire area.





Figure 4. Examples of target monuments: Phra Sumain Fort (left) and City Pillar Shrine and Ministry of Defense Headquarter Building (right) (Source: author)

For monument preservation, the Fine Arts Department (FAD), Ministry of Culture follows the conservation principles influenced by the Venice Charter of 1964. This is understood by after becoming a chapter of International Council on Monuments and Sites (ICOMOS), the department launched a set of rules and regulations on monument conservation 1985 where the terms "Conservation", "Preservation" and "Restoration" were defined in line with the Venice Charter. The FAD's conservation rules and regulations have been applied to several monuments in Krung Rattanakosin such as the restoration of major temples, the Grand Palace, forts. Besides, any development that requires underground works, archaeological study is needed.

However, the 133 target monuments identified in the first place for conservation, only half of which have been registered as heritage by the FAD. There are still a lot of works to be done by the conservation authority.

3. Cases of Success and Failure in Implementation

Since the declaration of policy for conservation in 1978, Krung Rattanakosin has gone through many successful and failed cases. Most of the successful cases are on the government-owned properties where the government has full control on them. Another success is the townscape control where maximum building height is stipulated.

Some examples of the success are as below:

- 1) Individual structure/building restoration and maintenance. The FAD and relevant authorities have done a great deal of conservation works on the Grand Palace, palaces, government buildings, old defensive structures such as forts and remaining city walls
- 2) Provision of open spaces. There are 3 places of success for open space development. The first one is Rommaneenart Park which is from the conversion of the prison area to a public park. The second case is Santi Chaiprakan Park developed from abandoned factory land. And the third case is Nakharapirom Park, created after a government office was relocated. Although located on the government's land, the implementation of open spaces in Krung Rattanakosin requires good cooperation among government authorities and timely process in the negotiation.
- 3) Shophouse rehabilitation. Most of the old shophouses are not in good condition and the status of conservation is very poor. Only a few of them were officially protected by FAD register while the rest are haphazardly taken care of. However, since 2008, there has been a conservation program initiated by one of the premier shophouse landlords, The Crown Property Bureau (CPB) aiming



park turning into a public open space (Source: author)



Figure 5. Saranrom Park, former royal Figure 6. Restoration of Tha Tian shophouse (Source: author)

at conservation of the registered shophouses through participatory and partnership process. The successful works can be seen at Na Phra Lan (located in front of The Grand Palace), Tha Chang, Tha Tian, Khao Hong, and Pak Kong Talad.

For the failed cases, the first comment is to the conservation concept as a whole. Since the conservation master plan is based on dead monument and city beautiful approach, it does not fit with the living city where Bangkok is representing. This paper focuses the failed cases on 4 aspects as follows:

- 1) Waterfront development. The original idea stated in the Master Plan was to provide constant water front open spaces along the Chao Phraya River where diverse settlements such as traditional communities, markets, school, offices, and some squatter settlements remain. It is then very difficult to implement the policy for water front open space development. So far there are very few cases of success.
- 2) Conservation of non-registered heritage. One of the major concerns among the residents, academic and non-government sector is that there are many more buildings and structures that have not been recognized as heritage and contribute to the historic landscape of Krung Rattanakosin, and the number is tremendous. For Inner and Outer Rattanakosin, in 2004, there was a survey under the Thailand Cultural Environment Project in Rattanakosin, revealing that there are more than 1,000 buildings and sites that are considered heritage, not just only 133 sites identified by the Rattanakosin Committee earlier. In 2015, another survey and inventory was undertaken and found out that there are 1,925 buildings and sites regarded as heritage. Most of those buildings are not registered as heritage because there is no heritage protection framework at local level in Thailand. Therefore there is also no conservation principles or standards for those buildings, leading to proximity to mistreated and eventually loss.
- 3) Community pressure. Another drawback of the Master Plan is that it never tackles socioeconomic and sociocultural dimensions, leading to conflicts with existing communities. An example is a Chinese (-mostly Teochew dialect) community called Tha Tian

involvement, conservation of non-register heritage, the modernism issue, and tourism.

1) Community involvement. The Master Plan of Rattanakosin lacks the inclusiveness in terms of social, economic and political realities. There are more than 20 living communities within Krung Rattanakosin that contribute to vibrancy of the area. Unfortunately the policy to provide open spaces and density reduction are not friendly to the existence of communities. To date, most communities still survive but a community around Mahakan Fort has just been displaced in 2017-2018 amid strong critiques from public. For such a dynamic place containing multiple and complex cultural values, the tools from Historic Urban Landscape recommended by UNESCO in 2011 are more appropriate to apply rather than simply the Venice Charter process.

- 2) Conservation of non-register heritage. An extensive survey and inventory of heritage buildings done in 2015 implies that there are many more buildings that are subject to go through the conservation process. Moreover, most of those buildings belong to private sector which make it difficult for the FAD to register and take conservation action. This calls for 2 initiatives in Thai conservation framework. First, the appropriate protection measures for non-heritage buildings which could be done by either amendment of existing national monument law or creation of new, broader and more inclusive national heritage law where local heritage is valued and respected. Secondly, the establishment of conservation principles that are flexible enough for the private owner to follow without compromising its cultural significance.
- 3) The modernism issue. As the justification of heritage value is based on age, i.e. building built before 1909, the opportunity for other groups of heritage is limited especially the modernist buildings which are found historically and architecturally significance in the area. This had brought out a conflict between the FAD and Rattanakosin Committee in 1990s in the case of Kurusapha Printing House building. The building was built in 1940s as one of the frontiers of modernist architecture in Thailand. It is also a rare evidence of early printing industry in Thailand.

in Inner Rattanakosin area. This 490 household community were threaten to displacement to give way for water front open space. Although there are a number of registered heritage shophouse, they were subject for conversion into museum. In this case, the proposal from the Master Plan has not been implemented yet due to constantly strong resistance of the community.





area in Outer Rattanakosin (Source: author)

Figure 7. Example of non-registered Figure 8. Community meeting at Tha heritage shophouse at Sasong Longtha Tian in 1999 to deny relocation scheme from conservation master plan (Source: author)

4) Legal enforcement. The last challenge is law enforcement which will be discussed into 2 aspects. The first aspect is the illegal developments which are found on building alteration and oversized billboards in some areas particularly the famous touristic spot of Khao San Road. The second point is the insufficiency of existing law for heritage protection because the current national monument conservation law does not cover the local heritage properties which are found abundant in the area.

4. Challenges towards Conservation Principles

The static characteristic of the master plan and tools used for conservation of Krung Rattanakosin have created a situation that does not fulfil the contemporary social, economic and even political conditions. The obsolescence of conservation principles underpinned by the Venice Charter and city beautiful approach has generated at least 4 challenges which touch upon the contexts of community



Figure 9. Map showing heritage buildings in current Rattanakosin and extended area surveyed in 2015

(Source: author and GIS base map from City Planning Department, BMA)

While the mandate of Rattanakosin committee is to demolish to give way for open space, the FAD on the contrary put the building on national register. The conflict and negotiation rested for a decade until the final decision to retain the building and convert into a local museum in 2010s. This could be counted the failure of conservation policy implementation but the good side is it has opened up an opportunity for more sensible valuation of heritage.

4) <u>Tourism</u>. The rise of tourist number in Krung Rattanakosin has created a number of problems and opportunities. On the problem side, overcrowded, traffic congestion, pollution, and overemphasis on cultural interpretation are most prominent. On the other hand, tourism brings economic opportunity and then helps local business that has been suffering from government office relocation scheme. Recently, it is found out that the tourism pattern tends to be more on creative tourism where tourists have direct interaction with residents. There is an opportunity to promote creative tourism to help sustain the existence of communities in the area.

5. Recent Development

At the turn of the 21st century, a plan and later construction of underground mass rapid transit (MRT) passing through the Chinatown and Krung Rattanakosin has arisen the awareness of both developers and communities. Developers see an opportunity of redevelopment on the areas around MRT stations and some land transactions had already been made. Among the communities, fear of displacement is widespread leading to the call for conservation of Chinatown. Another factor is the change of behavior and trend on creative tourism that connects with the local economy and survival of the community. In line with the change of Rattanakosin Committee's advisory members, the review and revise of the original Master Plan of 1994 was contemplated in 2016.

In 2017, the revised draft master plan was completed and it is now (2018) waiting for cabinet approval. In the new master plan, some promising developments are put in place. The first effort is the extension of conservation area of Krung Rattanakosin to cover

Chinatown and the third city moat on the east. As a consequence, the non-register heritage needs to be taken care of and the local administration, BMA is required to prepare appropriate protection and conservation measures.

The second effort is to include existing communities into the conservation process. Several communities in both original and new Rattanakosin areas contain non-register heritage buildings. Thus capacity building, consultation and cooperation are major consideration to have a real and active involvement from the community.

Conservation principles and design guidelines are also proposed in the new master plan. The value justification of age is replaced by the recommendation to have a new set of criteria that would be formulated afterwards.









Figure 7. Example of non-registered heritage shophouse at Sasong Longtha area in Outer Rattanakosin (Source: author)

Along with the new master plan, to foster creative tourism, a relief of land use restriction through zoning has been granted. The new zoning allows small hostels to be built and this has resulted in the adaptation of old houses to accommodate tourists. In this regards, to maintain safety and security as well as social impacts on existing residents should be monitored.

The last effort of the master plan is the recommendation for conservation incentives. The incentives are aimed to help non-register heritage owned by private sector. At present (September 2018), transfer of development rights (TDR) has been studied and the draft regulations is expected to be allocated in the revised Bangkok Land Use Comprehensive Plan in 2019.

The context in the new master plan has many breakthroughs in both concept and process of heritage conservation. The implementation of the changes will take time and a lot of efforts in years to come.

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Fortified City of Galle, Sri Lanka: Shift from a Monument to Heritage

Nilan Cooray

Professor, World Heritage Studies, Graduate School of Comprehensive Human Sciences, University of Tsukuba

1. Trading Port to a Fortified Town

Located at the south coast of the Island, Galle has functioned as a port settlement from Sri Lanka's pre-colonial era (before the 16th century). The strategic location of Galle in relation to the main sea routes of the Indian Ocean has given it prominence as a trading port. There is evidence that it was visited by international traders. The earliest recorded history of this port dates back to 545 AD, where Cosmos Indicapleustes makes the first reference to Galle in his records and by the 14th century, Galle was one of Island's principle ports of call. The earliest recorded foreign visitor, however, was Ibn Batuta, the famous Arab navigator and traveler, who is reported to have touched at Galle in the year 1344 AD. The famous Ming admiral Cheng Ho had also called in at Galle during his voyages in 1421. A trilingual stone inscription with messages in Chinese, Persian and Tamil found at Galle and currently exhibited at the National Museum in Colombo was related to one of such visits by Cheng Ho. The monopoly of most of the trade in the Indian Ocean at the time was in the hands of the Moors.

In 1505, a fleet of Portuguese ships under the command of Don Laurenzo de Almeida set out for the Maldives to intercept a fleet of Moorish ships carrying spices, but owing to unfavorable weather in the ocean, were driven off course and took refuge in the port of Galle. A stone Padrao recording this event, including the name of the sculptor, was found in Galle. Couto recording the event says that the Portuguese were taken in a circuitous route by a group of Moors

who saw the arrival of this new group from the West as an intrusion into their arena of operations and the Portuguese were taken to see a Moorsih merchant who posed off as the king. The Portuguese, who realized that they were taken for a right royal ride in Galle and not in Colombo, left the Island. In 1518, they returned to Colombo to build a factory, but continued to use the port of Galle for trade, and in 1588 returned to Galle to establish a fortification.

In 1588, when the native king laid siege on the Portuguese Colombo, the Portuguese withdrew along the south coast and fortified the promontory in Galle. This fortification consisted of stone built, three lofty bastions connected by high ramparts on the land side to protect the promontory against possible attacks by the native kings. From the land side, the only entrance being across the drawbridge over a shallow marshy land/moat in the foreground. Since the Portuguese felt that they were the masters of the sea, they constructed only a palisade covering the seaward frontier.

In 1640, the Dutch with the help of the forces of the native king attacked and captured the Portuguese fort at Galle. While the Portuguese could afford to be complacent about the seaward frontier, the Dutch could not. The Indian Ocean by this time was full of competing European nations such as the British, French and Danish in addition to the Portuguese. Soon after the capture of the Fort, the Dutch set about widening the defense system already established by the Portuguese on the land side and to establish permanent defense system covering the seaside frontier of the promontory. Completed in 1663, the Galle Fort became the administrative hub for the southern maritime province of the Dutch and was a strategic location of their maritime trading routes connecting the Dutch territories in the East.

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Enclosing a vast area of land (about 38 hectares) within the fortifications, this fort was designed as a stronghold of power and therefore, was very similar to the fortified cities of Europe. The fortifications were complete with underground vaulted powder magazines, guard rooms, underground vaulted passages. The Galle Fort accommodated all sectors of the population who were loyal to the Dutch. It was the town, and all the important people lived there.

All the facilities necessary for them were also provided within the walls. Unlike many other forts established by the Dutch in Sri Lanka and elsewhere, the fort does not follow any geometric layout, but follows the irregular coastline of the promontory. However, bastions had been positioned in a manner to provide adequate defense of this irregular rampart. Facing the present esplanade was a deep, six meter wide moat. The sole entrance to the fort during the Dutch period was the arched gateway facing the old harbor with timber arched doors of massive proportions.

The area within the fortified city has been planned according to the iron grid pattern and it is comprised of an attractive street pattern with buildings nourished with distinctive architectural character, which is a mixture of both local and colonial Dutch traditions. Its street grid represents the typical Dutch tradition of parceling out of blocks for building purposes with clusters of buildings within a limited area with narrow side facing the street. The original usage of the buildings varied from dwellings to administrative edifices. There are several buildings of heritage value within the fortifications built during Dutch occupation.

Constructed in 1676 by the Dutch, the massive two-storied warehouse is 175 meters long, 13 meters wide and about 15 meters high up to the top of the gable roof. Faced with a Dutch gable façade on the west, which was characteristic of the Dutch colonial architecture, it is a major land mark of the Fort. The original entrance to the Fort, which was through the Ware House in the form of a massive arched doorway, still functions. Completed in early 1750's, the Dutch Reformed Church within the Galle Fort is the oldest surviving Protestant place of worship in Sri Lanka. During the Dutch occupation in Sri Lanka this was the most celebrated church in its southern coastal belt. The Church displays a fine example of a gabled roof edifice with unusual double scroll moldings, which is unique and the first specimen of the Dutch gable erected on any edifice in the island. The back gable has an elaborate stained glass window. The orthodox pulpit is the finest specimen of its type in the Island, built hexagonal in shape, of finely grained calamander with panels of flowered satinwood and attached to the wall. The building currently used as the post office was the Trade Office and Personnel Department of the Dutch period. Called "Negotie Kantoor" in Dutch, it was responsible for all mercantile affairs of the Southern Maritime Province. The building has a central courtyard with large and spacious rooms. The rows of frontal verandahs of the street houses shaded by a high overhanging roofs are supported by slender columns gives a distinctive streetscape. Together with the internal court-yards of these residential buildings, such features are the adopted South Asian elements which offer a unique character to the town. The Dutch also built a system of brick lined underground vaulted drains to carry the waste and rain water to the sea which is operated through the natural action of the high and low tide.

Constructed on an elevated location overlooking the old harbor, the Black Fort (Zwart Bastion) is perhaps the best site in Galle Fort where the remnants of Portuguese Galle could be found. This bastion consists of barrel vaulted structures (so-called "prison cells"), and two vaulted tunnels connecting different levels of the bastions.

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When the British took over the control of the Maritime Provinces of the Island from the Dutch in 1796, they occupied the Galle Fort. Since British had assumed the masters of the Indian Ocean by that time, the Galle Fort gradually ceased to function as a fortified military base during British occupation, but continued as an administrative centre for the South. They made some alterations to the Dutch fortifications, such as the lowering some of the parapets of the rampart and bastion walls and constructing an additional arched gateway through the rampart connecting Sun and Moon Bastions of the land front to link the fort with the outer city, in alignment with the present light house street. They also installed long range coastal artillery and underground ammunition bunkers through modification to the Dutch defense system. The Dutch Commanders' residence was also altered in part by the British to adapt it to the requirements of a temporary residence in Galle for the Governor and other high officials. While retaining the town plan including its street grid and most of the built structures and street facades established by the Dutch, the British also made some modifications to the urbanscape within the Fort by adding new buildings such as the Anglican Church, Police Barracks, the High Court Building etc., reflecting colonial British architectural characteristic features. They also constructed a

light house on the Utrecht Bastion of the seaward frontier and a clock tower on the Moon Bastion facing the land front. They also provided new infrastructure facilities to suit their administrative setup.

The site continues to be a living city even after the British left the Island in 1948. During the course of time, a mosque and a Buddhist Vihara (temple) temple were also constructed within the fort. Currently there is an army cantonment, several tourist hotels, schools, dwellings, public buildings, private offices, banks, shops, etc. within the fortified town. Despite the additions and modifications made overtime of its long existence, Galle Fort is the only living city in the Island where the Dutch fortifications are preserved to date to a large extent.

2. Protection and Management

Since the fortifications are the dominant elements of the Galle Fort and owned by the state, it was qualified automatically as an ancient monument for protection by Sri Lanka's Department of Archaeology (DoA) as per the provisions of the Antiquities Ordinance of 1940 (revised in 1998). This means that the focus of protection by the DoA was the defense works (ramparts, bastions and other related military works). As the military function of the defense works had ceased by the time it was identified for protection, it was treated primarily as a dead monument of antiquarian value and the approach for its protection and management were formulated for implementation accordingly. During this stage, the authorities did not formally consider the importance of protecting the whole of the fort with holistic approach by identifying the defense works as one of the elements among others such as the street layout and façade, buildings within the fort etc. Subsequently in 1971, a 400 yard buffer zone was established as per the provisions of the Antiquities Ordinance, with the primary objective of protecting the defense works. On the other hand, since the official name of the ancient monument is the 'Dutch Ramparts', questions were raised by certain sections of the general public the justification of protecting and preserving this colonial remnants, which was founded by an occupied colonial power to rule, suppress the local people and to extract Sri Lanka's resources for their

own benefits, and of no value from a 'nationalistic' and functional point of view during the post-colonial period. There were also suggestions by some individuals to pull down the masonry defense work and use the stone rubble for building activity current at that period! Since the official focus of protection is the defense works, the heritage structures within the fort were being subjected to haphazard development and the authorities of the DoA were beginning to realize the importance of protecting the heritage structures also within the fort. The documentation and the study carried out by Wijesuriya and Kuruppu could be seen as a significant attempt to identify the heritage values and the attributes of the historic town within the walls of the Galle Fort. As the 400 yard limit measured from the ramparts and bastions covers the whole of the fortified town, the DoA applied the regulations pertaining to the buffer zone, primarily not to prevent any negative impact on the defense works due to the action around the monument, but to control the haphazard developments of the heritage structures within the fort. Through the manipulation of the provisions of the Antiquities Ordinance, the DoA was successful to a certain extent in protecting the heritage structures within the Fort against uncontrolled development, and thereby safeguarding the heritage values of the town.

Realizing that the entire Galle Fort including its fortification and other elements has Outstanding Universal Values, the site was nominated for inscription as a UNESCO World Heritage Site in 1987. As Criterion IV (*Be an outstanding example of a type of building or architectural ensemble which illustrates a significant stage in history 1988*) was met, the UNESCO inscribed the property in 1988 on the World Heritage List: The justification given as per the suggested Retrospective OUV is as follows:

Galle offers an outstanding example of an urban ensemble in South Asia during the period of European expansion, which illustrates the fusion of Dutch fortification engineering, town planning and architectural principles and of South Asian architecture at its best, as reflected by the street grid, streetscape, the narrow streethouses with frontal verandahs and internal courtyards, grand public and administrative buildings (such as the Dutch Reformed Church, ware house), monumental ramparts which follow the

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geomorphology of the site with bastions located at strategic points in both sea and land fronts. It represents a unique product, which result from historic cross-fertilization between the Dutch and the Sri Lankans and the prevalent physical and social environment of its built location in Galle. The remarkable original underground sewer system from the 17th century is flushed by tidal sea water. The city continues to be a living place throughout the history.

This shows that Galle Fort is viewed from a holistic approach with the focus now shifting from the mere defense works to the overall urban ensemble. The defense works (monumental ramparts) has become one of the attributes among others such as the street grid, streetscape, narrow street houses with frontal verandahs and internal courtyards, grand public and administrative buildings, etc. carrying engineering, town planning and architectural values. Instead of the viewing the ramparts as a dead monument, the whole property is now seen as an example of living heritage. However, the name of the property, as inscribed on the World Heritage List is the 'Old Town of Galle and its Fortifications' giving more emphasis on historic or antiquarian character of the site, which contradict with the livingness highlighted in the criteria. The statement in authenticity as mentioned in the Retrospective OUV of Galle shows that there is also a significant shift from material (fabric based) aspects to that of form, design and function.

This is also the first instance in South Asia that a property built by the European colonists within a foreign territory. The initiation of inscribing Galle Fort, as a World Heritage Site was not only driven by its potential OUV. The 1980's the heritage professionals in Sri Lanka beginning to question the relevance of colonial monuments to the people during the post-colonial era. Are these monuments symbol of oppression to the newly independent nations and represent an era of the colonial rule? And if so do these be demolished to erase the memory of this dark chapter of the history of the so-called colonies? Although colonial in context, the heritage professionals were beginning to realize that the built heritage founded during colonial era, beyond its role as a mere historical document, embody the values related to the culture of Sri Lanka's colonial past. Although the basic designs for the built heritage were prepared by Dutch professionals

overseas, final designs were materialized and modified based on the local conditions and also constructed by utilizing local craftsman using locally available material and prevailing technology. Therefore the design characteristics of this type of built heritage, in particular, which result from historic cross- fertilization between different human population (in this case the Dutch and the Sri Lankans) on the one hand and the environment (in this case the local conditions, available materials, prevailing technology etc.) on the other, provide a cultural identity and diversity, not only for the two cultures or cultural traditions, but also in regional and inter- regional context. This phenomenon, therefore, offers various and definitive meanings, that anchors the built heritage in the landscape where it is built. Therefore the heritage that resulted in the three hundred years after 1500's, when the Europeans overflowed their boundaries and went in both east and west directions of the globe are now referred to as Mutual Heritage of Dual Parentage. For the first time, the professionals of the countries having monuments of dual parentage met in Colombo, Sri Lanka in 1995 to discuss further on this concept and agreed in principal the common responsibility of the parties involved with mutual heritage for recognition, preservation and protection of this phenomenon. Today this concept is accepted internationally and there is a specialized ICOMOS scientific committee on mutual heritage. This enabled the Galle Fort to be seen as a unique product, which result from historic cross-fertilization between the Dutch and the Sri Lankans and the prevalent physical and social environment of its built location in Galle during its nomination process.

During the initial stages, the DoA was the sole authority to manage the heritage of Galle Fort and hence was the dominant institution. However as the time went by, in addition to the DoA, there are numerous stakeholders such as other government departments and state organizations, local politicians, provincial and local authorities, local community, members related to hospitality trade, academics etc. with diverse interests and concerns about the Galle Fort. Therefore it was increasingly felt that neither the statutory provisions of the DoA and its authority is adequate and effective against uncontrolled development and to address complex issues of the Galle Fort which is a living urban site., In order to have a participatory approach with all the stakeholders an act was passed by the Parliament to establish

the Galle Heritage Foundation (act no 7 of 1994). This is the first time in Sri Lanka that such an act was passed in the parliament and a statutory institution was established to manage a heritage site. The salient features of the act are as follows:

Objectives and mandate

- Promote preservation, conservation and develop Galle Fort and its historic hinterland
- Promote interest among the residents of Galle Fort in the preservation of houses and buildings and other properties
- Educate residents on the conservation and preservation of the Galle Fort
- Re-construct, renovate, conserve, upgrade, restore and find new uses for houses and buildings within the Fort and its hinterland
- Establishment of tourism infrastructure facilities
- Promote general welfare of the residents of the Galle Fort and its hinterland

Promote participatory approach in managing the property (wider stakeholder ship) involving wide range of stakeholders such as the residence and local community, public institutions such as the DoA, Department of Museum, Department of Coast Conservation, Central Cultural Fund, Urban Development Authority, Ports Authority etc., academic institutions such as the Postgraduate Institute of Archaeology, Architectural Conservation of Monuments and Sites division of University of Moratuwa, Provincial and local politicians such as Minister in-charge of culture of the Southern Province, Mayor of Galle Municipal Council, Administrators at the local level such as the District Secretary, Galle, Divisional Secretary incharge of Galle Fort and hinterland. Therefore, the Galle Heritage Foundation is currently managing the site.

3. Emergence of new heritage values

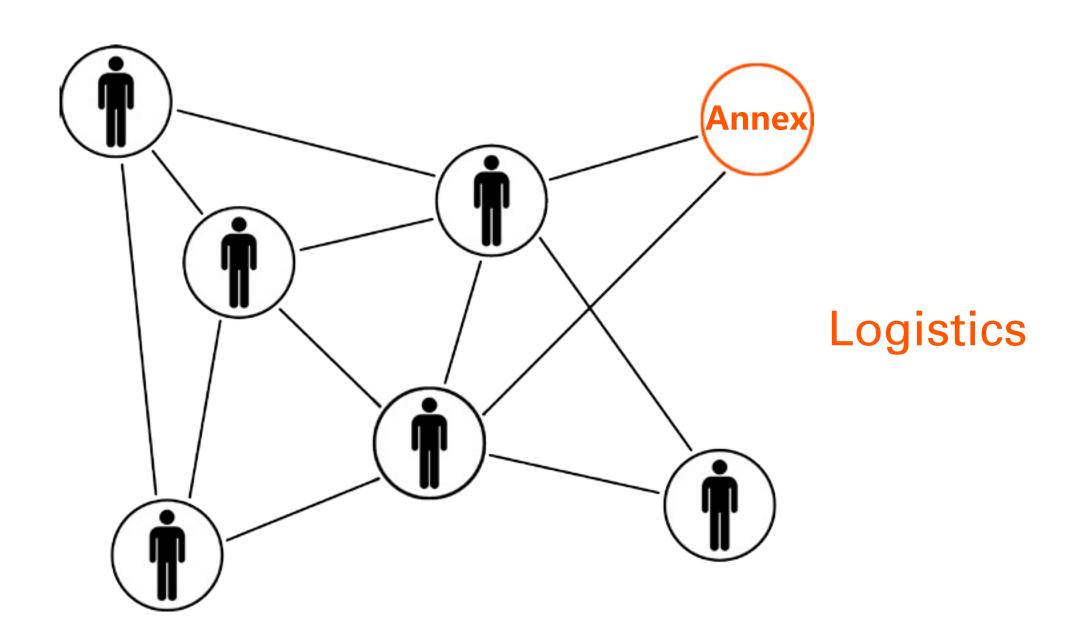
The commencement of underwater archaeological research activities in Sri Lanka as a new sub-discipline in archaeological research with historic Galle harbor as the field center, revealed that there are numerous ship wrecks within the historic harbor, which could through light on different phases of Galle, particularly that of the pre-colonial history of Galle, for which there is hardly any literature evidence and also about the maritime trade associated with Galle. As such the emergence of maritime archaeological value has added new dimension to the World Heritage Site of Galle. As the historic harbor adjoining the Fort was not within the boundaries of the World Heritage Site of Galle, the emergence of archaeological value will demand that the current boundaries of the World Heritage property and the buffer zones be extended to include the historic harbor.

4. Giving new lease of life to historic defense works

The Strategic Cities Development Program implemented under the Ministry of Magapolis and Western Development with financial support from the World Bank has Identified Galle as one of the cities to develop a system of competitive, environmentally sustainable and well-linked cities focusing on the fostering of economic growth in major urban centers outside of Colombo with more spatially balanced distribution of economic opportunities, reducing congestion in the capital and bolstering and balancing overall national economic growth. Part of the work under this project will cover the Galle Fort. In addition to attend the conservation work, it will be aimed at the sustainable use of the defense works for the enjoyment of the residents, general public and visitors, as well as communicating heritage values of the defense works. In order to achieve this goal, it is planned to have landscaping and walkability improvement by installing a system of visitor trails (pathways) connecting the bastions and other defense works, install a unified system of signage for way-finding through self-navigability and effective communication of essential heritage information to the visitors of the historic defensive works textually and graphically, install of a lighting scheme to illuminate the ramparts and bastions highlighting their monumentality, architecture and military use by improving the quality of view to give them an added dimension and promote observation and experience of them against the night sky. Another component of this project will be the establishment of interpretive visitor presentation for selected bastions using specific but inter-related

themes using associated historic defensive works (such as the powder magazines, guard rooms and underground vaulted passages, coastal battery ammunition bunkers through adaptive re-use) with bastions extend themselves as open air museums, by installing appropriate models and faithful replicas related to social, commercial, political and military history of Galle from pre-colonial to present era through the colonial period. With the rampart walks connecting all the bastions, the visitor trails along the whole periphery of the fortified town of Galle, such a development has a tremendous potential to take the visitor back in time to the 18th century and beyond in addition to giving new lease of life to historic defense works currently in disuse or underutilized.

Although the authorities have made several progressive steps to protect and conserve the Galle Fort one of the major problems currently faced is the rapid gentrification of the Fort. With the change of laws of the country enabling the foreigners to purchase the property in Sri Lanka, most of the residential buildings within the Galle Fort are being sold to the foreigners who in turn will convert them for high end boutique hotels. Although the fabric of the heritage buildings is preserved through such adaptive re-use, the residential character is progressively diminishing. The narrow streets that were used by the kids to play cricket some years back are now filled with foreign tourists. There are also moves by the government to move out the law courts and other government offices out of the Fort to convert these buildings to hotels. If this is implemented, the social link between the Fort and the local community living outside the Fort will be broken and as a result the Fort will be limited to an exclusive tourist destination. This will be one of the major issues that the heritage managers have to tackle without further delay.



1. Dates, Venue and Accommodation

First Meeting on Networking Asia-Pacific Heritage Practitioners

Dates: 5-8 November 2018

Venue &A ccommodation:

Tongli House Hotel (Hidden Place - in Chinese "Yin Lu")

[Add] NO.66 Sanyuan Street, Wujiang Dist, Suzhou City.

[Tel] (0086) 400 862 8088

[Web] http://www.inhotel.cn/136330/en

2. Tongli Water Town, Jiangsu Province, China

Tongli is a town in Wujiang district, located in the outskirts of Suzhou, on the shore of Lake Tai and bank of the Grant Canal, Jiangsu province. It is half an hour away from Suzhou city and



approximately two hours from Shanghai. Here is the central zone of the crucial opening-up area of Yangtze River Delta.

Thousand years ago, in Song Dynasty (宋), Tongli was built. As an isolated town, which can only be reached by small ships, it seldom suffers from the wars; therefore, Tongli became the refuge and home for the rich people. In 1980, Tongli was inscribed as one of the scenic spots of National Lake Tai Scenic Area and listed as a provincial unit of cultural heritage. It is important that after being provincial heritage protected town in 1992, Tuisi Garden was recognized with other classical gardens as a UNESCO World Heritage Site. Moreover, in 2010, Tongli was awarded as the National 5A Tourism Attractions by the China National Tourism Administration.

3. Meals

Breakfast is included with accommodation. Coffee breaks are offered to the invitees at the conference. For the other meals, please refer to the table below:

	4 Nov	5 Nov	6 Nov	7 Nov	8 Nov	9 Nov
Breakfast		О	О	О	О	O
Lunch	N	Y	Y	Y	N	N
Dinner	N	Y	Y	N	N	N

Note*: Y means "meals offered by WHITRAP"; N means "meals NOT offered by WHITRAP"; and O means "breakfasts with accommodation". For meals NOT offered by WHITRAP, WHITRAP will provide CNY 100 for each meal so, totally, WHITRAP will provide CNY 700 to each participant.

4. Contacts

WHITRAP Emergency call

Ms. Hong Li Police: 110

Mobile: (0086) 137-6414-7449 First aid/ Ambulance: 120

Email: h.li@whitr-ap.org Fire emergency: 119

Taxi service: (021) 96961









