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II. Level Master's Thesis

Learning to *Live* with Cultural Heritage
in
Urban Indian Contexts

Conservation Challenges and Preservation Dynamics

Submitted by
Ms. Shalini Mahajan

Guide
Prof. Dr. Jukka Jokilehto

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Contents

INTRODUCTION	1
Background	2
Objectives of the Research	4
Endnotes	6
CHAPTER 1: International Doctrine and European Context	7
Chapter 1.1 : 1.1.1-13 : International Doctrine	10
1.1.14 : Ongoing Efforts	23
1.1.15 : Inferences	24
1.1.16 : Endnotes	26
Chapter 1.2 : Evolution of European Systems for Protection and Management of Historic Urban Landscapes	27
1.2.1: Introduction	27
1.2.2 : FIRST PHASE (Prior to Second World War):Saving Single Monuments	28
A: Italian Developments	29
B: French Developments	33
1.2.3 : SECOND PHASE (1960's): Safeguarding Historic Areas	33
A: The French System of <i>Secteurs Sauvegardés</i>	34
B: The British System of Conservation Areas	40
C: The Italian System of <i>Centro Storico</i>	45
D: Efforts by Council of Europe(1965-68)	50
1.2.4 : THIRD PHASE (1970's): Town Planning and Rehabilitation	52
A: Italian Developments	52
B: Efforts of Council of Europe(1970-75)	61
1.2.5 : FOURTH PHASE (1970's-90's): Environmental Concerns	64
A: Italian Protection Systems of Historic Urban Environments	65
1.2.6 : FIFTH PHASE (1990's-Till date): From the Historic Centre to the Historic City (City as a Living Monument)	75
1.2.7 : Endnotes	84
Chapter 1.3 : Conclusion	87
1.3.1: Conclusion	87
1.3.2: Endnotes	97
CHAPTER 2: Conservation of Built Heritage in India	98
Chapter 2.1: Defining Historic Urban Landscapes in India	99
Chapter 2.2: The Off-Centred Centres	106
Chapter 2.3: Brief History of Architectural and Urban Conservation in India	111
2.3.1: Pre-Colonial Period	111
2.3.2: Colonial and Post-Colonial Period	112
A: Archaeological Survey of India	112

B: Contemporary Conservation Organisations besides ASI	114
2.3.3: Urban Conservation Legislation Initiatives	114
A: Urban Historic Sites and ASI	114
2.3.4: Urban Planning and Development Initiatives in India	119
I: Planning Concerns - Master Plans	119
II: Aesthetic Concerns	122
III: Environmental Concerns	124
IV: Social Concerns	126
2.3.5 : Efforts by INTACH	128
2.3.6 : Public- Private Partnerships (National Culture Fund)	129
2.3.7 : Inferences	130
2.3.8 : Endnotes	132
CHAPTER 3: Conservation Guidelines for Cultural Heritage in Urban Indian Contexts	134
3.1: Introduction	135
3.2 : Protecting and Valorizing the Historic Centres	141
3.3 : Conceptual Approach towards Physical and Cultural Rehabilitation	143
A: Understanding the Meaning of the Place	143
I: Historical Typological Analysis	144
II : Semiological Analysis	148
III: SWOT Analysis	152
IV: Community Assessment	154
B: Integrated Conservation and Cultural Planning	155
I. Rehabilitation Manual as a Cultural Planning Attempt	164
C: Sustainable Funding Mechanisms	171
3.4 : Endnotes	174
CONCLUSION	177
International Doctrines and European Case Studies	178
The Indian Context	182
Learning...across Cultures	183
The Opportunity	186
BIBLIOGRAPHY	190

INTRODUCTION

Background

The narrow vision of conservation practises in India currently confine their limit at conserving singular architectural masterpieces of monumental character, essentially of artistic, historical and cultural interests. This approach has reduced architectural conservation in India to an *isolated fossilized activity*¹ of specialised scientific operations, far removing it from its basic purpose of *preserving living contact with the cultural past*.² Conservation is a delicate and interwoven process of preserving the historic values of man's cultural expressions whilst enabling them to be subliminally adapted to the evolving culture of the changing societies. It is imperative for any successful conservation effort to strike a balance between these two interlinked objectives. Culture is intrinsically multi-dimensional in nature, fulfilling man's material and immaterial needs and aspirations. Passive conservation efforts as practised in India, aimed at protecting the cultural expressions by prohibitions, are only helping in prolonging their life rather than in ensuring protection of their values through meaningful contact. Unfortunate as it may sound, this is widely the case in the Indian Historic Urban Contexts where the execution of current preservation laws has reduced these historic urban cores to deplorable cultural expressions.

Interestingly, if one observes the movement patterns of visitors to any modern city, anywhere in the world, one notices that the visitors invariably head for the old parts and inner city areas in an attempt to feel the real culture of the visited city. So much of what we perceive as culture, seems to reside in these urban cores, not just in the significant monuments but also in the minor architectural heritage surrounding these landmarks. Despite undergoing continuous alterations, physically as a result of advances in modern technology, functionally at the hands of insensitive urban policies and socially due to changing demographics, these built environs still manage to retain the cultural matrix of the place, the *cultural matrix* from which historic cities have emerged and from which they draw their spiritual dimension, visual qualities and emotional comforts.⁴ The organic character of the traditional built form coupled with the vibrancy of human activities and the way they come together in meaningful relationships, conjures up an image of the city in the mind of the visitor, thus forming an impression of culture relative to that place. This memorable image of the city is important both for the visitor and the resident alike, as for the former it helps transform them from mere admirers to actors of that stage while to the latter it provides a strong sense of identity and belonging. And it is this harmonious relationship and the distinctive cultural character of inner city spaces that architectural conservation should aim to protect, *the living tissue rather than mummified ruins*.⁵

The focus of historic conservation had always been at the monumental or singular expressions of architectural masterpieces but the recent western phenomenon of giving attention to *architettura minore*, architecture that is non-monumental in nature, is praiseworthy indeed. The western world has been making a conscious effort to incorporate area conservation and its accompanying legislative machinery in the regeneration of historic city centres since the 1960's. Consequently, the scope of the field of architectural conservation has not only expanded manifold tangibly, from icons to large historic settlements, but has also included within its spectrum, intangible issues ranging from a concern for socio-cultural, economic and environmental needs of the society. Cultural heritage is not considered anymore as objects or things of the past to be purely technically conserved or venerated, but to be employed as means and tools for fulfilling present needs and achieving future aspirations.

On the contrary in India, conservation protection system is still very object-centric resulting in fossilized monuments in degrading surroundings. These laws have severed the intimate living relationship between the monument and its setting, threatening their basic existence value. This is widely seen in the urban Indian contexts where the cultural works of the past appear exiled and cordoned off from their own contexts, reducing them to strangers lost in their own lands and searching for their roots. These surroundings are as much a part of our cultural heritage as the singular monuments and should be considered as heritage assets as well, as *ageing witnesses of our living culture*.³ The historic 'urbanscapes' of Indian cities are rich repositories of traditional Indian culture; from exquisite old palaces and monuments, living sacred and religious architecture and impressive specimens of embellished and spatial forms of traditional housing to the diverse communities residing there along with their culturally different traditions, customs, festivals, lifestyles etc.

Though often in physically degraded and run down conditions, today most of the historic cores in majority of the metropolitan cities of India are thriving economic and social centres. Forcefully adapted to the changing demands of the society, these are zones that to a reasonable extent still preserve the presence of the past in the present, but a quality whose quantity is dangerously disappearing under the dreadful effects of modernisation and in the rush to catch up with the developed worlds. The rigid and designated conservation protection boundaries around heritage monuments that abound these areas, further weakens the holistic character of the urbanscapes as it is insensitive to the monument's *setting* and the *living heritage* around it. ***The need of the moment thus is to create new conservation strategies that are sufficiently protective yet flexible enough to***

evolve new instruments and mechanisms to stifle creative talents to seek culturally sensitive and context relevant solutions.

Moreover, the western experience in the recent past has shown that architectural conservation needs to embody within its domain socio-cultural and economic aspects of the evolving society as well in order to understand the whole spectrum of values that these heritage assets are imbued with. In these countries, the *culture* of the place, the patterns through which people structure their relations with the environment and with one another to define common goals and allocate resources is increasingly becoming a recognizable entity to be conserved and regenerated.⁶ Thus conservation has moved beyond physical boundaries and now encompasses wider social constructs. This approach is all the more significant and valid in a growing country like India as it ties heritage conservation with development in a creative and interactive process. Yet, conservation in India has to be content at taking a backseat in the government's budget allocation when compared to competing demands of poverty, health, illiteracy etc. in the background of scarce financial resources. India's concern for the above demands as a national priority can justifiably be understood, but a sensitive conservation approach that can help tackle these issues cannot be overlooked either.

In the following pages I hope to reveal these varied aspects of urban conservation in India.

Objectives of the Research

Urban historic landscapes are spaces in transition and their delineation should follow a dynamic process, unlike the static one followed in India. India needs to learn to *live* with its cultural heritage and not museumize it. Indian protection system regarding cultural heritage are clearly outdated and inefficient and need to be reviewed. The evolving identity of India lies in its fast growing modern cities where the old and new need to coexist in a more holistic manner, unlike the present conflicting scenario. Protection boundaries need to be case specific and not prescriptions from Law.

The study emphasises the heritage value of everyday buildings and the need to consider the historic urban fabric in its entirety including the associated cultural significance in all respects as the urban conservation entity, thus questioning the validity of monument-centric conservation approach usually undertaken in India. The research wishes to underline the pertinent fact that saving individual landmarks is important but not adequate enough for urban conservation to act as a

process that retains meaningful contact with the past. This in turn calls for protection strategies that encompass urban heritage as a whole. The aim is to put forth a more flexible, dynamic and open strategy and approach of urban heritage conservation through development of new mechanisms and instruments; a more stimulating use of buffer zones as an efficient management tool in threatened historic urban landscapes in India.

The thesis primarily emerges from theoretical studies and read/indirect observations. The initial part of the study traces down the history of the developing concepts of 'heritage' through international doctrines wherein the concept of urban heritage has moved beyond the simple notion of 'groups of buildings'. The Charters and related documents do outline basic principles and specific methods of urban conservation and India being a signatory to and member state of ICOMOS is committed to follow these guidelines. This is subsequently followed and substantiated by some European Case Studies which have been pioneers in developing internationally accepted 'urban heritage' conservation concepts. The international texts and European exemplaries thus form a significant part of the research in order to understand the cross-cultural notions of urban heritage and of its conservation.

Having understood the Western methodologies and concepts of urban conservation, the study then ventures into the Indian scenario by analysing some of the past experiences and existing situations along with the legal and policy frameworks available for urban heritage protection in the country. The concluding sections reveal the ultimate goal of the research; which is to learn from the existing western experiences and investigate their possible adaptation for the rehabilitation of the Indian historical milieu in urban contexts.

Heritage Conservation, in transition and culturally rich countries like India, needs to be visualised as an ideological process that looks back whilst thinking ahead. The issues raised in the study are primarily intended to illustrate the range and scope of the framework ideally required to sensitively address the problems of the historic cores. In India, these aspects have for long been dealt with in isolation but the thesis wishes to demonstrate the necessity to see them in a much broader perspective in order to result in more informed conservation strategies for traditional urban historic environments in the country. Strategies that can make perceptible differences and help creatively bridge the gap between past and future in simple yet powerful ways which are traditionally relevant and culturally sustainable.

Endnotes

- ¹ The Architectural Review, *Why isfahan?*, Vol.159, Jan- June 1976, pg 255
- ² Max Bourke, *A Cultural Task - the role of voluntary agencies and public participation in the protection of historic environment*, College of Europe and Centre for the Conservation of Historic Towns and Buildings, Belgium,1981, pg 27
- ³ Navin Piplani, *Re-interpretation of the Venice Charter*, Unpublished Article, 2006
- ⁴ Stefano Bianca, *Urban Conservation in Islamic world*, pg 112, www.archnet.org
- ⁵ The Architectural Review, *Why isfahan?*, Vol.159, Jan- June 1976, pg 255
- ⁶ Noha Nasser, Article on *Cultural Continuity and Meaning of Place: Sustaining Historic Cities of the Islamicate World*, Journal of Architectural Conservation, Vol. 9 no.1, Donhead Publishing, March 2003, pg 75

CHAPTER 1
International Doctrine
and
European Context

Chapter 1.1

International Doctrine

Over the past seven decades wherein numerous international conservation guidelines have been drawn out to help direct world conservation movements in reflecting universal values of historic sites, the meaning of the word monument has undergone extensive changes. The word originally is derived from the Latin word, *monere*, which means to remind, admonish or warn. It has evolved from single objects to entire settlements and cities as monuments to the inscription of cultural landscapes and intangible elements as integral parts of monuments. This in turn has broadened our notion of the word heritage drastically and its protection phenomenon. As defined by UNESCO, the protection of cultural heritage is an integrated approach in which nature meets culture, the past meets the present and the monumental and movable heritage meets the intangible.¹ The widened concept of cultural heritage has led conservation to become an active process aimed not only at the protection and development of material culture (the monumental and the complementary non-monumental architecture), but also to include intangible cultural aspects, such as traditional customs and beliefs, community needs and aspirations, indigenous knowledge and wisdom etc. The physical conservation processes of historic sites are now being coupled with socio-cultural and philosophical mechanisms, dealing with the evolving demands of the society in which these sites exist. The material remains are now being viewed in their wider socio-cultural contexts. The past and present culture of the place expressed through its cultural works is being increasingly recognised as the conservation entity.

The traditional historic urban environments too have undergone this gradual process of re-definition with significant new dimensions and meanings being added to them. The debate regarding the preservation of individually insignificant pieces of architecture yet seemingly indispensable collective pieces providing overall unity and balance to the architectural landscapes seems to have begun in the latter part of the nineteenth century. William Morris (1834-1896), the famous English artist, writer and socialist and founder of the Society for the Protection of Ancient Buildings (SPAB), England's first preservation society, was not only an admirer of great works of art, but was also interested in and appreciated the minor arts. He also conceived of the historic significance of architectural heritage in a much broader sense, not only in the monuments but also in the simple residential houses in historic areas.

In the *Manifesto* that he wrote for the Society for the Protection of Ancient Buildings, in 1877, Morris declared:

*'If, for the rest, it be asked us to specify what kind of amount of art, style, or other interest in a building, makes it worth protecting, we answer, anything which can be looked on as artistic, picturesque, historical, antique, or substantial: any work in short, over which educated, artistic people would think it worthwhile to argue at all.'*²

Jacobus Johannes Pieter Oud (also known as JJP Oud, 1890-1963), was a Dutch architect and a follower of the famous Dutch artistic '*De Stijl Movement (1917-1931)*'³. A practitioner of 'poetic functionalism' he is believed to have expressed his concern for the concept of monumental as '*of an internal and not an external nature. It can manifest itself in small as well as in big things. Material factors play no part in this respect. It is therefore, superficial to maintain that a small country house cannot have a monumental style....architecture is plastic art, the art of definition of space and as such is most universally expressed in the townscape in the single building and in the grouping of buildings and the setting off of one building against another*'⁴.

Gustavo Giovannoni (1873-1947), the noted Italian architect and an exponent of *Scientific Restoration*⁵, can perhaps be considered amongst the first few who strongly raised their voice in favour of the need to protect the non-monumental architecture as well. Way back in 1931, as a reaction to the widespread and unscrupulous destruction of minor buildings, he wrote on the necessity to protect and respect such buildings. He perceived the built fabric of the city as an *interrelated whole*. Way ahead of his times, he understood the significance of saving the minor architecture of the city- the 'non-monuments' that he described as constituting the 'architectural prose' of everyday life.⁶ In the Italian norms for the restoration of monuments that he wrote in 1932, besides explaining the correct conservation and rehabilitation practises for monuments, he also highlighted the need of non-isolation of single monuments within their surroundings or to be overpowered by new constructions. Giovannoni also suggested that modernisation should be achieved by thoughtful thinning-out of buildings, *diradamento edilizio*. (This proposal has been experimented in various cases, e.g. in Rome and Brescia, Italy, but it has not led to satisfactory results. Often, the new spaces have awkward forms due to the cutting out buildings or parts. Indeed, it is generally not accepted as part of the modern urban conservation policies).

Begun in the early twentieth century this debate continues till today and with strikingly new dimensions of cultural heritage being added to it , helping to shape more tangible concepts of historic urban sites. Outlined below are some of the most pertinent international conservation documents (charters, declarations, recommendations, reports and conventions) that reveal the changing concepts of monuments, from single entities to historic ensembles, to the re-definition of their protection limits and the incorporation of intangible elements within their conservation processes.

1.1.1 1931 and 1933 Athens Charters

The Athens international meeting organised, in 1931, by the International Museums Office, concluded with the creation of The **Athens Charter of Conservation on the Safeguarding of the Archaeological and Architectural Heritage**. It tentatively raised the problems of historic areas and recommended that in the construction of new buildings, the character of and external aspect of the cities in which they are to be erected should be respected, especially in the neighbourhood of ancient monuments where the surroundings should be given special consideration and certain particularly picturesque perspectives should be preserved.

In the **Resolutions of the IVth International Congress on Modern Architecture, CIAM, in 1933**, known as **The Athens Charter of Town Planning**, a chapter is devoted to historic areas, recommending that not only distinctive monuments should be preserved but also their overall areas. The original text reads ⁷,

The Historic Monuments (unique monuments or town areas) must be respected:

- a) if they are the pure expression of a former culture and meet the general interest*
- b) if their conservation does not mean sacrificing the people who have to live there in unhealthy conditions*
- c) if it is possible to remedy their detrimental presence by radical changes, for instance by diverting traffic or even by displacing town centres hitherto considered immutable.*

The Athens Charter and its subsequent documents strongly project forth the importance to conserve both aspects of historic areas, the monumental and the non-monumental and the need to protect them but not at the cost of basic human rights. Further, suggestions were made that the concept of 'historic monument' should be applied to a building the conservation of which was of interest to community due to its historical significance.

Second World War: The immense destruction of European cities and towns after the Second World War left people impoverished of their cultural identities through their lost built heritage. This led to a period of widespread reconstructions of entire cities and massive restoration efforts in all war torn places. Poland's Warsaw which was completely robbed off her built heritage, witnessed her people undertaking a massive and comprehensive effort to meticulously re-create the entire historic city to the finest detail. The immense destruction inflicted on urban historic areas by the war sharply awoke the awareness of their peerless value as a cultural heritage and of the local populations deep attachment to it. People understood the importance of historic towns as containers of their centuries old culture and the need to protect this architectural heritage and not just exceptional monuments. New updates, recommendations and legal measures were thus called upon in the field of urban conservation, to help safeguard the existing urban historic areas, consisting both of monumental and non-monumental architecture that contributed equally in the unique characterisation of the towns and in the creation of a strong sense of identity of its users.

1.1.2 1964 The Venice Charter

The IInd International Congress of Architects and Technicians of Historic Monuments that met in May 1964 in Venice, Italy, led to the formulation of the **International Charter for the Conservation and Restoration of Monuments and Sites or The Venice Charter**. Considered still to be a universally applicable document, it has helped steer the conservation practises and movements the world over in a positive direction. A document which is a historic monument in itself, it is imbued with strong messages which still stand as pertinent guiding principles in the field of conservation, be it concerning the technical aspects of restoration or the changing scenario of the meaning and associated values regarding historic monuments.

The Venice Charter visibly testifies the changing concept of monuments from icons of architecture to the inclusion of larger areas of historic importance. The Article I of the Charter itself highlights this fact and states *'that the concept of a historic monument embraces not only the single architectural work but also the urban or rural setting in which is found the evidence of a particular civilization, a significant development or a historic event. This applies not only to great works of art but also to more modest works of the past which have acquired cultural significance with the passing of time'*.⁸ It aimed at saving not only the high notes of architecture of the historic ensembles but to take into account also the smaller notes that formed an integral part of the great architectural symphony.

World Energy Crisis: The energy crisis of the 1970's resulted worldwide in that decade being considered as a period of growing concern for ecology, environment and natural resources. From then on (1970), emphasis was given to the concept of cultural heritage involving not only the physical or built heritage but as a legacy belonging to all humankind and as a storehouse of human experiences, in turn bringing in the socio-economic and cultural aspects of heritage into picture. This dramatically helped enlarge the concepts of monuments as well and the same has been outlined below.

1.1.3 1972 UNESCO World Heritage Convention and Operational Guidelines

1.1.3a 1972 UNESCO World Heritage Convention

The UNESCO General Conference at its seventeenth session in Paris, France in October-November 1972 adopted the Convention concerning the **Protection of the World Cultural and Natural Heritage, or the World Heritage Convention**. This has been an instrumental tool in expanding the basic notion of heritage (comprising of cultural and natural), of considering it as an irreplaceable asset of mankind and in outlining the need to provide collective international assistance in terms of technical expertise, funds etc. in order to save the world heritage of universal interest and value.

The Article I of the Convention defined *Cultural Heritage* under the following three categories⁹ :

Monuments: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science

Groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science

Sites: works of man or the combined works of nature and man, and areas including archeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view.

The convention strongly noted the fact that the cultural and natural heritage was increasingly threatened with destruction not only by the traditional causes of decay, but also by the changing social and economic conditions which aggravated the situation with formidable destruction phenomenon. It called upon each state party to adopt policies which aimed to give cultural and natural heritage a function in the life of the community and to integrate its protection into comprehensive planning programmes. Urban areas of historic interest from henceforth in the conservation lingua began to be dealt under the cultural heritage category of ‘*groups of buildings*’.

1.1.3b *WHC Operational Guidelines (2008 edition)*

According to the guidelines, the convention aimed at the identification, protection, conservation, presentation and transmission to future generations significant cultural and natural heritage, thus bringing in the concept of ‘*sustainable development*’. The cultural properties representing the combined works of man and nature came to be represented henceforth as *cultural landscapes*, illustrating the evolution of human society over time in view of their physical and socio-cultural environments. The *outstanding universal value* (from the point of view of history, art or science) of traditional human settlements was defined as those areas representative of a culture (or cultures), or human interaction with the environment, especially when it had become vulnerable under the impact of irreversible change.¹⁰

In order to maintain the integrity and authenticity of the World Heritage Properties, it called upon their effective protection and management. Protection dealt with the delineation of boundaries around nominated sites to protect the property’s heritage values from direct effect of encroachments and impacts of resource usage in areas around it. Buffer zones, areas around nominated properties with complementary legal and/ or customary restrictions placed on its use and development was called upon as a mandatory means of protection. The buffer zone included the property’s immediate setting, important views and other areas and attributes that were functionally important for the property. The buffer zones were to be case-specific and determined by appropriate mechanisms relevant to the specific size, characteristics, areas etc. of each property.

1.1.4 *1975 European Charter of the Architectural Heritage and the Declaration of Amsterdam*

Adopted by the Council of Europe in Amsterdam, Netherlands in October 1975, **European Charter of the Architectural Heritage and the Declaration of Amsterdam** were the results of

the Council of Europe's decision to earmark 1975 as the *European Architectural Year*, aimed at making the public more aware of the irreplaceable cultural, social and economic values represented by historic monuments, *groups of lesser buildings* and culturally interesting sites in old towns and characteristic villages, in their natural or man-made settings.

Recognising architectural heritage as capital, the charter called forth for the concerted action to protect the same based on the sound principles of *integrated conservation* as it believed that the future of architectural heritage strongly depended upon its integration into the context of people's lives and upon the weight given to it in regional and town planning and development schemes. The Declaration further emphasised that architectural conservation should not be considered as a marginal issue, but as a major objective of urban planning thus calling forth for a permanent and inevitable dialogue between conservationists and those responsible for planning at all levels.

They highlighted the fact that conservation should include not only the protection of exceptional monuments but also their surroundings which even though not of considerable architectural significance have an inherent atmosphere that helps provide the feeling of harmony to the whole, without which the monuments would lose much of their character. The conservation of such architectural complexes should be conceived in a wider perspective embracing all buildings of cultural value within their surroundings and also considering contemporary architecture which will form tomorrow's heritage. This overall protection would thus complement the piecemeal protection of individual monuments and sites.

They considered architectural heritage as an expression of history which helps understand the relevance of the past to contemporary life. It aimed at *preserving historical continuity* in historic environments in order to maintain and create surroundings where individuals could identify themselves with and feel secure despite abrupt social changes. As *irreplaceable spiritual, social, cultural and economic assets*, heritage was no longer considered as a luxury but as resources which could and should be used for community good. The importance of traditional historic centres was highlighted as environments conducive for social integration, balance and harmony; a concept to be revived. The Charter noted that in the course of history, these centres had been reduced to areas of substandard housing but their conservation should be undertaken in the spirit of social justice, where all sections benefit from restoration processes carried out by public funds as proclaimed by the Declaration.

Both documents emphatically reveal that integrated conservation can help avert the dangers abounding the urban heritage sites. These dangers include obsolescence, deterioration and neglect, urban planning destructions when authorities yield to increasing economic pressures and vehicular traffic besides the widespread incongruous constructions, use of inappropriate modern technology and land speculation threatening the very existence of the old structures. By incorporating sensitive restoration techniques and through the application of appropriate functions, integrated conservation can help overcome these dangers, though its success to a large extent depends upon legal, administrative, financial and technical support. This support is in the form of appropriate legislations at national, regional and local levels, increased administrative resources, suitable financial aid and tax incentives, adequate financial resources by public authorities to restore historic centres equivalent to the ones allocated by them for new constructions and technically by *reviving traditional skills and crafts industries* etc.

The Declaration paid great emphasis on the *involvement of local authorities and equal public participation in all decision making processes*. It believed that the close co-operation of the various individuals, agencies and authorities with each one playing their own specific role guaranteed the success of concepts like integrated conservation in an effort to create environments that are indispensable for people to lead a balanced and complete life.

1.1.5 1976 UNESCO Recommendation concerning Safeguarding and Contemporary Role of Historic Areas

The UNESCO General Conference at its nineteenth session in Nairobi, Kenya in October-November 1976 adopted the **Recommendation concerning the Safeguarding and Contemporary Role of Historic Areas**.

The Recommendation highlighted that the concern should be about the historic and architectural (including vernacular) areas as well as about environment. It defined the **Historic Areas** as *'groups of buildings, structures and open spaces including archaeological and paleontological sites, constituting human settlements in an urban or rural environment, the cohesion and value of which, the archaeological, architectural, prehistoric, historic, aesthetic or socio-cultural point of view are recognised. Among these 'areas' which are very varied in nature, it is possible to distinguish the following in particular: prehistoric sites, historic towns, old urban quarters, villages and hamlets as well as homogeneous monumental groups'*. It defined **Environment** as *'the natural or man made*

setting which influences the static or dynamic way these areas are perceived or which is directly linked to them in space or by social, economic or cultural ties'. **Safeguarding** as defined by the recommendation means *'the identification, protection, conservation, restoration, renovation, maintenance and revitalization of historic or traditional areas and their environment'*.¹¹ The importance of the terms lie in their wider application and extended meaning of the conventional terms used in preservation and conservation.

The second General Principle of the Recommendation states: *'Every historic area and its surroundings should be considered in their totality as a **coherent whole** whose balance and specific nature depend on the fusion of the parts of which it is composed and which include human activities as much as the buildings, the spatial organisations and surroundings. All valid elements, including human activities, however modest thus have a significance in relation to the whole which must not be disregarded'*.¹² The Recommendation highlighted the fact that these historic areas in question even though tangible evidences of the glorious past are the *ordinary environments* of humans living there. When viewed as vital backdrops for the immense cultural diversity of the society they exist in, they take on an additional **human dimension and value**.

It believed that in the growing worlds of monoculturalism and universal building forms, materials and techniques, the historic areas act as the **living evidences** of the past and should be safeguarded by integrating into the lives of the contemporary societies, thus becoming local and national expressions of the way of life and *corner-stones of the nation's identity* and contributing to the architectural enrichment of the cultural heritage of the world. It called forth for active protection of the historic areas and its surroundings against insensitive changes and asked for greater attention to be paid to the harmonious and aesthetic feeling produced by the various parts which make up the groups of buildings, thus giving to each group its unique character.

According to the Recommendation, *cultural revitalisation policies* and activities should accompany the protection and restoration of historic areas, making them centres of cultural development. Compatible functions within historic contexts fulfilling the social, cultural and economic needs of the inhabitants without harming the specific nature of the area concerned are to be promoted.

The Recommendation further entailed the **collective responsibilities** of the public authorities and the citizens to help protect and revitalise the historic areas and their surroundings. Effective legislative and town planning policies determined by the competent authorities of the individual states at

national, regional and local levels, and active participation of the individuals and voluntary/private organisations to help implement the safeguard policy was called upon.

1.1.6 1982 *The Florence Charter*

The ICOMOS-IFLA International Committee for Historic Gardens met in Florence, Italy, in May 1982 to draw up a **Charter on the Preservation of Historic Gardens or the Florence Charter**, which was later adopted by ICOMOS (in December 1982) as an addendum to the Venice Charter.

It considered historic gardens as *living monuments* consisting of perishable and renewable vegetal elements and whose appearance and composition through the changing cycle of seasons reflected the growth and decay of nature and the desire of the artist and artificer to keep it unchanged. The term historic gardens signified both formal planned landscapes and informal parks, large and small, considering them as testimonies to the specific culture, style, age and imagination of its creator, thus *embodying intangible cultural dimensions*.

The Charter noted that even where these gardens were not an inseparable complement to the building, they should not be isolated from their own particular environments, be they urban or rural, artificial or natural. According to the Charter, the preservation of historic gardens requires continuing maintenance both in terms of short-term prompt replacements and long-term programmes of periodic renewals. It further says that the garden should be preserved in appropriate surroundings, and any alteration to its physical environment which will endanger the ecological equilibrium should be prohibited.

1.1.7 1987 *Carta de Petropolis*

The Brazilian ICOMOS Committee held a seminar on the **Preservation and Revitalization of Historic Centres** in Itaipava in 1987. The conference conclusions resulted in the formation of basic principles that formed the so-called **Carta de Petropolis**; where particular emphasis was laid on the specific conditions of urban architectural heritage in large urban metropolis in rapidly developing countries. The question addressed concerned less with restoration of important historic structures, and more with the *management of the area in its totality as an 'historical entity that is permanently undergoing a dynamic process of successive transformations'*.¹³

The first two paragraphs of the Carta give the following definition of historic urban areas¹⁴:

‘Urban historical sites may be considered as those spaces where manifold evidences of the city’s cultural production concentrate. They are to be circumscribed rather in terms of their operational value as ‘critical areas’ than in opposition to the city’s non-historical places, since the city in its totality is a historical entity.

Urban historical sites are part of a wider totality, comprising the natural and the built environment and the everyday living experience of their dwellers as well. Within this wider space, enriched with values of remote or recent origin and permanently undergoing a dynamic process of successive transformations, new urban spaces may be considered as environmental evidences in their formative stages.’

1.1.8 1987 Washington Charter

The Charter for the Conservation of Historic Towns and Urban Areas or the Washington Charter which was adopted by the ICOMOS General Assembly in Washington DC, USA in October 1987, primarily deals with the preservation of urban cultural properties that help *contribute to the memory of mankind, irrespective of their scales and monumental character*. It considers large and small historic urban areas as including cities, towns and historic centres and quarters within their natural and manmade environments. It believed that these areas besides serving as historical documents, also embody within themselves the traditional urban culture and the need to protect the same against rapid urbanisation.

To prevent such irreversible cultural, social and economic losses it called for the conservation of historic urban areas to be an integral part of coherent policies at urban and regional planning levels. It aimed at preserving the historic character of the urban areas, defined by material and spiritual elements like urban patterns defined by street lots and relationship between the urban area and the natural surroundings. It called for the *active participation of the residents* in the conservation programmes.

The Charter encourages incorporation of contemporary elements and compatible new functions and activities within the historic areas as long as they are harmonious and help enrich the surroundings. It considers the *improvement of housing as one of the basic objectives of conservation* and a continuing maintenance of it as crucial for effective conservation.

Intangible Heritage: Beginning from the last decade of the twentieth century up until today, saw the importance being attached to the intangible dimension of cultural heritage. The emphasis was laid upon *preserving living human cultures* and their associated indigenous oral traditions, knowledge, skills, memory, crafts and other intangible expressions of their cultural identity. Architectural Conservation since then has thus moved on to *conserve the human way of life* and man's experiences in the tangible world through *culturally sustainable development* methods. Important international documents highlighting this new ideology include, The ***New Zealand Charter for the Conservation of Places of Cultural Heritage Value***, of 1993, ***The Nara Document on Authenticity***, of 1994, ***The Burra Charter***, of 1991, ***UNESCO Convention for the Safeguarding of Intangible Cultural Heritage***, of 2003, and the ***Vienna Memorandum***, of 2005, besides many others. This indeed led to changes regarding the perception of historic monuments and sites as well. Outlined beneath are some of the important documents that led to the development of the currently amorphous idea of *historic urban landscapes*.

1.1.9 1999 The Burra Charter

The Australia ICOMOS **Charter for the Conservation of Places of Cultural Significance** is pertinent for its recognition of the less tangible aspects of cultural significance as embodied in the use of heritage places, associations of the place and the meanings that places have for people. It is applicable to all types of places of cultural significance including natural, indigenous and historic places with cultural values. The concept of '**place**' was used to replace the usual terminology of 'monument' or 'site'. Such places could include memorials, parks, urban areas, towns, industrial and archaeological sites etc where cultural significance is the resultant of the *continuing history* of the place and is embodied in its *fabric, setting, use, association and meanings*. The Charter considered ***conservation as a process to retain the cultural significance*** based on the respect for its above embodied elements and requiring the cautious approach of changing as much as is necessary by as little as possible.

The Charter proposes conservation as a thorough understanding of the cultural significance of the concerned place followed by development policy and effective management of them. According to the document, the development policies should also include consideration of other factors affecting the future of the place, such as the owner's needs, resources, external constraints and its physical condition. New works that do not visually distort the place and compatible uses in existing structures that help interpret and increase appreciation of them should be encouraged. It believed

aspects of visual setting and other relationships that contribute to cultural significance of the place should be retained. According to the charter, the maintenance of fabric is fundamental to conservation especially where the fabric is of cultural significance and the conservation interpretation and management of the places should be a process involving people in the decision making process, for whom the place holds special associations and meanings.

1.1.10 2000 European Landscape Convention

The Council of Europe in its aim to safeguard Europe's quality and diversity of landscapes constituting as common heritage and to achieve sustainable development based on a balanced relationship between social needs, economic activity and environment adopted the European Landscape Convention in Florence, Italy in October 2000. It defined **landscape** as '*an area perceived by people, whose character is the result of the action and interaction of natural and/or human factors*'.¹⁵ It included natural, rural and urban areas, both which were outstanding in nature and of high quality as well as the degraded and everyday landscapes.

It believed that such landscapes have a strong socio-cultural and ecological role to play constituting as a favourable resource for economic activities and thus whose effective protection, management and planning is mandatory for human well being and in improving their quality of life. Recognising the landscapes as essential components of people's surroundings and as foundations of their identity, it called forth for establishing and integrating landscape policies within the individual realms of socio-economic, cultural, environmental and town planning policies etc; in all spheres of policy making that would directly or indirectly effect the landscapes.

The Convention highlighted the fact that the fast paced changes in growing economies is also resulting in accelerated transformations of landscapes, and thus the immediate need to raise awareness amongst the civil society, public and private organisations regarding the value of such landscapes and the necessity to protect them. It considered landscape as a **common resource** and promoted mutual assistance, co-operation and exchange of information between various member parties especially in charting out trans-frontier landscapes. It created the 'Landscape Award', a distinction to be conferred upon authorities, governmental or non-governmental, who through effective policies successfully protect, manage and plan their landscapes as a key element for social well being.

1.1.11 2005 Vienna Memorandum

An international conference by the World Heritage Committee on '*World Heritage and Contemporary Architecture - Managing the Historic Urban Landscape*' took place in Vienna, Austria in May 2005. This led to the **Vienna Memorandum**, which contains an outline of recommendations promoting an *integrated approach linking contemporary architecture, sustainable urban development and heritage landscape integrity*. The document also projected forth the shortcomings of previous charters and international documents regarding effective methodology and process of contextual urban conservation and development in the accepted scenario of the expanding notion of cultural heritage.

The Vienna Memorandum reviewed the 1976 UNESCO Recommendation on 'Safeguarding and Contemporary Role of Historic Areas' and introduced the term '**Historic Urban Landscape**'. It defined historic urban landscape as '*ensembles of any group of buildings, structures and open spaces in their natural and ecological context, including archaeological and palaeontological sites, constituting human settlements in an urban environment over a relevant period of time, the cohesion and value of which are recognised from the archeological, architectural, prehistoric, historic, scientific, aesthetic, socio-cultural or ecological point of view*'. The Memorandum further stated that '*the historic urban landscape is embedded with current and past social expressions and developments that are place-based. It is composed of character-defining elements that include land uses and patterns, spatial organisation, visual relationships, topography and soils, vegetation and all elements of the technical infrastructure, including small scale objects and details of construction (curbs, paving, drain gutters, lights etc.)*'.¹⁶

The Memorandum though had some major shortcomings. Within the definition of the term Historic Urban Landscapes, it again concentrated primarily on built heritage and did not recognise or include the intangible dimension of urban culture at all, was silent on the question of buffer zones around historic sites in dynamic urban contexts while no guidelines regarding the character and extent of change possible in historic urban landscapes were outlined either.

The Memorandum initiated the process and helped develop worldwide concern regarding the contextualisation of contemporary architecture in urban historic areas, attempting to reconcile the dilemma between urban development and conservation in such areas. It requested UNESCO to undertake further studies regarding this topic in order to define effective conservation and management guidelines for such spaces.

1.1.12 2005 Declaration on the Conservation of Historic Urban Landscapes

The Vienna Memorandum was followed by the twenty-ninth session of The World Heritage Committee in July 2005 at Durban, South Africa wherein the term *Historic Urban Landscapes* was accepted in order to underline the increased levels of complexity of urban heritage sites. This term was subsequently **formally adopted in the UNESCO ‘Declaration on the Conservation of Historic Urban Landscapes’** by the fifteenth General Assembly of State Parties to the World Heritage Convention that met in Paris in October 2005.

The Declaration reinforced the 1972 World Heritage Convention; its idea of integrating the social, economic and human development in the overall conservation planning programs of World Heritage Cities. The main principles expressed by the Declaration include:

- the need for a holistic future vision of the city by decision makers with effective dialogue between various concerned parties in an attempt to strengthen identity and social cohesion of the concerned place
- the need to acknowledge the changing traditions (economic development, social structures and political contexts) of the city as its built physical expressions
- the need for contemporary architecture to contextualise by showing respect for the past whilst responding to the dynamics of growth and change
- to enhance the quality of life of people by improving their living, working and recreational conditions through adaptive reuse/new built expressions to be undertaken which do not compromise the original value of the historic area

The fundamental task of historic urban landscape and its conservation and management is to maintain and restore the spirit and character of cities understood in relation to the sense of identity and collective memory embodied in the structural permanencies.¹⁷

1.1.13 2005 Xi’an Declaration

The 15th General Assembly of ICOMOS that met in Xi’an, China in October 2005, dealt with **‘Monuments and Sites in their Setting - Conserving Cultural Heritage in Changing Townscapes and Landscapes’**. As suggested by the topic, the Scientific Symposium addressed the need to safeguard the meaningful presence of heritage structures, sites and areas in their settings in the full richness of their cultural diversity, integrity, authenticity and values in view of the current, widespread and threatening transformation processes they seem to be undergoing. It considered the heritage structures, sites and areas at various scales and incorporating individual buildings or

designed spaces, historic cities or urban landscapes, landscapes, seascapes, cultural routes and archaeological sites.

The Declaration defines the setting of the heritage structure, site or area as its immediate and extended environment that helps contribute to its distinctive character. *This goes beyond the notion of mere physical and visual constructs and includes the natural environment and intangible cultural heritage constructs* like old and new spiritual practises, traditional customs and wisdom, dynamic social and economic growth patterns etc., all significant factors in the creation of the present spatial form. The cumulative and organic forms of these cultural traditions through conscious and creatively planned acts over time are what provide meaningful relationships between the heritage site and its setting.

The Declaration calls forth for a *multi-disciplinary* approach in order to understand and interpret the significance of the heritage resource in diverse cultural contexts. *It includes the usage of formal documented records as well as oral history*, from historic-geographic factors to cultural and spiritual practises etc., essentially incorporating both tangible and intangible dimensions of the resource. In order to effectively sustain and manage such settings, the document highlights the need for effective planning and legislative controls like comprehensive management plans with adequate buffer zones and heritage impact assessment studies regarding new developments in and around the heritage resources in question. It calls for adequate and timely monitoring of all the physical and social aspects of the site, to help determine the allowable rate of change. It also promotes local and international inter-disciplinary engagement of professional communities in order to develop sustainable strategies for the conservation and management of settings.

1.1.14 Ongoing efforts regarding ‘Historic Urban Landscapes’

The extent to which established concepts and management tools meet the broadening holistic perception of historic cities and the expanding level of threats to them is the subject of increasing international debate. *UNESCO hopes to adopt a new Recommendation on the Conservation of Historic Urban Landscapes in Fall 2009.* As a follow up process to that and the ‘Declaration on the Conservation of Historic Urban Landscapes’, a number of regional meetings concerning this topic by the UNESCO World Heritage Centre have been / are being conducted in various locations of the world. These include Jerusalem in June 2006, St. Petersburg in January 2007 and Olinda in November 2007.

1.1.14a 2007 WHC St. Petersburg Report

The St.Petersburg Report projects forth ‘Historic Urban Landscape’ as a term embracing and encapsulating the understanding of the city in holistic terms. It noted the fact that the charters addressing the issues of historic urban areas were almost three decades old and did not provide adequate guidelines to help tackle the current complexity of the historic cities. These challenges include the widespread development of high rises in the surroundings of historic urban sites, the changing socio-economic patterns of the developing worlds and the encompassing of the values relating to intangible heritage, genius loci, authenticity and integrity of urban conservation sites.

The Report projects forth the concept that historic cities are not monuments but are inhabited by people and it is important that the inhabitant’s sense of cultural identity and diversity be enhanced whilst undertaking any conservation process. It further believes that such *integrated attempts offer opportunities for using socio-economic factors as the basis for managing change as a continuous cultural process.*

1.1.14b 2007 WHC Olinda Report

The Olinda Report essentially considers the need to deepen the traditional notion of historic towns and inner cities from ‘groups of buildings’ as enunciated in Article 1 of the 1972 World Heritage Convention into urban landscapes whose conservation encompasses the complex layering and inter-relationships between the various tangible and intangible aspects of urban culture.

It understands the fact that change is inevitable for the development of historic areas but maintains the need to do so by means of *integrated conservation*, in order to achieve sustainable economic, social, cultural and environmental goals. For effective urban conservation, it stresses the need for co-operation between various parties, both governmental and non governmental.

1.1.15 Inferences

Architectural Conservation of monuments has thus moved on from single entities to a much wider spectrum involving cultural landscapes and living cities. The built heritage conservation has moved on from purely technical and scientific operations to planning, management and protection processes of man and his environments, natural and man-made. Conservation has moved on from

being mono-disciplinary to multi-disciplinary and integrative in nature, incorporating sociology to philosophy within urban economics and planning.

The concept of historic urban landscapes is not new as one finds traces of this new ideology partially expressed in the first international Charters, The Athens Charters, as well. What is new is the changed perception of the immense potential that this concept can embody and its usage as the pivotal reference point for any urban conservation effort. The definition of historic sites has changed from 'groups of buildings' in 1972 to 'ensembles of any groups' in 2005. It encompasses concepts like intangible heritage, sustainability, cultural diversity, user's sense of identity, community belonging etc. aimed at protecting the monument and its setting and simultaneously enhancing the quality of life of its users as well.

The past experiences of urban conservation and cultural landscapes have gradually emphasised the need to convert passive and object-oriented conservation practises into active and culturally oriented continual processes with added significant intangible dimensions and human values. They have moved on...

From monuments to man (his way of life and his interaction with monuments)

From single objects to entire settlements and communities (from pieces to wholes)

From isolated assets to shared resources (from local to global)

From memorial, historic and age values to living cultural and human values

From pure veneration (passive contact) to functional use and values (meaningful living contact)

From physical authenticity and integrity of objects to socio-cultural authenticity and integrity of man (human rights and social justice)

From objects as physical capital to places as social/cultural/symbolic capital

From urbanism to human sustainable development

Above all.....From preserving the present past to conserving the future past.

1.1.16 Endnotes

- 1 <http://www.unesco.org/culture>
- 2 Jukka Jokilehto, *Concerning Buildings, Studies in Honour of Sir Bernard Feilden*, Oxford, Butterworth Heinemann, pg. 55-81
- 3 The *De Stijl* (is a Dutch word for ‘The Style’) was an artistic movement founded in Holland from 1917-1933. Dutch designer Theo van Doesburg, painter Piet Mondrian, architects Gerrit Rietveld and JJP Oud formed the group’s principal members. Their artistic philosophy was called *Neoplasticism*, advocating pure abstraction and universality by a reduction to the essentials of form and colour.
- 4 The Harvard Architecture Review IV, *Monumentality and the City*, MIT Press, Cambridge, 1984, pg 20
- 5 The Italian architect, Gustavo Giovannoni (1873-1947) was the exponent of *Restauro Scientifico* or Scientific Restoration (1931-32), the conservation movement that believed in taking into account historic reasons whereby none of the phases that comprised the monument would be eliminated or falsified by additions. It called for conserving in situ, with minimum interventions and possible use of modern techniques where traditional methods proved insufficient.
- 6 Anthony M Tung, *Preserving the world’s great cities- the destruction and renewal of the historic metropolis*, New York, Clarkston Potter, 2001, pg 61
- 7 Waclaw Ostrowski, *Historic areas in City Planning: present trends*, International Federation for Housing and Planning and Centre de Recherche d’urbanisme, pg 16
- 8 <http://www.icomos.org/charters>
- 9 <http://www.unesco.org/publications>
- 10 <http://www.unesco.org/publications> (whc operational guidelines 2008, II d – 77 v)
- 11 <http://www.icomos.org/charters>
- 12 <http://www.icomos.org/charters>
- 13 Jukka Jokilehto, *Concerning Buildings, Studies in Honour of Sir Bernard Feilden*, Oxford, Butterworth Heinemann, Oxford, pg. 55-81
- 14 Ibid, pg 55-81
- 15 <http://www.coe.int/convention/landscape>
- 16 <http://www.icomos.org/charters> (vienna memorandum definitions 7 and 8)
- 17 Ron van Oers, *Safeguarding historic urban landscapes* (Unpublished article)

Chapter 1.2

Evolution of the European Systems for Protection and Management of Historic Urban Landscapes

1.2.1 Introduction

Till the end of the 19th Century, majority of the conservation policies throughout the world were principally concerned with the protection of single monuments as works of art, history and/or science. It was only after later that even the historic urban fabric which was non-monumental in character began to be considered significant enough to be engulfed within the process of conservation. This ideology gained particular momentum in Europe in the mid-twentieth century through concepts like the *city as an artefact*¹; in instances like the massive reconstruction of the war-torn city of Warsaw after the Second World War or the protection of world's most unique city, Venice, after the devastating 1966 floods. Subsequent widespread reconstructions and industrialisation in emerging and newly built European towns and cities of mid-twentieth century also led to the gradual urbanisation of its existing old towns. The land value of these historic towns thus increased even though the economic value of their old structures was relatively low.

In the second half of the twentieth century, the historic cores of most of the European cities were threatened by land speculators, who were often politically strong and were trying to turn the central areas into business districts. This also had a major impact on the old towns and historic parts of cities as well. Undoubtedly economic interventions had helped revive these old areas dramatically but the economic success of cities was slowly proving dangerous to their historic sites. The coincidence of the city centre with the historic core proved to be simultaneously a resource and a danger.² The historic fabric thus underwent extensive value transformations, characterised by:

- *morphological changes* : wherein old structures were completely or partially replaced with new industrialised ones
- *economic changes*: from traditionally residential areas to tertiary sector
- *social changes*: the twin phenomenon of 'gentrification' and 'ghettoisation' became widespread in old areas

As Industrialism progressed, Modernism took a stronghold and constituted sweeping changes to aesthetics of buildings. Age old compositions were abruptly interrupted by the jarring tone of a new

architecture, built at an alien scale, of different materials, by new methods and according to a philosophy of design that consciously sought a lack of relationship with the long continuum with the preceding form.³ The non-existence of any effective means to control the widespread market forces and their associated phenomena of physical destruction and social disintegration in urban historic cores led the European scholars and practitioners of some of the most economically advanced countries to devise conservation policies aiming to curtail the threatened situations of historic urban landscapes.

It was increasingly being realised that it was not sufficient to protect the single monuments alone, but that the entire urban architectural fabric needed to be effectively controlled in order to preserve the character of the place. This new ideology helped confer upon the existing old towns and remaining historic parts of new cities their lost glory. These historic spaces began to be appreciated for their characteristic man-environment equilibrium. They were increasingly being recognised as results of human effort over a long period of time, most of which was both anonymous and unselfconscious and which seemed to have grown and developed on its own, in an intricate and organic interlacing of functions and its inhabitants. The historic spaces rather intelligently mixed trade and residence, where the different social stratas of society inhabited the same areas and where the emphasis primarily was on human scale, aspects that began to be appreciated and conserved. Subsequent conservation policies thus aimed to preserve not only the visual aesthetic and artistic qualities of historic sites but also its social equilibrium. Thus new concepts of active and integrated conservation came up with concerns ranging from physical conservation to its social, cultural and environmental aspects.

For easy clarity the evolution of European systems for protection and management of historic urban areas has been subdivided into different phases.

1.2.2 FIRST PHASE (Prior to Second World War): Saving single monuments

In the nineteenth and early twentieth century, when the modern movement for preservation was taking its first step in practice, the governments of most European countries were usually pre-occupied with protecting their most significant historic monuments as isolated entities. They seldom showed any concern towards saving more extensive groups of buildings and as a result, large parts of old areas were often destroyed, altered or defaced. Modern architecture of that time, moreover,

created new architecture whose underlying cultural intent was to not to relate to old neighbours.⁴ In Paris, for example, Haussmann in 1860's ruthlessly cut new thoroughfares through the heart of the city and destroyed much of its ancient fabric. Even though Haussmann comprehended the architectural legacy of the city and designed whole new sections of Paris (especially the boulevards) as harmonious entities through concepts like *architecture d'accompagnement*, and at the same time attempting to geographically bind together the separated monuments of the city's past in order to create the new image of Paris as a unified ensemble, it was done at the cost of the existing non-monumental architecture of the historic city. This was later seen echoed in the 1925 'Voisin Plan' for the historic centre of Paris as well (though not realised) in which Le Corbusier in the spirit of Modernism proposed gigantic structures against the existing low scale fabric and networks of highways for automobiles cutting across the centre by demolishing entire historic neighbourhoods.

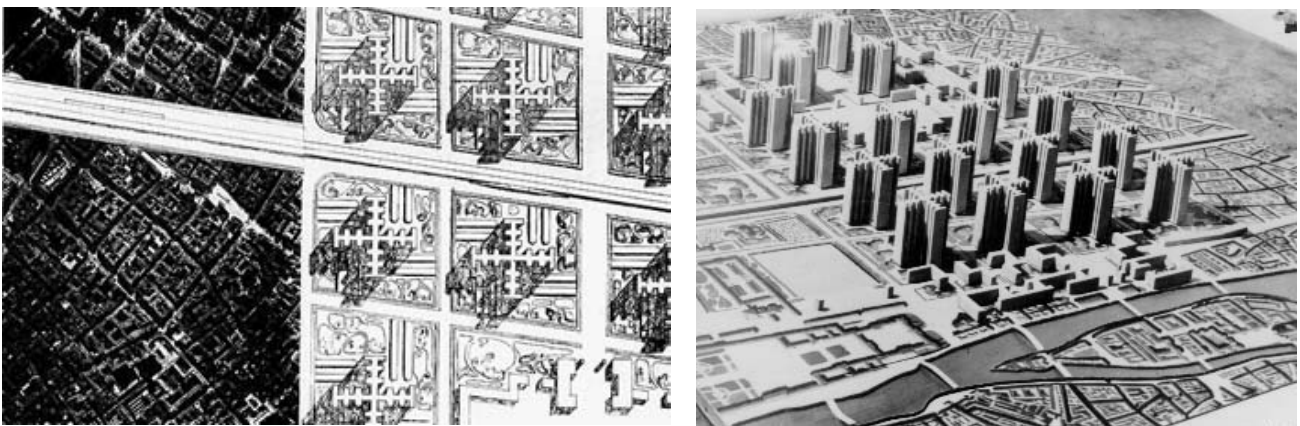


Image 1(Left), 2 (Right): Views of Le Corbusier's proposed 'Voisin Plan'

1.2.2A Italian Developments

The capital city of Italy, Rome, of early twentieth century is another striking example of this phenomenon of demolition of old parts of towns in order to make way for the new. The modernisation of Rome created contemporary new incursions interspersed and scattered alongside its Imperial and Renaissance cities. While the law protected only the individual landmarks, there was no commitment to save the historic environments as interconnected entities. In the events like the setting up of the monument for King Vittorio Emmanuele II near the Capitoline or for the Fascists desire for wide avenues and straight lines of sight, e.g. between the Vittoriano and Colosseum resulting in the Roman Forum's split into two by an asphalt band, *Via dei Fori Imperiali*, or in the opening up of the St. Peter's Basilica and its piazza to an axial view from the River Tiber and other examples, led to the enormous destruction of the existing historic townscapes and the habitable historic urban fabric. As a result, one-third of the historic buildings within Rome's

imperial walls were demolished destroying the organic evolution and form of the historic metropolis while the landmark ruins of the imperial past stood strangely juxtaposed within the new cityscape.

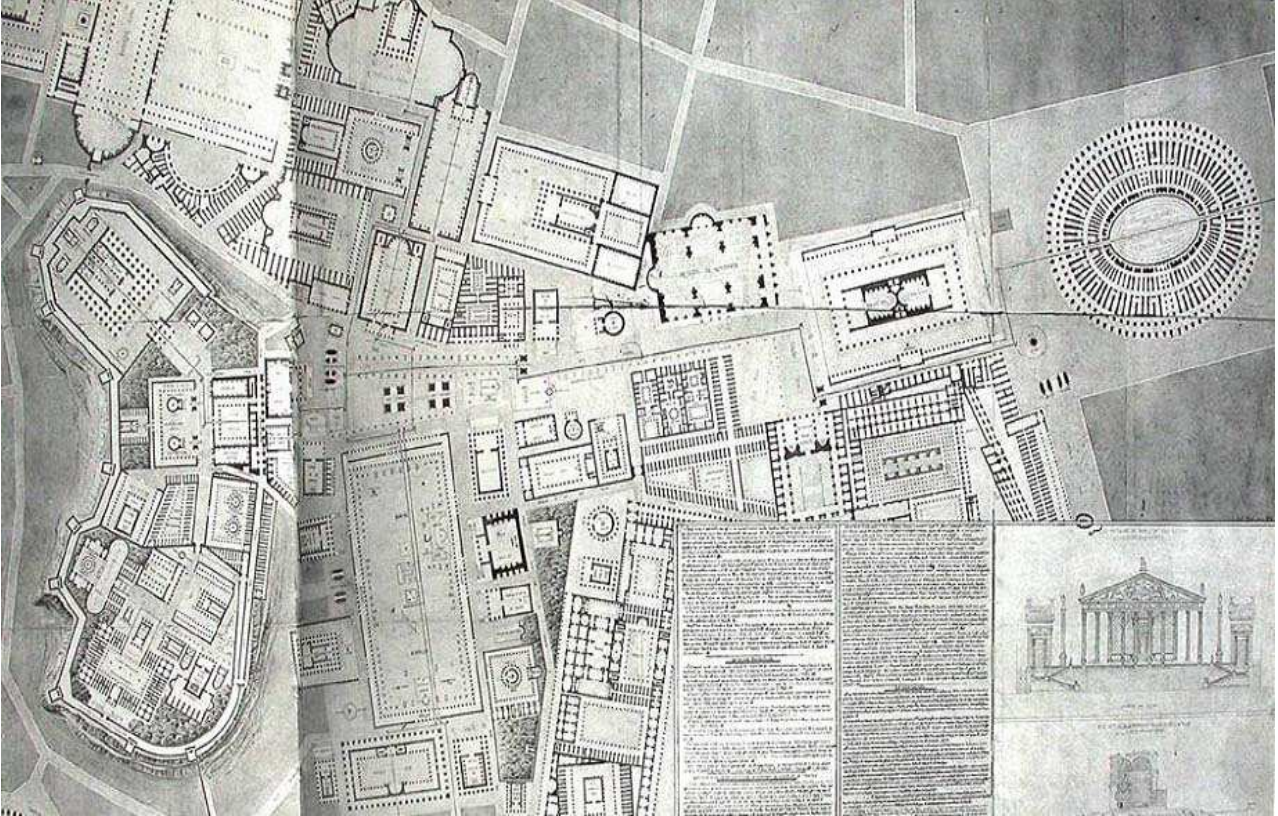


Image 3: Plan of Ancient Rome and the existing historic urban fabric seen around the Colosseum



Image 4: View of Piazza Venezia and Via dei Fori Imperiali and the consequent destruction of the urban fabric.



Image 5: View of the axial street opening up the St. Peter's Basilica to the River Tiber, in turn destroying the historic fabric in-between

Rome is particularly significant in the history of conservation considering that it has a record of legal orders for the preservation of the urban fabric, of which the earliest date from the Antiquity, such as:

'We, the rulers of the state, with a view to restoring the beauty of our venerable city, desire to put an end to the abuses which have already long excited our indignation. It is well known that in several instances public buildings have been destroyed with the criminal permission of the authorities, on the pretext that materials were necessary for public works. Splendid ancient buildings have been overthrown, and the great has been everywhere destroyed in order to erect the little.....We accordingly command, by universal law, that all buildings which were of old erected for the public use or ornament, be they temples or other monuments, shall henceforth be neither destroyed nor touched by anyone whomsoever'.⁵

-Emperor Majorian of Rome, Edict of A.D 458

Indeed in her rich history of rule of various emperors and popes, Rome had no shortage of preservation edicts, proclamations and statutes. Some of these were extremely severe in nature and even called for death as penalty for destruction of historic assets. The above mentioned preservation edict by the Roman Emperor Majorian dates back almost 1500 years, and reveals the importance attached to protect the entire built fabric – *'buildings erected for the public use or ornament, be they temples or other monuments'*, even at that time. Italy as a nation with respect to the concern for urban historic sites is indeed noteworthy.

As long back as 1931, the *Carta Italiana del Restauro* (Italian Restoration Charter) was drawn up, but it was only in the year 1939 in the unified Italian Republic, that two nationwide laws were enacted and which have been instrumental in preserving the country's heritage. Highly advanced for their times, they aimed at protecting both architecture and landscape. The ***Law n. 1089 of 1939, Tutela delle Cose di Interesse Artistico e Storico***, established the power of the state to list privately owned buildings as landmarks, whereby many important structures within the city were protected and designated as *'vincolato'* meaning restricted or restrained, in terms of any changes.

The other ***Law n. 1497 of 1939, Protezione delle Bellezze Naturali***, established automatic protection for every significant architectural and landscape feature of every cultural property owned by public institution or private owners. Sites of natural and geological importance, villas, gardens and parks of natural beauty, environments composed of immovable objects, vistas and panoramic

views all were listed. This allowed the government to protect every feature they deemed valuable whilst ensuring that the institution had to apply for permission before changing it.

While these protection laws helped shape effective preservation of immovable structures and movable objects in Italy, they did not consider protection of the historical centre as a whole and still left numerous unprotected structures which although were not singular works of architecture, yet contributed significantly to the general historic ambience of the place, the *architectural prose of everyday life* ⁶ as referred to by Gustavo Giovannoni in 1930's. Giovannoni was one of the most important Italian conservation theoreticians around this time and was the main inspiration for the Italian Restoration Charter promulgated in 1932. Subsequently in Italy in 1942, a new Law, *Legge Urbanistica*, was passed which for the first time dealt with the issue of the protection of the urban historical fabric. Its goal was to control the urban development of all built-up areas. The drawing up of General Master Plans was requested for large cities and was to be carried out through the Detailed Plans, in which buildings destined for demolition or reconstruction or restoration were pointed out. But the law did not include the concept of protecting its urban fabric as a whole especially the minor buildings forming the historic tissue, even though Giovannoni's theory on this was well grounded and developed by this time.

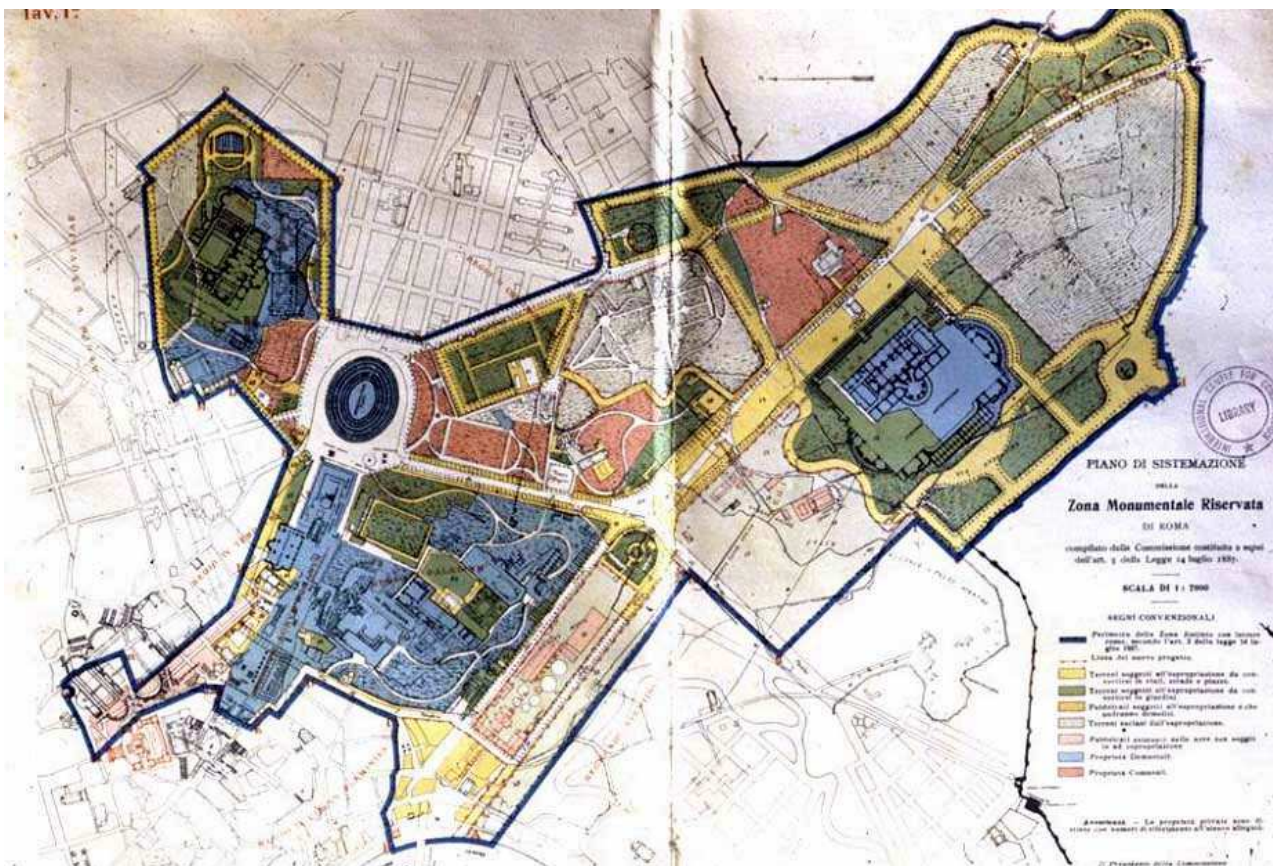


Image 6: Plan of Ancient Rome (around 1880's) showing Saving Single Monuments as a Monumental Zone

1.2.2B French Developments

Interestingly, it was around the same time in France that steps began to be taken to protect the larger urban historic areas. France too has been another pioneering European nation in pursuing policies for legal protection of material culture. As long back as in 1840, the massive task of a nationwide survey of historic assets was accomplished and in 1887, the protection of state-owned historic buildings was mandated. In 1913, the nation further expanded its preservation efforts towards both public and privately owned historic landmarks, including both immovable structures and movable objects. But it is the French *Sites Law of 1930*, which is significant in a way as it called forth for a protective list of urban, historical, artistic and picturesque sites, including landscapes and parks. It aimed at controlling development and building heights around such areas. Examples of such protected sites include the *Vosges* Region, the village of *Conques* (Languedoc) and the first seven *arrondissements* (central districts) of Paris.

But similar to their Italian counterparts, the French laws too listed and generally protected the great landmarks, major historic buildings, and the prominent vistas of historic areas, but yet no binding legal commitment had been made to save the interwoven fabric of more modest old buildings and narrow byways that lay between the landmarks of the city's principal thoroughfares. The French Malraux Law of 1962 aimed to correct this deficiency.

1.2.3 SECOND PHASE (1960's): Safeguarding Historic Areas

During the sixties, extensive debate was developed in Europe to get over the monumental vision of safeguarding. It was strongly discussed then that the monument did not exist as an isolated entity but it is inserted and is part of the historical milieu, and the loss of its surrounding milieu is also a great loss of the monument. The need to protect this milieu, groups of buildings, whole districts and towns, was not just because of the presence of a significant number of outstanding monuments but because of their value as a whole. Thus the historic parts of cities, towns and villages, characterised as sites, were made the central part of policies for the protection of architectural heritage. In several European countries this led to the enactment of legislation of specific kinds. France, Italy and Britain, came up with their individual protection systems, each becoming an exemplary conservation tool helping to safeguard the historic monuments and also their physical settings.

By this time, discussions were also being held at an international level and was first mentioned at a conference organised by the International Federation for Housing and Town and Country Planning at Santiago de Compostela in 1961, which was further amplified in the 1964 ICOMOS Venice Charter.

A. The French System of ‘Secteurs Sauvegardés’

Efforts to protect historic monuments and areas in France are characterised by strong state intervention and control. The ***Malraux Law***, of 1962, formulated by the then French Minister of Cultural Affairs, *André Malraux*, is of special interest as it is perhaps the first important attempt towards comprehensive urban conservation. Under the new law, *secteurs sauvegardés* or safeguarded sectors in important historic cities and towns in France were designated, comprising groups of buildings of a historic or aesthetic character or of a nature justifying their conservation, restoration and enhancement.⁷ It extended the possibility of legal protection and the financing of their conservation and enhancement to every urban site of historic interest in France. The law called for the preparation of comprehensive plans for each safeguarded sector, consisting of two separate but complementary plans, the safeguard and enhancement plans. The designated safeguarded areas were of varying sizes, ranging from 370Ha in Lyons to 6Ha in Bordeaux.

The first step involved was the designation of a protected sector and it was jointly done by the Ministry of Cultural Affairs (heritage) and that of Construction (buildings and town planning). This was followed by the architectural restoration plan that dealt with the analysis and categorisation of various buildings within the protected area. Buildings which though not officially classified as monuments, but which holistically or partially were of substantial archaeological or artistic interest, began to be treated as monuments, with particular care to their architectural features. Minor buildings which provided the connecting tissue and collectively contributed to creating something distinctive were protected by retaining their external details like appearance, colour, materials, slopes of roofs etc. So while the classic monuments were given due attention and being restored and conserved, simultaneously adequate steps were taken to maintain their surroundings.

The second part of safeguarding constituted the drawing up of the detailed area planning scheme. New functions for the protected area were defined and the buildings were being conserved to serve some purpose while the physical relationship of the historic area and the city was being explored further, in terms of proper traffic movement etc.

Under the Malraux Law, whole streets in Chartres, Lyons and Colmar were restored. Historic Paris was divided into a number of safeguarded sectors as well. Although not every structure in the Parisian sectors were officially designated as a monument, in essence the centre had been made into a vast historic district covering about 60% of the area surrounded by the boulevard periphery. The zone included about 300 *monuments classès* (classic monuments) and 900 *monuments inscrits* (minor monuments), each also protected in regard to its relationship with surrounding buildings within 500 metres of sight in accordance with the 1945 National Law. *Le Marais*, near Paris was one such designated *secteur sauvegardè* and formed the largest historic district of the nation.

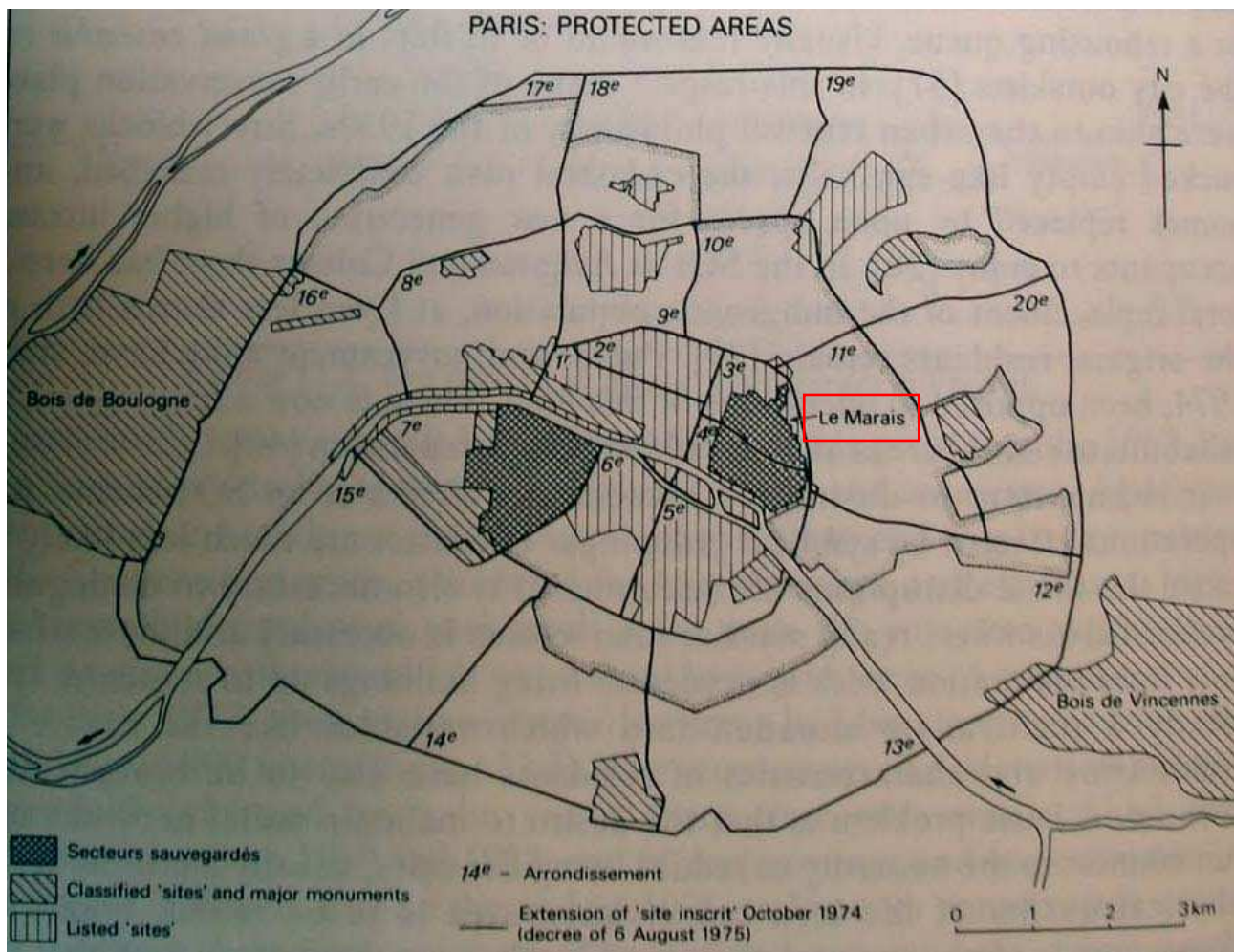


Image 7: Secteurs Sauvegardès of Paris

Case Study I : Le Marais, Paris, France

Present Status

Le Marais is a historic district of Paris, France and was traditionally a bourgeois area. It spreads across parts of the 3rd and 4th arrondissements of Paris and was designated as the nation's first *secteur sauvegardé*. Today, museums, art galleries, luxury hotels and plush apartments dominate this 12th century historic district, making it one of the finest and elite areas of Paris.

Historical Background

Marais was originally an area of marshland on the flood plain of the River Seine. In the 15th and 16th centuries it was a popular recreation area for the French monarchy and aristocracy. Its high aristocratic flavour was further reinforced by the addition of the magnificent royal palace, *Place des Vosges* by King Henri VI during the first half of the 17th century. The seventeenth century townscape of Marais consisted of the *hotels particuleiers* of the aristocracy set amongst the lesser buildings of the lower classes, the whole ensemble forming an appropriately splendid setting for the royal way of life.

But the glamour of the historic district gradually declined after the passing away of the King and the gradual shift of the monarchy towards the western parts of Paris. This resulted in a change of its social content, with the nobility moving away and it also led to physical deterioration of the district. The historic mansions were neglected, and later during the 19th century were successively split up to accommodate the increasing population growth of Paris due to industrialisation, in turn increasing the land use density tremendously. At the start of the 20th century the district's poverty levels grew alarmingly high while its architecture deteriorated, it was being demolished at places or was being in-filled with accretions in the courtyards of the stately mansions. The need to arrest this decay was aroused but it was only in 1967 that Marais got its safeguard plan.

Conservation Objectives

The first important step towards the preservation of the whole of Marais came in 1951 when the Draft Paris Development Plan was published. This envisaged its re-establishment as a middle class residential area by restoring buildings and clearing courtyards. But it was only in 1965, that Paris

acquired its first safeguarded sector, Le Marais, covering almost 126 Ha and consisting of a population of 80,000 inhabitants at that time.⁸ It formed one of the largest safeguarded historic districts in France and was characterised by a homogeneous built landscape with streets constituting to almost one third of its surface area, thus adding a high visual quality to the historic area. The basic aim of the plan was to restore to Marais its prior eighteenth century state by restoring mansions by cutting away all the nineteenth century accretions.

The prime objectives included:

- Conserving the entire old historic quarter and maintaining its historic atmosphere
- Restoring the mansions
- Upgrading and modernising the degraded housing and living conditions
- Regulating traffic and providing adequate parking spaces
- Reorganising the socio-economic base of the district

It was hoped that *secteur sauvegardé* would result in saving the texture of modest historic architecture and in revitalising local economies to ensure the continued maintenance of old districts once they were restored. The Malraux Law contained unusual and generous financial provisions with the state providing almost 80% of the funding for some restorations and subsidies to owners in other cases, together with compulsory powers of acquisition and eviction by the State, if necessary.

Conservation Approach

The safeguard plan of Marais was based upon a thorough architectural survey of the existing buildings and their functions along with the social and professional setup of its residents. The plan aimed to improve the structural and sanitary conditions of the historic buildings, to clear the courtyards by the demolition of parasitic constructions and the creation of open spaces. It made specific recommendations for demolitions, for restoring buildings of different construction types, provided guidelines for suitable wall and roof finishes in particular areas, suggested ways of concealing the clutter of external gas, electricity and water pipes and paid attention to the design of shop fronts, street lights and signs. Marais at that time had not only some of the highest living densities but also some of the worst living conditions.⁹

A key element of the conservation plan was to reduce the living density to eradicate cases of nine people living in two rooms with no toilet or water facilities.¹⁰ Marais had numerous small economic trades and craftsmen workshops, like jewellery, optical works, leather goods and ready made clothes. These constituted the typical small-shop retailing businesses and artisan workshops. Some of them were retained but other wholesale activities which contributed to internal traffic problems were grouped together on the outskirts of the sector.

An important objective of the enhancement plan of Marais consisted of revitalising buildings and introducing functions adapted to the character and quality of its architecture. State owned mansions of great architectural value were restored and designated as headquarters of international and national cultural bodies, state museums, libraries and hotels- private and state owned etc. This also led to extensive scraping and cleaning of facades of buildings and refurbishments of small shops on the ground floor. These variations in cleaned facades led to a complete loss of the holistic visual character of the district.

Operations that began in 1970 enabled the restoration of several mansions through public funds and private initiatives. *Marias hotels particuleiers*, that before were houses inhabited by an odd assortment of artisans and traders were now converted into plush apartment buildings and museums. With the rise in prices of the newly renovated historic buildings, people were obliged to move out, cutting down the original district population drastically, with only about 20-30% of the former population being able to return.¹¹ The tenants had to choose between paying higher rents or stand for re-housing queues. The single owners too found it difficult to purchase the high priced renovated buildings. The amelioration of slum conditions also resulted in the reduction of human density, with modern standards increasing the amount of space available per person. Attempts at modernisation of the district, e.g. provision of parking spaces occurred at the cost of pedestrian movement and cutting through open spaces like courtyards, which were both expensive and time consuming operations.

The filthy slums gradually turned into '*luxury slums*'¹² of the higher income levels and restored mansions enhanced into cultural headquarters of state bodies. Street blocks were sucked empty like eggshells, the cadastral plans reshaped and homes replaced by open spaces for a new generation of higher income occupants to enjoy.¹³ Marais, thus became an architectural museum.

Inferences

The *recognition of the entire historic areas as part of the national heritage* was the Malraux Law's biggest contribution to European conservation movement. It was in a sense protecting historic buildings by active improvements permitting intensive utilisation and adaptation of historical buildings to modern requirements and presupposed the financial support necessary to ensure such preservations.

Even though it was intended as an integrated approach, the actual conservation process of Marais ended up being a restoration process of modernisation of single historic buildings. Conservation areas thus ended up with thorough and expensive high quality work of a small number of buildings only, ending up in museumizing the historic district. The safeguarding of the sector essentially only led to physical visual protection of the historic areas. It was not concerned with the people living there nor with the fact who will live there after renovation. The relevance of much of this work to the general social housing problems of the day and to the importance of integrating historic areas into the modern life of the cities was not apparent. The high economic value of the restoration processes in turn led to exodus of population causing widespread gentrification. Similar to Marais, at Avignon and Colmar complete replacement of indigenous population took place while in Lyons less than a fifth of original population remained.¹⁴ Public involvement in the conservation process was virtually non existent, the inevitable result of over centralisation of all decision making.

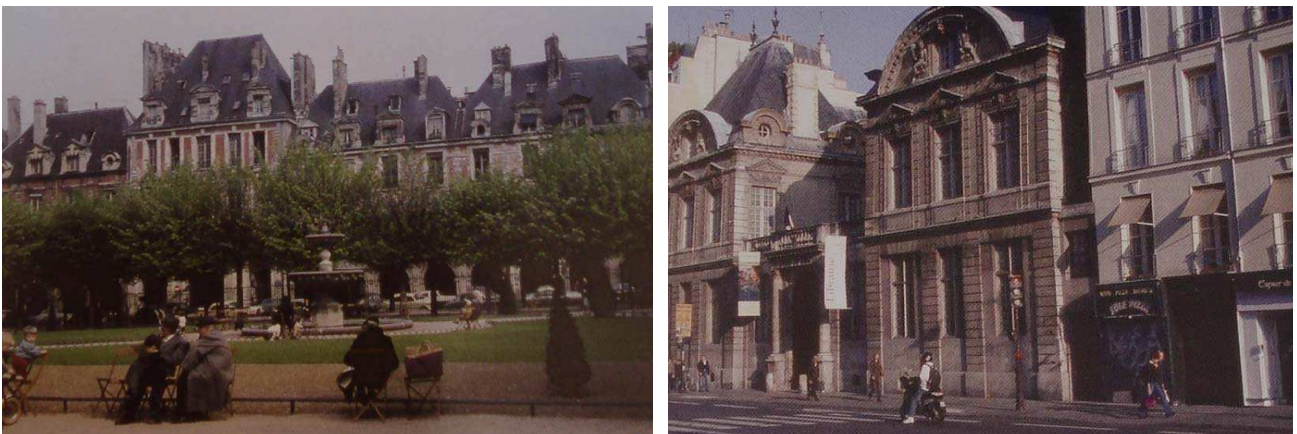


Image 8 (Left) and 9 (Right) : Contemporary Views of the historical district of Le Marais

B. The British System of ‘Conservation Areas’

Effective legislation combined with notable public involvement characterises Britain’s conservation movement. In the sixties strong opposition was raised in England to the insensitive and growing destruction of many buildings of quality and potential utility which contributed to the local identity of the place which in turn was being destroyed by poor replacements. This led to the execution of the 1967 Civic Amenities Act, which was set up as a legislation to analyse and assess areas of character and to control their development. Executed with strong and effective conservation and planning policies it drew attention to the conservation of the townscape in its entirety and contributed to developing the ‘*picturesque legacy*’ value of townscapes.¹⁵

The British Civic Amenities Act stipulated all local planning authorities to designate areas of special architectural and historical interest within their jurisdictions as *conservation areas*, in order to preserve or enhance their character or appearance. (section 277, town and country planning act 1971). The areas so designated ranged in size from whole centres of historic towns, to single streets, squares, terraces or a cluster of houses forming a small group. It became the duty of district authorities to designate conservation areas but voluntary preservation groups also played a major part in proposing the areas and almost 3200 conservation areas were defined.¹⁶

Prior to this Act, in 1963, the ‘*Buchanan Report*’ or ‘Traffic in Towns’ was published by the Bath City Council, stressing the importance of re-building the then depressing nineteenth century English Victorian cities by doing away with inner city traffic. The core question that the Report addressed was the reconciliation between motor traffic and pedestrians in cities, either by their adaptation or re-construction. The Report introduced the concept of *environmental areas* within which the traffic would be subordinated to the periphery and through movement banned, leaving the city centres as pleasant environments for people to walk in. These emerging British concepts are well elucidated by the city of Bath, selected as one of the four pilot experiments (others being Chester, Chichester and York) for safeguarding historic towns.

Case Study II: Bath, United Kingdom

Present Status

Bath is a World Heritage City situated in the Somerset county in south west England. The city was founded among surrounding hills and in the valley of River Avon around naturally occurring hot springs where the Romans had built baths and temples. Later in the Georgian era (18th century) it was transformed into a Spa Resort, into an elegant town with Neo-Classical buildings. The city was designated as a UNESCO World Heritage Site in 1987, under criteria i, ii and iv of nomination to the World Heritage List, further reinforcing it as a major tourist destination.

Historical Background

Bath is a high quality Georgian town which has survived remarkably intact and is recognised as one of the most important historic cities of Europe. As a Georgian Spa built upon the core of a Roman and a Medieval city, it is unique in the completeness of its architecture and the relationship of the buildings to the landscape. It includes some splendid architectural spaces like The Royal Crescent, The Circus and The Great Pulteney Street, but it is the overall unity and the continuity of architecture and the way it blends harmoniously with the rural surroundings, that makes the town unique. The biggest advantage of the city has been that it has not been swamped with later expansions and thus has retained the original relationship of the Georgian Development with the Avon Valley.

Upon the introduction of the Civic Amenities Act in 1967, six small areas were designated as conservation areas by the Bath City Council in 1968, concentrating upon some of the most significant historic areas of the city. These in 1973 were consolidated as a single area but finally in 1975 when the national list of Buildings for Special Architectural or Historic Interest was reviewed, the Bath Conservation Area extended to include all those parts of the city that made up its rich architectural and historic heritage, also embracing its distinctive landscape setting.¹⁷ In order to protect this vital setting that would help define the city as a complete entity, the conservation area extended beyond architecture to encompass the skyline of the surrounding hills and the River Avon flowing through it.

Conservation Objectives

Constituting a conservation area of 3362 Acres, it includes about 5000 historic buildings, listed for intrinsic architectural or historical significance.¹⁸ This area also includes the protection of its landscape setting such as the open spaces around built up areas, green belts, the river and the hillside, all of which help form the coherent visual ensemble. The designation of the stipulated conservation area of Bath was very closely related to the safeguarding of the city's aesthetic dimensions and values of its architectural heritage. Thus the Conservation Area of Bath included everything, from Roman and Medieval areas to Georgian and Victorian houses of the 18th and 19th centuries, villas, surrounding villages, formal open areas, entire length of River Avon, the hillsides, and the remaining parts of the city were also included for completeness of the Conservation Area in order to avoid creating pockets.



Image 10: A reconstructed view of Bath City showing its spectacular landscape setting

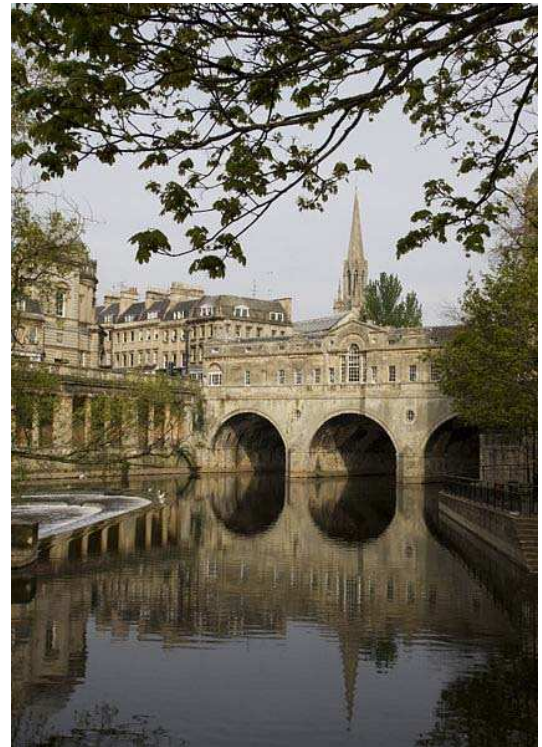


Image 11: Close association of architecture and nature in Bath Heritage City.

Conservation Approach

Conservation in Bath was not simply about preserving buildings, but about reinforcing the visual and historic character of the area and not to detract from it. Planning policies aimed at controlling the growth of the city to ensure that the pressures for change in the historic areas and in the

landscape were reduced to a minimum. They highlighted the need to preserve the buildings by finding the right use and financial means to maintain them, and to control change to preserve the building and the character of the city as a whole. This was achieved by the issuance of planning policies aimed at easy comprehensibility by all. Some of the important issues it addressed included:

- Bath is strategically located on two important road routes connecting London to Bristol and Southampton to Bristol with the main routes passing close to the city's historic cores. Through the policies, the traffic was enforced to be diverted along the highways, leaving the city free for its pedestrians.

- The policies gave no building permissions in the protected landscape zones. There was widespread resistance to development of hillsides and only limited forms of development appropriate to green belt and not detracting from the towns their character and appearance were permitted, like agriculture, sports, cemeteries and rural activities.

- The policies restricted the erection of new office buildings within the town and also the conversion of old residential houses into offices as it would have led to reduction of available housing space and also increased traffic.

- The policies did not support the demolition of listed buildings unless absolutely necessary and neither of any unlisted building if it contributed to the character of the place. The local authorities had the power to compulsorily purchase and if necessary subsequently sell any building registered as being of outstanding interest, particularly if the owner was not taking adequate measures to maintain it. If need be, they could take possession of the property and themselves carry out necessary repairs.

- The policies aimed to preserve and enhance the special shopping character of the Georgian city for its continued economic vitality. It encouraged retail development in the historic core.

- The conversion of historic houses, Georgian and Victorian types into smaller compact dwellings were restricted. The other larger old houses were aimed to provide such smaller residential units.

-Great attention was paid even to minute details contributing to the character of the townscape, like defining the colours of paintworks of listed buildings, surface finishes, materials, boundary walls, fences, railings, street furniture, kerbs and pavings, traffic signage etc.

-The policies helped inject a 'city sense'¹⁹ in the architects by developing strict criteria in the new designs they made for new buildings, shop fronts, extensions and alterations to buildings etc. Where new development was likely to take place, the policy believed that opportunity existed for a significant contribution to be made to the 'character' of the whole conservation area.

Consultation and participation are an important part of British planning policies, thus the local authorities are encouraged to set up Conservation Area Advisory Committees comprising interested organisations to consider problems of the areas. In Bath, the committee comprised representatives of local amenity bodies like Bath Preservation Trust, Conservation Society, Bath and Camerton Archaeological Society and Bath Environment Campaign amongst many others.

Inferences

The ideology behind designating conservation areas was to conserve townscapes of local and national interest, based essentially on aesthetic dimensions and saving the visual character of the place. The Conservation Area of Bath highlighted this aspect extensively by laying great stress on the ***completeness of the historic townscape*** and including within it not just its magnificent architecture but also its spectacular landscape. The preservation of all elements contributing to the ***image of the city*** was thus its prime goal. The conservation policies adopted were all directed towards highlighting the visual atmosphere of the city, as can be seen in the great stress which was laid to saving and cleaning of historic facades along with minute details spelt out for minor buildings and streetscapes e.g. surface finishes, materials, colour, texture, rhythm, silhouette, siting, scale, height, proportions etc. One of the most significant contribution of conservation areas was that it helped ***increase public participation***, as voluntary groups they helped in designating the conservation areas and also advising over planning policies, thus providing the community a strong sense of identity and of identifying with their historic environment.

C. The Italian System of ‘Centro Storico’

Saving isolated monuments no longer made any sense to the conservationists. In the historical environments, protection systems followed the dictum that each piece is necessary to understand the whole and for this reason should be protected. During the sixties in Italy, the discovery of the term *centro storico* or historic centre as opposed to the term monument took place. The term *centro storico* with reference to the Italian cities refers to the consolidated oldest cores of these settlements, usually within fortifications and extensively rich in art and architecture. The omnipresence of a strong sense of traditions, of history and culture, provides a distinctive character to these spaces. These historical urban centres were defined by Giovanni Astengo as ‘complexes of immovable things’.²⁰ Some of the most significant ones include ancient Rome, Venice, Siena, Bologna, Florence, Verona etc.

The destruction of the built heritage after World War II, helped inflame the debate on reconstruction. The debate by this time included urban heritage and in-depth studies into the morphology of selected Italian cities were carried out, which contributed towards a climate of historical awareness and respect towards the historic centres and to the buildings of which they were composed of. This new awareness found formal expression in the Congress of Gubbio, organised by *Associazione Nazionale per i Centri Storici-Artistici* (ANCSA) or the National Association for Historical and Artistic Centres, held in Gubbio, Italy in 1960. The subsequent Gubbio Charter that emerged from the meeting, advocated the process of ***risanamento conservativo*** or conservative renewal.²¹ The prime reasons advocated for applying the process of selective renewal then and of not changing or destroying the historic centres included:

- the recent and strong new historical awareness of these cultural expressions as the means to understand and respect the past and thus the need to save them.
- the awareness of the complexity of adapting them to new functions. It was believed that no alterations could possibly guarantee the urban cores a well balanced development. Thus the primary task was to ensure the survival of the historic centres by keeping out functions that would alter the historic centres.

Subsequently the debate was further developed, with many new authors taking part, among them were Benevolo in Rome, Michelucci in Florence and Pane in Naples. And to control this phenomenon and to assign to each sector of the city its functional purpose, an urban development instrument, called *Piano Regolatore Generale* (PRG) or Master-Plan was proposed. The practise of

demolition and rebuilding, of street widening and of changing at any price in the historic centre was totally rejected. The new urban instrument created homogeneous functional zones within a local community's territory, with the historic centre in it being defined as a purely preservation zone.

Case Study III: Rome, Italy

Present Status

Rome is the capital city of Italy and is located towards the central western portion of the Italian peninsula. The history of the city dates back almost 2500 years. In this long history, the city has grown and transformed from being a political centre of the Roman empires to the pilgrimage centre in the Middle Ages and as a highly artistic city during Baroque and Renaissance periods. In 1871, Rome became the capital city of unified Italy and in the early-twentieth century witnessed Fascist Rule. Today, Rome stands as a unique combination of historicity and modernity. The Historic Centre of Rome was enlisted as a UNESCO World Heritage Site in 1980 (and subsequently revised in 1990) under criteria i, ii, iii, iv, vi of the World Heritage List.

Historical Background

The need for new urban and territorial structures in Rome began to be felt following the end of the Second World War along with the need to cope with the strong population growth that the city was facing. Sporadic neighbourhoods were being built in the outskirts of the city with no reference to the territory, simply as means to meet the emergency situation and provide the much needed housing using state funds. The 1931 plan which was in force at that time seemed inadequate to deal with this situation and in 1962, a new Master-Plan (or *PRG*) was developed to draw up a new settlement structure of the Roman municipality.

The Plan envisaged twelve different and specific land use zones. The General Master Plan of Rome, of 1962, was amongst the first in Italy to accept the ideology of *centro storico*. This consisted of a consolidated area within the city fortifications and thus helped in not singling out the isolated historic landmark structures but to consider the *entire area as historic including all the major and minor buildings*. The primary goals of the new Master Plan included:

- safeguard of the historic centre
- shift service sector activities towards the east of the city

- refurbish the outskirts
- create urban parks etc.

An area of almost 1000 Hectares was designated as the Historic Centre. This area under total protection corresponded roughly to the city built up to 1870 and was demarcated as Zone A. According to the PRG, *'Zone A consists of those parts of a town or city which are of strong historical or artistic significance or which have particular environmental value including their surroundings as far as they can be considered integral parts. In such settlements with historical, artistic or special environmental significance only such building measures are permissible for the purpose of preservation or restoration as do not alter the cubic measure (volume) of the buildings concerned'*. (As per Article 17.5 of Law 765)²²

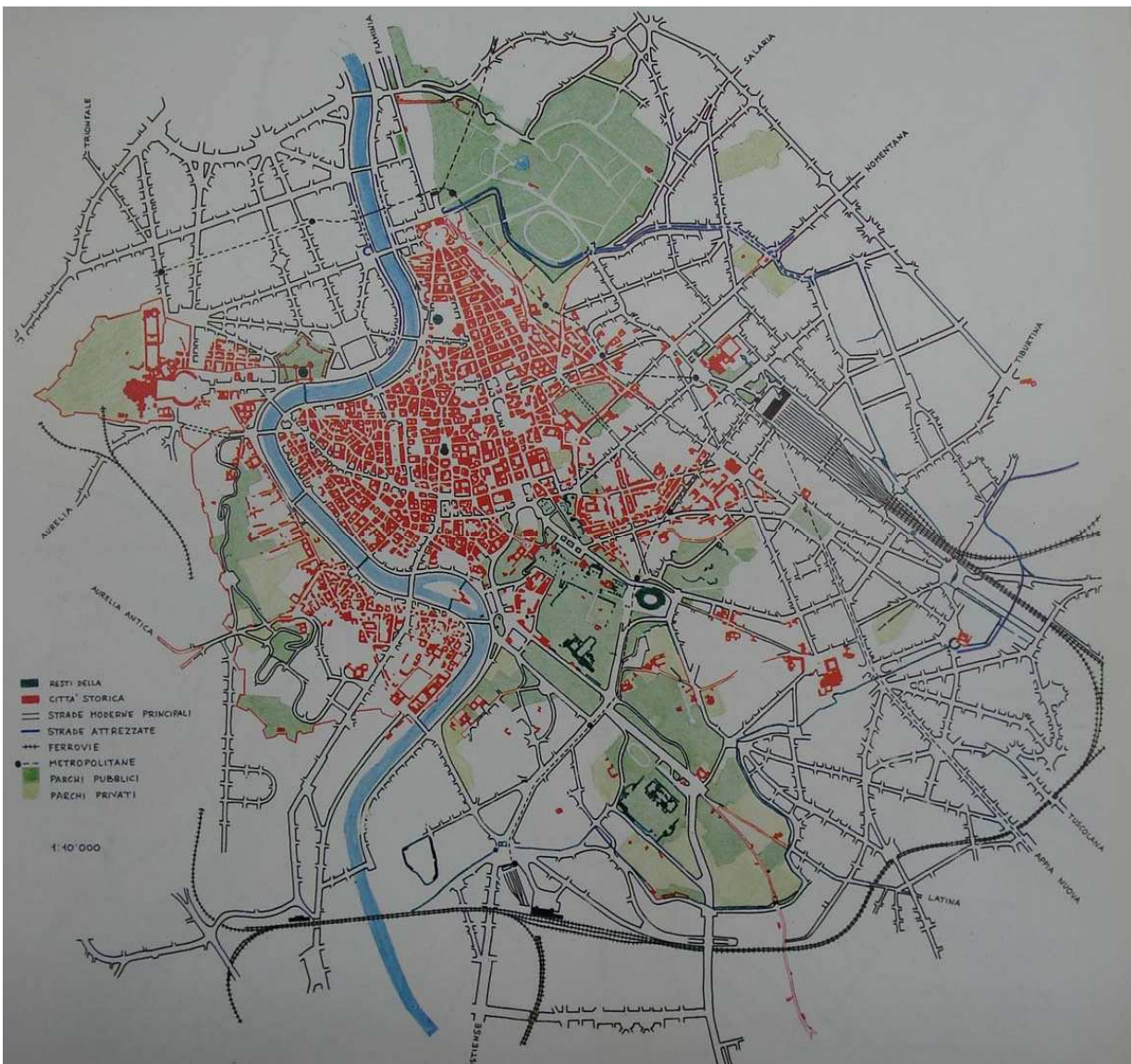


Image 12: The Master Plan of Rome of 1962 (Piano Regolatore Generale) highlighting the concept of Centro Storico (as seen in Red)

Conservation Approach

The Master Plan was enacted through the creation of a series of Detailed Plans of the whole historical centre. But even in such cases where a General Master Plan had been prepared, the historic centre was left as an undefined gap and urban planning was deferred to future Detailed Plans.²³ In order to operate detailed perspective studies for the historic centre of Rome, the city administration collaborated with the University of Rome in 1965 to undertake a classification of the buildings and areas of the historic centre followed by the type of restoration to be conducted for them. These included:

- i) buildings of relative historical and artistic value
- ii) buildings of relevant historical and artistic value, still preserving the original facade.
- iii) buildings of scarce historical and artistic value.
- iv) free areas in which modifications of the present balance between ground areas and buildings already existed
- v) buildings void of any historical, artistic or environmental value.

The type of restoration highlighting volumetric concerns of buildings can be seen in the restoration works spelt out for the most significant built type i) as *'...the shape, volume and external origin structures of the building have to be preserved, when original internal structures are relevant to the artistic value of the buildings, they have to be preserved as well. For this type of buildings, only the following works of restoration, hygienic services renewal and/or modification, any modification which could alter the architectural and environmental characteristics of the building is forbidden...'*²⁴

But under the category of 'hygienic services renewal', Rome's city administration released several hundred restoration permits. This ended up in fragmentary and isolated interventions. The town plan under the pressure of private speculators only succeeded in preventing the total demolition and volumetric compositions of the historic buildings and did not prove capable of preventing the internal transformations and layout destructions of many historic buildings. It neither could prevent the private and public agencies from chaotically converting them into offices.

The above described analysis with subsequent restoration works, only resulted in a formal descriptive value of the historic buildings with no information either on the destination or use of such structures, neither did it end up preserving the historic centre as a unified ensemble.

Inferences

The rehabilitation of ancient Rome initially followed the path of *Surface Conservation*.²⁵ The attempt was merely to maintain the external appearance and volume of the historic areas by allowing none/minor variations externally but often resulting in complete modernisation of the interiors of historic buildings. Towards the end of the sixties, the question of preservation of ancient centres and of their revitalisation began to be understood as an *integral task of urban development with more powers being given to regional authorities and local municipalities*. Furthermore, the new laws executed during this time period legally established the concept of urban historical centres and surveillance over them which had no equivalent in earlier Italian legislations.

Subsequent Developments in Italy

In the meantime, the increased discussions regarding urban conservation found an outlet in a new Italian Law No. 765, of 1967, also known as *Legge Ponte*, which extended the earlier legislations and aimed to put a stop to the damage being caused to the urban environments. This along with the Italian Law No. 1187, of 1968, established strict controls to protect historic urban centres. Initially State but now Regional authorities were asked to establish strict guidelines for safeguarded zones, by means of general plans based on historic, economic and social studies. It then became compulsory for every municipality to draw up an Urban Plan demarcating these zones, based upon the following parameters:

- Pre 1860 buildings
- Ancient walls preserved in part or whole
- After 1860 buildings and urban areas constituting outstanding examples

From then on, in the historic centres only the reinforcement and restoration of existing buildings was allowed and no 'filling of gaps' was permitted. Under the new acts, no action could be taken on property, which was declared to be of cultural value in its environment until a development plan or construction program had been established in agreement with the Ministry. Works affecting the general appearance of the surroundings, the conservation or restoration of existing structures and any alterations to them were subsequently carried out under the supervision of the Superintendent of Monuments. Urban agglomerations of historic, artistic and environmental values were defined as zones in whose case of restoration and urban renewal, building densities, distances and height could not be varied.

D. Efforts by Council of Europe (1965-1968)

Nevertheless, a truly European campaign for the protection of the historic sites was carried out by the Council of Europe. Five important symposia, between 1965 and 1968 were held in various European cities, which helped in the charting of comprehensive policies for the protection and enhancement of the urban sites, which dramatically broadened the concept of conservation from that of a visually safeguarded historic entity to consolidated socio-cultural entities as well. The five symposia included:

D.1 The Symposium at Barcelona, Spain in May 1965

It basically concerned itself with the criteria and methods for a protective inventory for the preservation and rehabilitation of groups and areas of buildings of historical or artistic interest. It precisely defined the nature of this architectural heritage and its various components and drew attention to the fact that ignorance about its *existence value* was the major cause of concern.

D.2 The Symposium at Vienna, Austria in October 1965

This conference dealt with finding new uses for monuments in their natural and aesthetic surroundings, bringing to light the need to consider the *relationship between a monument and the function* it once performed or the use to which it could still be put. It believed in the fact that heritage was not built for pure admiration, but each building was designed to fulfil an economic or social purpose.

Though the symposium was concerned only with isolated monuments, demonstrating the need to restore them and re-integrating them into economic and social life, it nonetheless was an important step in drawing up the doctrine that emphasised that historic buildings should no longer be regarded as objects to be conserved as museum pieces but as high quality edifices which could and should house activities capable of meeting the needs of contemporary society.

D.3 The Symposium at Bath, United Kingdom in October 1966

It dealt with principles and practises of *active preservation and rehabilitation of groups and areas* of buildings of historical or artistic interest, supplementing the previous one by considering the problem in relation not to single monuments but to whole urban complexes. This symposia also

reinforced the fact that conservation of such areas should not transform them into museum pieces. It asserted that superficial restoration was insufficient and that the buildings must be put to one of the many purposes that need to be fulfilled in the town with adequate thought given to the improvement of accessibility, communications and infrastructure of these areas. This changed perspective brought in the need to solve town planning problems too alongwith architectural conservation.

D.4 The Symposium at The Hague, The Netherlands in May 1967

The conference dealt with the subject of active maintenance of monuments, groups and areas of buildings of historical or artistic interest within the context of regional planning. This was an important step as it marked the consolidation of the doctrine emphasising the need for conservation considerations to be embodied in regional planning schemes at the highest level and from the very beginning.

The meeting noted that the destruction or deterioration of architectural heritage was due to massive urbanisation and faulty town planning and development schemes, rendering the conservation policies ineffective. The experts highlighted the ***need to link conservation and regional planning*** by increased liaison between the conservation and town planning authorities. The emergence of the new concept of ***active conservation*** signified a resolution to stop regarding these two considerations as mutually exclusive but to treat them as complementary.

D.5 The Symposium at Avignon, France in September 1968

The last symposia dealt with the implementation of a policy for the preservation and rehabilitation of groups and areas of buildings of historical and artistic interest. It emphasised the need to adopt an overall approach to the various problems, calling for more specific support in the legislative, financial and technical field, and to place ***conservation of the architectural heritage at par with the town planning policies.***

The outcome of the above mentioned five symposia resulted in the drawing up of the European conservation policy which was later transferred to Governments of European countries and provided recommendations to their respective ministerial and governmental levels. Recognizing the significance of the Council of Europe, it was decided to set up a standing body to intensify its efforts in this area. Thus the Committee on Monuments and Sites comprising specialists of the Parliamentary Assembly and Conference of Local and Regional Authorities of Europe were created.

These organisations contributed significantly in the development of the famous event, European Architectural Heritage Year of 1975 and its preceding symposia.

1.2.4 THIRD PHASE (1970's): Town Planning and Rehabilitation (Economic and Social Concerns)

A. Italian Developments

The conservation efforts and practises of the earlier decade helped develop a common awareness amongst people and in the legislation hence produced, the perception that the monuments were to be conserved along with their surroundings, that the *ancient city is a 'unicum'* ²⁶ and to be preserved as far as possible intact. This ideology indeed helped in saving the historic centres from demolition, but it wasn't without its share of negative effects. In the name of saving the historic buildings, it majorly resulted in the so called concept of *facadism*,²⁷ of not completely demolishing the buildings by keeping intact their external structure and decorative features while the internal layout was liable to be changed. This helped in preserving only the building facades of the historic centres while its built form from inside underwent dramatic changes. Urbino in Italy and Poitiers in France are classic examples of this phenomenon. This was highly condemned, the restoration of this kind being considered akin to a *'useless luxury'*. This strongly projected forth the fact that restoration acted as only the first stage of maintenance of a building, but in order to be a permanent activity it had to be accepted by the society and will be so only if it is useful and profitable to them.

By the beginning of seventies, in Italy highly sophisticated theoretical concepts regarding urban restoration were reached by noted Italian architects through extensive studies done with regard to historic cities. With the spectrum of conservation gradually increasing from isolated monuments to include entire historic city centres, its scope expanded from saving single buildings and landmarks to minor buildings as well. These modest, minor buildings possessing architectural values contributing to the wholistic character of the area primarily constituted the habitable urban fabric of the city. As a result, ***urban conservation gradually engulfed within its domain the pertinent urban aspect of housing as well.*** This resulted in strong attention being paid to the question of urban housing, whose survival was realised to be at risk through *conservation by-products like gentrification, speculative development, facadism* etc. as illustrated earlier by the case studies of Marais, Bath and Rome.

In the seventies it was also increasingly being realised that the historical centres of many large European towns had in the name of protection and urban renewal/regeneration lost about half of their original inhabitants in historic areas. Instead of being the residences of the working classes, the centres were now regenerated by the tertiary sector offices and commercial establishments. It was observed that the money for public housing was never used for the restoration of the existing building stock in old areas. The areas of the historic centres where low income groups lived were in a condition of total ruin while the working class was gradually moving base to the periphery. The replacement of people in term of social classes, was in some towns equivalent to 80-90%, a real social earthquake.²⁸ The reversal of this situation required a change in the public housing policy which no longer only addressed to the lost peripheries but also to the rehabilitation of the built up areas and the direct implementation of the town plans from the local administrations.

As a reaction to this phenomenon, in 1971, the Italian Law no. 865, also known as *Legge sulla Casa* or *Law for Homes* came into being. It provided financial assistance for public housing, including works of renewal and restoration of entire cities within historic centres. Restoration processes aiming towards that, led to the introduction and use of the practise of '*typological restoration*', rooted in the theories of Italian architects, Saviero Muratori, Leonardo Benevolo and Gianfranco Caniggia, besides others.

The typological restoration process theory brought forth the idea that architectural heritage in historic centres constituted a perfectly serviceable stock of buildings and that the historic buildings could be well adapted to present day residential needs, when returned to their original forms and equipped with modern day services. The re-use of the ancient monument for a function that would meet the society's need would thus be justified in its restoration and upkeep and also ensure its survival. A cautious approach was called for in introducing the functions in accordance with the historic building's spatial capacity and functions which would help provide some '*continuity*' with its past use. In such practises, the principal typologies that characterised the buildings of the historic centre were analysed and classified and then a programme of building restoration and compatible use was applied to each one of them. It was believed that a historical district owes much of its character to physical elements like layout, streets, piazzas, buildings and also to its social elements, the inhabitants with the trades and activities they carry out. *Typological restoration intends to identify these different elements and how they can be preserved and integrated with the changing way of life in a more useful manner.* A study merely of visual aspects forming the basis of conservation of historic townscapes would thus be contradictory as aesthetics is only one of the

many pre-requisites to satisfy the primary function of a historic building, it is above all a place to live in or to be used for some purpose.

In the above context, the Italian city of Bologna is a pioneering example and the cultural choice made by *Bologna* constituted as a decisive turning point in the management of historic towns, both in Italy and in Europe. The city of Bologna is heralded as a leader in the field of **urban residential neighbourhood restoration**, of what an urban administration can do to prevent the decay of its historical architectural heritage and simultaneously preserve the sociological characteristics of the population.



Image 13: The 1972 Master Plan of Bologna based on historical and morphological analysis of the city

Case Study IV: Bologna, Italy

Present Status

Bologna is an Italian city located in the centre of the Po Valley plain in the north of the Italian peninsula and is the capital of Emilia-Romagna Region. It is favourably situated at commercial cross-roads of important Italian road and rail connections. Home to the oldest university of the world, it has also been an important artistic centre. The cityscape of red tile roofs and brick buildings is further enriched with the elegant porticoes lining the buildings.

Historical Background

The modern aspect of Bologna city does not differ greatly from its historic aspect, dating back to the Etruscan and Roman origins. In the Middle Ages, the city developed further along the lines of the Roman roads radiating from the centre. Bologna's first fortification was built in 1000AD but in 1380 a powerful twelve gate wall was erected in the form of an elongated hexagon. The provincial capital, consolidated in brick and stone, till date preserves its historic centre intact and is famous for its 38 km long elegant arcades. The well preserved urban form and architectural heritage of the city represents the high value attached to its past and the sensitive urban conservation practises followed by the city administration.

During the 1950's the city experienced uncontrollable growth in all directions. The war bombed and damaged houses were being demolished and new constructions in the form of five to six storey housing in suburban areas were carried out. In 1951, Bologna had a population of 3,40,000 of which 80,000 lived in the historic centre. The new PRG adopted in 1958 did not deal with the historic centre and the monuments there were still being protected according to the 1939 national laws (mentioned earlier). According to the plan, the historic centre was envisaged to adapt to modern functions and vehicular traffic. The effects of this planning were catastrophic, especially as it did not respect the historical morphology of the city. It was around this time that city's unique political structure (the only regional capital being governed by Communists then) decided to control expansion, improve housing conditions and take the pressure off the historic centre by introducing innovative planning experiments. So instead of expanding further into the periphery to create public housing, Bologna decided to use the undeveloped areas inside the city for this purpose, basically the historic centre. This change in attitude towards the historic centre led to detailed and systematic

studies of Bologna's historic fabric, *considering both the monuments and the 'architettura minore' or minor buildings in equal importance*. As early as 1962 these studies had been initiated under the guidance of Italian architect and theoretician, Leonardo Benevolo.

In 1969, the Commune of Bologna passed into law an amendment of its earlier 1958 urban development plan. It stressed the need to preserve the Historic centre area defined by the fourteenth century walls along with its present social structure. At the same time, the passing of the Italian Law no. 865, also known as *Legge sulla Casa*, provided the decisive impulse and led to the conception of *renewal plans for low cost and working class housing relative to the historical centre* of Bologna. In line with the National Law and the amendment, the variation of the Master Plan was formally adopted in 1972, and was devised as an operation that preserved and improved the existing building stock in the historic centre for public housing by public sector interventions. The area of the working class districts where degraded residential facilities existed were prioritised.

On the basis of a very thorough analysis of the traditional habitat's makeup, structure, layout and social factors, a complete rehabilitation of Bologna's medieval houses was achieved, thereby creating housing in the historic centre used for present day needs while retaining its historic urban morphology, typology and external appearance. Bologna made a firm political choice to restore its existing buildings for housing purposes rather than build new ones. The plan constituted a measure of considerable importance, as it promoted the Italian Laws facilitating rehabilitation programmes for low cost housing in historic centres and through the process of '*restauro conservativo integrale*',²⁹ or *integrated conservation*.

Conservation Approach

The Master Plan of the City of Bologna followed a methodological approach of '*typological restoration*', of singling out the historical building types, all major and minor architectural structures forming the urban tissue of the historic centre. To each category of the built typology thus identified, corresponded a future planned use, homogeneous and adherent to the organisational and structural characteristics of the building. *The prime effort was to remain faithful to the original spirit of the city centre by expropriating property in the central city, rehabilitating it with public funds and treating it as public housing.*³⁰

In order to determine the *compatible future use* of the historic buildings, it is imperative in the process of typological analysis to consider the building plans as equally or perhaps even more important compared to the usual process of facade documentation. The planimetric elements alongwith the building analysis of magnitude, scale, volume, internal divisions, layout etc. can only help determine the future use of the building, not its facade alone. The analysis of the plan reveals the specific functions that the building is capable of performing, thus determining its potential use and adaptation. Moreover, mere retention of the facades does not help in retaining the ‘spirit’ of the neighbourhood. Typological analysis is a vital tool helping provide details regarding the building volume, organisation, use and distinctive features.

The Master Plan of Bologna classified the built typologies as:

Category A: Large building complexes,

- single and individual structures like churches, towers
- serial building complexes like convents, cloisters, palaces

Category B: Residential palaces of nobility

- Buildings with a facade length of 21-50 meters with a court
- Buildings with a facade length of 10-15meters formed by joining two combined half courts

Category C: Artisan Houses, usually narrow houses ranging in width from 4 to 8 meters and from 12 to 13 meters in depth, with same plan layouts. Originally these were two or three storeys but had later been added upon. Considered as a typical block, it was 60 m in depth with 18 m of garden space or rear court for each house, though these had been accrued upon.

Category D: Small Private buildings fitting into none of the above categories or not appropriate to the historic centre.

The results of the studies were drawn up in a ‘*Building Types Plan*’. An analysis of it revealed that category B and D constituted a reasonable part of the built fabric. Category A included buildings which were representative and outstanding, while category C was predominant.



Image 14: Master Plan of Bologna showing the Built Typological Characteristics of the Historic Centre

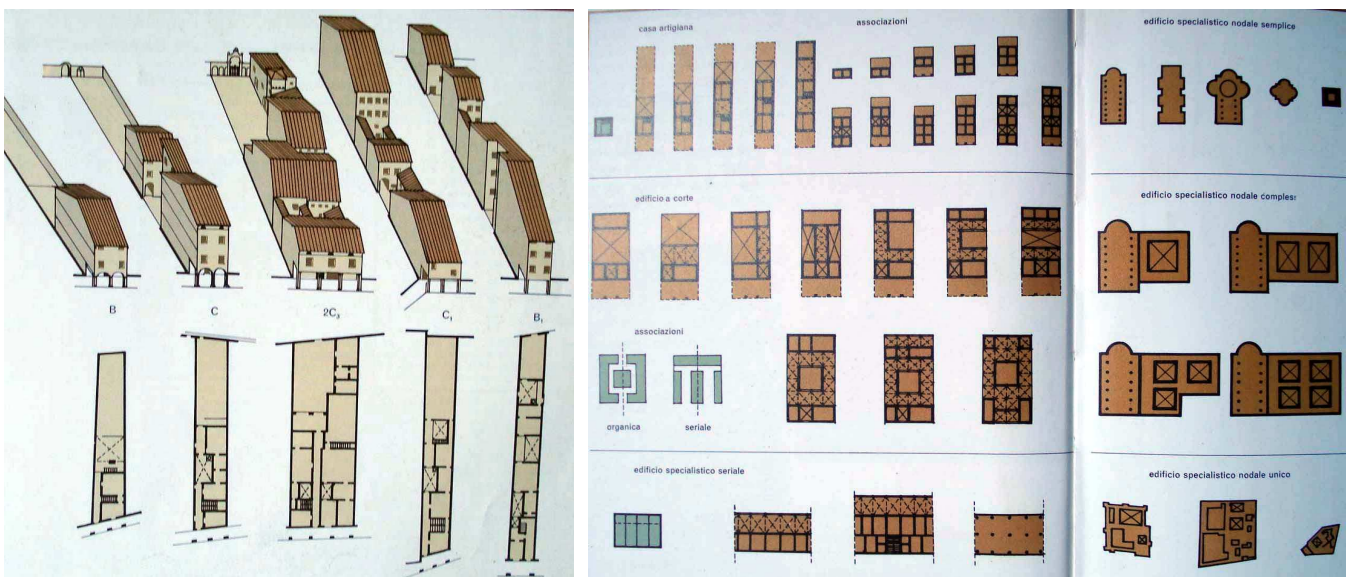


Image 15 (Left) and 16 (Right) : Typological Analysis of Built Heritage of Bologna's Historic Centre

This was followed by analysis of the Plan which determined the future compatible use that the built typologies could be used for. Because of the peculiar structural and organisational characteristics of spaces and forms of Category A, the planned use of these architectural complexes was decided to be public or collective at the town level while category C was considered most suitable as flats of various sizes for families, students, single persons, young married couples or tourists. It was realised that large administrative functions are incompatible with the historic centre and thus should

be located outside while the historic centre should be used to provide public, recreational and cultural facilities. Traffic and transportation plans were also drawn out with great emphasis on pedestrian zones.

The *Operative Plan* which followed, established the framework for conservation measures to be undertaken for the above categories.

It formed three groups:

- a. Restoration (*Restauro*)
- b. Renewal (*Risanamento*)
- c. Demolition (*Demolizione*)

The restoration practise aimed at preserving and transmitting to the future generations the typological and stylistic characteristics of the structures. The original use of the structures was to be maintained as far as possible and where



Image 17: The Master Plan defining the Conservation Activities

new functions were to be assigned they were to be compatible with and in the spirit of *scientific restoration*, calling for an exact knowledge and an analysis of the structure or of its type in its historical development. This basically applied to Category A. Restoration with partial restrictions applied to Category B and D wherein the buildings were to be fully preserved as well but possibility of changes to adapt to modern technologies and utilities to meet the demands of new functions was allowed.

The interest of conservation and renewal embraced the fact that all the external building elements like streets, courtyards and garden facades, porticoes, loggias, roofing etc. were to be preserved along with internal structural, functional and characteristic architectural elements like floor plans, walls, stairs, corridors, beams etc. This demanded retaining not only the dimensions but also the correspondence between exteriors and interiors. This pre-supposes a thorough knowledge of the whole historical development of the structure in contrast to only its aesthetic evolution. Incongruous additions and alterations were to be removed when the portions had no historical or artistic justification and this essentially applied to Category C. Demolition of buildings which occupied the open spaces as per the historical documents were prescribed.

This was followed by the *Use Plan* which divided the historic centre (which initially is classified as historic and non-historic) into thirteen homogeneous areas which were morphologically and functionally different from one another, in order to fulfill the quantitative and qualitative needs of public services. These areas were distinguished based on the following renovation criteria:

- the degree of physical decay of the typological structures
- the degree of decay and obsolescence of the socio-economic structure

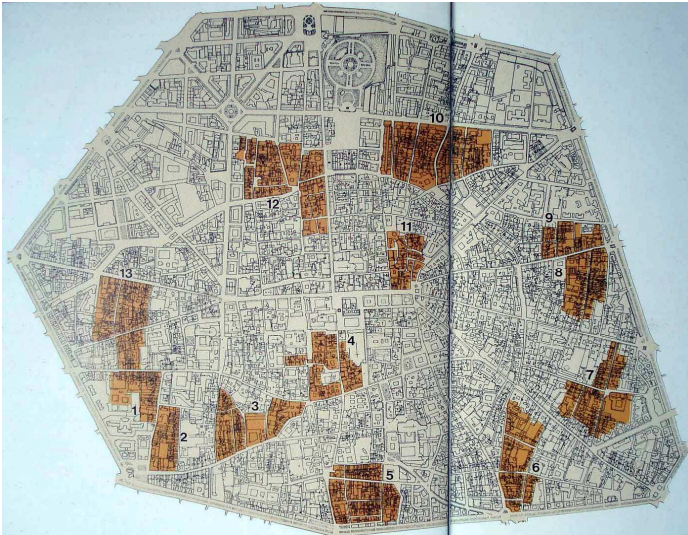


Image 18: The Master Plan showing the thirteen zones for socio-economic development

Two kinds of intervention were then undertaken, one involving single building units and other comprising of several building units, areas and sub-areas aimed towards technical and functional revalorization of the historic centre. Traffic and transportation plans were also drawn out with great emphasis on pedestrian zones.

Inferences

Bologna set an example of *integrated conservation* in Europe. This in Italy is also known as '*deep social conservation*'.³¹ While protecting and preserving the historic centres, Bologna advocated *social justice* by ensuring restored buildings remained for the working classes with controlled rents and fulfilling the present day needs of the society, in tune with the current living standards by modernising the historic buildings with up-to-date services and amenities. It also helped control the skyrocketing of land prices and speculative urban rents. This was in sharp contrast to the previous wild gentrification seen in most of the conservation processes of historic centres.

Bologna treated the *historic centre as an organism*, where buildings and spaces worked together to create a harmonic architectonic whole. The architectural and urban tissue inherited from the previous historical periods, including monuments and the *edilizie minori*, minor buildings, all were given due importance. The renewal measures conformed to the character and the structure of the historic built fabric and provided for an active and appropriate role of these cultural assets in

contemporary society. Bologna became the only city in Italy at that time to have a large stock of newly built public housing in proximity to the urban centre.³² The *reuse of the existent building heritage* formed the nucleus of the new city management.³³

However the accent was more on coercion than persuasion. There was little encouragement to local communities and owners to take initiatives, no tax concessions and financial assistances were provided, all depended on the direct intervention by the public authority.

*In essence, active conservation of such type includes treating the historic centre as a 'unified and related physical and social unit, where there is a co-relation between past and present lives of the people. Here the concept and reality to be safeguarded is not something imagined but a quality of life that can be defined in scientific ways'.*³⁴

B. Efforts by Council of Europe (1970-1975)

While various cities were experimenting with conservation processes for the historic centres, a Council of Europe symposium on 'Towns of Historic Interest' was held in Split in October 1971. This meeting proclaimed the important role to be played by local authorities in the common task of preserving the architectural heritage. It led to the establishment of effective, practical co-operation between the authorities of various historic towns for the purpose of comparing at their levels, through past experiments the problems of heritage in localities administered by them, as well as the resources used or required to solve such problems.

The new concepts regarding the revitalisation of architectural heritage that had emerged from earlier meetings were decided to put to test by promoting a European programme of pilot projects. The programme aimed at encouraging the implementation of schemes of particular relevance and extracting from them any data that would be useful to create and promote the doctrine of active conservation for the protection of European Architectural Heritage. Seventeen member countries took part in the programme and fifty-one European towns and villages of historic interest were chosen as pilot projects. Three of them (pilot projects) were also chosen as venues for symposia for international expert discussions, leading towards the *European Architectural Heritage Year of 1975*. The conclusions drawn out of this programme were of great importance in the development of the European thinking and made a considerable contribution to the working out of the doctrine of integrated conservation.

B.1 The Symposium at Edinburgh, Scotland in January 1974

The first of such meetings, it dealt with the *social and economic implications of conservation*, throwing fresh light on the implementation of a conservation policy for urban complexes. Up until then, experts had concentrated upon the enhancement of the aesthetic and artistic qualities of the built environment, but the experts who met in Edinburgh concluded with the following:

- i) That urban complexes are not completely unused spaces, they are usually occupied by a community that lives and works there and whose activities need to be taken into account
- ii) The concept of the 'atmosphere' to be preserved in such complexes relate not only to the specific quality of the built environment but also to the presence of human community occupying it and the social relationships involved
- iii) That general town-planning schemes based on the principles of architectural conservation, if aimed solely at purely aesthetic, artistic or cultural results, can have dire consequences for the equilibrium of the resident community causing major social transformations
- iv) The fact that inhabitants are not only expelled from their homes but also excluded from any decision-making affecting their future environment and living conditions, results in local authorities being confronted with major economic and social difficulties that run counter to the desired aim.

The symposium thus drew immediate attention and the urgent need to examine the fundamental question '*Preserve for Whom?*' and thus helped broaden the concept of conservation to include the maintenance of the *social equilibrium* of the existing urban community, for with and with which any scheme for improving living conditions should be carried out. This entailed the establishment of appropriate machinery for consultation at the local level.

B.2 The Symposium at Bologna, Italy in October 1974

The second Council of Europe symposium dealt with the assessment and comparison of the social cost and economic implications both of the integrated conservation of historic sectors and of the creation of new growth areas, having possibilities opened up by the intervention of the public

authorities. Bologna was unanimously chosen as one of the pilot projects as it raised the problems of the urgent need for large scale financial provision by national authorities to support the efforts of local authorities to carry out a comprehensive policy of integrated conservation. Bologna showed that over and above the application of legislative and financial measures for the conservation and rehabilitation of the architectural heritage, it was important to seek help in restoring existing housing from public bodies and funds which were usually concerned with the provision of new housing and social services. The symposium concluded with the following:

- i) That within the concept of integrated conservation the improvement of existing housing and of inhabitant's living conditions should be a priority consideration.
- ii) That historic centres and old districts represent a major potential stock of accommodation. Bologna had proven the suitability of historic buildings for housing local social services and the fact that the old housing after restoration is just as comfortable as new housing.
- iii) That urban complexes of historical and aesthetic interest were often largely inhabited by lower income levels of the society, who cannot be expected to rehabilitate their housing of their own accord and with their own means, thus, the public authorities need to help private initiatives on certain conditions (like freezing of rents to enable same tenant to occupy restored buildings) or to accompany them with subsidies.

Bologna also revealed that housing someone in a growth area on the outskirts of a town involves a much higher social cost for authority than the public expenditure needed to house someone in a restored central sector. The term '*integrated conservation*' is an approach that challenges the traditional conception of town-planning and architecture, as it necessitates a review of standards applicable to housing and amenities, integrative in nature as it combines the various spatial, economic, social and functional elements and the various legislative, financial, technical and organisational resources of town and country planning.³⁵

B.3 The Symposium at Krems, Austria in April 1975

The third symposium dealt with the aesthetic, economic and social implications of the revitalisation of a medium size town of Krems and the co-operation between municipality and population. It

showed that what was possible for a large city like Bologna (3,40,000 people) was also feasible for a medium sized town like Krems with a population of 24,000.

Subsequently the year **1975** was declared as the *European Architectural Heritage Year* aimed at making the public more aware of the irreplaceable built historical assets that European cities possessed. It highlighted the important advances that had been made in the development of ideas concerning the various aspects of conservation of urban historic sites in Europe.

As a culmination of the Heritage Year, the *Declaration of Amsterdam* in October 1975 was released affirming the doctrine of '*integrated conservation*'.

1.2.5 FOURTH PHASE (1970's – 1990's)

Environmental Concerns of Historic Centres

The massive urban sprawls witnessed in most mid-twentieth century European cities resulted in large scale changes of the urban environments. The external boundaries of these historic cities were no longer defined by the countryside but by the dense mass of haphazard growth and continuous urban concentrations. The destruction of the remaining countryside through encroachments by power lines and roads and through the construction of new buildings and the provision of facilities to meet the new recreational needs of the town-dwellers led to ever mounting pressures of urban life and detrimental rural conditions. The harmonious traditional urban-rural relationship was being completely transformed and the new fragmented *centre-periphery* relationship came into picture. The inner towns themselves were being stifled by high concentration of tertiary and economic activities along with invasions by vehicular traffic.

During this time period, people in Europe became increasingly concerned about city environments and the value of the architectural heritage within its setting became all the more apparent. More and more people became aware of the existence in their environment of a common architectural heritage handed down by the past generations and the need to protect it for future. Making the maximum use of existing buildings as an aspect of overall environmental policy based on the universal awareness of wastage of space and natural resources gained momentum. This new awareness brought forth a changed perception of urban heritage conservation, its *sustainable* aspect.

A. Italian Protection Systems of Historic Urban Environments

Even before the unification of Italy in 1860, different kingdoms had made certain moves to protect their natural monuments. For instance, the Bourbons in Naples had made some rules banning buildings above a certain height so as to protect the views in their most important streets. Venice, interestingly had rules to protect certain types of trees, not only as they were needed to construct the naval ships but also to protect the mountaineous environment.³⁶ In 1905 the Italian government took measures to protect certain special marine areas, used for the reproduction of sponges and banned fishing in them. Similar provisions were also encouraged to protect the reforestation of the Ravenna pinewoods. The first general Italian legislation to promote the conservation of exceptional natural environment was contained in *Italian Law no. 778 of 1922*, known as the *Law for the Protection of Natural Monuments and Buildings of Special Historical Interest*. Sites of special importance for their natural beauty, villas, gardens, parks, panoramic views etc were thus protected. Besides, the power to legislate on urban planning matters was transferred to the regional administrative authority or *Regioni* in 1972 in Italy. The Regions were made responsible for the drawing up of *Regional Structure Plans* with an increased emphasis on saving the natural environments. Subsequently *Special Regional Laws* could also be passed if need be, to protect the landscape settings and also dealing with exceptional natural catastrophies in order to obtain faster results through regional actions and easier financing of projects.

Case Study V: Ferrara, Italy

Present Status

Ferrara is a Renaissance city situated in Northern Italy, about 50 km away from Bologna. An intellectual and artistic centre, Ferrara has attracted the greatest minds of the Italian Renaissance in the 15th – 16th Centuries. Considered to be the first planned city of modern Europe³⁷, it is lined with broad streets and neighbourhoods with villas and estates, built according to the principles of urban perspectives. It is the only Italian city which did not originate on Roman designs, but instead developed along a linear axis along the River Po. About half of the population lives in the historic walled city with the Renaissance walls stretching around to almost 9kms.

Ferrara was listed as a UNESCO World Heritage Site in 1995 (and later revised in 1999) under criteria ii, iii, iv, v,vi as a well planned Renaissance city and later incorporating the Po delta as a remarkable cultural landscape.

Historical Background

Ferrara was founded as a commercial market town in the Middle ages and developed as a walled Renaissance city in the 14th and 15th Centuries. The additions of 1492 almost tripled its area, providing the town with a garden layout, canal system, a splendid palace and an exceptional defensive wall system with keeps and ramparts. The city was of great importance in Italy and in Europe for its urban plan, its fortification engineering, its Renaissance architecture and gardens, as well as its contribution for its history of painting and literature.

At the time of unification of Italy, Ferrara stood as a central urban planned city with vast unreclaimed natural territory in its periphery. At the end of the 19th century, the then ruling agrarian regime introduced a 'Plan for Amplification' which envisioned demolition of buildings in the historic centre and also the eviction of working classes from the old centre into *ghettos* in the periphery.³⁸ This defined the breakup of the traditional *city-territory relationship* that had always characterised Ferrara.

Conservation Approach

The fortified walls throughout formed an integral part of Ferrara's city landscape. As Ferrara's masterpieces of military architecture belonging to the 15th and 16th centuries, these historic elements were



Image 19: The characteristic city-territory relationship of Ferrara and the Master-Plan's attempt at 'Territorial Planning'

also protected including their surrounding buildings and fields in accordance with the already mentioned Italian Law No. 1089 of 1939. Thus the environmental character of the walls essential for the understanding of the urban landscape was also preserved. Other important parks and gardens, urban streets and landscape elements were also protected in accordance with the other National Law n.1497, also passed in the year 1939. But in the mid-twentieth century due to high economic growth and industrialisation, Ferrara underwent incoherent urban expansion, especially along the southern area adjoining its walls while the northern side still retained the scenic values linking the city to the River Po.

In accordance with the national legislation on urban planning of 1942, Ferrara administration drew up a Master Plan for the city, which was adopted in 1957 and in this, the preservation and conservation of the walls and its ramparts was also considered. The subsequent years from 1965-75 were followed up by plans for council housing zones. This type of peripheral planning created new quarters of low cost housing in the urban fabric, fully equipped with public facilities. Over time, it was observed that these zones accentuated the difference between the centre and the periphery, destroying Ferrara's city-territory relationship. Eventually an Amendment of the Master Plan was done in 1975 wherein the development of the city was directly linked to its surrounding territory.

The Amendment, an example of *territorial planning*, contained a detailed revival plan for the historic centre aiming at integrated conservation, thus saving the territory from further damage. All original elements, monuments and minor buildings, fortification walls and gardens were respected and revitalised. Learning from previous Italian experiences that physical conservation of scenery through plans of protected areas or *vincoli* would not ensure vitality of the historic core, the new plan aimed to curtail urban expansion by introducing low cost housing and socio-cultural facilities for the public within the historic centre.

In one of the Detailed Plans for the city, its northern part along its Walls was demarcated for the creation of an urban park of almost 1000 Ha. This was indeed a far sighted urban conservation objective. In the 80's, numerous meetings like '*Ferrara Verde*', '*Ferrara e gli Estensi: i Giardini del Duca*', '*Le Mura di Ferrara*' were held by the city administration to highlight the preservation concerns and the ongoing restoration efforts regarding the city walls. In 1985, the Region (Emilia Romagna) approved the city project '*Progetto Mura-Parco: recupero culturale-ambientale*' or the '*Project Park-Walls: Cultural and Environmental Preservation*'. These formed the first steps towards the realisation of the urban park. The preservation project once realised, besides physically

restoring the walls and making the ramparts publicly accessible, also aimed at creating walking tracks and cycle lanes for the public along the entire length of the city walls turning them into the green arteries of the city. They highlighted spots along the walls from where the public could soak in the panoramic views of their beloved Modern Renaissance city and feel a sense of pride.



Image 20: The Conservation Master Plan of Ferrara and its emphasis on green areas along the Renaissance walls

Inferences

Ferrara's preservation experience of restoring the fort walls and making it accessible to the public had the underlying motivational intent to restore to the planned city its original city-territory

relationship. *It aimed to save its historic centre but along with the physical setting and the social context in which it existed.* It wished to preserve the **environmental value** of its architectural heritage and succeeded in doing so. While it helped improve the living conditions of its population in the historic centre by means of integrated conservation, it also provided them the vital benefits of a countryside environment within close proximity to their modern urban fabric. In relation to the urbanised modern cities of today, this certainly counts as a remarkable achievement.

Case Study VI: Venice, Italy (with reference to Special Regional Laws)

Present Status

The city of Venice is situated in the north-eastern part of the Italian peninsula and is the regional capital of the Veneto Region. The city is truly an architectural marvel, consisting of around 118 islands connected by over 400 bridges and located within a saltwater lagoon. The city was a major maritime power during the Middle Ages and Renaissance and also served as an important commercial centre from the 13th to 17th Century. The historic centre of Venice was enlisted as a UNESCO World Heritage Site in 1987 under criteria i, ii,iv,v,vi.

The Venetian Lagoon... an introduction

One of the most crucial factor in the evolution of this unique city is water or as Venetians say '*acqua dolce*'.³⁹ The city lives and grows in its lagoon, defined by the fine network of canals, deep and shallow, which are vital for its commerce and communication. In historic times, the canals and lagoon were subjected to continuous programs of maintenance in order to keep them clear of detritus and rubbish and to conserve their depth.



Image 21: View of the Venetian Lagoon

The modern layout of the city has been influenced by its ancient urban form and most importantly by its natural surroundings, the Venetian Lagoon. The lagoon situated between the mainland and the sea, is a highly complex ecosystem where continually changing environments co-exist in the space between the land and sea. The lagoon of Venice, with a surface area of about 550 square km is the largest Italian Lagoon. Almost 418 square km of the lagoon is open to the tides of the Upper Adriatic Sea (the highest tides in the Mediterranean) and the lagoon communicates with the sea through the three inlets of the islands of Lido, Malamocco and Chioggia. Within the lagoon exist, canals and shallows, mud flats, salt marshes, islands, fish farms, reclaimed areas and coastal strips. The land system of the lagoon territory is made up of dry land; natural or artificial (coastal strips, reclaimed areas, islands and banks), and represents about 8% of the overall surface area of the lagoon. The remaining 92% is made up of the water system which includes canals (11.9%) and shallows, mud flats, salt marshes and fish farms (80.1%).



Image 22: The urban form of Venice as derived from the Lagoon



Image 23: View of the salt marshes of the Venetian Lagoon

Historical Background

The history of national and international concern for the safeguard of Venice dates back to the dramatic floods of November 4, 1966 which assumed symbolic importance in the eyes of the world. That day, Venice and the other historic towns and villages in the lagoon were completely submerged under more than a metre of water. The damage was incalculable and the



Image 24: View of the flooded Historic Centre of Venice

flood left behind strong realisations that the very survival of the historic city would never be certain if measures were not taken to defend its surroundings. Determined not to see Venice inundated ever again, numerous national and international efforts aimed at tackling the ‘*Venice problem*’⁴⁰ by undertaking a system of studies, experiments, projects and measures within a framework of ordinary and special legislations were witnessed.

Since that catastrophic event, the safeguarding of the Venetian Lagoon became a matter of pre-eminent national interest, as stated by the Italian Law No. 171 of 1973, and ***linked its physical protection to the restoration of environmental balance***. The laws addressed the threat that high waters, sea storms, erosion, pollution, socio-economic changes, fragile urban structures impose on the well-being of the lagoon and its populated areas. This was later followed by two other ***Special Regional Laws***, *Law No. 798 of 1984 and Law No. 139 of 1992*, outlining new interventions to be carried out by the State, Region and local authorities in order to safeguard Venice and its natural environment.

The decision to prepare a new Master Plan of Venice in 1995, in order to revise the earlier approved 1962 Plan stemmed from the desire to reconsider the ‘urban form’ of Venice in order to define future transformations. The New Master Plan together with many other initiatives, aimed to create an ‘idea of Venice’.⁴¹ The new concept of Venice was one which combined history with innovation, the conservation of its cultural and artistic values alongside the development of its available resources.⁴² It aimed at safeguarding Venice’s industries, handicrafts, commerce and tourism and above all its natural environment, the *Venetian Lagoon*.

Problems of The Venetian Lagoon

The Venetian Lagoon is a dynamic, natural and constantly evolving system of particular ecological interest, interwoven with the well known and equally interesting and marvellous story of the city and its civilisation. Throughout history, Venice protected the equilibrium of this navigable lagoon. The canals within the city were well cleaned in order to permit the free movement of tides at regular intervals, between ten or twenty years depending upon the situation. Each canal was drained, mud dredged and the foundations of adjacent buildings repaired. Thus regular control was maintained over the condition of underwater structures as well. This continuity however was interrupted. Abandoned to mismanagement, the polluted canals and the lagoon became more of an obstacle

between the settlements. It led to substantial raising of the beds of the city canals and gradually the morphological richness and complexity of the lagoon ecosystem began to disappear.

Erosion, high waters and wave motion gradually began transforming the lagoon. It was losing the physical characteristics of a wetland and acquiring the simplified and undifferentiated features of a marine environment.⁴³ Over time, the coastal strip, the lagoon's first natural defence against the sea had lost its defensive function due to erosion due to the destructive forces of the currents and sea waves. This progressively reduced the width of beaches to the point where they disappeared altogether in some places. The mitigating wind action and the intercepting wind-blown sand on the contrary nourished the coastline with new sand, changing its landscape. The Venetian coastline is the only defence for the urban historic centres from the ravages of the open sea. In these circumstances in order to save Venice, the unique architectural marvel, it is mandatory to save the urban archipelago first from the threat of devastating sea waves.

Erosion of the lagoon can partly be attributed to natural dynamics and partly to man's intervention. The dredging of large shipping channels and construction of jetties at the lagoon inlets, built between the end of the 18th and beginning of the 19th centuries to allow access for modern shipping, the oil tanker traffic of the industrial hub of Venice, *Porto Marghera*, also contributes to increasing the lagoon pollution.

The above problems highlight the fact that the lagoon as a whole and all its individual elements, including the city canals, salt marshes, fish farms etc. were/are in grave danger. In order to save the wonderful architecture of the city, it is imperative to first pay attention to its natural surroundings, its primary source of communication.

Safeguarding The Venetian Lagoon

The Venetian lagoon is a complex ecosystem with manifold problems; high waters and tides, erosion and pollution, physical and socio-economic deterioration, all represent elements of risk and danger which, although distinct, are closely interconnected and intricately bound together. The General Plan of Interventions for safeguarding the Lagoon was drawn up on the basis of the 1984 Law and in 1992 was passed by the Italian Parliament for the development and funding of the measures planned, completed and still underway. It was specifically drawn up to define an integrated system of interrelated measures divided into distinct lines of scientific action. The morphological elements typical of the lagoon along with their fundamental natural functions were

aimed to be restored and safeguarded and the inflow and presence of pollutants to be reduced. These measures include ⁴⁴:

- *defence from high waters*: to help regulate tidal floods
- *defence from sea storms*: beach and sand dunes reconstruction
- *environmental protection of the lagoon ecosystem*: securing the banks of polluted canals, improvement of water and sediment quality, protection and reconstruction of mudflats and salt marshes habitat and structure.

Reinforcement of the coastline and restructuring of the jetties is also part of the integrated system to protect Venice and its lagoon from flooding, with the mobile barriers (MOSE) at the heart of the project. These safeguarding activities are still underway alongwith other interdisciplinary studies, surveys and monitoring of the interventions to understand the relationships between different elements of the Venetian ecosystem.

The New Master Plan of 1995 and The Venetian Lagoon

The New Master Plan, aimed at creating a modern integrated city, wherein both the lagoon and the mainland were developed. Venice was to become a city tailored to the needs of its 3,00,000 inhabitants and capable of conserving its unique natural and historic character, inherited from the past. The prime concern was of combining various parts of the city and its surroundings into one combined whole. Venice is composed of many different and in a certain sense, functionally autonomous parts. It consists of the historic centre with individual neighbourhoods on the mainland, the numerous islands and the lagoon but there is a strong awareness of the special relationship to the Lagoon environment. The lagoon divides and unites. It was hoped that the maintenance and the salvaging of the lagoon could invoke the correct articulation of its environmental identity in the territory of Venice. ⁴⁵

While developing it as an extraordinary architectural and urban complex, a bi-polar city, the two poles being Venice and Mestre and also connecting to its various other parts, like the islands of Murano, Burano, Lido, St.Erasmo etc., special emphasis in the Master Plan was also laid to create a coherent program for maintenance and interventions for the entire Venetian lagoon. So along with detailed plans for historical building typologies of the Venetian Historic Centre, ***Provincial Territorial and Regional Plans*** were also drawn up in 1995 identifying the elements of the

environmental systems in the lagoon, the foreshore, the islands, the fish farms etc. which needed to be safeguarded.

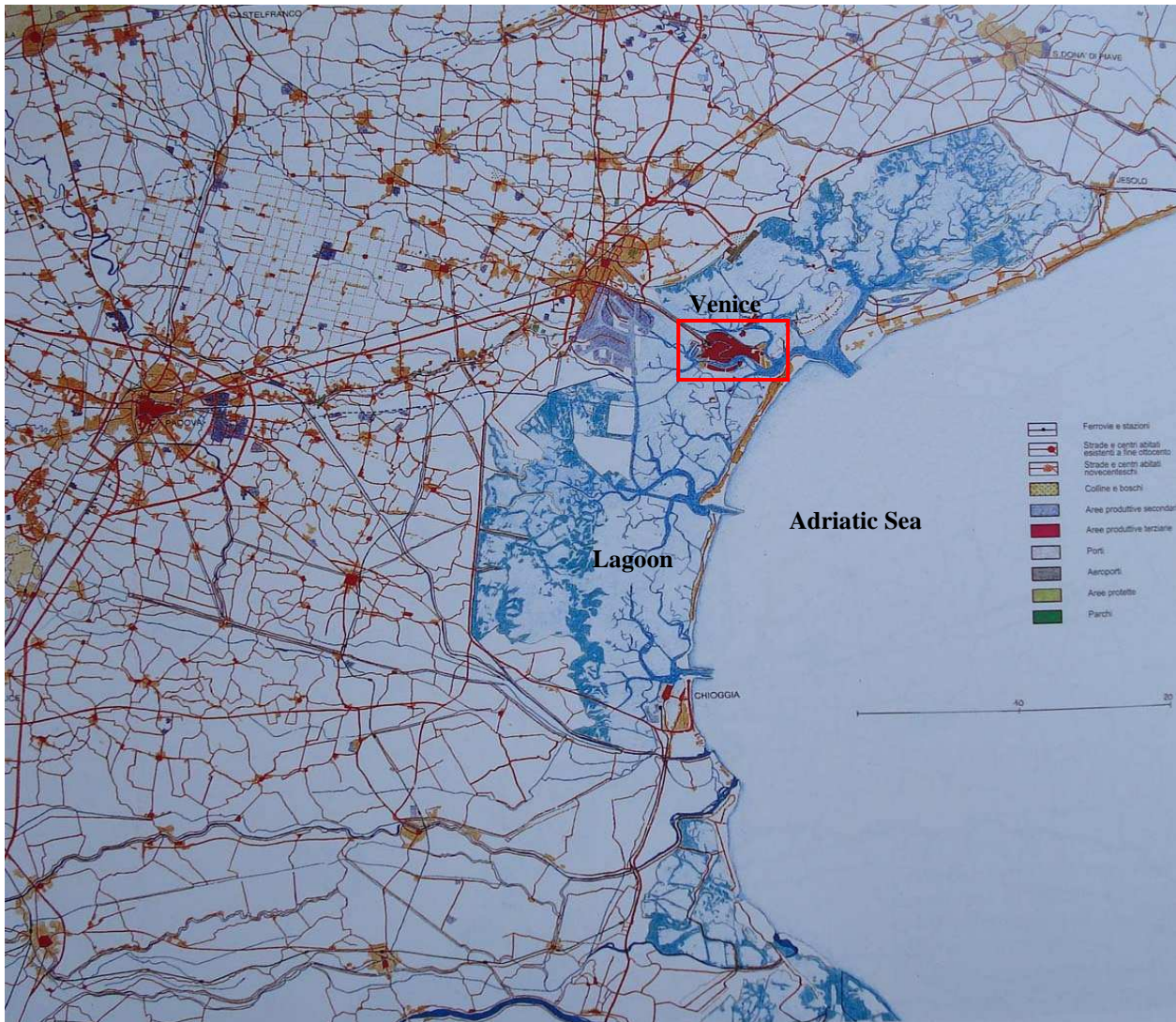


Image 25: Territorial Framework Plan of Historic Centre of Venice

The New Master Plan aimed at using the safeguarding of the environment as an impetus instead of an obstacle to development, taking the physical conditions into consideration; those such as tides, the water, pedestrian traffic and the extended distances between the lagoon. In this way, urban planning branched out into other fields and conservation of Venetian lagoon became one of the priorities. The projects to be worked upon included the excavation of city canals and the removal of mud and other deposits, the organisation and restoration of the existing sewer networks, the static stabilization of the public and private building foundations along the canals and the protection of urban areas subject to *acqua alta* (high waters) by means of raising pavement levels. Further, beyond the historic centre, where the islands on the northern side which were removed from the urban archipelago and had managed to retain their agricultural and fishing traditions, were

considered as the starting points for conservation as these activities were still carried out in ways tied to tradition and therefore contributed to maintaining the heritage of the past.

In essence, such sustainable urban conservation practises can help find a reconciliation between man and his environment. Whilst preserving urban architectural heritage, it is equally imperative to concentrate on their natural settings and reinstate the original equilibrium between the two.

1.2.6 FIFTH PHASE (1990's – Till date)

From the Historic Centre to the Historic City (City as a 'Living Monument')

By the nineties, planning of historic centres and urban planning in general had been richly enthused with architectural and environmental values. Majority of the urban strategies and policies began recognising history and nature as the basis of city planning. Through the means of urban, cultural and economic regeneration, each historic city tried to find its own identity. The city of Rome as it developed in the late nineties and in the new millennium is indeed an inspirational example for modern day historic cities. Rome tried to express these values through metropolitan scale projects reflecting sustainable development principles applied to strategic metropolitan elements. This in turn redefined the historicity of the city as perceived traditionally.

Case Study VI: Rome, Italy

Present Status

The Historic Centre of Rome was enlisted as a World Heritage Site in 1980 (and revised in 1990) under criteria i,ii,iii,iv,vi. Rome, today is a modern and cosmopolitan city, a dynamic cultural and economic hub of the country. The ancient city centre has a vital role to play in this. As a centre of cultural and heritage tourism, it has transformed Rome into one of the most sought after tourist destinations of the world. The modern historic centre is indeed an exemplary of good urban conservation practise in today's world.

Historical Background

Rome is one of the world's most distinguished cities with unrivalled and distinctive artistic characteristics stretching back to almost 2500 years. Besides having a strong concentration of

exceptional artefacts and monuments, the city also has a very strong environmental context. The 1962 Master Plan had largely ignored this aspect resulting in suburban expansions in these vital green areas. It had resulted in the accentuation of the traditional centre-periphery relationship and moreover, considering the modern needs and changing aspirations of the society, the 1962 Master Plan was clearly outdated. A historic city par excellence, Rome of the 90's aimed to be more greener, cleaner, modern, accessible and pleasant to live in. In essence, the city government aimed to improve the 'quality of life' of its inhabitants, both in the centre and in the periphery.

This was achieved with remarkable success via the New Master Plan of Rome, executed in three phases spanning from 1995-2000. The city area constitutes approximately 1,29,000 Hectares(1290sqkm) with 3 million inhabitants forming the largest municipality in Europe.⁴⁶ The New Master Plan aimed at enhancing the multifaceted aspects of the city. The primary aims of the Master Plan included: *sustainability, increased mobility via reinforcement of public transport, physical and economic revitalisation of the peripheral areas, the reconstruction of the traditional centre-periphery relationship and most importantly interpretation of the city's history and its evolution.*



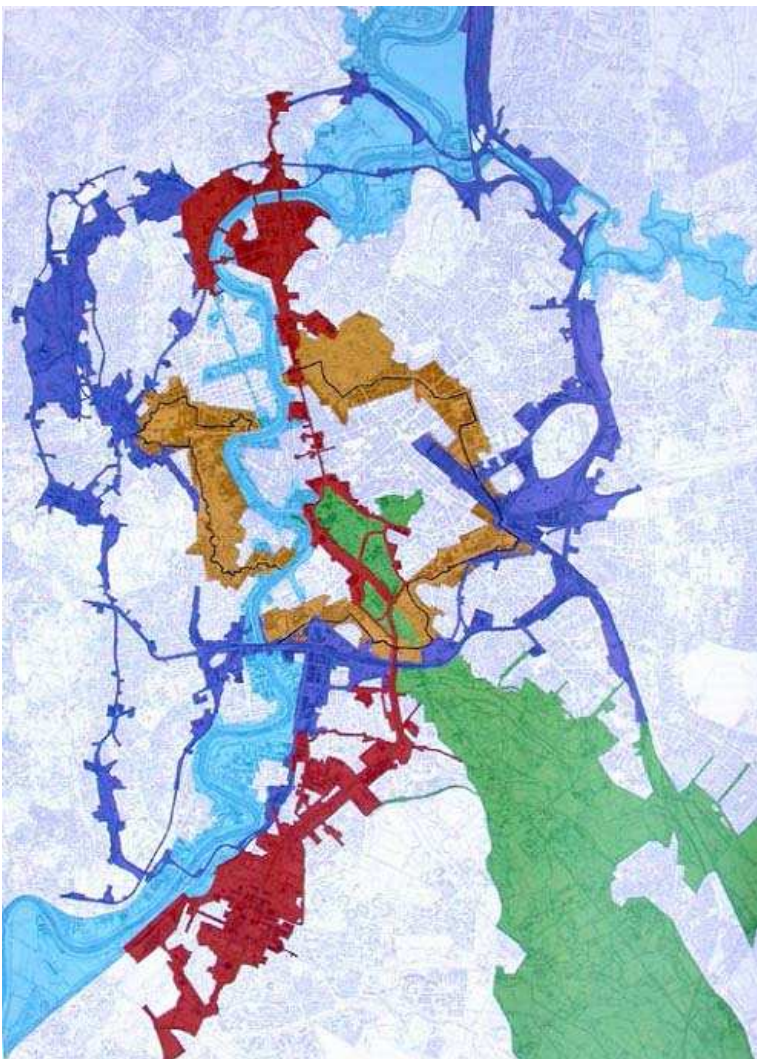
The new urban conservation instrument of **strategic planning** experimented by Rome to achieve the above listed objectives involved redirecting the city's inner vitality, its rich archaeological history and its beautiful agricultural landscape. The same was accomplished through path-breaking conservation concepts, some of which have been outlined below.

Image 26: The New Master Plan of Rome

Conservation Approach

1. From the historic centre to the historic city

The recognition of the fact that the extra-ordinary legacy of cultural heritage of the eternal city was not restricted to its historic centre alone, but that it extended well beyond the confines of the Aurelian Walls and onto a much larger territory, contributing an important dimension to the city's historic quality. This realisation transformed the notion of historicity of Rome, redefining and enlarging it from its usually accepted notion of historic centre to encompassing the *entire city as historic*. The Roman territory constitutes a rich palimpsest tracing historical, social and functional evolution profoundly rooted in and important to its communities.⁴⁷ This is as true of the historic core as of the 19th century developments. Thus it was no longer a question of which dates or which boundaries constitute historic value. *The entire metropolitan city, old and new, was historic.*



Red:
Extension of Historic Areas from centre to territory

Brown
Historic City Walls

Green
Archaeological Parks

Dark Blue
Railway belt

Light Blue
River Tiber

Image 26: The Strategic Planning process as followed by the New Master Plan of Rome

2. Changing notions of 'centre' and 'historic'

The redefinition of the historicity of the city dramatically changed the traditional notion of the two words, 'centre' and 'historic'.

- Notion of 'Centre'

In order to extend the notion of the historic centre to that of the historic city required reading and evaluating vast territories. Geographic databases revealed sensitive archaeological areas requiring protection existing even in the peripheral zones. This widespread historic memory was coincided with the Master Plan's aim to revitalise the peripheral neighbourhoods by the creation of *micro-cities* in the peripheries where people could experience 'the shared daily life', similar to the role imperial historic centre plays in the Roman lives.⁴⁸ The social identity of these new local centres was highlighted upon by its archaeological and historic elements. The effort was to exploit this historic wealth in new recompositions and *turn the peripheral modern micro-cities historic*. The aim was the reconstruction of the city from within, the traditional centre-periphery relationship was to be replaced with a complex multi-polar structure involving location of structuring activities in neighbourhood centres. The centre was no longer only the traditional centre but a number of metropolitan, urban and local historic centres came up, each with different cultural facilities, exploiting local heritage features whilst creating high quality public spaces.

But such an approach did not seek to solely enlarge the perimeter of the historic centre but to encourage in the various parts of the contemporary urban fabric, the *valorization*, integration and accessibility of the artefacts which radiated from the centre and reached as far as the countryside. The historicity was further strengthened by numerous urban projects linking various parts of the city, like the linear fortification walls and the

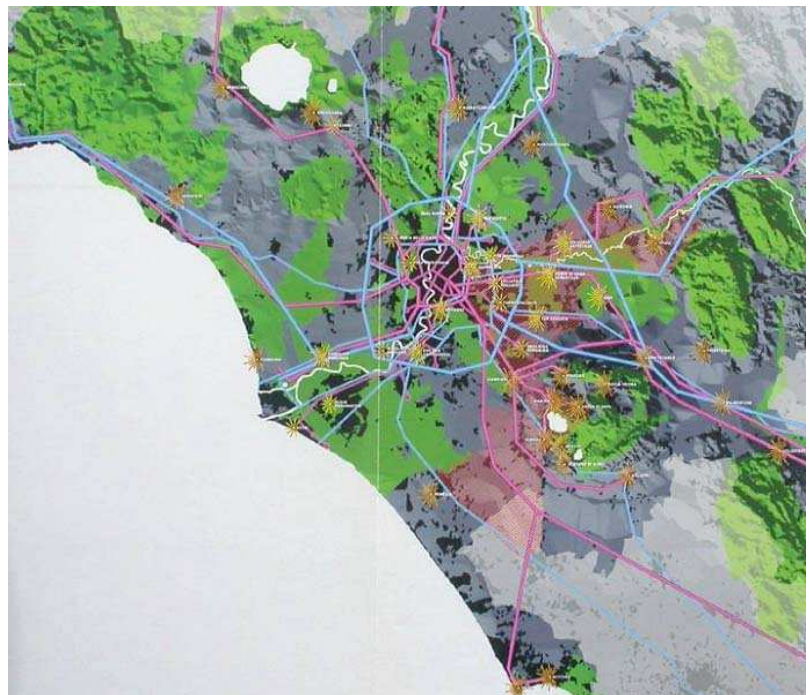


Image 27: The poliocentric system of micro-cities as followed by Rome

ancient roads, acting as vital and meaningful linkages between the historic and modern cities. Such city led actions revived history and helped open the city to its hinterland whilst replacing past barriers with new links.

Historic Walls

Rome's historic fortifications, the Aurelian Walls, are largely intact unlike most other modern cities. 18 km of walls, gates and towers dating from different eras and located at various places still survive. Even though these ramparts had long lost their defensive function, they were never demolished. Throughout the city's long history and in its course of urbanisation, these walls were only demolished in parts to ensure the new road systems and their continuity. As major historic elements, the ramparts and their environments were identified and analysed; and areas having a specific density were designated as special areas. The Aurelian Walls strategic sector proposed a ring system of new centres in the historic core to complete the city centre's strategic and functional potential.



Image 28: The Historic walls of Rome as in 1870

The first level of the project encompassed the entire perimeter of the walls as an integral linear park with its own cultural and tourist significance. The sector included many interesting areas, like historic estates, archaeological sites, monuments, abandoned buildings and sites, public facilities like universities, museums, rail road and metro stations etc. Pedestrian paths and cycle lanes were established along with associated public spaces. The second level included specific urban projects bringing together the ramparts and other elements to leverage large scale

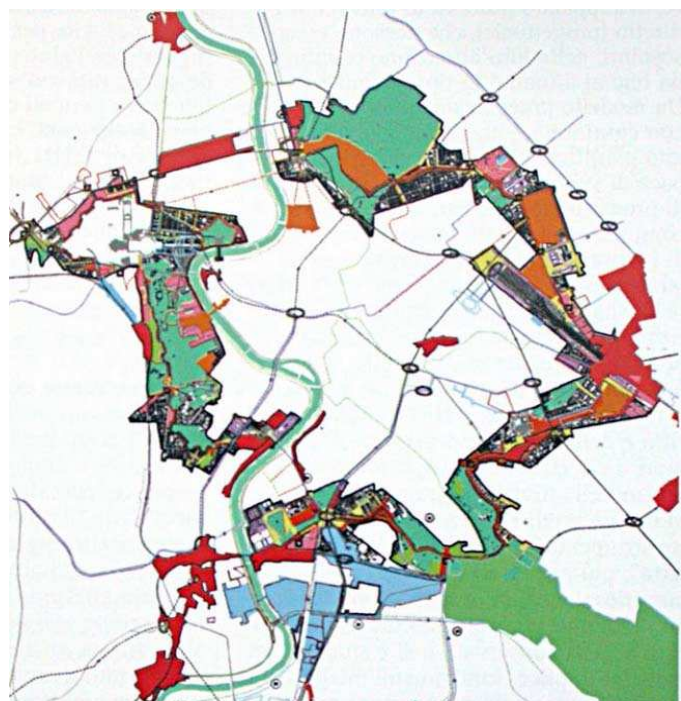


Image 29: The Historic Walls as in the New Master Plan, planned as a linear integrated urban park

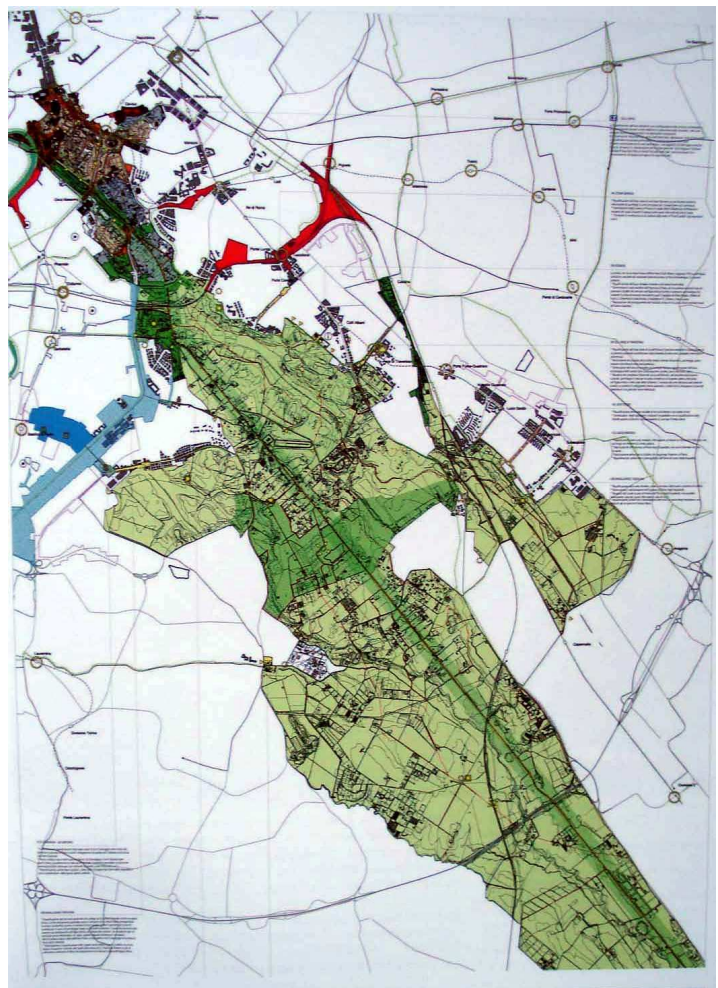
urban transformations. (e.g. Mura Vaticane, Porta Portese). The third level included complex urban projects in critical areas extending beyond the ramparts and their immediate surroundings. (included Il Muro Torto with the Villa Borghese and the Flaminio residential and cultural axis).

These multi-faceted landscapes, combining landforms, history and strategic possibilities required long term implementation with many professional disciplines working at different scales of intervention.

Archaeological Parks

The green axis including the central archaeological area and that of the Appia Antica park around one of Rome's important historic and cultural sector, Piazza Venezia. The objective was to open this delicate area with architectural and urban restoration actions to make better use of monuments and park areas.

Image 30: The designed Appia Antica Archaeological Park



- Notion of 'Historic'

The continuous responsibility towards the city's cultural heritage led the decision makers to extend the usual chronology of historic elements to also include the 19th and 20th Century artistic creations. Master-plan intended to modernise the eternal city while protecting and exploiting the immense historic heritage to create a European metropolis which was both modern and unique. The industrial heritage of the city of the 19th-20th centuries was also considered historic and was revitalised through new cultural and economic uses. The architectural heritage of the immediate past was also given its due share along with the city's historic past.

Some imaginative examples of Rome's industrial archaeology include:

- the conversion of an old brewery near into a Community Modern Art Gallery
- the conversion of an industrial gas holder to a future science centre
- the introduction of the Capitoline sculptures into an electric generating station.

3. Preserving Rome's natural heritage

Before the New Master Plan was charted out, Rome was gradually being reduced to floating neighbourhoods growing in a disorderly fashion, devoid of proper infrastructure and devouring the Roman countryside, the *Agro Romano*, one of the eternal city's undisputed treasures. Like all other metropoli, Rome too was being regulated by the philosophy of building volume and real estate values hand in hand with illegal building activities. In the New Master Plan, 84,000 Hectares, almost 64% of the territory was demarcated as a no-build green zone, constituting urban parks and agricultural areas and was placed under the protection and management of a specific authority, *Roma Natura*. The rich natural legacy of the agricultural and natural landscapes were preserved as well. Existing development rights in these spaces were annulled and the new city form emerged through subtracting future development and re-structuring these preserved areas.⁴⁹



Image 31: The no-build green zones of the New Master Plan

4. Sustainable Development

'Ferro-therapy'⁵⁰ constituted another strategic aim of the Master-plan. The reinforcement of public transport through network rehabilitation of more than 300km of existing unused rail tracks was carried out to improve mobility and circulation within the historic city. The three pronged system of new rail lines connecting the city with its territory, of underground metropolitan lines and of surface tramways were introduced. The desire to shift from excessive road traffic to communal rail traffic shows the effort undertaken towards sustainable development. An analysis of these network lines

also reveals the effort undertaken to modernise the historic centre with the underground metropolitan penetrating in all its corners but in a discreet manner, while the surface rail was only circumferential around the traditional historic centre. In Rome, the sensitive urban development done through ‘iron cure’⁵¹ did not risk the architectural beauty of the place. Large efforts were directed towards the creation of high quality public spaces, especially along the four most important city basilicas besides other piazzas and squares where pedestrians reclaimed their share of the city.

5. The ‘urban fabric’ approach

The new plan considered the city’s urban fabric in terms of contemporary urban transformation conditions, especially in abandoned and declining areas. This innovative ‘urban fabric’ approach abandoned the earlier functionalist zoning approach and was centred around urban transformations.

These fabrics included:

- the fabric of the historic city
- the fabric of the consolidated city
- the fabric of the city in transformation
- the fabric of the city to rehabilitate

For each fabric, only non-compatible functions were identified. Procedures were defined for the formulation of building projects in the historic city and consolidated one, while planning frameworks were established for the other two.

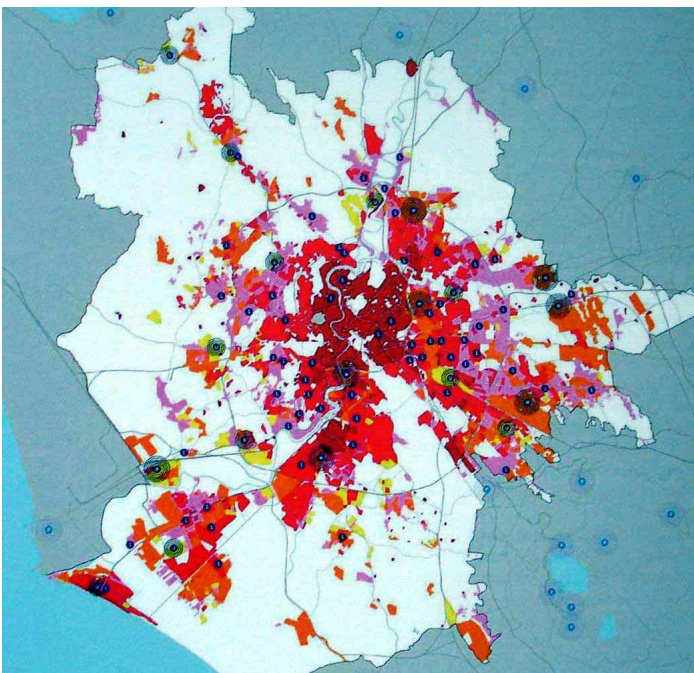


Image 32: The Urban Fabric Approach as followed by the Master Plan.

Inferences

The dynamic ***strategy based process*** as followed by Rome reflects the current European thoughts on city composition.⁵² Rome's Master Plan reads as a document of strong ideas but with operational flexibility. The plan no longer pretended to determine everything but defined strategic choices and functions, densities and available spaces for projects.⁵³ It helped calm the aggressive city- nature relationship (a common phenomenon in contemporary metropoli) while letting the eternal city grow and convincingly move forward. The planning choices were flanked by ***socio-economic and cultural objectives*** in order to achieve an urban order based upon sustainability, environment, mobility, improvement of the periphery and cultural history. The ***policentric system*** organised around dispersed centralities, micro-cities, was created thus allowing the city to become accessible and enjoyable in all its historic parts. Rome also learnt to live peacefully with its overwhelming presence of history and natural beauty. But the most significant fact is that the project inspiration occurred at the right scale – it encompassed completely the daily lives of the people. It was an improvement of the ***'quality of life'*** of the people that lay at the heart of the project.

In essence, through the means of integrated cure, a new urban awakening is occurring based upon the recuperation of existing cultural and natural assets to help build the city of the future on that of the past.

1.2.7 Endnotes

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Chapter 1.3

Conclusion

1.3.1 Tracing down the history of the development of protection systems for urban historic environments in international documents and through specific case studies of some European countries, one realises that it has been a long evolutionary process wherein the inherent meaning of the word ‘*monument*’ and ‘*heritage*’ that constitute these spaces, itself have undergone dramatic changes. Urban Heritage today connotes not just the built physical elements that exist in the urban areas but also embraces the various socio-cultural activities and spiritual expressions of the inhabitants living in them, thus encompassing both the tangible and intangible parts of urban culture. Simply put, the word monument earlier meant any significant architectural landmark or historic building which formed a symbol of a country’s heritage but today the same word embodies values and meanings beyond physical symbolism and includes *all* cultural assets that symbolise the new notion of urban heritage. These urban cultural assets vary from single monuments to entire settlements, historic cities and landscapes. Moreover it no longer denotes only the extraordinary individual entities of historic and artistic interest and importance but also ordinary collective elements, objects and everyday spaces of cultural significance. The spectrum of urban architectural heritage thus constitutes not just ancient monuments but includes ensembles of major and minor buildings and ordinary environments as everyday historic spaces, which form *the living evidences of the past*.¹ In urban conservation today, both the past and present culture of the place expressed through its cultural heritage is being increasingly recognised as the conservation entity. In contemporary terms this forms the ‘*historic urban landscape*’, a terminology which is still amorphous and is in the process of being formally adopted by UNESCO.

Conservation policies in Europe, in the late nineteenth and initial years of the twentieth century revolved around saving significant monuments as individual objects only. This gradually severed these historic structures from their urban surroundings, both contextually and functionally. The intertwining ancient fabric linking these monuments and constituting these urban surroundings were often destroyed in the attempts towards creating new images of cities, leaving the historic monuments as disjointed elements in the modern landscape. All major European cities of this time period, like Rome and Paris are examples of this destructive phenomenon where the cities grew into impressive expressions of modern architecture but at the cost of their historic fabric. Loss of these surroundings, essentially minor buildings (*architettura minore*), began to be perceived by

conservation visionaries as a loss of the physical and visual integrity of the entire area in which the monuments existed. Attention was called to treat these individually insignificant historic elements as vital and indispensable components of the urban fabric, providing cohesiveness and overall unity to the area. Gustavo Giovannoni, an Italian architect, was a seminal figure who advocated the preservation and protection of this *architettura minore*. He regarded the built fabric of the city as an *interrelated whole*, wherein both the distinguished monuments and their modest surroundings acted as inseparable and interlinked parts of the whole, and thus deserving equal attention. He further highlighted the need to stay away from complete revamping of these modest historic environs in order to incorporate contemporary modern constructions.

Protection policies regarding cultural heritage of most European countries during the time period, 1900-1930's, were essentially concerned with listing both private and public owned movable objects and immovable structures. In the 1940's, this process of inventorying gradually enlarged to incorporate landscape elements like picturesque vistas, views, parks, gardens and environments of natural beauty besides purely art and architectural masterpieces. This considerably broadened the scope of urban heritage which then engulfed in its domain the historic fabric along with the singular works of art. Such protected sites in Italy were designated as '*vincoli*' or restricted, authorising state interventions regarding any changes to be carried out to them, ensuring their physical qualities were retained. As a consequence these new policies ended up saving only the visual characteristics of the monuments and their surroundings, thus emphasising their *aesthetic values*. It was around this time that the well developed theories (by Giovannoni and others) recognising the significant contribution of the minor buildings as *urban continuities*² and which were being threatened towards obliteration owing to the contemporary modern architecture, led to the formation of the first International Charter for the Safeguarding of Architectural and Archaeological Heritage, the Athens Charter of 1931 and its subsequent document, the Athens Charter of Town Planning of 1933, wherein respect was recommended for the surroundings of monuments and preservation of their overall appearance. European nations too realised the inadequacy of their legislations in dealing with the protection of this vulnerable urban fabric and its gradual *peeling away*³, but it would be a considerable time period before any steps could be taken to remedy this deficiency.

The Second World War which subsequently broke out led to unmatched destruction of urban architectural culture in most of the European countries. The patrimony of most of the historic cities were razed down through systematic programs of *cultural annihilation*⁴. Massive reconstruction efforts to re-create these cities and to restore them to their lost glory was witnessed. Every element

of the cityscape was meticulously re-built to the minutest detail highlighting the importance of the historic urban areas as repositories of traditional urban culture wherein every single element was believed to contribute significantly to the collective memory space e.g. Warsaw in Poland. These were efforts to reconstruct memories signalling the symbolism, identity and values that the communities associated with their historic areas, essentially as *artistic expressions of urban culture*. Simultaneously efforts to rehabilitate the war-destroyed areas in other parts of Europe, led to extensive urban renewal missions, where damaged traditional old handcrafted buildings were rigorously replaced with machine produced structures of concrete and steel. As Industrialism progressed further, the ancient urban historic fabric was increasingly destroyed and the cities appeared to develop universal images. *Such modernisation that progressively departed from the historical continuum resulted only in the physical recovery of lost heritage*. The historic cityscape appeared *fractured* and was physically distinctive through the isolated architectural landmarks.

This awakened the European nations to look at safeguarding of historic monuments in a larger perspective, of including their surroundings as well. New Laws in the 60's were enacted to fulfil this purpose and they began to consider the monument and its physical setting as one *unified whole*, collectively constituting to the nation's heritage. This signalled an important era of change in attitude towards urban historic areas and led to some path-breaking urban conservation concepts experimented by some of the economically advanced European nations. Effective protection systems like *The 1962 French Secteurs Sauvegardès* system and the *Italian Centro Storico* approach followed by the *1967 British Conservation Areas* systems were created. As a general principle, entire ancient urban districts and zones of historical, architectural and cultural significance were demarcated as *safeguarded sectors*, with specific conservation and restoration policies aimed at maintaining their antique character and in saving their *group value*. This new ideology was also collectively announced in the *1964 Venice Charter* wherein the widened concept of the urban historic monument as also embracing its modest surroundings was accepted. This extended the notion of the monument to its ancient fabric as well.

Over time it was realised that these much acclaimed conservation policies were not without their inherent dangers. The conservation attempts as seen in Rome ended up saving only elegant historic facades, volumetric compositions and external character of the urban fabric while their interiors were haphazardly altered. The high costs of restoration processes in Marais and the introduction of tertiary activities in these districts led to widespread gentrification. These conservation practises had in-fact ended up saving only the high visual atmosphere of historic sites making them a part of the

picturesque legacy. The monumental vision of safeguarding the monuments as witnessed prior to the Second World War was now seen transferred to the ancient fabrics, turning them into *museological spaces*, and in turn help saving only their *group aesthetic values*.

This type of *Surface Conservation*, the over-emphasis given to artistic, architectural and monumental aspects of single buildings or ensembles established by means of ‘*secteurs sauvegardés*’, ‘*conservation areas*’ and/or by defining an area ‘*centro storico*’, only suspended the destruction and re-building for particular groupings and selected zones and ended up creating types of privileged and protected zones, *ornaments on the city scale*, which in its own limited sense was to be an accessory element and not a structural element of the city.⁵

By the 1970’s the interest in urban historic sites had developed tremendously and the emphasis shifted from such value judgements to the understanding of historic fabric in its integrity as ‘*historical*’ and to the development of appropriate planning tools for the management of such sites⁶. The numerous symposia that had been held in various European cities in the late sixties and in the initial seventies helped advanced active conservation policies for historic centres enhancing them *from visually safeguarded entities to rehabilitated socio-cultural entities*. Conservation of urban historic sites by then embraced *groups of lesser buildings* as well, and these traditionally characterised the habitable parts of the city. Threatened either by gentrification, speculative developments or increased commercialisation and abandonment in favour of new peripheral suburbs or overburdened by the increased mass migrations of people from the countryside into urban areas, the survival of these historic spaces was distinctly understood to be at risk. Besides, the combination of weak planning and strong market forces were creating alienated historic zones in cities. New legislation, planning policies and devices were subsequently formulated which catered towards reviving these areas as authentic historic cores and ensuring that these historical spaces were well integrated in the everyday lives of the communities they existed in.

During this time period, the Italian city of Bologna set an exemplary of revitalising historic city centres by dovetailing the principles of *Active and Social Conservation*. Bologna in 1972, made an emphatic choice of rehabilitating its degraded city centre rather than expanding into the suburban areas in order to provide for the shortage of housing facilities. Treating the city centre as an organic and unified space, and by strictly adhering to the principles of *typological restoration*, it gave due importance to each and every historic structure of the urban area. The built typologies thus identified through their past uses and spatial configurations were followed by specific restoration

policies and proposals determining the future use of every identified building , thus enhancing their *economic values*. Every major and minor historic structure of the cityscape was thus destined for active and functional use aimed towards serving the needs of the present society. Backed by a strong socialist administration, Bologna achieved social justice by state funding all these interventions and thus helping control speculation of economic values of historic structures, ensuring that these restoration processes while re-animating historic centres, were not reducing them to privileges of the rich. It transformed the entire conservation process as being more *people-centric rather than object-oriented*. This approach whilst fulfilling the present demands of the society helped rediscover for them the past meanings of their historic environments turning conservation from a *useless luxury* of saving aesthetic values to useful processes involving *social values*. Bologna in-fact heralded a new approach of urban conservation. It also revealed the need for a *direct link between town planning and conservation policies* and to treat the two as complementary processes. The contemporary town planning had in that respect proven that individual monuments have no sense and that every piece of the historical environment is necessary to understand the rest and thus to be saved and by active used.

This new conservation device was universally declared and accepted by the Council of Europe in 1975. That year was also demarcated as the *European Architectural Heritage Year* aimed at making the public more aware of the irreplaceable cultural, social and economic values represented by historic fabrics. As a culmination to that event, the *European Charter of Architectural Heritage* and subsequently the *Declaration of Amsterdam* (1975) were brought out which affirmed the decisive stage reached in the development of this new urban conservation approach. This was projected forth as *Integrated Conservation* and its main principles include:

- To combine the architectural conservation and town planning objectives, bringing together conservationists and planners
- To develop planning instruments for the management and control of change of the urban fabric
- To combine the values and interests of existing historic fabric with the general planning process at an equal status with other factors
- To conserve and enhance existing architectural resources and values
- To conserve and rehabilitate historic buildings and areas.
- To combine and co-ordinate national, regional and local authorities; legal policies ranging from heritage to housing ; financial opportunities- public and private; public participation

- To remove any hierarchical distinctions between historic structures of major and minor interests and significance
- To identify the typology and morphology of these historic areas through analysis and determine their compatible future use
- To improve the living conditions of people and their physical and social environments to help lead a balanced life
- To maintain social equilibrium and balance, conserving and enhancing human values

Simultaneously in this time period (1970's), the world energy crisis surfaced widespread ecological concerns for the *cultural and natural heritage* and of their *sustainable development*. The 1972 *World Heritage Convention* was drafted to bring international concern regarding Protection of World Cultural and Natural Heritage. The Convention considerably expanded the notion of cultural heritage and went on to signify *monuments, groups of buildings and sites of outstanding universal value*, also including the combined works of man and nature. It laid stress on the fact that these were *irreplaceable assets* of mankind which were increasingly at risk by the changing socio-economic and environmental factors. The Operational Guidelines for the Implementation of the World Heritage Convention, which were subsequently outlined emphasised the vulnerability of this heritage to human interaction and called upon their effective protection and management. Buffer zones around important sites were called upon to save the settings of the historic sites.

Meanwhile, the economic growth experienced by most historic cities in the last quarter of the twentieth century, led to widespread destruction of the environmental character of cities. Urban sprawl in these cities increasingly defined ancient well preserved historic centres in city cores and new suburban growth in the peripheral areas. The harmonious urban- rural relationship was being jeopardised and the naked eye could no longer perceive the expanse of the city nor the beginning of the surrounding countryside. The approach followed by the Italian city of Ferrara to reverse this trend marked the beginning of *territorial planning*. Way back in 1975, Ferrara took adequate measures to control this urban sprawl by utilising the principle of *integrated conservation* and revitalising its historic centre and in effect saving its spectacular historic environment from being devoured for future city expansions. By returning to the city its original ecological equilibrium between the manmade and natural surroundings, it highlighted the need for preserving *environmental values* and physical settings of historic sites which can markedly effect the quality of life of inhabitants in historic urban centres. It helped calm the aggressive urban-rural relationship that characterises all contemporary urban cities.

Besides the destructive human interactions that were altering historic cityscapes, natural catastrophes through changed environmental factors also posed serious threats. The flooding of the historic centre of Venice in 1966 and the subsequent international concern that developed for its protection emphasised the immediate *need for preserving the natural settings of historic sites* too. The realisation that the preservation of Venice's unique cultural heritage was intricately linked with effective protection of its equally unique natural environment, called forth concerns for integrated and well co-ordinated city planning policies and programs between various departments of national, regional and local authorities to be outlined and executed. Such ***environmentally sustainable conservation*** practises can only help find a reconciliation between man and his environment. Whilst preserving urban architectural heritage, it is equally imperative to concentrate on their natural settings and reinstate the original equilibrium between the two.

The 1976 UNESCO Recommendation concerning Safeguarding and Contemporary Role of Historic Areas further enhanced the concept of ***environment as encompassing both natural and man made settings***. Recognising that these settings, were also the ***ordinary environments*** of humans and their activities and linked people to these spaces by social, economic and cultural ties. These elements distinctly contributed to the formation of the perceived culture of the historic area. As Leonardo Benevolo states: *The existing social traditions are living examples and testaments of present and past lives and are no less precious gems to be saved. This concept and reality to be safeguarded is not something imagined, but a quality of life that can be defined.*⁷ Thus cultural development practises that aimed at preserving these ***cultural values*** were advocated. The historic areas were to be treated as *living* witnesses of the past and delicately interwoven into the present lives, transforming them into contemporary expressions of national identities.

Urban Conservation subsequently moved on to *conserve the human 'way of life', the human values* and man's experiences and interactions with the environment; natural or man-made, historic or non-historic. Over the next three decades, numerous international documents were charted out which reinforced these *newly* discovered values and dimensions to urban heritage. Concepts like '*place*' and '*landscape*' gradually replaced the usually accepted terminologies of monuments and sites. These new ideas embodied both tangible and intangible elements within them, like *fabrics, settings, use, associations and meanings*, turning historic areas into *collective memory spaces*, the ***common resources***, where their scale and monumental character were not of prime importance. The fact that landscapes were ***living monuments***, called for an active participation of the local population for whom these spaces held special significance. It was also realised that historic areas were essentially

entities that undergo continual processes of transformations and **multi-disciplinary** actions needed to be taken to control these changes.

The danger pronounced by cultural tourism also became an increasing matter of concern. By adaptation, tourism was raising the economic potential of historic structures but at the same time was turning **culture into a market oriented commodity**, resulting in *re-valued and sanitised history*.⁸ Local culture was increasingly becoming a spectacle for tourists and transforming to adapt to the temporary needs and passing interests of the visitors, turning historic areas into *cultural disneylands*,⁹ objects of entertainment. These brought forth concerns to ensure the use of **culturally sustainable practises** wherein the local cultural distinctiveness and associated values were retained and enhanced and higher ranked when confronted with calculable economic worthiness of historic areas.

The dynamic and strategic urban conservation process carried out by the city of Rome during 1995-2000 proved the relative importance of these theorised concepts. By focusing on specific planning of historic elements, the historicity of the metropolitan city was transformed from its ancient central core to its entire territory. The *whole city became historic*, extending from its ancient fabric to its newly developed spaces. The city's long history and beautiful natural landscape and the desire of improving the quality of life of its local people inspired the city administration to introduce innovative town planning and conservation strategies. The city's threatened cultural geography, historic agricultural and archaeological landscapes were regenerated by socio-economic and cultural objectives whilst responding to the dynamic processes of growth and change. This resulted in a deep and thorough understanding, appreciation and interpretation of its cultural and natural assets, extensively spread across in its vast territory. Thinking in historical categories in Rome did not end up merely in *re-creating the images of the past but rather to understand the present as springing from the historic roots*. This revealed the consciousness of the fact that *history does not end yesterday but is continuing*¹⁰ and can be intelligently made a part of everyday lives. These ambitious urban transformations were carried out by a **shared administrative vision**, well co-ordinated efforts between various municipal authorities and effective local participation. Rome showed that through the means of integrated cure aimed at **cultural and human sustainable development**, the recuperation of existing urban heritage assets could be carried out to help build the city of the future on that of the past. The city further showcased that the problem of preserving urban centre is complex where no single norm or policy can be established. Historic areas should be preserved within the present day framework of the **living city, as piece of the city and as slice of the**

*past, furthermore with a contemporary outlook and as a forward step in progress,¹¹ the only means towards their **sustainable conservation**.*

This process of treating the entire urban area as historically significant gained increasing recognition by the international conservation fraternity and the *Vienna Memorandum of 2005* went on to formally adopt the concept of **historic urban landscapes** as *ensembles of any groups* of urban spaces that were culturally significant. The subsequent international declarations that followed helped reinforce this idea wherein added concern was given to the surroundings of historic metropolis and to the contextualisation of contemporary architecture within historic landscapes. The Eastern world, in this respect, is characterised by urban landscapes wherein old buildings are disappearing at an alarming rate and being transformed by new constructions due to high economic growth, technical progress and accelerated town planning while in the West, the low-scale historic buildings in the urban landscapes are being overshadowed by high-rises and new architectural jargons. The **integrity of the Historic Urban Landscape is at risk** and is a matter of current international debates.

Looking back from where we stand today, we seem to have completed a full circle in urban conservation, beginning by saving the integrity of historic monuments by recommending respect to the surroundings of monuments to now embarking on a new cycle of recommending respect to the surroundings of historic urban landscapes in order to save their integrity.

All these past experiences and concepts regarding urban conservation reveal it to have become a broad discipline recognising cultural diversity embodied in various forms, scales and spirit. **The key message being emphasised is to convert passive and object-oriented urban conservation practises into active and culturally oriented continual processes pivoted around human values, with a respect for the past, understanding the present and concern for the future.**

The concept of historic urban landscapes is not absolutely new as one finds traces of this new ideology partially expressed in European theories and International documents dating back to the 1930's as well. What is new and significant perhaps is the changed perception at the potential of this concept, of not treating these urban areas as static objects of admiration but as living spaces for *sustainable communities*.¹²

*Outlined below are the key points regarding **Conservation of Historic Urban Landscapes**:*

- Conservation of material architectural culture retains its place even today but is augmented by enhancing the intangible cultural values by present adaptations and future transmissions
- Of not saving them as museum pieces but as living spaces, by understanding the fact that they undergo dynamic and continual changes, thus recognising the change in value judgements.
- Of protecting urban environments whose authentic and integrated character contributes to local and national identity, and on a broader scale to global heritage.
- Of protecting their environmental character by giving due importance to their settings, endangered by natural and ecological factors or destructive human interventions.
- Of protecting the socio-economic and cultural character of the associated communities by recognising these values and by retaining and re-interpreting, enhancing and enriching them further
- By realising that all economic, social, cultural and environmental assets/capitals of urban environments are finite resources; thus integrating and combining economic, social, cultural and environmental development aspects, thereby promoting sustainable conservation

Urban Architectural Conservation has thus moved on ...

From preserving the present past to conserving the future past

1.3.2 Endnotes

- 1 <http://www.icomos.org/publications> (1976 UNESCO Recommendation concerning safeguarding and contemporary role of historic areas)
- 2 Astrid Debold Ritter, *The Program for the Preservation of the Centro Storico of Bologna*, (translated from German by Richard J Tuttle), Deutsche Kunst und Denkmalpflege, 1972, Heft I, pg 6
- 3 Donald Appleyard (editor), *Urban Conservation in Europe and America: Planning, conflict and participation in the inner city*, European Regional Conference of Fulbright Commissions in Rome 1975, Conference Proceedings Printed in Italy 1977, pg 6
- 4 Anthony M Tung, *Preserving the world's great cities- the destruction and renewal of the historic metropolis*, New York, Clarkston Potter, 2001, pg 74
- 5 Leonardo Benevolo and Pier Luigi Cervellati, *Conservation of Historic City Centres and Urban Planning (Bologna)* in Conferenza delle Nazioni Unite sugli Insediamenti Umani held in Vancouver, May- June 1976, Italian Participation at the Habitat Conference, pg 275
- 6 Silvio Mendes Zancheti and Jukka Jokilehto, *Article on 'Values and urban conservation planning : some reflections on principles and definitions'*, Journal of Architectural Conservation, Vol. 3 no. 1, Donhead Publishing, March 1997, pg 37
- 7 Leonardo Benevolo and Pier Luigi Cervellati, *Conservation of Historic City Centres and Urban Planning (Bologna)*, Conferenza delle Nazioni Unite sugli Insediamenti Umani held in Vancouver, May- June 1976, Italian Participation at the Habitat Conference, pg 276
- 8 Noha Nasser, *Article on Cultural Continuity and Meaning of Place: Sustaining Historic Cities of the Islamicate World*, Journal of Architectural Conservation, Vol. 9 no.1, Donhead publishing, March 2003, pg 74
- 9 Giorgio Gianighiam, *Article on Venice, Italy* in Robert Pickard, *Management of Historic Centres* (Conservation of the European Built Heritage Series 2), London, Spon Press, 2001, pg 185
- 10 Council of Europe seminar on '*New buildings in Old Settings*' held in Bristol on March 19-21, 1982, in association with The UK Civic Trust and University of Bristol, Published Strasbourg 1982, Pg 64
- 11 ICOMOS 1st conference on the '*Conservation Restoration and Revival of Areas and Groups of Buildings of Historic Interest*', held in Caceres-Spain on 15-19 March, 1967, Published by ICOMOS in 1968, pg 59
- 12 Dennis Rodwell, *Conservation and Sustainability in Historic cities*, Oxford, Blackwell Publishing, 2007, pg 59

CHAPTER 2

Conservation of Built Heritage in India

Chapter 2.1

Defining Historic Urban Landscapes in India

After having understood in depth the ever-broadening perspectives of International Urban Conservation Movements which are presently pointedly tipped at defining the cultural significance and conservation approach of 'Historic Urban Landscapes', it would be beneficial to outline the meaning of this terminology in the Indian Contexts before moving on to understand the issues plaguing Cultural Heritage in Urban India and defining guidelines for the same.

The still amorphous concept of *Historic Urban Landscapes* is presently characterised as ensembles of urban spaces, natural and/or man-made, of varying scales but with high cultural significance and forming harmonious and unified entities. The notion of the word *Landscape* as internationally accepted now, embodies all sorts of environments consisting of either natural elements or man-made activities or both while the notion of the word *Historic* has gone on to signify even the present as being a part of history. These are both abstract constructs with unquantifiable elements and with equally incalculable values, their acceptance further being dependent upon each community's specific traditional background. The ambiguity though surfaces in the core word, *Urban*, which is very much a quantifiable concept, in terms of density, landuse, area etc. and with calculable values, especially high economic and symbolic values besides others depicting a nation's identity (from local to global).

In general, an urban area is defined as an area with an increased density of man-made structures in comparison to the areas surrounding it. Urban areas may be towns, cities, or agglomerations, but the term is not commonly extended to rural settlements such as villages and hamlets. The word Urban has varied definitions and changes from regions to countries. This varying dimension plays an important role in determining the following inter-related sectors of urban conservation:

- Political responsibility
- Administrative Authorities
- Formation of town-planning instruments
- People's participation

2.1.1 Definition of 'Urban' in the Indian Context

In the 2001 Census of India, the definition of 'Urban' Area for a place adopted was one which satisfied the following criteria:

- a. All statutory places with a municipality, corporation or notified town area committee
- b. A minimum population of 5,000
- c. At least 75% of male working population engaged in non-agricultural pursuits
- d. A density of population of at least 400 per sq km (1000 per sq mile)

The unit of classification in this regard was *town* for urban areas and the following categories were established. These were:

<i>Town</i>	<i>Population</i>
Class I	1,000,000 and Above
Class II	50,000 – 99,999
Class III	20,000 – 49,999
Class IV	10,000 – 19,999
Class V	5,000 – 9,999

Towns with population above 1,000,000 are called cities. Further, according to the Census of 2001, India had a population of 1027 million with approximately 285 million or 28% people living in urban areas. This is expected to rise to 40% by 2021. ¹

India is a federal republic of twenty-eight states and seven Union Territories. Each state or union territory is divided into basic units of government and administration called districts. There are nearly 600 districts in India. Local Governance in urban areas is through Urban Local Bodies (ULBs) that provide basic infrastructure and services in cities and towns. According to a 1991 Indian Census, there are 3255 ULBs in the country classified into four major categories: municipal corporations, municipalities, town area committees and notified area committees. ²

2.1.2 Definition of 'Urban' in the Italian Context

The term 'urban' in Italy refers to a city or cities with an inhabited centre, particularly rich in ancient monuments, which together with its territory gives the place its unique history and geography. The term urban is not dependent upon the number of inhabitants but to the place's illustrious historical traditions.

The 2001 Census estimated the population of the country at 57 million. Italy is subdivided into 20 regions (*regioni*). These regions have a special autonomous status that enables them to enact legislation on some of their local matters. It is further sub-divided into 109 provinces (*province*) and 8,101 municipalities (*comuni*).³ There are 8,000 *comuni* with less than 5000 inhabitants. More than 10 million Italians live in *comuni* with less than 5000 population.⁴

So what is perhaps 'urban' in Italy, might not be considered 'urban' in India and vice versa!

2.1.3 Defining Historic Urban Landscapes in India

The classification of Historic *Urban* Landscapes in India, if attempted according to the above information, can physically range from historic precincts like the Jaisalmer Fort with a population of 20,000 to the historic metropolis of Delhi with a population above 12 million, with numerous other small and medium historic areas, towns and cities interspersed between them. This wide-ranging treasury of urban resources could possibly include sites of architectural (man-made) and environmental (natural) beauty, archaeological interest, religious and socio-cultural expressions and sites of aesthetic or economic significance, either abandoned or in use. The broad categorization of Historic Urban Landscapes in India could thus possibly be:

I. Historic Precincts: These could consist of single building urban complexes and integrated architectural groups like forts, palaces and monuments; either inhabited or not.

Jaisalmer Fort, Red Fort, City Palace Udaipur, Taj Mahal Precinct etc.

II. Historic Environments:

Natural Beauty (Ecological Value): These could range from the picturesque environs of Leh town in Ladakh to the River Ganga in Benares to the Lakes of Udaipur and the Beaches of Goa etc.

Man Made (Architectural Value): These could be clusters of buildings which are either historic or significant for their architectural beauty, which is larger than but not enclosed like the precincts and much smaller than the historic centres. The ruins of historic areas strewn across Delhi is an example of this.

Combined (Cultural Value): These *Culture Zones* are small and large urban spaces characterized by natural elements and man-made activities, the two being complementary in such cases. The cultural

values embodied in these areas are a result of the strong inter-linking between the two components and each would be incomplete without the other in its very existence. The River Ganga flowing along the *Ghats* of Benares is not just any other river, but it is *The Ganga*. It is more than just water, it is a religious expression in India and holds immense spiritual value for her people.

III. *Historic Centres*: Usually forming the inner cores of towns, cities and mega-cities, they are essentially traditional in nature with a high concentration of monuments and minor buildings (*architettura minore*), which may or may not be enclosed within ancient walls. Each of these buildings in isolation does not deserve to be called historic but taken together they constitute unified wholes, forming an integral functional part of the present city, e.g., The Walled Cities of Delhi, Ahmedabad, Jaipur etc., which epitomise the ancient Indian traditions of planning in their urban morphologies.

IV. *Historic Towns (Small and Medium)*: The definition of Urban as described above obliges one to consider the relatively rural environs of Sanchi with a population of 6,785 also as urban, along with other small and medium sized cultural geographies like Pushkar with a population of 18,000 to Madurai with a population of 900,000.

V. *Historic Cities* : Contemporary Indian cities constituting monumental centres in their entirety are rare because of a loss of their holistic character. Yet amongst the vast range of the million-plus Indian cities (ranging from 1 million to 4 million) there are cities that command the possibility of being designated as urban landscapes of historic significance, like the traditionally planned Indian city of Jaipur, or World Heritage Sites city of Agra or religious centres like Benares, Mathura and Vrindavan etc.

VI. *Historic Metropolis* : Similar reasoning as the one enunciated for the above category, also holds true for the Mega-cities of India, i.e. above 4 million population which are of historic significance like Delhi, Hyderabad etc.

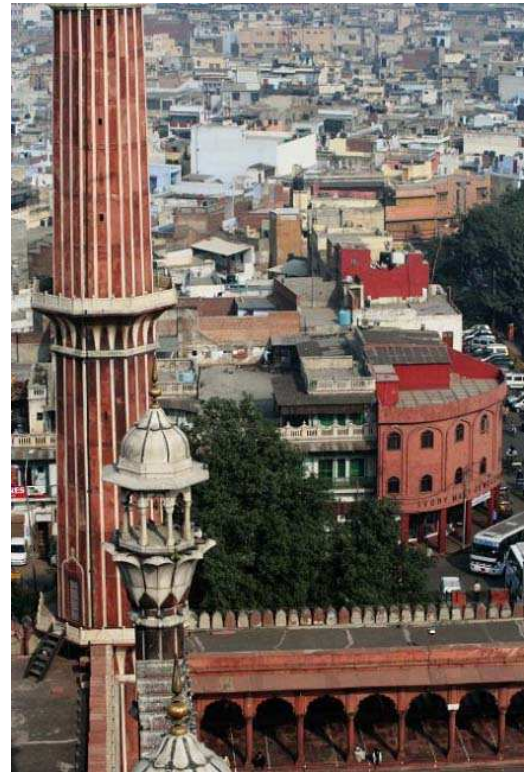
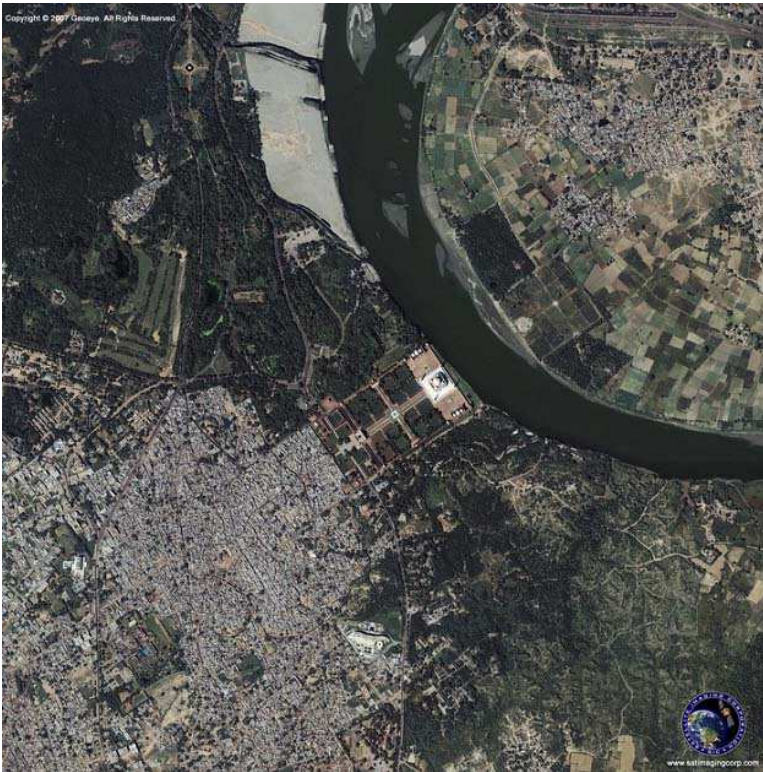


Image 33: Historic Urban Landscapes in India

Clockwise from Top Left: Taj Mahal, Agra; Jama Masjid, Delhi, Benares; Jaisalmer Fort; Streetscape in Jaipur's Walled City; Udaipur Lake City

The complexity in defining these historical landscapes is visible by considering the case of Delhi. The Red Fort as defined in Category I by itself forms an Historic Urban Landscape. But it is an inseparable unit of Shahjahanabad, the Historic Centre of Delhi (Category III), while the Historic Centre of Delhi (inclusive of Red Fort) invariably contributes as an integral part of Delhi's Historic Urban Landscape (Category VI).

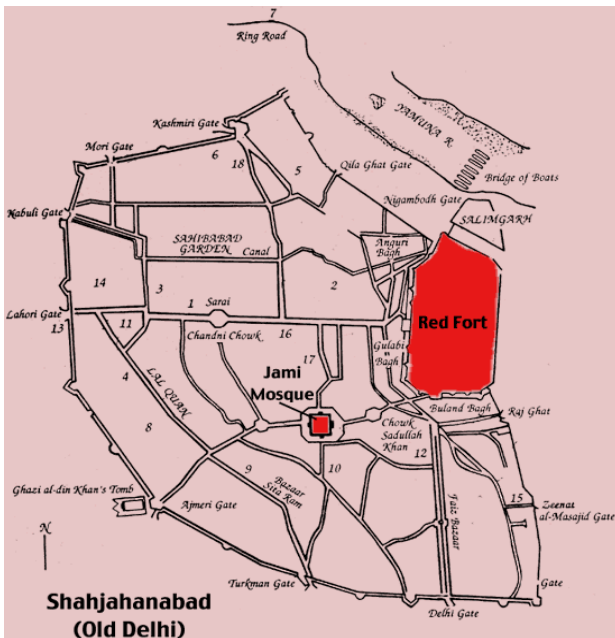


Image 34 (Left): Red Fort as an inseparable unit of Shahjahanabad.

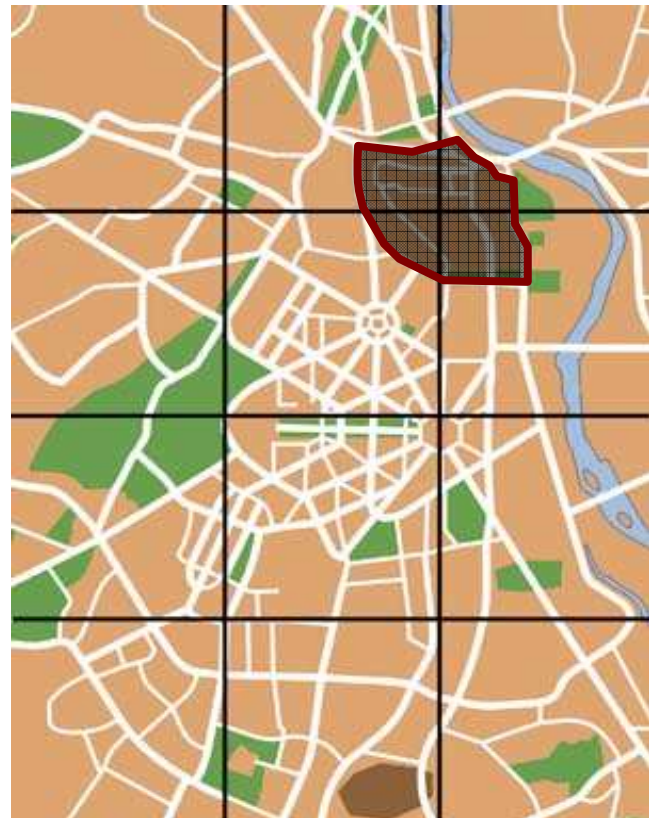


Image 35 (Right): Shahjahanabad as an integral part of Delhi

Historic Urban Landscapes basically form *spatial memories*, the conservation of which is imperative in order to evoke the ‘spirit of the place’ by acknowledging the past and the present and by re-creating links between the two in the minds of the users. Besides the physical complexity in outlining Historic Urban Landscapes in a vast country like India, it is the immense cultural diversity that the country possesses which makes the understanding of the evolution of these urban sites intrinsically challenging and complicated. India forms one of the *oldest continuous civilizations* of the world and the past is truly a living presence there.⁵ Conserving these ‘*living urban sites*’ is intricately complex because these sites are replete with evolutionary processes borne out of different layers of regional specificities of religious, socio-economic, cultural and historical significance. In India, the *cultural memory is often an enacted process*.⁶

This is very well illustrated by the ancient city of Madurai located in South India. The Meenakshi Temple, which is situated in the central part of the city, physically and spiritually forms the heart of the city. Annual religious festivals of re-enactment of ritual acts of the deities of the temple in the

form of circumambulatory processional routes ritually map the entire city. Defining such a city purely by its architectural value would thus be highly inaccurate as the cultural meaning and value of the place lies in these age old traditions, giving the urban space, its historic value.

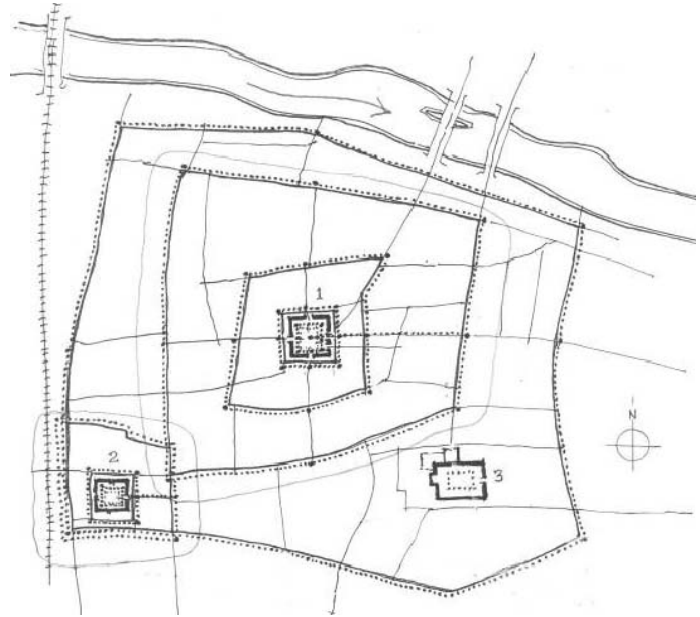


Image 36: Physical Mapping of Ritualised Activities in Madurai

Moreover, India is gradually turning into a land of dramatic *cultural pluralism*. The urban Indian landscape is characterized by intense duality where modernity, tradition, prosperity and acute poverty, communality and communalism, medieval society and cutting edge information technology coalesce to create incomprehensible cities.⁷ These cities are no longer the traditional static bodies they earlier used to be, today they are dynamic and fast-changing modernising entities, making their cultural mapping even more difficult.

It is beyond the scope of the present thesis to analyse all the above identified six categories of Historic Urban Landscapes due to the above mentioned complexities. Thus, in the following pages I would like to concentrate upon issues basically concerning the third identified category of *Historic Centres*, highlighting their general problems and suggesting probable conservation guidelines.

Chapter 2.2

The Off-Centred Centres

2.2.1 An Introduction

Historic urban environments in India are characterized by three main entities. These include the historic areas (either forming the centre or spread across the town), planned new developments and the informal, unplanned growth both in the centre and the periphery. The inner city cores, usually forming the historic centre of the city, throughout India are characteristically marked by high densities of occupancy, structural obsolescence of buildings, high volumes of vehicular traffic and congestion, inadequate infrastructure and services, degrading environmental conditions and functional obsolescence of historic buildings in some cases, especially the monuments. They have an innate physical and social character that easily singles them out from the rest of the city. Economically vibrant spaces possessing highly distinctive morphological and socio-cultural characteristics, these cultural environments seem to be in a continual state of flux and are undergoing rapid modernisation and urbanisation leading to an alarming decimation of their heritage, both at a physical and social level.

In pre-colonial India, these historic environs were usually the strongholds of the elite and the powerful, but contrarily, today these spaces predominantly house inhabitants of lower income groups. They are essentially migrants, moving in from the rural or under-developed areas of the country into the 'developed' cities in search of employment. The rural poverty coupled with low house rents and the opportunity of finding jobs in these economic centres attracts these internal migrants even in hostile living conditions. While it is perhaps easy to condemn the evils of urbanisation, the fact remains that Indian cities have served as reception centres for the rural poor and to that extent they have lessened rural misery, but this process cannot go on. No matter how many jobs are created in urban areas, there will always be more people than jobs if the unending migration process from the rural areas to the cities continues uncontrolled. This nationwide internal movement is causing extensive strain on the Indian cities, especially on their inner cores which have turned into ghettos.

2.2.2 Highlighted below are some of the basic important conservation and accompanying issues plaguing Indian Historic Centres:

Object-Centric Conservation

The existing conservation processes and protection laws invariably cater only to the most significant and important historic monuments of the area (basically ASI nominated properties) which are listed and declared of national or state importance. Conservation in such areas usually stands apart and attempts at controlling the entire visual environs of the monuments. This ends up saving only the aesthetic values of the monuments with no respect for the surrounding heritage structures, especially for the intertwining organic historic fabric, the minor historic structures (*architettura minore*) nor any regard for the people living around such landmarks, constituting the *living* heritage. *Administrative paralysis* between various authorities further disconnects the conservation process from the lives of the people.

Incoherent Wholes

Due to object-centric conservation approach, the historic centres have essentially been reduced to visually disintegrated heritage zones. The overall order and harmonious appearance of the organic yet well-planned traditional spaces now appears overlaid with chaos and disorder.

Unplanned and Informal Growth

The spontaneous growth of the informal sector in urban areas which went unchecked and uncontrolled has now become a distinctive element of the Indian city centres. The historic areas have been turned into ghettos of the urban poor who have virtually taken over every free inch of space available in these areas, even blocking the pedestrian pathways.

Structural Obsolescence

The historic buildings are old and deteriorating. Abandonment, neglect and decay have reduced them to structurally unsafe spaces. Massive repairs need to be undertaken to ensure that these buildings are secure enough for habitation or other functions. These usually do not take place owing to high economic interventions, thus endangering the lives of the inhabitants and the gradual extinction of the historic structures.

Lack of Financial Resources

The centripetal attraction of cities has led to increased and high densities of migrants living in the inner cities, people who have little or no regard for the built fabric of the place. They are temporary residents of the place and for them these are places to work and live in at affordable prices and are not to be conserved or venerated. They are not sentimentally attached to the building or to the urban area and it is not in their interest to invest in its up-gradation, as they neither have the financial resources nor the inclination. They are merely like the ships in the passing night!

But the sad state of the urban historic fabric is not a result of the lack of interest of these migrants alone. The owners of such properties and the concerned government departments are equally at fault. The historic structures are often abandoned by the higher and middle income group owners who can usually afford to move to the suburban developments. Their houses are either locked, leading to functional obsolescence of buildings or else rented out. The Rent Control Acts further lead to economic obsolescence of buildings as they do not inspire any restoration efforts from the owner. In some cases, like Old Delhi, the rents are so ridiculously low, that it leaves the owner with no financial gains with regard to their cultural property. Besides, the building bye-laws like low FARs as spelt out by the state authorities provide them no future financial prospects after having invested in the restoration of their properties.

Invasion of Commerce

The decisive urban planning and development policies to augment the economic use of these areas has led to uncontrolled commercialization of historic structures. Wholesale retail businesses and small shops have occupied all available floor levels and courtyards of historic buildings, along with the informal sector springing up and occupying every possible nook and corner of the historic areas and in a haphazard and disorderly manner.

Increasing Traffic

The increase in commercial activities has led to higher volumes of internal vehicular traffic, raising air and noise pollution to alarming levels. The narrow streets have been indiscriminately widened to serve the vehicular traffic, leaving the pedestrian spaces as mere street margins.

Infrastructure failure

The functional, structural and economic obsolescence of historic buildings coupled with high occupancies has reduced them to spaces devoid of basic infrastructure and facilities. Moreover, it is

invariably difficult to integrate modern facilities within old structures, so either they don't exist or when added on, they are done in an unorganized and incongruous manner.

Paradox of funds

In sharp contrast to the national scarcity of funds and lack of technical and professional resources, often cited as reasons for the physical decline of inner city areas are the massive amounts of private funds pouring into these areas for purely commercial purposes. The economic growth pattern that India is undergoing from the recent past has resulted in high land values of such areas, tending to overcome other values of the built fabric. This is resulting in the replacement of the existing stocks with new constructions and illegal encroachments marring the traditional architectural character of these spaces. The new developments are marked with alien spatial building principles, materials and styles. This more than anything else signifies the changing attitude of the people, of breaking away from their pasts and thus losing their traditional knowledge, crafts and skills. The new building types depict the growing economic power of the developing nation and its urbanised wealthy citizens. The paradox that improved economy results in more destruction of heritage than when there is scarcity of economic resources could not hold more true anywhere else. The *scar-city* is perhaps better in some ways to *prosper-(c)ity*! It leaves one wondering whether the economic boom currently going on in India is for its better or worse?

Disaster prone areas

These inner city areas are highly prone to man-made disasters like political unrests, religious and ethnic conflicts and terrorist attacks as higher densities of people coupled with the location of important historic buildings and mix of diverse communities, makes them perfect target areas for such attacks and for religious conflicts, thus leading to a loss of sense of security in the minds of the people. Religious violence and terrorist attacks are extremely prevalent in India and amongst the many examples, the attack on a 16th century Mosque in Ayodhya by Hindu fanatics (in 1992) is a notable example of the former while the terrorist attack on Jama Masjid (in 2006), a 17th century mosque located in the historic city of Delhi highlights the insecurity people have even in their religious havens.

Besides, most of the historic buildings being structurally unsafe are extremely vulnerable to natural disasters like floods and earthquakes as well, making them insecure places to live in. Invariably traditional construction is more difficult and expensive to reconstruct and thus the tendency to use cheaper, easily available and newer materials exists. These bring forth the concept of disaster risk

preparedness and management in inner city areas, which whilst providing immediate and necessary rehabilitation, should not mar the city areas with incongruous constructions. This is usually lacking in India. Bhuj is a small historic town in the state of Gujarat in western India. It was the epicenter of a massive earthquake (8.1 on the Richter Scale) that hit western India in 2001, resulting in a loss of almost 20,000 lives and millions homeless. The architectural wealth of Bhuj, almost a quarter of its historic buildings were severely damaged by this natural disaster.

Degrading Quality of life

Historic centres are often inhabited spaces. All the above mentioned factors sum up to the *most important issue* concerning historic centres in India, their deteriorating conditions leading to a degraded quality of life of it's inhabitants. The lives of the people who give meaning to these spaces is 'endangered' and urban conservation in India needs to address that issue.

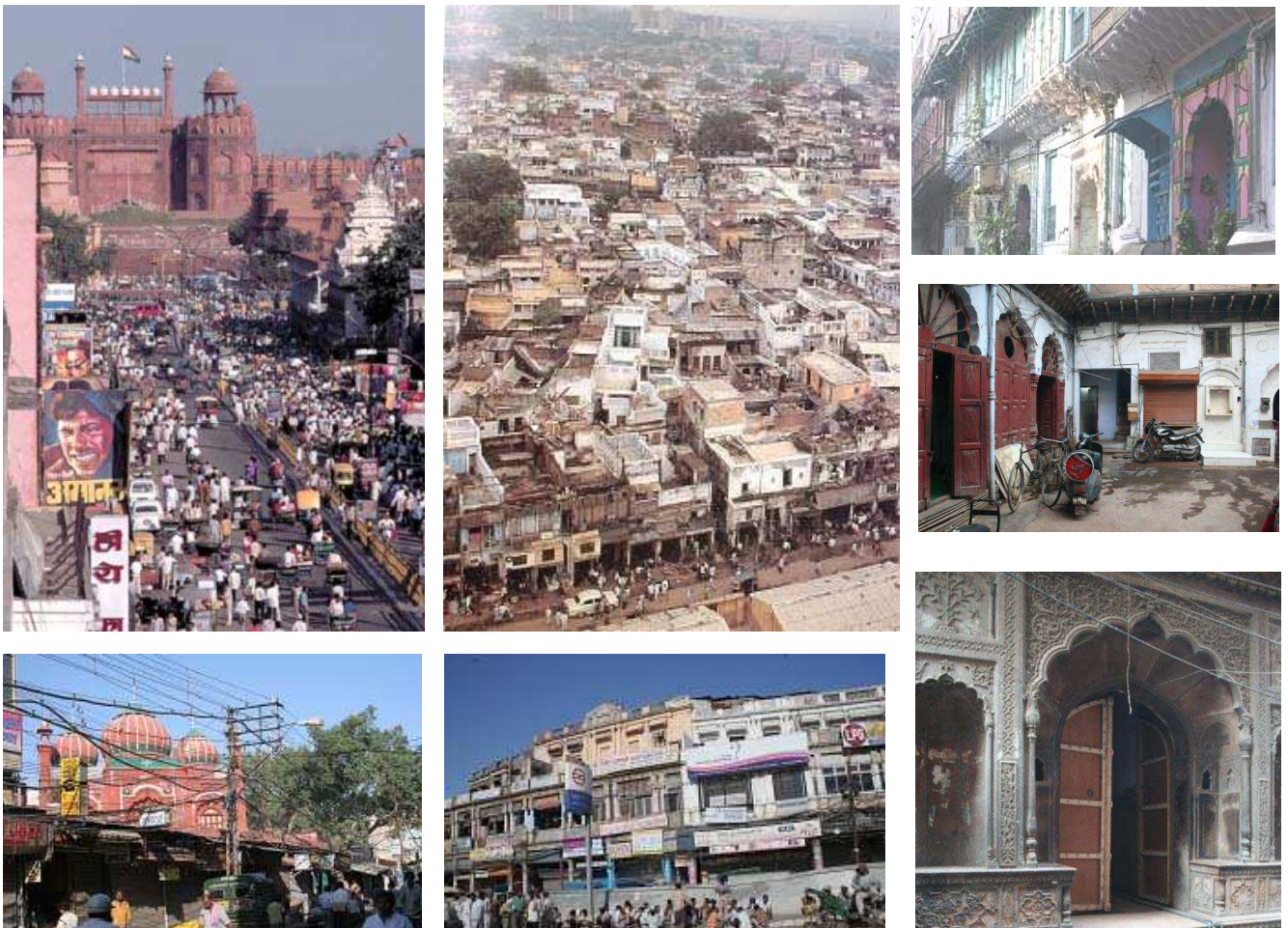


Image 37: Views of Historic Shahjahanabad, Old Delhi.

Chapter 2.3

Brief History of Architectural and Urban Conservation in India

2.3.1 Pre-Colonial Period

Conservation as it traditionally took place in India meant the *conservation of values, ethos and a way of life rather than that of built fabric or movable objects*.⁸ Traditional skills and craftsmanship were employed to create and beautify even ordinary objects and structures. Conservation was just a part of everyday life based on rituals, traditions, beliefs, ideas etc. and was an integral component of daily living wherein the emphasis was on active usage of these skills and in continuity of this age-old wisdom by transmission to future generations. Conservation in Traditional India is conceptually characterised by the following:

-Cyclic Concept of Time: A good part of the Indian society, majorly the Hindus, believe in the concept of eternal time. As opposed to the Western concept of linear time, in India, the *cyclical concept of time is the deep cultural mode*,⁹ and this ideology is reflected in the conservation processes as well. Emphasis thus was not on the prolonging of the material fabric but in its active maintenance.

-Concept of Space as being sacred and eternal and thus more significant rather than the artefact or the material object. The physical repair of buildings or objects was not as important as the process involved in doing so. The space where the artefact existed was venerated rather than the product itself.

-Concept of Using the historic space as a part of everyday life. The historic built fabric was considered a part of the living environment, turning them into entities that were flexible enough to be changed. This change though religiously occurred according to the tenets of sacred ancient treatises on architecture like *Vastu-shastra*. Emphasis was thus on active use of the traditional knowledge and indigenous methods of conservation.

Interestingly in certain parts of India, where modern conservation has not managed to spread its wings, these traditional practices still continue to be used, especially by the craftsmen, the *stapathis* of East and South India and by the *sompuras* in the West.

2.3.2 Colonial and Post-Colonial Period

A. Archaeological Survey of India

Modern Conservation Movement in India began with and still centres itself upon a very monument-centric /object-oriented approach. The cultural renaissance of early nineteenth century witnessed enactment of the first ever legislation in India known as Bengal Regulation XIX of 1810. This was soon followed by another legislation called as Madras Regulation VII of 1817. Both these regulations vested the Government with a power to intervene whenever the public buildings were under threat of misuse. However, both the Acts were silent on the buildings under the private ownership. With the subsequent conquest of India by the Britishers, India's premier organization taking care of the nation's architectural heritage today, the *Archaeological Survey of India* (henceforth ASI), came into execution in 1861. It was an official government body formed under the British Rule and was highly influenced by the Romanticist approach of conservation being followed in the Western countries at that time and its basic purpose was to carry out elaborate surveys of antiquarian remains in the country and to protect monuments and sites. At that time, the *Indian Treasure Trove Act*, 1878 (Act No. VI of 1878) was promulgated to protect and preserve treasure found accidentally which had archaeological and historical value. This Act was enacted to protect and preserve such treasures and their lawful disposal.

Almost sixty years after Independence (1947), ASI still functions with such colonial bred practises and approaches. The ASI, now under the Ministry of Culture is the central body for the archaeological researches and protection of the cultural heritage of the nation and is headquartered in the capital city of New Delhi. For easier maintenance of ancient monuments and archaeological sites and remains of national importance the entire country is divided into 24 Circles. The organization has a large work force of trained archaeologists, conservators, epigraphist, architects and scientists for conducting archaeological research projects through its Circles, Museums and Excavation, Prehistory, Epigraphy, Science and Horticulture branches. With the help of its counterparts in the form of State led Departments of Archaeology, in totality ASI approximately protects 9000 monuments of national importance across India. These are popularly known as *Protected Monuments*, and include single monuments, groups of monuments and sites, archaeological sites etc.

India essentially follows a *centralised system* of policy making (a top-down approach) and the laws formulated by the centre are thus applicable at the state and local municipal levels as well. The various State Departments of Archaeology also follow the same rules for conservation as enforced

by the central authority, ASI. Owing to its long history, India has a stupendous and wondrous collection of built heritage. But it was only in 1904, that the first built heritage legislation, called '*The Ancient Monuments Preservation Act*' was passed. It was intended 'to provide for the preservation of ancient monuments and objects of archaeological, historical or artistic interest' and to prevent the excavation by unauthorised persons of sites of historic interest and value. The Act was applied to ancient monuments which were then declared as '*protected monuments*' and provided the authority with sufficient powers to even declare monuments in private ownership as protected.

The scope of this was expanded after independence in 1951 into the '*Ancient and Historic Monuments and Sites and Remains (Declaration of National Importance) Act*'. Subsequently, in 1958, this Act was comprehensively revised in the form of the '*Ancient Monuments and Archaeological Sites and Remains Act*'. The ASI in its not so long a history has enlisted numerous national laws protecting monuments, antiquities, art objects etc. The two of the most important heritage legislations in force in the country today include:

1. The Ancient Monuments and Archaeological Sites and Remains Act (AMASR), 1958
(Act No. 24 of 1958)

Enacted in August 1958, the Act was to provide for the preservation of ancient and historical monuments and archaeological sites and remains of *national importance* for the regulation of archaeological excavations and for the protection of sculptures, carvings and other like objects.

Ancient Monument in the Act meant '*any structure, erection or monument, or any tumulus or place of interment, or any cave, rock-sculpture, inscription or monolith which is of historical, archaeological or artistic interest and which has been in existence for not less than 100 years and includes*

- *remains of an ancient monument*
- *site of an ancient monument*
- *such portion of land adjoining the site of an ancient monument as may be required for fencing or covering in or otherwise preserving such monument*
- *the means of access to, and convenient inspection of an ancient monument*

2. Antiquities and Treasures Act, 1972

The *Antiquities and Art Treasures Act 1972* (No. 52 of 1972) was enacted in September 1972 for effective control over the moveable cultural property consisting of antiquities and art treasures. The Act regulates the export trade in antiquities and art treasures, provides for the prevention of smuggling and fraudulent dealings in antiquities, to provide for the compulsory acquisition of antiquities and art treasures for preservation in public places and to provide for certain other matters connected therewith or incidental or ancillary thereto. This Act was later supplemented with The Antiquities and Art Treasure Rules 1973.

B. Contemporary Conservation Organisations besides ASI

Besides the meager number of nationally protected ASI sites, India is a vast storehouse of relatively significant architectural, natural and man-made heritage. The *Indian National Trust for Art and Cultural Heritage* (henceforth, INTACH), a non-profit membership organization was formed in 1984 to protect and preserve this vast array of non-ASI protected heritage, popularly calling it as *Unprotected Monuments*. Acting as a catalyst in the heritage conservation scene in India, INTACH strives to protect and preserve the country's natural and cultural resources by documenting, formulating policies, forming strategic partnerships and collaborations and by spreading awareness about heritage. The organization is headquartered in Delhi and its presence is felt across the country through its 117 chapter network. The work carried out by the organization in its rather short history is indeed commendable.

2.3.3 Urban Conservation Legislative Initiatives

A. Urban Historic Sites and ASI

Traditional Indian Historic Centres with their beautiful architectural heritage and vibrant culture form little gems of the vast historic panorama of the country. Ancient and medieval historic centres throughout the country amazingly survived the ravages of wars and invasions, but today these cultural resources stand threatened by the technological advances in the form of haphazard and unplanned growth of the over-populated modernized and highly speculative cities. In order to understand the present situation of the historic centres, it is important to understand the evolution of the conservation and urban planning processes that have led to their current detrimental situations.

What distinguishes the conservation of Urban Landscapes from the conservation of monuments is that the former are usually inhabited by people while the latter are not. So logically speaking the same rules of protection that are applied for single monuments cannot or more rightly so should not be used for the protection of such urban areas. The reality is somewhat different in India though. There exist no protection rules as such for the conservation of historic urban heritage sites in India; thus they are either dealt with the same rules as applied for the single monuments or in most cases, are left at the mercy of the town planning policies. These policies have no interest in the preservation of the overall cohesiveness and historic character of the urban heritage. Unless conservation authorities in India broaden their approach and methodology by following the principles of integrated conservation, vast areas of traditional urban heritage will slowly succumb to defeat and thus consequent obliteration against the growing pressure from the modern, industrialised world, as can be anticipated by looking at the current scenario.

Kevin Lynch, in his book '*What time is this Place*' remarks that;

*Western countries under the banner of historical preservation, are saving isolated buildings of doubtful significance which are out of context to surroundings and without means of supporting meanings to the public.*¹⁰

Today, this statement is perhaps more relevant and sadly reminiscent of the plight of historic monuments in urban India. They stand apart and appear as strangers in their own landscapes, exiled and cordoned off by physical boundaries. In an attempt to save them and their surroundings from destruction, the ASI revised the *Ancient Monuments and Archaeological Sites and Remains (AMASR) Act of 1958* and followed it by the *AMASR Rules of 1959*, defining the areas around ASI Protected Monuments as '**Protected Areas**'.

*The Article 1F of the AMASR Rules state: **Prohibited area or regulated area means an area near or adjoining a protected monument which the Central Government has by notification in the Official Gazette declared to be a prohibited area, or as the case may be a regulated area for purpose of mining operation and construction or both.***¹¹

But when confronted with the dramatic forces of change brought about by rapid and generally unplanned urban development during the 80's-90's, the *ASI responded by promulgating the above*

rule in 1992, which ‘prohibited’ development within 100 meters of a protected monument, and allowed only ‘regulated’ development within the next 200 meters.¹²

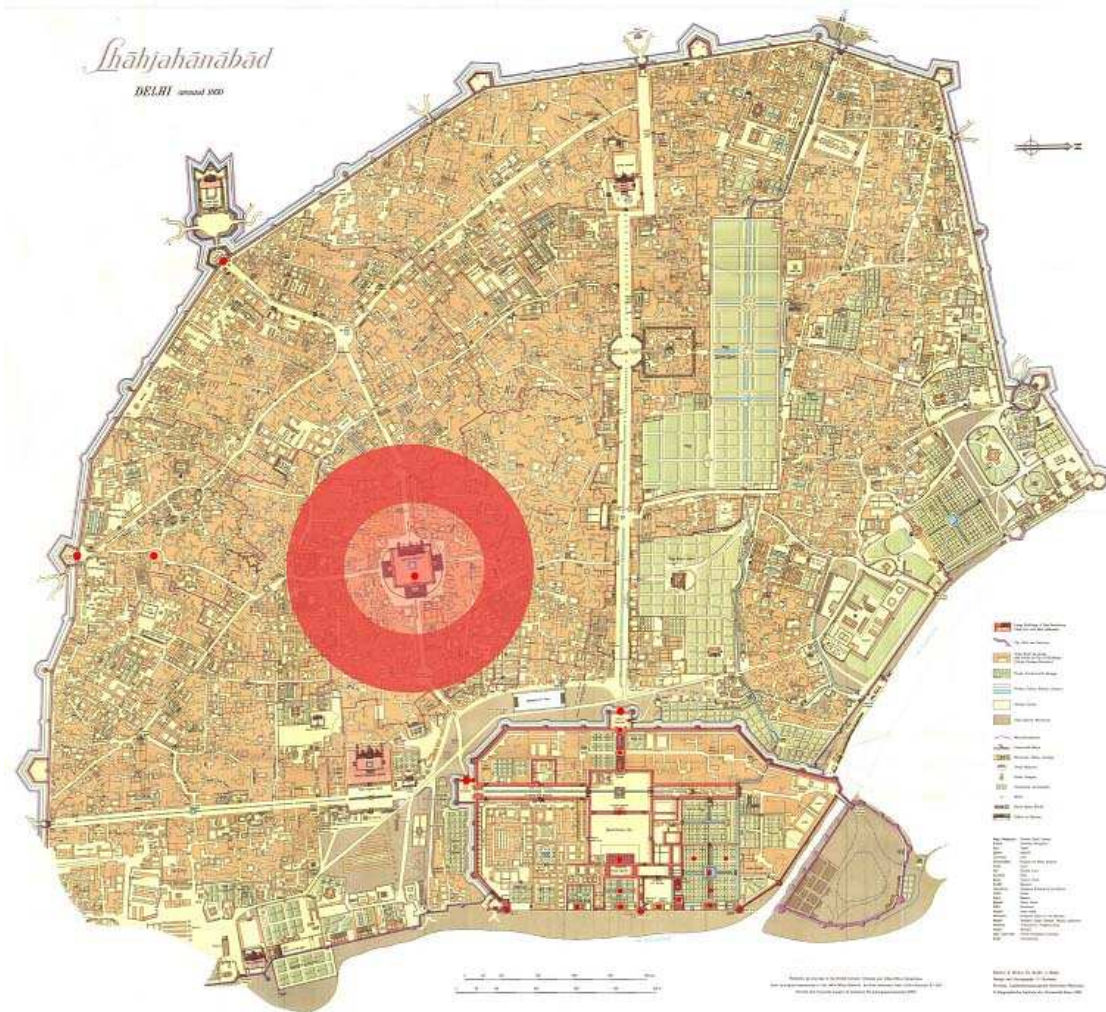


Image 38: Protected Areas around ASI monuments (the 100M Prohibited and further 200M Regulated Zones)

Though significant in cases of isolated monuments, this blanket rule imposed by ASI, essentially an attempt to save the aesthetic beauty of the monument is absolutely impractical in areas where these protected monuments fall within boundaries of living settlements in historic urban contexts. By their very nature, these settlements are dynamic spaces of human activity, where people live, work and carry out their everyday business. It is this inter-relationship of the physical setting and the human activity that projects forth these areas as integral and cohesive in character, in turn providing meaning to the monument existing there. *In this respect, a static delineation of these areas as protected and regulated zones of increasing visual radii as advocated by the ASI 100M Rule is not practical and feasible as they allow no flexibility for change.* Such impulsive actions call for the isolation of buildings in order to be protected. The buffer zones advocated are meaningless in urban scenarios, romantically turning them into *frozen* landscapes in time and space whilst realistically speaking they are *dynamic spaces of continual changes*.

The physiognomies of historic centres in India are rapidly becoming grotesque imitations of western cities. The *architettura minore* surrounding the monuments in such areas traditionally formed the habitable spaces. Due to changed land-use, present high occupancies and the legitimate human desire to improve one's surroundings, functional threats abound these traditional houses, like the internal divisions of apartments, the introduction of sanitary facilities or elevational changes like covering up of external balconies aiming at increased covered space etc. Chronic lack of maintenance, excessive elevational additions and extensive use of new materials usually end up disfiguring the historic buildings tremendously. Besides as mentioned before, these inner city areas have over a period of time been converted into commercial business areas and are essentially serving as receptacles for the rural poor migrants pouring into the cities. The invasion of commerce and the related traffic problems coupled with inadequate infrastructure and housing shortage in these traditional environments has resulted in degraded living conditions. The incongruous surroundings is a result of haphazard, illegal construction resulting in a marred appearance of such city spaces where ugly reinforced concrete, steel, glass and alucobond structures stand tall against the traditional brick and stone constructions, or worse still one or two stories of concrete structures are added onto original constructions in an ad-hoc manner. Illegal encroachments of inappropriate building designs and types, materials, scale and proportions, demolition of significant minor artistic buildings can be seen in most historic centres leading to a loss of integrity, associated values and the authentic character of such traditional environments. Besides, the historic structures of such city spaces have already largely been robbed off their artistic elements (architectural and religious art forms) and traded off illegally to antique dealers, tourists, collectors, building construction industry etc. All this contributes to diminishing visual characteristics of the historic centre.

But at the same time it should not be forgotten that usually the jurisdiction of ASI ends with the demarcated physical boundaries of the monuments. The legislation thus becomes powerless to ensure the protection of adjacent minor buildings even when they contribute as vital components of the surroundings of monuments. As a result, even though the above mentioned conservation law (ASI 100M Rule) aims at protecting and controlling the character of the urban fabric surrounding the monuments by means of *buffer zones*, it has been unsuccessful in doing so because the underlying *intention is of saving only the aesthetic, artistic and monumental values of the monuments*. These laws obviously are neither concerned with the issues plaguing the minor historic fabric around, nor with the people living in these historic environs because of the narrow meaning ascribed to the monuments and their boundaries in India. *The two are equally important components forming the historic urban landscapes and thus their presence needs to be equally*

acknowledged as well. Moreover strictly speaking, ASI's expertise is in archaeology and their prime concern is protection by preservation, and not conservation. But this century ago approach is not valid anymore due to the massive complexities the urban historic sites are today faced with.

The boundaries in such cases need to be adjusted and readjusted to adapt to the evolving conditions and should be case specific and not prescriptions from the law. The process of preservation of a single building is different from the preservation of the character of the historic area and there different criteria come into play. But the existing laws do not take that into account; they do not exist for urban historic areas on one hand and on the other, where they exist concerning the monuments, they are *narrow visioned and indifferent to the living heritage* around. The buffer zones of the historic monument in such urban contexts are essentially dynamic spaces in transition and cannot be viewed as a static entity like the monument itself. Modern society has today created human beings conditioned to evaluate everything according to standards- but efficiency as defined by numbers can be a grossly inadequate yardstick.¹³ Even a cursory view of these inner city areas highlights the inadequacies of the numbered mechanism of protection, through *prohibited* (100M radii) and *regulated* (further 200 M radii) zones around monuments. Such insensitive administrative laws are controls that hinder growth rather than letting the inner city transform from within. *This highlights the dual functions that a conservationist needs to consider, while acting as guardians of cultural heritage they also need to act as agents of transformation and change.*

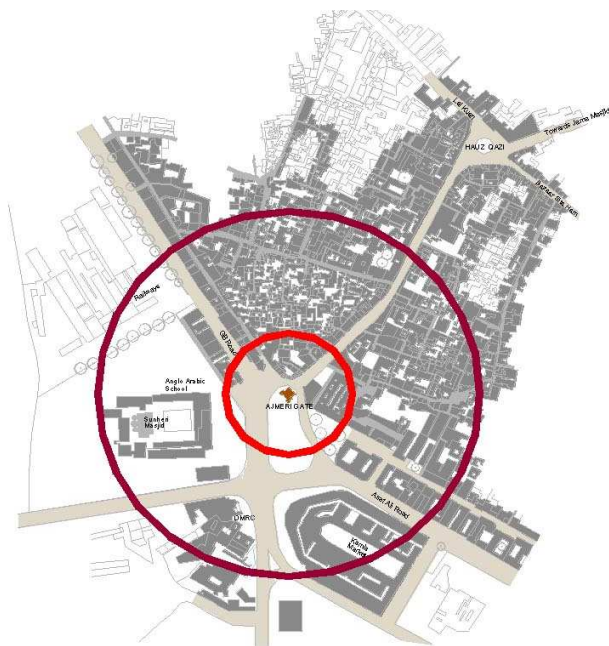


Image 39: The object-centric approach followed by ASI in living historic areas showing the virtual circles of protection



Image 40 (Top): Ajmeri Gate, an ASI monument in Shahjahanabad

Image 41 (Bottom): Ajmeri Gate as an Historic Island in Living Urban Context

2.3.4 Urban Planning and Development Initiatives in India

Ever since India's independence (1947), old is synonymous with backward with greater concern for creating a modern image in which traditional values are rejected in favour of new. In the process, large scale clearance, unguided transformations, and an absence of policies characterize the *laissez faire* attitude towards historic areas adopted.¹⁴

An examination of the urban development models that have been experimented in India reveals that the primary town planning instruments used, the Master Plans, have always emphasised new and modern developments. These insensitive planning policies which did not take into account the traditional character of the cities have resulted in extensive damage with cities becoming victims of urban sprawl, while most of their historic centres stand neglected and uncared for. *Experience shows that the respect for the homogeneity of centres is in inverse proportion to the economic development that the region in which the old centre is situated has undergone.*¹⁵ Outlined below are some of the conservation initiatives that urban planning has attempted, undertaken by the governmental and non-governmental organisations in India.

Urban Historic Sites and Ministry of Urban Development

I. Planning Concerns - Master Plans

The Town and Country Planning Acts legislation in India give power to prepare statutory regional and urban development plans, complete with specified land-uses, zoning and sub-division regulations. Master Plans, Development Plans, Zonal Development Plans and Action Area Plans are called forth for this purpose. The last two plans are for a wide range of projects like comprehensive traffic management schemes, environment management schemes, group housing, commercial or urban forms, re-development of urban villages, traffic intersections, revitalization of areas around monuments etc.

Case Study: Shahjahanabad and The Master Plan of Delhi (1961-2001)

The walled city of Shahjahanabad was built in the seventeenth century by the Moghul Emperor *Shahjahan* as the capital of the empire when it was moved from Agra to Delhi. The well-planned city was designed for a population of about 60,000 people in a residential area of about 600 Ha

which today has been reduced to only 180 Ha.¹⁶ The walled city in the contemporary context plays a significant economic role as a major distribution centre for northern india. Even though the historic city is quite a money spinner, it is primarily a *city of the poor* and nearly two-thirds of the workers are engaged in tertiary occupations, largely in the informal sector.

The *Delhi Development Authority* (henceforth DDA), forms the town planning department of the Delhi Government, and which from its creation in 1957 has focused its attention on the developing of a Master Plan for the capital city. The **1961-81 Master Plan of Delhi** (MPD-1962) designated an **urban renewal strategy** for the walled city of Delhi by declaring it as the **Central Business District**, for a population of 4.5 million whereas in reality the old city supported less than 0.4 million people.

¹⁶ As a result the area suffered in terms of congestion, change to undesirable uses and rapid deterioration of the environment. The old city was a residential city which had the necessary complement of commercial functions. The network of streets and the scale of buildings were not suited to the functions of central business functions of a vast metro and the repercussions of such weak planning and lack of vision are glaringly visible even today.

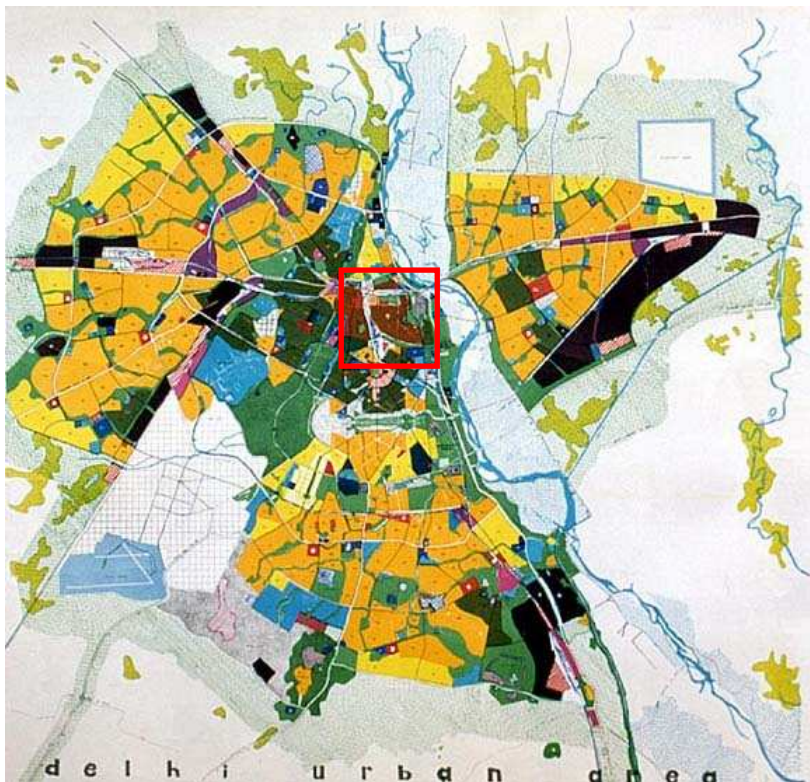


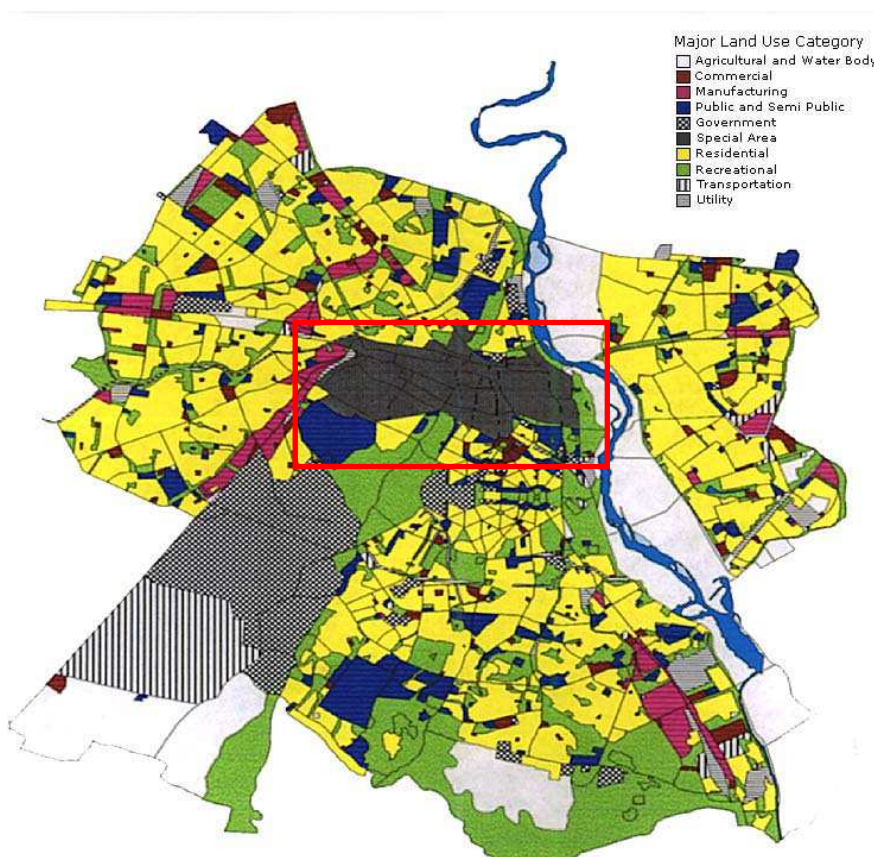
Image 42: The 1962 Master Plan of Delhi

In 1984, the Perspective Planning Wing (PPW) of the DDA, outlined a basic policy frame and action plan covering five aspects for Shahjahanabad:

- i. commercial de-congestion,
- ii. upgrading of physical and social infrastructure,
- iii. traffic and transport regulation and management,
- iv. conservation and restoration of historical buildings
- v. revitalisation of residential area.

The *Master Plan of 2001*, however declared the walled city area for conservation. The entire area has been demarcated as a ‘*Special Area*’, as ‘*an area which has a significant concentration, linkage or continuity of buildings, structures, groups or complexes united historically or aesthetically by plan or physical development*’.¹⁷

The Master Plan 2001 emphasised that each urban local body or land owning agency should formulate ‘*Special Development Plans*’ for the conservation and improvement of *listed heritage complexes and zones*. The Master Plan further states that, ‘alteration or demolition of any building is prohibited in the listed heritage complexes or zones without the prior approval of the Competent Authority’.



The walled city of Shahjahanabad encloses 42 of the 174 *Protected Monuments*, controlled by the ASI in Delhi.¹⁸ INTACH on the other hand has documented and published almost 1200 buildings of national significance in Delhi of which 411 are located in Shahjahanabad.¹⁹ Though designated as a *Heritage Zone*, the desirability of conserving the entire walled city is doubtful and controversial.

Image 43: Shahjahanabad as a Special Area as designated by the 2001 Master Plan of Delhi

Almost all the inner cities of India are high density residential areas with unhygienic living conditions with poor visual characteristics and overall cohesiveness. Lack of planning vision, effective policies, and adequate rental legislations have helped speed up this deterioration process. Majority of the buildings are not of historic or architectural value, but form part of the ensemble which represents a period of history, thus perhaps justifying their overall protection.

Even though the Master Plan declares the entire area as a heritage zone, it seems more of a piecemeal effort. The Master Plan is not supported by adequate regulations and controls of the built heritage in terms of land-use, density, building typology, urban morphology etc. It does not take into account the non-listed buildings of the heritage zone, no norms have been established for them and neither any flexibility for the listed buildings exists. There is absolutely no mention of the living heritage constituting the area. Shahjahanabad is a bustling historic town in itself and regulations need to take into account the socio-economic and cultural values of the area as well.

Urban conservation efforts if they have to be successful and meaningful in India have to devise their own methodologies, so that conservable parts are in reality retained. As Prof. Menon states, '*The specificity of the Indian context is often lost in our search for cross-cultural references and attempting to conform to an international model*'²⁰ and the Master Plans seem to be doing just that.

II. Aesthetic Concerns

In traditional Indian cities, the historic centre often grows around public or historic buildings, like temples, mosques, palaces, forts etc with urban expansion occurring progressively and organically around the historic building. Given the complexity of our administrative institutions, the most difficult thing is to engage in a true stakeholder dialogue involving heritage, especially with the present-day inhabitants of the historic areas which form an integral part of the urban culture.

Case Study: Jama Masjid in Shahjahanabad

The town planning wing of the Delhi Government, the *Delhi Development Authority* (henceforth DDA) also pursues policies of preservation, improvement and co-ordination of a variety of dispersed areas in order to form a green belt around Delhi. In an effort to *beautify the historic environs* of Delhi, a radical surgical operation was carried out by DDA in 1969, which aimed at improving and linking together free land, particularly around existing ruins of the ancient seven cities and of slum clearance around monuments. Jama Masjid in Shahjahanabad was one such designated site. The Jama Masjid in Old Delhi is a seventeenth century mosque built by Emperor Shahjahan in 1656. It is the largest mosque of the country, epitomizing Mughal architecture in India. This historic building is in a thriving urban area with its array of economic activities and residential facilities. An architectural masterpiece it has now been transformed into one of the centres of cultural tourism in Delhi.

DDA in 1969, made an attempt to remove structures abutting the mosque and in turn evacuating some people from around the Jama Masjid Area. As far as the local people were concerned, the mosque and its surroundings were important spaces which played an inevitable part in their daily lives. People were reluctant to move as traditionally commerce thrives around the mosque precincts and is their only source of income. The evacuated people were put up in new housing that was built but failed to conform to the existing urban fabric and in improving their standard of living. No employment opportunities existed at the place where they were displaced to. Removing people from around such structures, not only displaced them physically, but also ended up dismantling the economy in the area. *Very often in India, institutionalised government prerogatives, such as image-making, often overshadow immediate social needs which have lower 'visibility'.*²¹ The value of the historic monument as a work of art no longer predominates in the mind of the people; it has stronger economic value for them and in the contemporary conservation scenario that cannot be ignored.

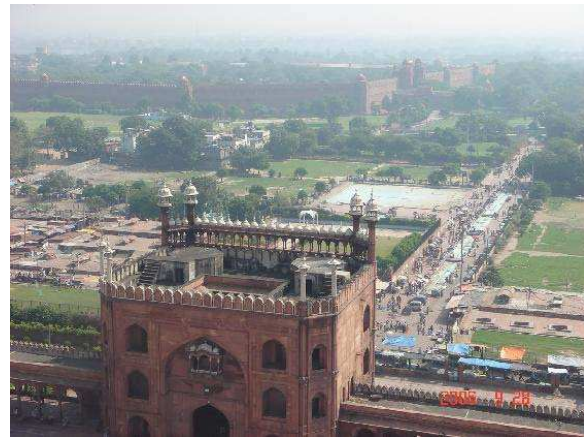


Image 44 (Left) and 45 (Right) : View of the Meena Bazaar stretching along the historic Jama Masjid, revealing its high economic value.

Protection controls cannot regulate social and urban life. The above example of Shahjahanabad, highlights the fact that buffer zones in historic settlements cannot be so rigid. They ***need to incorporate and accept the resident's changing values***, their needs and aspirations that have transformed their images of the monument, their homes and thus the area. In inner city areas like Shahjahanabad, one is inevitably confronted with problems *where day to day life and monuments are closely intertwined, should the two somehow be separated, allowing the historically significant to stand apart from the mundane, or is such a fabric too delicate to reweave?*²² Defining buffer zones around monuments is very intricately linked to the living heritage, through the socio-economics of the area. Thus the concern cannot just be the aesthetic beauty of the monument and the need to preserve its integrity (visual coherence, restoration, authenticity etc.) while its original meaning no longer exists for the people living around it.

III. Environmental Concerns

Historic urban landscapes in Indian cities are congested urban areas with degrading living conditions. The small scale industries that originally existed in such centres have transformed into larger industrial units. Changed landuse and the uncontrolled growth of such industries along with a lack of basic infrastructure in these areas has contributed to the increased pollution levels within these city centres. Vehicular traffic manoeuvring within the narrow lanes of the historic centres further contribute to the woes of the inhabitants of these areas. Public petitions in India in last three decades in the interest of saving the lives of the monuments and the people living around them, has woken up the Indian Government and has resulted in some noteworthy judgements. India's icon of rich architectural legacy, the Taj Mahal, was one such endangered site.

Case Study : Taj Trapezium Zone

Home to a population of over 1.8 million and host to millions of visitors, the city of Agra is also home to three UNESCO World Heritage Sites, namely, Taj Mahal, Agra Fort and the nearby Fatehpur Sikri. Over the past three decades, the country's famed tourist attraction, Taj Mahal, situated in this historic city, even despite having been awarded UNESCO World Heritage Status in 1983, stands threatened. The heritage precinct has been suffering due to increased industrial and environmental pollution which was/is tarnishing its shining white marble surface, termed as *marble cancer*, besides acid rain and smog filled air.

As a step to prevent its deteriorating condition due to increasing environmental concerns, the Government of India in the early 1980's declared a protected area around it, popularly known as the *Taj Trapezium Zone*. The objective of declaring this trapezium of 10,400 sqkm encompassing three major cities, Agra, the pilgrim city of Mathura, Ferozabad and the Keoladeo National Park (another World Heritage Site), was to result in a 50 kilometer zone of '*controlled development*' that would act as *a protected environmental zone for the heritage areas*.²³

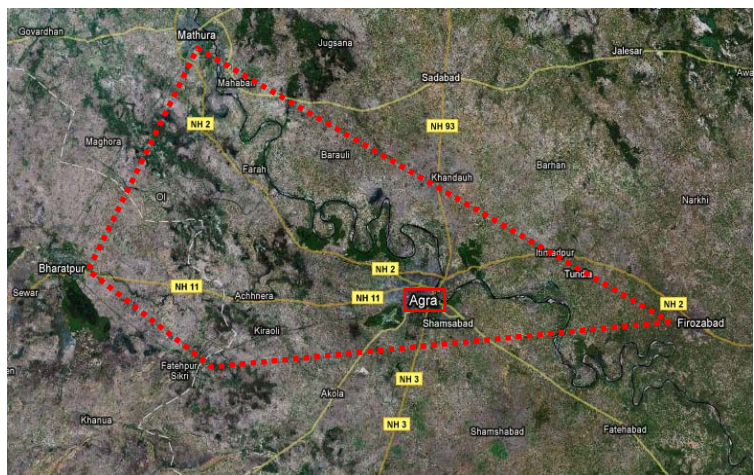


Image 46: View of the Taj Trapezium Zone

The prime reason behind formulating the Taj Trapezium Zone was the construction of a large oil refinery at Mathura, 40km north-west of Agra. It was a major cause of concern for both the environmentalists and conservationists, who suspected the factory emissions would harm the marble surfaces. Ironically, today it is not the refinery which is resulting in pollution but the numerous unchecked and uncontrolled growth of the local small scale industries within the cities like brick kilns, iron foundries, glass work factories and the continuous traffic flow which has resulted in raised pollution levels. Taj is an architectural marvel, a masterpiece of engineering construction and landscape design. But today, the monument stands in a degraded urban environment and the Yamuna River, flowing alongside its Northern edge has been reduced to a stagnant rivulet with the uncontrolled factory effluents finding their way into it.



Image 47: The River Yamuna flowing along the Taj

Continuous efforts at upgrading the heritage environment by the public and private organizations have had a positive impact, though it appears like a drop in the ocean. The Supreme Court of India in 1996 ordered the closure of all polluting industries with possible relocation of some of them outside the zone while alternative fuels (from coke to natural gas) were recommended and the diversion of national highways from the city centre. The State was ordered to provide treatment plants and further mandated that treated effluent should be used for irrigation and not disgorged into the river. A Regional Development Authority was established to monitor the implementation of the Supreme Court orders. Besides, several strategies were put in place to help the immediate environs of the Taj. For example, all nearby transport could from then on run only on electric battery power and vehicular traffic cannot come within 500 meters radii of the monument. It was also stressed that pollution was affecting the health of workers and people living in Agra's residential areas.

While the Supreme Court in this case was instrumental in closing down factories, the true significance would be to use India's technological and economic advancement along with judicious execution of preservation policies. The two should go ahead in tandem and not at the cost of the other.

IV. Social Concerns

India presently is undergoing a rapid process of urbanisation. According to the 2001 Census, 4378 towns and cities account for almost 28% urban population of the country. This urbanisation process though is highly skewed with larger cities growing at a much faster rate accounting for over two-thirds of the total population and the inhabitants of over 35 metropolitan cities (cities above 1 million people) comprise 37.8% of the total urban population in India.²⁴

Urban areas boost economic growth of the country and the contribution of the Indian urban sector to the national economy has been remarkable in the past two decades. But at the same time, most cities and towns strongly lack basic infrastructure and services. The 2001 Census further revealed that almost 14.12% of the urban population lived in slums, without access to even basic facilities.²⁵

Case Study: Jawahar Lal Nehru National Urban Renewal Mission (JNNURM)

The Urban Local Bodies and other urban institutions responsible for providing basic services presently face extreme shortage of financial resources. Considering that above-mentioned situations of cities were not compatible for the economic growth of the nation, the Government of India in 2005-06 launched an ambitious seven year program called, the Jawahar Lal Nehru National Urban Renewal Mission (JNNURM). It aimed at turning existing cities into economically productive, efficient and equitable assets of the country by making the central government funds available for the same.

The objectives of the Mission include:

- integrated development of infrastructure services in cities
- planned development of identified cities including peri-urban areas, outgrowths and urban corridors leading to dispersed urbanisation
- scale up delivery of civic amenities and provision of utilities
- special focus on urban renewal programme for the old city areas to reduce congestion
- provision of basic services to the urban poor, improved housing, water supply and sanitation, and ensuring delivery of other existing universal services of the government for education, health and social security.

The above is hoped to achieve by the two Sub-Missions of the project:

i) Sub-mission for urban infrastructure and governance

Administered by the Ministry of Urban Development, its main thrust is on *infrastructure* projects relating to water-supply, sanitation, sewerage, solid waste management, road network, urban transport and *re-development of old city areas* with a view of upgrading infrastructure therein, shifting industrial and commercial establishments to conforming areas etc.

ii) Sub-mission for basic services to the urban poor

Administered by the Ministry of Urban Employment and Poverty Alleviation, its main thrust is on *integrated development of slums* through projects for providing shelter, basic services and other related civic amenities with a view to providing utilities to the urban poor.

63 cities (urban agglomerations, state capitals, union territories and cities of religious, historic or tourist importance) spread across the length and breadth of the nation have been selected as pilot projects for the Mission. These include 7 cities with 4 million plus population, 28 cities between 1-4 million population and another 28 selected cities with population below 1 million.²⁶ Of these, 8 are classified as *Heritage Cities* wherein heritage conservation is main concern. These include: *Mathura, Mysore, Puri, Bodhgaya, Pushkar, Ujjain, Haridwar and Nanded*.²⁷

This is a highly commendable '*integrated planning*' initiative by the central Government of India. It has taken a big leap forward to bring the field of heritage conservation and re-development of the decayed historic cores of urban areas into the active domain of urban planning. The two aspects have been conjoined rather intelligently aiming for the future economic growth of the cities whilst keeping in focus and solving the immediate issues plaguing the two.

It also brings to the forefront the idea that the existing town and country planning acts, provide for *Special Area Developments*, which if sensitively applied, meet the specific needs of the historic areas, and also recognise the imperatives of the informal sector. More than anything else, the highlight of the mission is the fact that it is *centred upon people*. It is deep-rooted with a strong desire to improve the living conditions of the urban population and to up-grade their quality of life and daily living environments in all possible ways, with special emphasis on the urban poor.

JNNURM, in its own succinct ways is paving the path for *development oriented conservation* in India, ushering in a new era of decentralised planning.

Currently majority of the selected cities are in the process of preparing 'City Development Plans' to procure state funding.

2.3.5 Efforts by INTACH

One of the primary objectives of INTACH when it was formulated in 1984 was *Listing of unprotected historical monuments* in the country. Since then, the organization has gone on to designate and compile heritage properties in numerous cities and that noble initiative is still underway. In Delhi, INTACH identified 1200 buildings and 26 historic urban areas possessing significant heritage value, which ought to be conserved as against the miniscule number of 174 monuments listed by ASI for protection. Efforts are also underway to inscribe the listed properties in the master plans of the concerned cities. In this regard, the *Bombay Heritage List* is the first listing in the country to be accepted as part of a legislation accordingly making it the only city in the country wherein the heritage buildings and precincts are protected by the law.²⁸ This has been effective since 1992.

Besides this, in the field of heritage conservation in India INTACH pioneered the concept of *Heritage Zone*, an attempt to identify and establish larger areas of built heritage for conservation, thus moving beyond the object-centric monumental approach. *This concept articulated by INTACH goes beyond the monuments or groups of monuments in their setting (as followed by ASI), and purposefully shifts the emphasis from the fabric to the people.*²⁹ With this objective, the organization through its appointed consultants designates such zones, attempts at notifying it in the official city plans and helps implement the same. Almost 50 Heritage Zones have been identified across the country. Some of these include conservation proposals for historic areas like Chanderi, Benares Ghats, Mahabalipuram, Bhubaneshwar etc.

The heritage zones are designated on a *case to case basis* with *extensive local participation* and carefully charted out keeping in mind the *local context and immediate needs* of the society. The urban renewal of the heritage area operates within the Town Planning Acts (Master Plans) of the concerned city. This concept thus rather judiciously integrates the development and conservation objectives. It does not aim at converting the historic urban areas into museological spaces, rather *promotes development oriented conservation*. This process has been successfully carried out in the small artisan village of silk weavers, *Chanderi*, in central India.

In its short history, INTACH has attempted yet another bold initiative, that of drafting a conservation charter. Popularly known as the '*INTACH Charter for the Conservation of Unprotected Architectural Heritage and Sites in India*' it was formally adopted in November 2004. It primarily focuses on the conservation of non-ASI architectural heritage of the country believing that it 'offers the opportunity to maintain the traditional symbiotic relationship between the tangible and intangible heritage'.³⁰ The Charter acknowledges the existence of the traditional craftsmanship and emphatically projects forth their usage for conservation of unprotected monuments. For conservation of urban precincts the Charter emphasises the above-mentioned concept of designation of Heritage Zones, which are to be incorporated in the statutory development plans of cities.

2.3.6 Public-Private Partnerships (National Culture Fund)

An innovative strategy of getting private funding for heritage conservation was started by the Indian Ministry of Culture in 1996. Known as *National Culture Fund* (NCF). It was established as a trust under the Ministry to attract cultural funding from institutions and individuals. It encouraged Public-Private participation to augment the Indian Government efforts in the field of heritage conservation and enabled the Government to mobilize extra budgetary resources.

NCF accepts private institutions and individuals as equal partners of the Government in the Management of Cultural Heritage. The donor institute has the flexibility of choice of monument, nature of work and mode of execution within the set standards of the Government authorities. All contributions to NCF are given 100% Tax exemption. The NCF funds are available for the following fields of culture:

- preservation and conservation of tangible and intangible heritage
- for the training and development of a cadre of specialists and cultural administrators
- for innovations and experiments in arts
- for documentation of cultural expressions and forms that have lost their relevance in contemporary scenario and are either fading out or facing extinction
- for undertaking research where culture acts as an interface between other sectors of development
- creation of institutions and facilities such as galleries and museums and strengthening of existing ones
- for international co-operation which may promote the development of indigenous expertise and human resource

- interest free loans for culture related endeavors covered as objects of the Fund

Some of the ongoing *ASI-NCF* Projects include:

i. *ASI and Indian Hotels Company Ltd.*

Taj Mahal Conservation Collaborative Project, Taj Mahal, Agra

ii. *ASI and World Monuments Fund (WMF)*

Jaisalmer Fort, Jaisalmer, Rajasthan

iii. *ASI and Indian Oil Foundation*

Sun Temple, Konark; Kanheri Caves, Mumbai; Group of Temple, Khajuraho; Group of Monuments, Hampi

2.3.7 Inferences

The process of Conservation as officially followed in India (by ASI) has been reduced to mere protection of archaeological monuments. The rigid controls around historic sites in inner city areas as exemplified, is ending up in the creation of fragments and pockets of isolated heritage buildings, overshadowed by the incongruous surroundings, often leaving them derelict, unused or illegally encroached upon. As a result they stand as singular pieces of artefacts with little or almost no relation to the surroundings nor any meaning to the people living around. So rather than being beneficial, the ***conservation protection rules and planning instruments are proving detrimental*** both for the historic monument and the urban context in which it exists.

The whole idea behind highlighting a historic site as being endangered (by international communities) is either because of the failure of the physical structure of the monument (in which case technical aspects of conservation come to the picture) or else the surroundings of the monument are being damaged and thus the structure is visually endangered. ***In the case of historic centres in India, they are not only physically changing but also turning into degrading living environments.*** The deteriorating living conditions of the people in such areas is endangering their lives as well. To any sensitive person, the immediacy and pertinence of the concern for an *endangered life vs an endangered monument* should be easily comprehensible. ***Preserving the character and developing these historic centres includes protecting the historic monuments and up-grading the living conditions of the inhabitants.***

If adequate steps are not taken at this point of time, at the current pace, the future of the walled cities in India seems doomed in either of the two directions, either into *slums* or *completely commercial zones*. As a result, it is highly unlikely that the future urban generations will feel any link with their cultural and historical roots. Sustainability is not only about environment and natural resources, it surely encompasses the above mentioned issues as well.

Conservation of urban historic areas is way more complex than that of historic monuments. The conservation area strategies followed in the West have revealed that they are no longer the domain of archaeological bodies but more importantly concern urban and civic authorities. Thus, in India for urban conservation to be meaningful, there is an urgent need to have ***institutional arrangements and effective legislations*** as in the West. But considering the time gap needed for such legislations to be enforced and the present accelerated rate of change, by then there will be hardly anything left to preserve.

Establishing a balance between history and modernity more than anything else is an issue of creativity. Indian town planning instruments are the means to do so as they are reasonably well-established with legal backing, adequate budgets and human resources. It is their lack of proper implementation, judicious use and integration with other related sectors that pose as major obstacles. But with current efforts like JNNURM which have revealed that it is possible to overcome these obstacles and think of ***development oriented conservation***, give a glimpse of hope.

But there is still lots to be accomplished ...

...and in the meanwhile, the process of destruction continues...

2.3.8 Endnotes

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- 26 <http://jnnurm.nic.in/overview.pdf>
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CHAPTER 3
*Conservation Guidelines for
Cultural Heritage
in
Urban Indian Contexts*

Chapter 3

Proposed Urban Conservation Guidelines

3.1. Introduction

Preservation of historic towns through safeguarding has been a continuous and ongoing effort of the Western countries since the mid 20th Century. Attempts have been concentrated towards their protection which initially recognised them for their specific artistic and romantic values, but which over a period of time also engulfed in the socio-economic and cultural values of the historic areas, taking into account also their natural and human contexts, thus going beyond the notion of urban heritage as ‘*groups of buildings*’ as defined by the World Heritage Convention. Since the introduction of the UNESCO World Heritage List in 1972, almost 269 Urban Ensembles/ Historic towns have been listed in it.¹ These include towns, town centres, villages and other communal groups of dwellings whose cultural heritage is recognised to be of universal importance and of outstanding value. Diverse urban landscapes ranging from Historic Centres of Siena, Naples, Avignon etc. to Heritage Cities like Venice, Rome and Edinburgh etc. all form part of this List.

Just a cursory glance at the World Heritage List and at the Indian cultural properties listed within it reveals the lopsided conservation efforts undertaken in the country by authorities responsible for the protection of the heritage sites. They are nearly all isolated historic monuments or groups of historic buildings and sites or purely natural environments. These include:

Monuments : Agra Fort, Taj Mahal, Konark Sun Temple, Humayun’s Tomb, Chattrapati Shivaji Terminus

Groups: Monuments at Mahabalipuram, Hampi, Kahjuraho, Pattadakal; Churches and Convents of Goa; Ajanta, Ellora and Elephanta Caves; Great Living Chola Temples; Qutub Minar and monuments, Rock shelters of Bhimbetka, Red Fort Complex

Historic Sites: Fatehpur Sikri, Buddhist Monuments at Sanchi, Mahabodhi Temple Complex at Gaya, Mountain Railways of India, Champaner Pavagadh Archaeological Park

Natural Sites: Manas Wildlife Sanctuary; Kaziranga, Keoladeo, Sunderbans, Nanda Devi and Valley of Flowers National Parks

There exists not a single Indian historic centre, town or city listed in it. This is indeed surprising considering that India boasts of a long history of traditional principles of urbanism in ancient treatises of architecture and urban planning dating back to the 7th and 9th centuries like the *Vastu-shastra*, *Mayamata* and *Mansara* ² and was home to one of the first planned ancient civilizations of the world, the Indus Valley Civilisation, circa 3000BC. This rich legacy of traditional planning seems to have today been lost completely, in the shadows of colonialism and in the rush towards contemporary modernism with changed attitudes and a decisive break with the traditional past, reinforced by the primary objective of conservation in India emphasising the protection of only the aesthetic values of monumental artefacts.

In Europe, the transformation of medieval towns into modern heritage cities has been a gradual process, taking place over several generations and adequately supported by corresponding attitudinal changes of the society, which *resulted in a change of values and a new pluralist reference system*.³ Many historic urban areas in transition countries like India presently seem to be undergoing a similar process of transformation but in a way more complicated and highly pressurised manner. The reduced time frame, increased speculative forces and the introduction of alien cultural concepts are threatening the very survival of the heritage elements, which includes the cultural properties and the local communities as well. The most tangible manifestation of these problems is the social, functional and physical disintegration to which these historic urban landscapes have been subjected, turning them into areas of *cultural pluralism*.

In India, architectural conservation has become synonymous with conservatism while development with modernisation. The 9000 odd number of protected monuments in the huge country refers only to the ASI nationally listed monuments. In a culturally rich country like India, this limited range of sites identified as heritage, leaves behind many unidentified heritage elements despite the advancement in international recognition and understanding of the word monument. Outdated legal policies and incoherent planning processes in India as illustrated in the earlier chapters are ending up creating *fractured heritage landscapes* and resulting in an alarming decimation of existing heritage stock because they are completely out of sync with the current realities of time. Historic Centres are spaces where this phenomenon is most striking because of the continual conflict between tradition and modernity and due to the rapidly changing socio-economic and cultural

scenarios these spaces undergo, which the current conservation processes do not address sufficiently.

Understandably, it is difficult for Governments of growing countries like India to justify huge investments in the preservation of all architectural relics or historic environments of the past even though they may be of high historic value, given the massive poverty of people and their urgent need for basic facilities like, food, shelter and jobs for survival. But at the same time architectural and urban conservation of historic sites in such scenarios as is being undertaken, cannot work in isolation but has to take into account these grim realities of life, without which it would remain an ideological process of visual aesthetics only and is unfortunately tending to be so in India. This narrow vision and scope of conservation in India needs to be re-defined and a re-evaluation of its objectives in the specific cultural context has to be made, especially in urban areas. There is no point holding onto fragments of urban heritage when their original context no longer exists and their cultural significance for societies has changed. Moreso, if urban conservation in India has to have a much wider audience, it needs to be more holistic in nature and needs to look beyond mere monumental artefacts and encompass the lives of the people concerned. The lesser parts of the historic fabric and the people living in these historic spaces are usually ignored and neglected, constituting the oft *forgotten heritage* of the area.

Despite all kinds of physical and social decline that these historic urban areas undergo, they still manage to retain the essence and spirit of the place. Technology is often unable to replace the cultural matrix from which historic cities emerge and from which they draw their multifarious dimensions and values.⁴ The historic centres often behave as custodians of traditions and of cultural identities that characterise the place and its people. If the ever-expanding cities in India wish to retain their cultural identities, it is imperative that a sense of equilibrium be established in their historic cores. Urban planning and conservation processes that have attempted in doing so in the past have been undertaken in the spirit of revamping the historic environments purely based on the *'imagined' values of the historic structures and the 'needs' of the people. Urban renewal* is often the chosen process here, based on statistics and international standards leading to the re-development of the existing built heritage with purely *objective values* in mind. This has resulted in irreplaceable damages and loss of the intertwining historic urban fabric and ended up in the protection of the listed buildings only.

Conversely, the historic centre renewal methodology in the West in the past three decades has undergone a dramatic shift wherein the emphasis is now upon the process of cultural rehabilitation by the means of *integrated conservation* which takes into account the *existence and use values* of historic structures and the *ground realities* of the historic landscapes (including the people) which form its very basis. This process helps identify and define the specific qualities and characteristics that historic environments possess and how these *subjective values* can help transform these spaces into sustainable historic urban landscapes. It aims at treating all *heritage elements as capital assets* by *harmonising the conservation and development objectives* of various fields and seeking to enhance the identified values through integrated processes of urban planning and management of built environments.

Integrated conservation calls for ‘a wisely conceived conservation effort aimed at reinforcing the historic fabric by adding historical continuity and meaning to built cultural environments by incorporating the economic realities of time and offering tremendous potential for enriching the lives and opportunities of those for whom development is crucial for survival’.⁵

In India too, the immediate need of the moment seems to be to look for solutions to prevent the rampant decline of the historic centres not by complete isolation or by alien replacements but by sensitive and integrated interventions that look at the whole network of physical and socio-economic and cultural co-relations. Purely physical conservation of the urban historic fabric will turn them into museal artifacts while excessive modern developments in these areas will lead to drastic loss of non-monumental architectural heritage. The basic motivational intent for urban historic centre renewal in India therefore has to follow the dictum that *conservation ought to be development oriented*. Development has always meant change and growth, conservation too needs to follow the same path. This requires formulating contextually and culturally specific instruments and devices which would help manage the dynamics of these historic spaces and restore to them their lost glory.

Although the principle of integrated conservation seems attractive in nature and its success has been proven in the western countries, it’s relevance in the Indian Context is highly questionable keeping in mind the relative *insititutional inertia*⁶ prevalent in the country. Lack of effective institutional and legal policies, efficiency and co-ordination between various administrative sectors, inadequate financial funds and technical and human resources, lengthy complicated and rigid government procedures, purely commercial interests of the private sectors, problematic political conditions etc.

are just some of the possible hindrances that can be anticipated in the successful implementation of such innovative principles.

Architecture is perhaps the most closely linked of the arts to the reality of society in the multiplicity of its dimensions, be they economic, social, cultural, political, religious or institutional. It is physically rooted in the geographic location of the society in which it exists, and thus is completely intertwined with the society as its cultural expression. But architectural heritage conservation does not work in *institutional vacuum* and the above mentioned obstacles indeed form the ground reality of the proposed integrated conservation scene in India. What is perhaps required in India is a ***shared vision of socially acceptable conservation goals***, defined by the Government, and its subsequent follow-up by each specific sector within the set standards.

A pre-requisite for any successful action in the field of urban conservation is to establish a common understanding between the multifarious dimensions of built heritage. The various interested parties involved in any heritage project must agree on some key philosophical questions that frequently remain not only unanswered but even unasked.⁷

What are we trying to preserve? For architects and archaeologists, it is the built heritage; for urban designers, its the urban morphology; for anthropologists, its the traditions and beliefs; for sociologists, its the way of life; for economists, its the monetary value of the cultural resource etc. The word Heritage has different connotations for different sectors working in the field of culture and each one's solution to the same question is directed to the upliftment of their concerned sector essentially.

For whom are we preserving? Only to improve the view of the monument or the lot of the present inhabitants of such areas? Who are the prime beneficiaries of such interventions, the monument, the locals and the citizens (the permanent resident) or the tourists (temporary resident). Or is it the immediate neighbourhood or the city or the country at large (the image of the heritage city or the country at an international level)?

There cannot be any single absolute answers to these questions unless the meaning of the word heritage and monument is not re-defined in the Indian Context. With the immense advances in the international scene regarding these conservation concepts as outlined in the earlier chapters, India too needs to break away from the shadows of the colonial past and be in tune with these evolving new concepts and principles of heritage conservation. Almost a century ago approach is surely not

valid anymore, and the concerned authorities need to wake up to these grim facts. But considering the time gap needed and the towering tasks to be undertaken for new philosophies to be accepted, new legislations to be enforced, new planning policies to be formulated and the present accelerated rate of change the nation is undergoing, by then there will be hardly anything left to preserve. In the meantime one needs to make best possible use of the existing scenario to integrate in the new concepts and methodologies but which ought to be contextually distilled.

In this regard, the introduction of the concept of Heritage Zones by INTACH, the Special Areas as designated by the Master Plans and the proposed JNNURM City Development Plans (all explained in the previous chapter) are positive advancements towards *integrated planning* in India. They are innovative planning concepts that are *people-centric* and aiming to provide tangible social and economic benefits to the communities linked with the historic spaces to be intervened in. An interesting fact regarding conservation is that, the public resources that are used purely for technical restoration and conservation processes cannot be used to help educate people or provide food and shelter while on the other hand, public resources investments in the latter can help recreate the interest, need and desire for the conservation processes.

Conservationists in India have often come forward to protect the architectural characteristics of the historic environs from physical damage but these efforts have not been sustainable as they usually do not tackle the core issues of social welfare and economic development. Understandably these basic socio-development issues like providing infrastructure, services and facilities etc. are beyond the purview of the conservationist, it is in-fact the job of the Government. What conservationists perhaps need to comprehend is that the mobilisation of financial resources regarding conservation of historic urban landscapes will not come from specific architectural projects, but from these broader socio-economic development efforts. Conservationists in India should maximise the opportunities created by such other development investments to stimulate integrated and co-ordinated efforts towards the sustainable protection of historic ensembles in deteriorating urban contexts. *Their aim should be to augment the available resources by drawing upon the resources of the local community and the opportunities inherently available in the historic building stock*⁸ *to help 'protect' and 'valorize' them.*

3.2. Protecting and Valorising the Historic Centres

Contrary to its current image of being against development, conservation needs to be understood and projected forth as the other side of the development coin, where culture acts as the common interface. Conservation is also a sustainable approach as it is a process that proposes appropriate use and re-use of existing available resources at one's disposal. In this respect, it can also be considered as a valid economic activity as it is an investment in existing stocks and resources and cultural capital aimed at mankind's good and development.

The pertinent questions by an architectural conservationist to be addressed in cases of historic urban landscapes include issues relating to:

- how to sensitize other heritage professionals and decision makers regarding the built fabric and its role in balanced urban development
- how to integrate the physical protection of the historic centres within other urban planning policies and programs aimed at socio-economic development
- how through urban renewal aimed at fulfilling contemporary needs, the existing heritage stock's character and integrity be maintained and its values enhanced

The overall attempt regarding urban heritage has to be to *Appreciate the past (collective memory) whilst Understanding the present (collective image) and with a Concern for the future (collective responsibility)*.

With regard to the Historic Centres, this demands:

*I. A rational approach that looks at Historic Centres as spaces in their entirety; and highlighting relationships between man and his environment and his changing concepts and meaning of space, treating the **historic centre as a living monument**.*

The historic centres in India need to be read as singular pieces of works of art, wherein the monumental and the non-monumental historic fabric, collectively contribute to the creation of the historic character of the place. It has been amply proven in the Western context that it is not sufficient alone to protect and preserve the architecturally significant structures alone, the low notes of architecture which contribute to the *ensemble values* of the historic landscapes also need to be conserved, even though in isolation they may not deserve so. Historic Centres are spaces where the

meaning of the whole is lost if the parts disintegrate, be it in the form of visual or functional loss of integrity and this lack of visual and physical cohesiveness of the historic urban tissue is what the current state of the Historic Centres in India reveal. It is important to remedy that by introducing *new legislation* that looks at the built heritage of historic environs in totality as a monument and not just as fragments of significance.

But while re-defining the historic centre as a monument, care ought to be taken to not to treat the heritage there as *still life*, and this comprises of both the built fabric and the people. Historic Centres are inhabited spaces, they are living and everyday environments of people who are associated with that place or who have over a period of time through their activities given a new meaning to the place. In this respect, they are *living monuments* and their conservation thus needs to be directed in the appropriate manner and should not convert them into architectural museums. The built fabric was never built for pure admiration but for some functional purpose. Thus, conservation of this built fabric too should aim to revitalise these spaces by either restoring in them old functions or adapting them to new ones.

In economic terminology, this translates the historic centre into a 'commodity'.

II. A re-qualification effort of Historic Centres that aims at the fulfillment of the obvious, the material and physical needs of the inhabitants as well as their desires and aspirations, by treating the historic centre as a capital asset

Historic Centre is a cultural expression shaped by different activities of the past and present communities; various public uses, human activities, cultural identities and symbolic functions that these spaces have supported throughout along with maintaining their high aesthetic character. They are valued for their strong sense of identity, qualities of visual and social cohesiveness, integrity and for their continuing cultural traditions which modern development fails to achieve. In spite of deteriorating physical and social conditions, historic centres often act as custodians of traditions and are to be considered as *shared cultural resources, public goods*. Even though majority of the built stock is in private hands (in the form of domestic housing), collectively they form public spaces whose heritage values and associated significance is strong enough to regard them as *common inheritance*. They are collective spaces combining the memories of the past and experiences of the present, *collective and experience goods* resulting in strong communal values, transforming the historic centre into a *common good*.

Change is inevitable in a historic environment and conservation is the process of managing change that would best sustain the significance of the place in its setting. The conservation of historic spaces not only surfaces forth the embedded historical values of the place, but also projects forth the economic worth of the built stock and the socio-cultural needs and desires of the communities. Moreover, every investment in every field today is analysed in terms of a cost-benefit ratio and conservation is no exception. In this sense all heritage elements, tangible and intangible, become irreplaceable *capital assets* that should/can be used for community good.

In economic terminology, this translates the historic centre into a 'service'.

3.3 A Conceptual Approach towards Physical and Cultural Rehabilitation of the Historic Centres in Urban Indian Contexts

What is needed is an *urban conservation process of physical and cultural rehabilitation* which is not utopian in nature but acts as series of logical steps to help evaluate the changing historicity of the area. It can thus not be narrow visioned and should consider the *entire spectrum of culture* associated with the historic fabric in question, thus making it inter-disciplinary. The *protection perimeter of such historic spaces should be 'value-based'*, whose boundaries are not dependent upon visually defined and measured radii but on the *existence and use values* of cultural resources for the current communities based on past expressions, present needs and future sustainability of resources.

The above aspects call forth for the introduction of a process that *'reads'* the historic fabric in all its entirety. A methodology that analyses the historic tissue and whilst learning from the existing situation recognizes the opportunities to reinforce and enhance the spirit of the place. Outlined below are some of the methodologies that could be useful in the Indian Contexts.

3.3A. Understanding the Meaning of the Place

*The place is characterised as : the static physical setting, activities and meanings. And that they are interdependent. Thus its the sum total of history – layer upon layer of interactions between society and its beliefs and the environment, that shape and form the complex genesis of settlements. Thus, everyday brings new meaning to the place....*⁹

In this respect, the historic urban landscape needs to be characterised. The changing nature of the historic environments is legibly visible in the structural and functional transformations that these spaces undergo. Earlier systems of analysis in the western countries and what is visible in India today, are primarily based upon designation and development controls that highlight the importance of restricting change in 'special areas'. But over time it has been realised that the entire historic area contains *time-depth legibility*, an ability to read the past in our contemporary landscape.¹⁰

This new change in attitude regarding historic fabric called forth for the development of new tools that would help discover the importance and consequent appreciation of all built heritage elements equally and as cultural products of change. One such analytical tool developed by the Italian conservationists and which is now widely accepted is *Historical Typological Analysis*.

A I. Historical Typological Analysis and Restoration

This innovative methodology abandoned the earlier systems of analysis based upon zoning and facadism and instead emphasised principles of urban morphology and building typologies. Morphological and Typological Analysis intends to identify the built structures and how these can be preserved and integrated into the changing way of life in a more useful manner. A study primarily of the visual aspects would thus forfeit the purpose as mere retention of facades does not help in preserving the spirit of the neighbourhood. Understanding the building type, scale and their internal characteristics and how they physically map the historic area is thus crucial in order to determine their potential for future use and adaptation, which forms the guiding principle of this methodology.

For the historic centres, the first step undertaken is to sub-divide the area into parts; historic and non-historic. This is followed by a kind of 'census'¹¹ of the architectural heritage, wherein the concept of *typology* forms the basis of measurement. Typology in this respect constitutes the study of the built types and their classification according to certain homogeneous characteristics. For example, when this methodology was applied to the historic centre of Bologna, the *Building Types Plan* identified the architectural heritage into four main categories based on the following spatial and functional features:

Category A: Large Building complexes such as palaces, monasteries, convents, churches with courts, gardens, etc. alongwith individual churches, chapels etc.

Category B: Residential Palaces of nobility, building complexes typically with inner courts and usually 10 - 15 meters or 21-50 meters wide along their front.

Category C: Artisan Houses, usually narrow houses ranging in width from 4 to 8 meters and from 12 to 13 meters in depth, with same plan layouts. Originally these were two or three storeys but had later been added upon. Considered as a typical block, it was 60 m in depth with 18 m of garden space or rear court for each house, though these had been accrued upon.

Category D: Small Private buildings which were peculiar and could not be classified in any of the above categories.

The process of typological analysis was also followed by the Renaissance city of Ferrara, and the typologies identified were similar in nature to Bologna, as shown below.

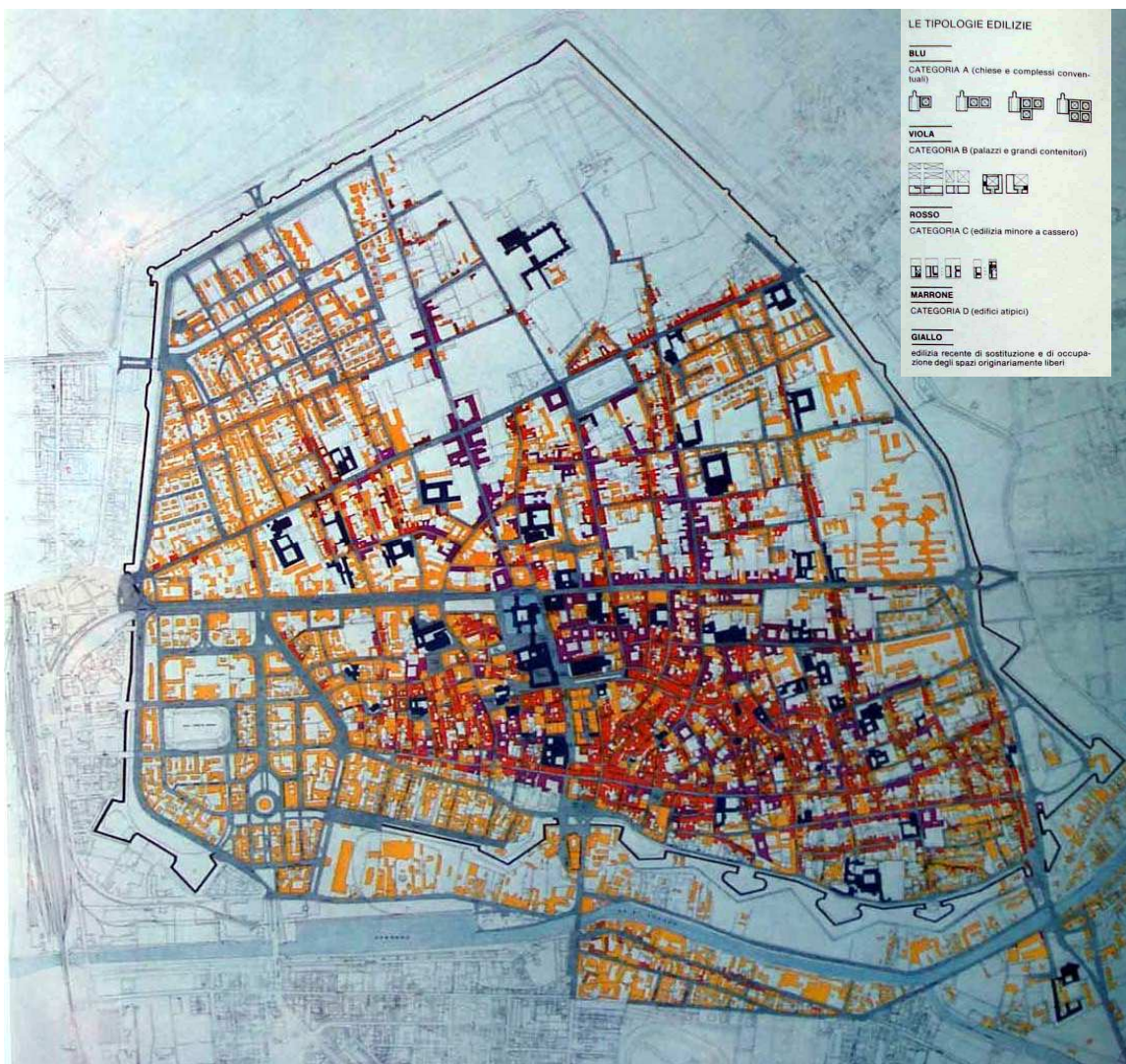


Image 48: Typological Analysis Plan of Historic Centre of Ferrara

Instead, when the same process was applied to the historical centre of Venice, the built structures were distinguished based on the following:

I. Residential buildings

- Built prior to 1800 and of priority (Type A, A1, B, Bg, C, C1, D)
- Built prior to 1800 but not that significant (Type pt, fa)
- Built during 1800's (Type O, Or)

II. Special buildings like churches, basilicas, palaces

- Built prior to 1800 (Type SU, SM, SP, P)
- Built during 1800's (Suo, Smo, Spo, Po)

III. Other buildings

- Sheds built prior to 1800
- Sheds built between 1800-1900

IV. Public and Private Green spaces

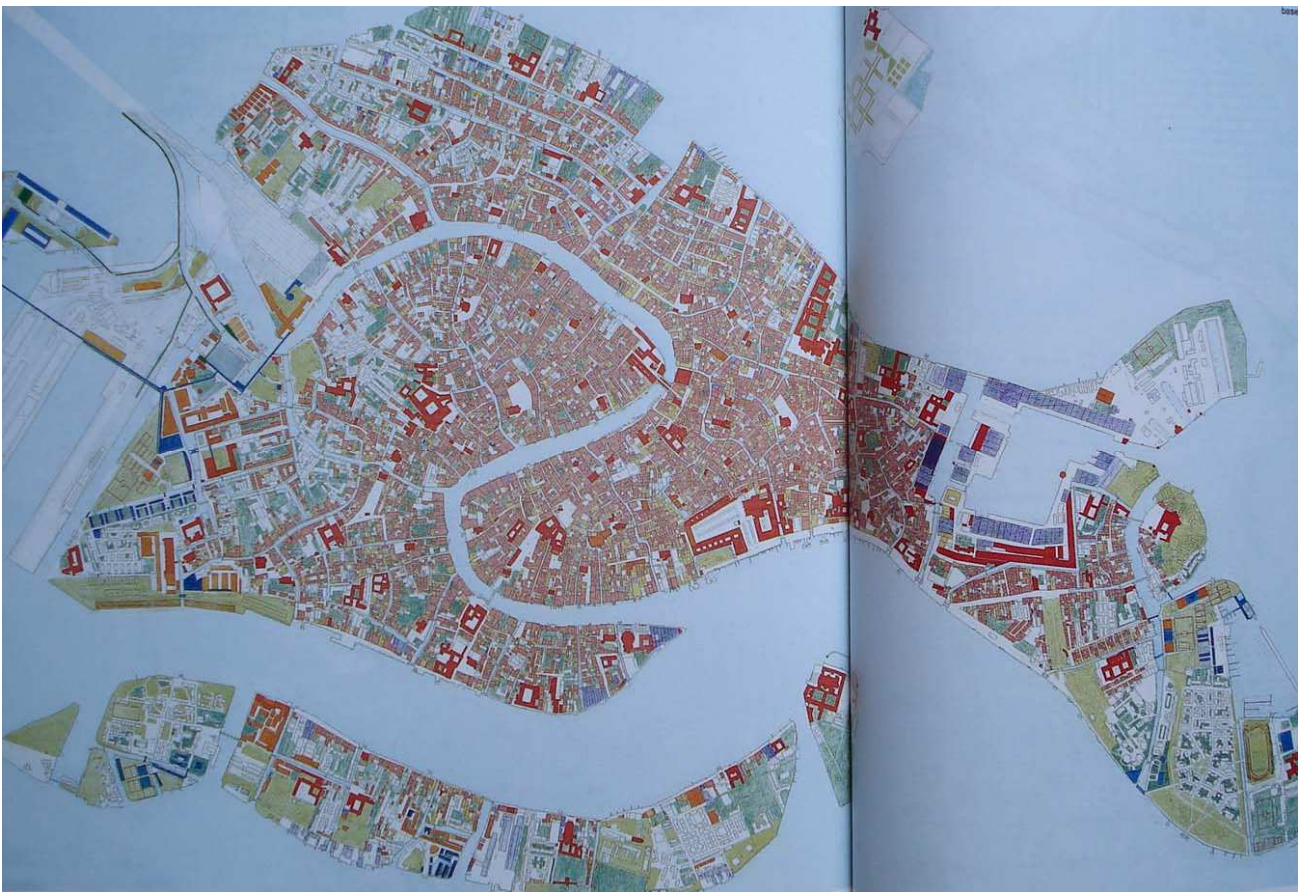


Image 49: Historical Typological Analysis of Venice

The significant point to be noted in all these cities, be it Bologna, Ferrara or Venice, is that the survey was undertaken for each and every built structure of the historic centre (taking into account the monumental and the non-monumental in nature), demonstrating the actual architectural facts – the spatial and volumetric dimensions of the historic centre, in the sense what exists and is available structurally. This determines the *intrinsic quality* or *internal flexibility* of the historic architectonic object in question, the historic centre.¹² Besides, the current state of preservation of the buildings is also studied. Subsequent analysis of the built types plan highlighted the evolution of architectural forms, separating the *constant*-the original structure from the *variable*- its function and use over time. This helps determine the *extrinsic quality* or *external permeability* of the the historic centre.¹³

Morphological investigations are simultaneously undertaken determining the historic centre as an *urban organism*, showing a close relationship between the identified built typologies and the physical form of the centre, and also the inter-relationship between the built typologies as well, revealing how the minor structures form the connecting tissue between the significant architectural works. Generally these less important buildings are lacking in historical documentation and subsequently do not play a major role in re-development proposals of ‘special areas’, but *typological analysis reverses this principle by placing equal emphasis and importance on all structures, thus treating the historic centre as a singular piece of work of art, a unified whole.*

This is followed by an evaluation of the plan whose main objective is to determine the *compatible use and proposed functions* to the buildings, which whilst corresponding to the needs of the contemporary life, would respect their character and ensure their survival. For example, in Bologna, Category A was converted into public facilities, Category B into residential and cultural facilities, Category C into public housing programs for working class and low income groups and Category D for private use. These were recommended keeping in mind the then contemporary needs of the society - housing, cultural and recreational facilities etc. and the spatial - volumetric organisations and architectural-structural characteristics of the typologies which were to be retained. This process helps overcome the structural, functional and economic obsolescence of the built heritage and transforms them into *capital assets* of the city. Moreover, whilst respecting the historical values of the structures, it adds on new and contemporary values (social, cultural, economic) to them.

The configuration of new uses within existing structures and spatial alignments helps retain the past morphological legibility of the historic centre as a whole. In order to adapt the historic buildings to the new uses, regulations regarding the physical renovations to be carried out are spelt out in detail.

These help regulate a number of historic buildings along with their details, wherein the buildings are preserved but possibility of changes to adapt to modern technologies and utilities to meet the demands of new functions is also allowed.

The over-riding advantages of such a methodology are:

i) Treats the ***historic landscape as a coherent whole***

The distinction of the historic space as monumental and non-monumental as is usually taken place destroys the historical integrity of the area. Instead this methodology considers all structures and areas as equal and important, treating the historic space as an integrated whole, thus converting the *lesser buildings, the insignificant and non-monumental structures* also into ***merit goods***.

ii) Provides for ***historical and cultural continuity*** of the historic space

The use and re-use of the historic structures helps maintain them as vital linkages between past cultural expressions and present built assets fulfilling the needs of the society. The methodology helps ***conserve the culture*** of the place in all respects, combining physical and cultural conservation. Besides, the methodology calls for a meticulous outline of the architectural typologies of the historic area, the architectural vocabulary for re-constructing old buildings and for the creation of new buildings in historic contexts is thus readily available and can ideally help overcome the linguistic crisis faced by modern architecture.

iii) It regards ***history as an operative tool***

The idea of history in this methodology is to retrace the evolution of the built fabric in order to construct the present. History is read and worked upon so that it does not stand in conflict when confronted with contemporary interests. Past memories thus become equivalents of the contemporary socio-cultural and economic images of the society.

A II. Semiological Analysis

The western methodology of in-depth historical knowledge often results in a scientific approach to an understanding of the past. Thus in the conservation of built heritage too it is historical value based in nature and is completely dependent upon documentary evidences. The Eastern thought process on the contrary has always been more symbolically oriented. Architecture in this part of the world is primarily often a material manifestation of the society's spiritual consciousness. Myths and

symbols thus replace historical facts and are interwoven with the reality. As a result, conservation in this part of the world is often a process of saving the inseparable unity of material and spiritual values. Here, the process of creation through dreams, rituals, traditions, beliefs, wisdom etc. is more venerated rather than the material cultural product. The Asian is used to looking at architecture as a form that lends itself to layers of interpretation and symbolism.¹⁴

Percy Brown, a British Historian with regard to Indian Architecture states¹⁵ :

'... the outstanding quality of the architecture of India is its spiritual content. It is evident that the fundamental purpose of the building art was to represent in concrete form the prevailing religious consciousness of the people. It is mind materialised in forms of rock, brick or stone. Here is not only the relation of architecture to life, but transcendental life itself plastically represented'

Thus in order to read the built fabric in all it's entirety, *historical typological analysis* alone will not suffice for a culturally and spiritually rich country like India. This has to be adequately complemented by the methodology of ***Semiological Analysis*** as well, one that looks at the historic spaces as signs and symbols of eternity and impermanence. *Cultural Semiology* is the science dealing with the signs as the fundamental elements of cultural systems. This would help in the mental re-construction of the historic space wherein the built heritage, so called *dead works*, in reality become the living embodiment of the spirit of the place.¹⁶

In a land of myths and legends with a strong emphasis on religion, traditions and rituals, physical mapping of historic structures in India would be hollow in meaning if not accompanied by the cognitive aspects of heritage. The European Landscape Convention asserts the meaning of the word landscape as a *percieved* environment. The tangible and intangible are so intricately linked in India that in order to preserve the true meaning of the place, one has to take into account the ***imagined and experienced values*** of the historic places as well. This is well illustrated by the example of the South Indian city of Madurai, cited in the earlier chapter. And such similar cultural phenomenon abound in almost every square inch of the historic environs of the Indian territory, in all shapes, sizes, scales and forms, in the form of a building or site to a small corner of a traditional courtyard house, the art works within and the painted facades of the buildings, road-side shrines, landscape features like sacred mountains and rivers etc., all constitute symbolically important spaces.



Image 50,51: The multi-faceted aspects of the living traditions along the Ghats of Benares

If we take history back a few centuries, what is historic is also in a sense sacred because human beings lived in the matrix of the sacred.¹⁷ Sacred geometry distinctly characterises the ancient Indian city forms and built structures. Traditional Hindu Architecture in fact is very closely intertwined with cosmology. Cities were often based on sacred diagrams called *mandalas*, which were squares in prescribed ratios varying in number from 1 to 1024, representing the cosmos. The square was chosen by the Hindus as the supreme geometric form owing to its inherent quality of stability. The sub-division of the squares created a hierarchical status for the locational placement of structures in the cities and at the individual building level, placement of the deities in the temples, thus turning cities and buildings into macrocosmic entities. The plan of the historic city of Jaipur visibly illustrates this concept of a city as a divine form. Here the 9 square mandala (also analogous to the nine planets) was used for structuring the built form of the city.

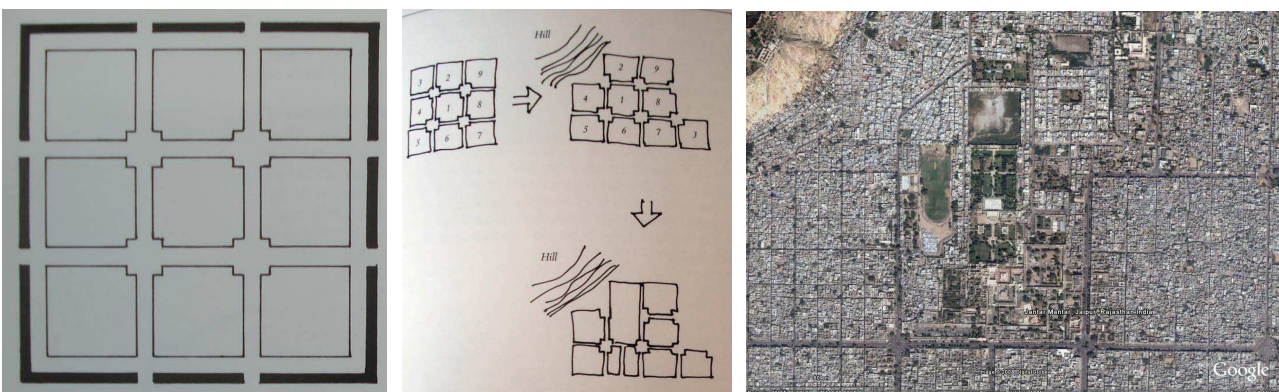


Image 52,53,54 (Left to Right): Typical mandala design; The evolution of the Jaipur mandala design; The divine form of Jaipur as visible today

Furthermore, to imbue the square with a human quality, apart from its divine one it was shown as being able to accommodate within itself a human figure represented as *vastupurush-mandala* (literally meaning Supreme Man), wherein man became a cosmic being. Thus, the microcosmic entity was shown embodying the same characteristics as that of the macrocosm, highlighting the

human dimension of architecture. This inherently enunciated the quality of the built city as analogous to that of a *living organism*. Just like the heart forms the centre of human life to which all other body parts are functionally tied, in traditional cities the centre corresponded to the place of worship from where the city grew and was organically related. *This is why the historic cities always give us a sense of intimacy, of belonging, of being at the centre. In these sacred or historic cities there is always a centre, which reflects our own centre.*¹⁸ Srirangam in South India is another example of a temple town designed as a mandala.

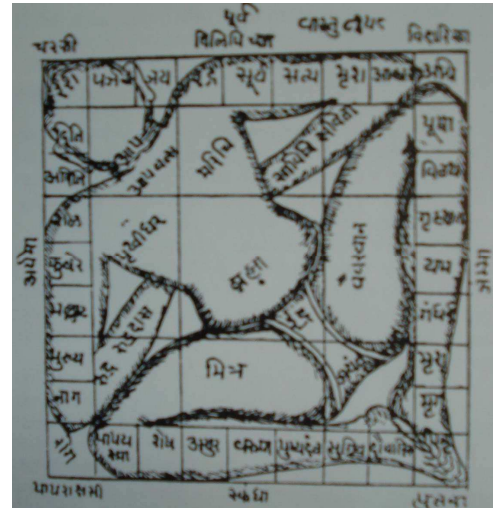


Image 55: Vastu-purush mandala

The *mandala* was an extractable entity and an artistic manipulation of it enabled the artist to cleverly add sculptural richness to the built surfaces, resulting in an array of complex building shapes and forms. Owing to this, the excessive ornamentation that resulted and which often characterises Hindu Architecture was a way of overcoming and transforming the material aspects of built surfaces into a material language of spirituality. This highlights the co-relation that exists between the artistic structural surfaces and the intrinsic meaning of the space. *The methodology of historical typological analysis described earlier would in this respect help discern and preserve the structural characteristics of the built form perfectly but would grossly negate the subtle and innate meanings of the historic spaces if not complemented by adequate semiotics of the place.*

The following statement by the celebrated Indian artist, Ananda Coomaraswamy, exemplifies this fact beautifully. He states: *‘Let us tell them (the public) what these works of art are about, not merely tell them things about these works of art. Let us tell them the painful truth, that most of these works of art are about God, whom we never mention in modern society’.*¹⁹

At the same time in today’s age and date one would question the validity of these concepts as the 21st Century Man no longer believes in such notions. Yet, what perhaps is worthwhile regarding them is to understand their basic concept, that of *structuring the built environment according to one’s system of beliefs*, whatever be it. Conservation too ought to be carried out in that spirit as it is essentially a re-construction activity of images and meanings. It is not an impractical attempt by nostalgic minds to see history preserved as an entity apart; but it is a logical step²⁰ in evaluating changes (tangible and intangible) in the environment.

A III. SWOT Analysis

While a historical and semiological analysis would individually relate to us the statistics and the symbology regarding the historic sites, they would fall short of a comprehensive overview revealing the ‘resources’ available of the conservation sites for socio-economic development. This can possibly be achieved by applying the strategic methodology of *SWOT Analysis*. It uses the fundamental elements of *strengths, weaknesses, opportunities and threats* that can help identify the *internal and external factors* that are favourable and unfavourable to achieving the conservation objective.

In the case of the historic centre (as an architectonic object), this could be interpreted as:

Strengths: *internal attributes* of the historic site that are *helpful* in achieving the objective. These could include its tangible and intangible values like:

- built heritage: masterpieces of style, types, scale, design, form etc.
- existing traditional crafts and skills
- strong culture zones where customs, traditions, beliefs and rituals still practised
- demography comprising of the rich, educated, elite, powerful
- economic trade and commerce centre
- tourism zone
- strategically located integral site within the city
- authentically regional in nature, not yet *glocalised* products
- area of gastronomic importance
- good governing and administrative authorities etc.

Weaknesses: *internal attributes* of the historic site that are *harmful* in achieving the objective.

- structural failure and collapse of built heritage
- unused built heritage, especially monumental buildings
- lack of financial resources leading to neglect and non-maintenance
- degraded environment and unhygienic living conditions
- excessive growth and presence of informal sector and slums
- traffic problems
- demographic features like poor and ghettoised communities
- rigid laws governing the area
- absence of coherent planning policies with conservation objectives

- disaster prone areas etc.
- disintegrated wholes or zones within the city
- loss of built historic character
- loss of traditional and cultural character
- loss of traditional building skills
- multiple ownership etc.

Opportunities: *external conditions* of the historic site that are *helpful* in achieving the objective.

These could include aspects like:

- urban planning reforms
- economic policies of the government
- social welfare programs
- state budgetary allowances
- availability of national and international expertise and skills
- cultural heritage management programs
- heritage awards
- tourism growth
- education and awareness
- public-private partnerships
- development of cultural industries etc.

Threats: *external conditions* of the historic site that are *harmful* in achieving the objective. These could include aspects like:

- population growth
- poverty levels
- lack of infrastructure
- political atmosphere
- institutional inertia: delay in implementation of socio-economic development policies and programs, lengthy, rigid and complicated government procedures
- bureaucracy and corruption
- outdated legislation
- speculative forces and dominance of private sector companies etc.

The SWOT Analysis brings to light the unmet demands and possible supply schemes for future perspectives and visions. This analysis as a result leads us to defining means as to how one can *use each strength, overcome each weakness, exploit each opportunity and defend against each threat*, thus providing us with strategic elements to concentrate upon for future sustainable development of the historic site in question. This should be carried out in order to determine the available resources of the historic sites before outlining the conservation plans for them.

A IV. Community Assessment

Buildings like people if they have to survive meaningfully, must do so within the total context of a community.²¹ The historic urban landscapes are not just repositories of built heritage but often comprise of living communities who through their various activities and associations give urban environment its essential and distinctive character. It is thus important to maintain a balanced populace within the historic urban landscapes, as they act as the local guardians of the place.

It has been observed that conservation programs carried out solely by non-local, foreign and international organisations usually help provide technical assistance, expertise and skills, financial aid etc. which invaluable help contribute in steering the projects towards a positive direction, but they are not sustainable in the long run. Invariably, projects carried out using outside resources gradually lose their significance and momentum and the process of degradation is often renewed. This situation can be effectively avoided by involving the local people, not just as mere spectators but as important contributors to the conservation projects in their own special ways. Local people with their immense knowledge and skills are a vital resource and asset of the historic landscape and thus need to be duly acknowledged in any conservation process. The above-mentioned analytical tool of SWOT Analysis though to a certain extent helps in identifying the *human resources* of the site that could be beneficial towards its sustainable development process, but it strongly lacks in defining the *cultural aspirations* of these human assets, which is a vital element for the holistic cultural rehabilitation of the historic sites.

In order to assess these human assets, *skills surveys and capacity inventories* within the method of *contingent valuation*, can be undertaken which would help reveal the hidden treasures (artistic/ non artistic) and cultural desires of the local residents that can be uncovered and tapped for their personal development and for the good of the society at large. These could include:

- the skills, capacities and resources of the individuals
- their interests, dreams and ambitions

- their *willingness to contribute*, thus forming local voluntary associations
- the assets present in the form of local institutions, the physical infrastructure of the community and the local governance and economy through which these revealed treasures can be revitalised.

Termed as *gifts*, these are the *cultural offerings* that the individual is *willing* to make for the society he lives in. These *human gifts are assets* in their own rights and form the basis of any community development programs that might be undertaken for fulfilling any urban conservation objectives of human sustainable development in living historic areas. This outlook towards a conservation process can perhaps help it grow from inside out rather than the other way round which is usually the case, because in such cases the locals relate to, wish to belong to, to participate in and protect their historic environments, thus becoming local guardians and patriots of the place. And this ought to be the underlying motivation for any conservation project.

3.3B. *Integrated Conservation and Cultural Planning*

The above mentioned acts of recognition (through analytical processes) help identify and understand the cultural resources but end up creating parallel contexts for recuperation of the historic sites. The prime obstacle then is to somehow delicately weave their outcomes *together* in order to achieve sustainable conservation and development objectives. So what planning approach can help bridge this gap and who would help define the objectives in a holistic manner in such complex scenarios, is it the town planners or conservation architects or...?!

Integrated conservation indeed constitutes a novel planning idea for managing such historic sites. It combines in the interests of urban planning and architectural conservation in order to bring the living historic environments in line with the desired socio-economic and cultural growth and development needed for the area. It aims at preserving not only the built heritage of the historic environment but also the social demography of the place.

The basic principles of integrated conservation have already been outlined in the previous chapters and thus will not be delved in great detail here, instead the emphasis in the following text is on its relevance to the Indian context. Integrated Conservation, as a process that includes the use and reuse of the *existing stocks* presents itself as most appropriate for the *sustainable approach* of historic urban areas in India.

The decrepit condition of the historic centres in urban Indian contexts as illustrated in the earlier chapters often leads to their re-development programs primarily being governed by economic forces which ruthlessly end up changing the historic environment's built character whilst the conservation authorities are preoccupied saving only the significant architectural works in the area. Integrated conservation policies help *avoid such physical damages* as they call forth for systematically following the Historical Typological Analysis method (described earlier), by which the physical deterioration of the architectural heritage can be halted, historic structures restored and their appropriate use determined, ensuring their survival in the future. It also gives importance to the historic centre as a collective work of art, thus it's overall appearance can be maintained and every structure used. Consequently the area of protection is enlarged from single monuments to the whole historic landscape, and by integrating conservation and urban planning objectives the entire historic area can be *lawfully protected through urban policies, even if adequate conservation legislation is not in place*. The Master Plans, Zonal Plans and other statutory urban planning instruments that currently exist in India can easily serve this purpose and help in turn save a large number of historic sites. The Integrated Management Plan (IMP) for Hampi in Karnataka, India being currently developed is an example towards 'area conservation' in the country using the *existing* legislation and urban planning policies.

Case Study : Hampi, India (an attempt towards Integrated Conservation in India)

Founded in the 14th Century, Hampi was once a grand capital of the Vijayanagara Empire, one of the largest Hindu kingdoms of India. Hampi is a unique cultural landscape, situated on the banks of the Tungabhadra River and comprises of archaeological ruins and temples of the Vijayanagara Empire overlaid with inhabited villages and hamlets amidst a stunning backdrop of majestic rock boulders. The historic site was inscribed in the UNESCO World Heritage List in 1986 as 'Groups of Monuments', from when on conservation of historic Hampi has been underway by both national and international organisations.



Image 56, 57: The unique cultural landscape of Hampi

Conservation Challenges in Hampi

Hampi signifies the perpetual problem of the Indian conservation movement that is essentially based upon saving significant monuments only. A relatively few number of landmark historic structures (about 56 out of the presumed 550) within the historic site have been designated as the ASI Protected Monuments and consequently in the World Heritage List, neither its setting nor its living context was recognised. Besides the physical deterioration of the historic structures, the historic landscape of Hampi is also threatened by encroachments, urbanisation, unplanned developments, environmental pollution, stone quarrying, growing pressure of tourism, lack of management etc. The delineation of the site, designation of its core and buffer zones as prescribed by the WHC Operational Guidelines, land-use and the implementation of cultural heritage policies and regulations of Hampi have long been discussed, but it was only in 2003 that Hampi got its first-ever Conservation Plan. This was a resultant of the declaration of Hampi as World Heritage in Danger by UNESCO in 1999 due to construction of two bridges across the Tungabhadra River that were deemed to adversely affect its heritage value. Consequently ASI as the national body undertook the preparation of the Plan and the State Govt. enacted a special legislation, *Hampi World Heritage Area Management Authority Act 2002* (HWHAMA Act 2002) and constituted an Authority, *Hampi World Heritage Area Management Authority* (HWHAMA). It outlined Core, Buffer and Peripheral Zones for the protection of the WHS.

The questionable status of Hampi, whether group of monuments, site or a cultural landscape has long been debated and a number of national (like ASI, Karnataka State Govt., Conservation Architects etc.) and international agencies (like Global Heritage Fund, UNESCO) have been associated with Hampi's conservation projects and efforts are currently underway to produce an integrated management plan for the historic site, aimed towards its sustainable and value-based development.

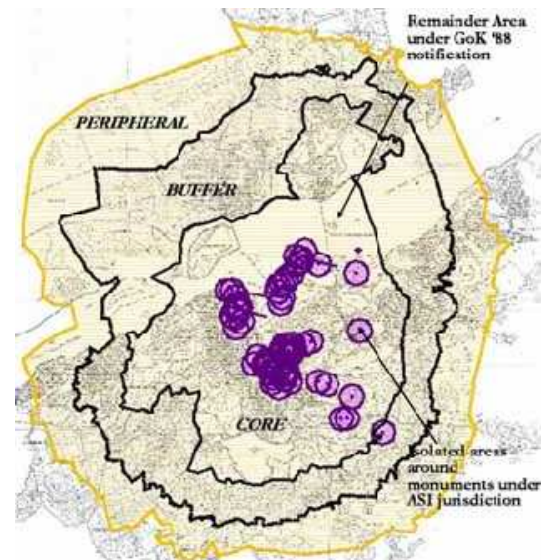


Image 58: The object-centric approach of ASI and delineation of boundaries according to HWHAMA

Integrated Management Plan

The Integrated Management Plan (IMP) calls for an *area* based protection and management of living heritage sites as opposed to the *monuments* approach usually followed in the country. The

prime concern of the plan has been to strike a balance between architectural heritage protection and urban development needs of the people living in the historic environ by bridging gaps between various sectors involved in these conservation and planning processes.

The HWHAMA Act 2002 even though it exists, is rather narrow visioned and concerns itself only with ASI protected monuments and is more administrative than legal in nature. Moreover, no protection mechanisms exist for the unprotected cultural heritage, the natural landscape or the archaeological ruins below surface. The IMP delineates an area of appx. 1000 sqkms in order to better understand the heritage value of the site. This identification was based upon varied components, like its natural setting, traditional building systems, intangible heritage and living traditions besides the vast plethora of architectural heritage, thus making a decisive attempt towards *value-based protection* of the site. This basically forms:

- Core Zone as per 1988 GoK gazette notification including the ASI protected monuments
- Local Planning Area, comprising of the Common Buffer Area
- Hampi National Heritage Region, forming the additional buffer to the inscribed WHS representing it as a cultural landscape zone
- District Planning Tools aiming at regional development and integration with surrounding districts

The IMP makes use of the existing statutory urban planning tools like the Karnataka Town and Country Planning Act of 1961 (for preparation of the statutory Master Plan), Land-use plan, Zonal Regulations and Architectural Guidelines and HWHAMA Act 2002 for sustainable development of the Site. According to the Plan, Integrative Management acts as the interface between Core Management (aimed at cultural heritage protection) and General Management (related to development of infrastructure and service sectors vital for the people living in this historic site), thus defining the ‘spatial dimension’ as the foundation for heritage management and planning of the historic site.²²

The directives of Core Management are translated into regulations and guidelines within the statutory Master Plan thus ensuring that the ensuing development does not affect the cultural resources of the site. The statutory Land-use plan is used to define compatible uses in the vicinity of monuments and archaeological heritage in lieu of prevalent land acquisition and other administrative measures that enable better maintenance of the world heritage sites and follow the management priorities – Heritage First, Community Based Development Second, and Commerce Based Development Third.²³

The IMP recommends that the HWHAMA Act should be reinforced by adding on the IMP, thus redefining the protection criteria of the historic site. It also recommends direct interactions with the local government in order to better understand the needs of the people and call forth local participation, thus combining infrastructure and development concerns along with tourism and carrying capacity of the site. Furthermore, a Hampi National Heritage Region has been identified as the larger region that shall provide an additional buffer for the inscribed site and shall balance opportunities for development. Protection of living heritage sites is a relatively new domain in India and the IMP of Hampi indeed constitutes a positive step forward in this direction, endeavouring towards value based protection and sustainable development of living historic landscapes.

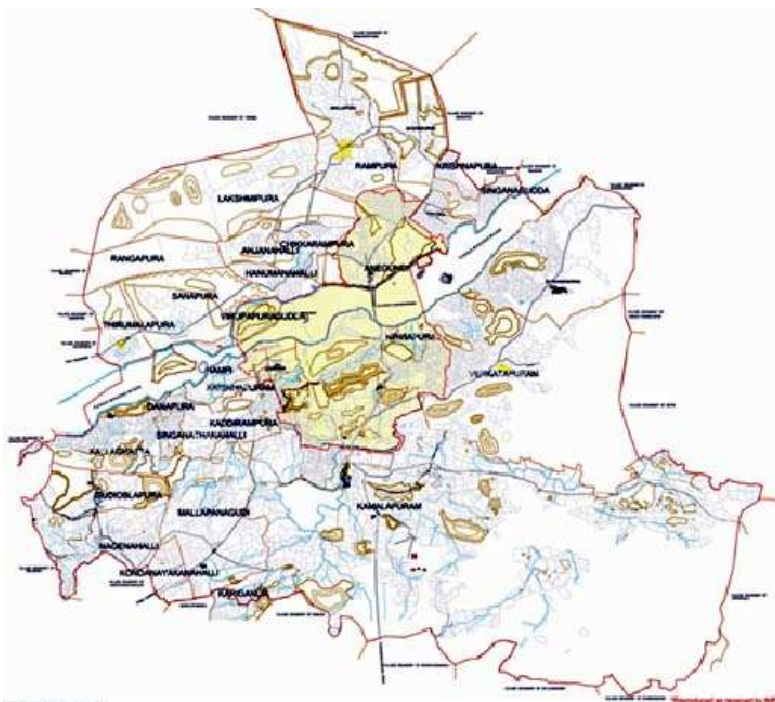


Image 59: The spatial boundaries as defined by the new Integrated Management Plan

Cultural Planning

Integrated conservation projects forth the field of urban conservation as a **highly economical activity** in growing countries like India as it involves use and re-use of existing built stocks, thus heavily cutting down on initial investment costs usually incurred in the creation of new urban developments. It calls for using old buildings to fulfil present day needs. The old structures then only need to be up-graded to incorporate infrastructure and modern facilities, turning them into *economic assets*, not due to the speculations of the developers but as instruments fulfilling the contemporary requirements of the society, be it housing, recreation, cultural facilities, tertiary sector and other public facilities etc., thus highlighting the **potential social, economic and cultural values** that these built assets can be imbibed with. Urban planning policies ought to be drawn out keeping in mind the fact that *planning above all controls the use of land and consequently the value of land.*²⁴ Integrated conservation to a large extent successfully manages to do that by turning **built assets into social, cultural, economic and symbolic ‘capital elements’ with their associated values.**

Emphasis thus gradually shifts from technical conservation to economics of the historic sites. *Cultural economy* subsequently becomes the buzzword and all urban policies aim at developing the historic sites into money spinning centres by promoting tourism and associated cultural industries, at times even over-riding the needs of housing and other public facilities. Contemporary modern architecture gradually winds its way in the historic centres defining the *new image* of the place and the local culture becomes a spectacle for tourists. ‘Glocalised’²⁵ products and monofunctionalism reign supreme and begin replacing local distinctiveness. This is exactly what is happening in India today where each historic space is competing with the other and by using the same ingredients of *heritage economics*, they are being transformed into ‘cloned’²⁶ historic environments, their uniqueness to some extent visible only in the facades of their architectural heritage. Cost-benefit ratios thus become the benchmarks for the ‘designed’ conservation sites and call forth for the introduction of only the ‘economically’ viable methods aiming at fulfilment of the needs of the society. Culture/Heritage subsequently becomes a commodified activity, like a *canned product*.²⁷ But the past Western experience has shown that excessive emphasis on economics does not bring with it the desired results. No doubt it attracts valuable foreign exchange but it gradually erases away the society’s deep links with the traditional past.

Neville Agnew, an economist asserts: ‘*We should all remember that the economic benefits of cultural heritage **evaporate** if the social, aesthetic, and other values of cultural heritage are not respected and are lost*’.²⁸

Moreover, in India we cannot complacently afford to view a building as economically viable or not (as perhaps can be done in the West), as majority of the people still live in conditions far less comfortable than what these buildings can provide them with and thus they need to be saved against the speculations of the developers. These structurally, functionally and economically obsolescent buildings in the historic urban contexts need to be conserved and where possible they should be either upgraded for sheltering the people or incorporate within them socio-economic or cultural activities.

What often goes unnoticed in most cases of urban historic sites in India is that *behind the visible physical degradation of the site, there are various **social diseases** and **cultural disorders***²⁹ *plaguing it* and which need to be tackled first. Similar in line with the thought process of the principles of Integrated Conservation, the *Jawahar Lal Nehru Urban Renewal Mission* (JNNURM) currently going on in India (and mentioned in the earlier chapter) constitutes a step forward for the

protection of *living* historic sites in India. It aims at socio-economic development of the urban landscapes with strong emphasis on the upliftment of the urban poor. If judiciously carried out, such methodologies will no doubt help improve the living quality of the citizens of the selected cities and provide it's poor with basic facilities, turning them into *liveable cities for all (both the formal and the informal sectors)*.

But where this thought process falters is, that economic development alone will not result in *socially cohesive* city spaces and economic upliftment of the individuals alone will not be able to *lift the spirits* of the humans living in such historic sites. Social and cultural losses are often ignored in front of the economic gains. Solutions to various social problems plaguing the urban sites, like disintegration of the society with an ever- widening gap between the rich and the poor, feelings of insecurity due to lack of economic opportunities and financial resources, the voicelessness of the poor and voicefulness of the mighty in a democracy, excessive competition, reduced capacity to generate shared values besides many others, cannot be found solely through economics. *Development in it's holistic dimension is the necessity of such historic sites. Integrated Conservation to a large extent aims at reinstating the social equilibrium, but in my opinion what it lacks is community involvement, which in turn would help in making the society less competitive and more collaborative.*³⁰ Integrated Conservation skillfully manages this at the administrative level by combining the various government authorities and their priorities, but it falters at the communal level. If such human and social issues constitute the fundamental elements of sustainable conservation and development of urban historic sites in India, *Integrated Conservation in India will have to be complemented with other approaches that aim at fulfilling such objectives.* In this respect, the upcoming ideology of *Cultural Planning* could be a worthwhile option.

Cultural Planning approach is basically a cultural approach to planning and not planning of culture as perhaps the word might suggest. Cultural planners can essentially be thought of as *future-oriented stakeholders assessing the contemporary past*³¹ *in order to achieve cultural and human sustainable development objectives.* Regarding the historic urban landscapes, these stakeholders can be considered to have the responsibility not only to physically 'design' the conservation landscapes for the future but to do so by *linking* the identified and inherent *local cultural resources* of the place within urban policies.

Unlike traditional cultural policies that often tend to follow a sectorial path, Cultural Planning instead adopts a *territorial remit*.³² Its purpose is to see how the identified pool of cultural resources

can help contribute to the *integrated development* of the place. It places the cultural resources at the centre of the process of policy-making, with special emphasis upon the human assets, thus making the whole process *people-centric*. The planning approach encourages the policy makers to use all resources as *instruments to reach 'cultural' goals*. It recognises the '*value of local human resources*' and encourages creativity and innovation in cultural production through *interculturalism*.³³ It aims to facilitate contact, dialogue, exchange, sharing, mixing and reciprocal understanding between people. It's main features include:

- *interdisciplinary, lateral and holistic in nature*

(highlighting the importance of collaborative working)

- *innovation oriented, original and experimental*

(need to open up policy systems to fresh talents, need to reassess ideas of success and failure)

- *critical, questioning and challenging*

(welcoming conflicts and contradictions as a creative resource)

- *people-centric, humanistic and non-deterministic*

(activating the citizen's imaginaries, desires and networks, thus connecting the life world with the systems world)

- *open ended and non-instrumental*

(using public workshops and visioning processes before deciding concrete solutions)

In essence cultural planning approach understands and believes that if provided an opportunity, grass-root initiatives can help achieve sustainable development objectives.

This planning approach demands strong social interactions for community development and thus brings to fore the notion of the '*Third Sphere*' and it's associated concept of '*gifts*'. It has been proven that the sphere of markets have largely been unable to solve urban problems and don't do well in generating social values, here *the economic values tend to 'outcrowd' other values*.³⁴ The sphere of the Government on the other hand assesses the socially acceptable goals, devises strategies and policies to produce equitable social and high quality environments, generating both social and economic values to some extent, aimed at social justice and economic development. But

according to the cultural economist, Argo Klamer, there is another sphere that has a far important role to play in the generation of social and cultural values. This according to him is the *Third Sphere*, the civil society in general, wherein most of the social and cultural values are generated through the important instrument of exchange, the *gift*. The third sphere is critical in generating *social and cultural capital*, the sense of community and identity.³⁵ Social capital as defined by him is the ability to associate with others and form communities and cultural capital is the ability to inspire or be inspired and the fact that they both are critical attributes of a good life.

The 'gifts' as identified earlier by community assessment methods help undiscover the *local human treasures*, gifts that people are willing to contribute as skills/talents they wish to share and dreams/ambitions they want to fulfil. Through intelligent cultural planning policies (at administrative levels) new ways and mechanisms whereby meaningful exchanges of human gifts can take place should be created. It is about creating 'connections' between the people to participate, interact and connect with one another, and through these contributions new relationships and opportunities surface, thus building up *shared values* and *collective responsibility* for the cultural heritage. These could be tangible elements like physical spaces that provide for social interactions or intangible in nature like workshops, voluntary associations, policies that demand cultural crossovers of different communities like artists with scientists etc., in short using *people* as the means to bring about the desired changes. Exchanges within the community can act as a vital factor in the recognition and interpretation of cultural assets. Community Development in this respect lies in the *creation of communities* that help strengthen social and cultural bonds and in fulfilling not only the basic needs of the people, but in achieving their *cultural aspirations*, of *developing their 'Oikos'* as well which would help enrich their lives.

Past efforts have shown that only economic and technical resources are not enough to carry out conservation programs. Community involvement can significantly contribute to help *valorise* cultural heritage. This outlook towards a conservation process can perhaps help it grow from inside out rather than the other way round which is usually the case. *Taking into consideration people's attitude to their own past rather than teaching them how to think, could help in designing more effective policies.*³⁶ *Valorisation* is the re-appraisal of heritage goods by deliberations.³⁷ Conservation in this sense can neither command absolute planning nor can it be considered to be a complete non-planning activity either. An effective third sphere can become quite a dominant factor in future decision making processes regarding heritage conservation but it should not/ cannot be considered as a replacement for the traditionally strong role of the governments for equitable

conservation and development of cultural heritage. What is required is a balance between the two, attainable by an '*awakening of the cultural conscience*' of all actors involved in the scene.

Artists being non-specialists can indeed act as vital instruments in creating such *sustainable communities*.³⁸ The *Arte Povera* Movement in Turin, Italy initiated by visual artist Michelangelo Pistoletto is exemplary in this respect as it shows the potential of artistic leadership in facilitating interdisciplinary collaborations. Here, artists were used as catalysts to create links between societies and in highlighting the current situations. *Cittadellarte* in Biella (near Turin, Italy) where this began, is now an international laboratory which encourages artists to work with politicians, economic and social entrepreneurs and experts from many different fields of knowledge, to attempt to tackle economic, social and cultural problems.

In the Indian context of historic urban centres, the validity of this conceptual planning approach can be challenged by the creation of heritage associations related to buildings, craftsmanship, history, oral traditions etc. using local everyday spaces, by artists and non- artists. *Such synergy effect often increases the rate of survival of heritage*.³⁹ I would like to emphasise this simple fact through the concept of *Rehabilitation Manuals* that can be used for saving built heritage in historic landscapes.

B.1 Rehabilitation Manuals as a Cultural Planning attempt towards saving Built Heritage in Indian Historic Centres

As has been highlighted throughout the text, the lesser architectural notes of urban India, even though of substantial aesthetic, cultural and historic significance are not covered under the Indian Conservation laws, leaving a vast number of *handcrafted beauties of the country vulnerable to deletion from the greater totality*.⁴⁰ These areas are also not adequately protected by the urban policies; circumstances that lead to further deterioration and stripping of this genre of architectural heritage. Moreover, the owners neither have the funds nor the incentives to maintain these historic structures thus leading to their degrading conditions. In such scenarios, in order to protect the non-monumental assets of historic centres, the options include,

- To end the Rent Control Acts but that is not feasible due to it's negative consequences.

-*Privatizing* the centre will end up producing gentrified places, geographically segregating different economic and social groups within the space, and at the same time depriving a huge percentage of the population of affordable places to live in.

-Furthermore opening the city to *speculative development* will drive property values of the historic areas to much higher grounds.

Instead, ***Subsidies*** and ***Incentives*** can be granted to tenants and owners to help restore their historic structures, in order to counteract the disadvantages of the above. Such programs of *municipal loans*, to some extent are prevalent in India and they need to be reinforced upon as they are successful methods for saving and renewing the historic structures and the social demography of the place, besides improving the living condition of the people.

But by putting forward such financial schemes, the governments *assume* the future survival of the historic buildings. Very often, this results in reviving the interiors and exteriors of the structures to 'individual' aesthetic tastes of modern, contemporary standards which may/may not be in consonance with the historic character of the area. The building byelaws in India are meant to regulate these urban design changes in terms of scale, heights, FAR, forms, materials etc. but lack of their proper implementation reduces them to mere superficial controls. This is evidently visible by the increasing number of new constructions, incoherent in form and spirit with the character of the historic area that are coming up in urban Indian landscapes.

The urban form that evolves in the absence of any regulations or controls, does not respect the built environment, building traditions, public health or safety. In such cases, in order to prevent the Historic Urban Landscapes from further physical damage, a ***Rehabilitation Manual*** could act as a powerful tool in the hands of the Government to preserve the overall physical and historic character of the place. Without tools like these, the physical deterioration of inner city areas will continue unabated in the name of progress and modernisation.

Even though the emphasis is on treating the historic centre as a single entity in order to preserve the overall character, it's individual parts demand equal attention in order to contribute to this holistic character. It is beyond the scope of the state authorities to individually examine each non-monumental historic property and it's recuperation process. What is feasible in such cases is for the state to give overall directions and develop policies for appropriate conservation practises, which

then ought to be prudently followed by the building industry and the local inhabitants. It is in this scenario, the concept of *Rehabilitation Manual* becomes an inevitable tool for promoting sound physical and technical conservation of built heritage assets. It combines in the concepts of cultural planning effectively by calling forth co-ordination between the administrative authorities and the local population. It is a ***culturally conscientious approach towards physical rehabilitation***, by the administrative authorities in letting the historic structures be restored to incorporate contemporary living standards even if they are within the ASI visual radii protection zones of 100M and 200M and at the same time making it obligatory for the inhabitants to follow these historically devised conservation strategies, thus preventing the historic character from being overcast with modern and incongruous constructions. In this respect, both assume a vital role in saving the built heritage, it makes them ***collective owners*** of the place and thus bequeath them with ***collective responsibilities***.

The concept of Rehabilitation Manuals for built heritage of the historic areas of towns was first formulated in Rome, Italy in 1989 (though studies for it began in 1983) and subsequently revised in 1993 in order to set new conservation rules for the technical specifications of Rome's Master Plan, aiming to introduce new conservation guidelines and standards. The validity of this concept has been successfully explored in Rome and in other Italian Cities like Castello and Palermo and even on off-shore lands like the old town of Lamu in Kenya.

The Rehabilitation Manuals: They are basically inventories of historic building elements consisting of detailed drawings and technical specifications. They are drawings with construction details and assembly schemes showing the characteristic materials and features of the typical building patterns of the historic area in question.

Aim : The manual is directed towards ***easy comprehensibility*** and ***use*** for both, the inhabitants and the building professionals (conservation architects, architects, contractors, masons, construction industry) and aims at ***educating*** them to carry out sensitive new interventions in the historic areas.

For the first (local communities) it is hoped it will educate, bring about awareness and encourage appreciation of the historic building materials and elements and in this way develop closer ties with the historic spaces they live in. For the latter group, it is hoped that architects and contractors would become aware of the historic construction traditions and thus be able to read the historic fabric better to incorporate any new changes within the structures when needed.

The **Process** involved in the creation of the Manual involves:

1. Taxonomic: Field surveys to determine the typical and characteristic construction features of the historic area, highlighting the dominant and the sub-ordinate types are first undertaken. This is substantiated by technical literature review, ancient treatises, historical documents and accounts etc.

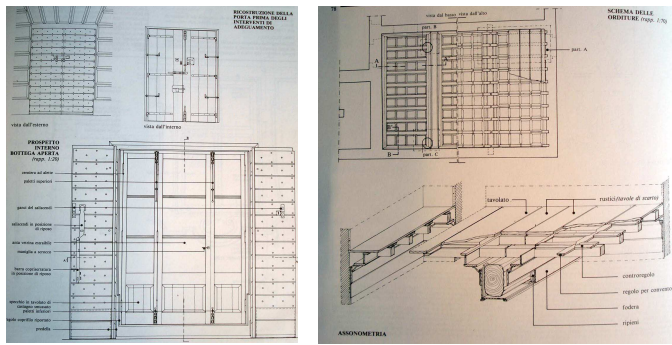
In the case of India, this would also have to be majorly complemented by talking to, documenting and observing the *skills and craftsmanship of master masons* of the specific cultural area as well.

2. Methodological: The knowledge gathered from the above sources is then transferred into drawings whose aim is to detect and bring to light the evidence of the *crafts* that were utilised to deal with particular requirements. These drawings help reconstruct the technological practise and scientific knowledge that went into the construction of the pre-modern buildings.

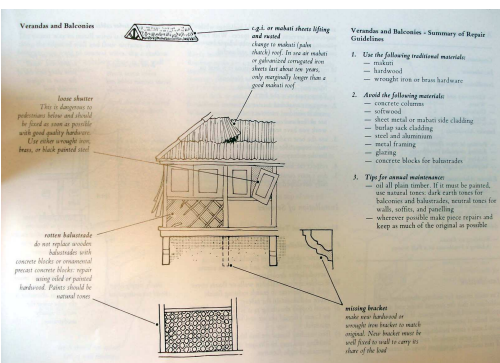
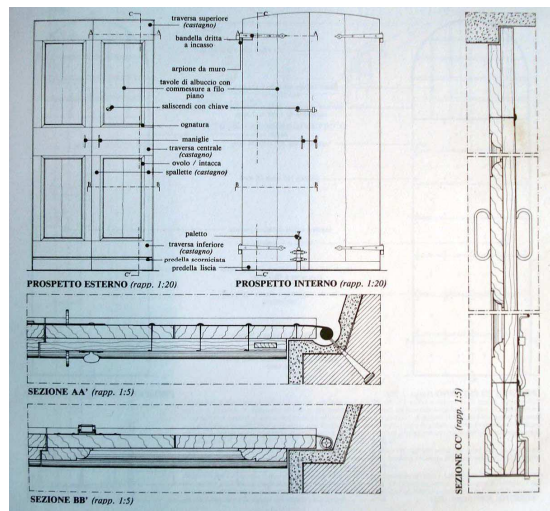
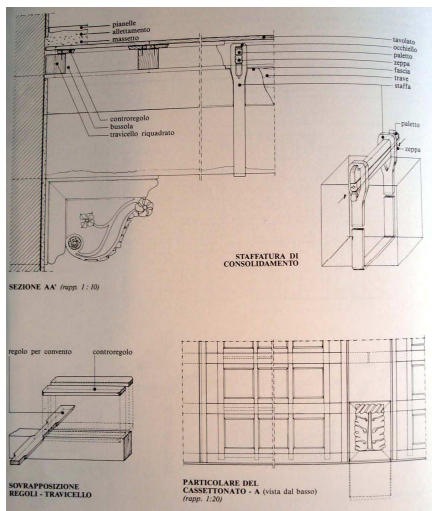
This will bring to fore the typical construction methods, e.g. the typical *kath-kona* style in northern India to counteract the threats of earthquakes which are no longer used etc. Moreover, most of the translated information available from the ancient Hindu treatises like Vastushastra, Mansara and Mayamata form a wealth of ‘implicit’ knowledge at present. This needs to be re-packaged into easily comprehensible and usable material and form the ‘explicit’ knowledge base for reviving ancient building traditions in order to protect the historic areas.

3. Practical: The building types and their construction methods are well illustrated using a pertinent specimen. Typology is thus derived by means of specimen analysis. This helps to revive the knowledge of the pre-modern art of building in order to introduce it into the production system, building trades and worksite management of today to improve current rehabilitation activities.

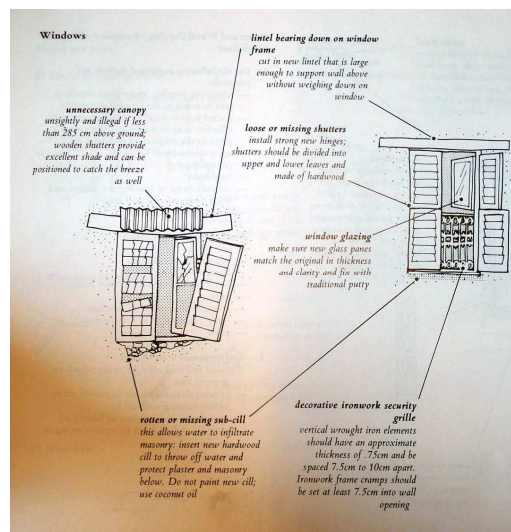
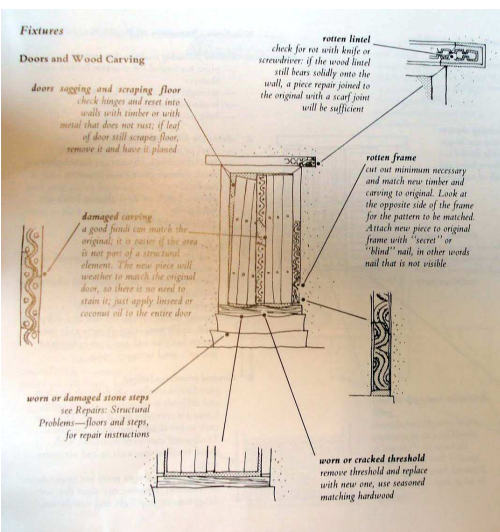
In order to make practical use of this acquired knowledge base, interactions between different parts of the communities will be undertaken, e.g. between architects, civil and structural engineers and master craftsmen. By referring to the manual, both the craftsmen and the designers can carry on a *dialogue* with historical architecture in a shared language. It will help bridge the gap between the two and help develop contemporary yet historically authentic structures.



Images 60,61,62,63: The well drafted Rehabilitation Manual of Rome showing construction details



Images 64,65,66: The sketch format Rehabilitation Manual of Lamu showing interventions and repair details for historic buildings



Advantages of the Rehabilitation Manual

- The manuals present themselves as important instruments to help deal with the expanded notion and scope of heritage in historic contexts, taking care of the aesthetic integrity of the historic space, including the monumental and the non-monumental architectural heritage.
- It attempts to preserve the architectural integrity and character of the historic area as a *whole* by paying equal attention to individual building parts as well. The manuals relate to both the interior and exterior aspects of the buildings.
- Brings to the forefront the traditional skills, wisdom and knowledge of building traditions of the historic area, which are unique to that specific culture and which the current building byelaws might not fully acknowledge and respect.
- Often the traditional craftsmanship and skills needed to restore historic structures of a particular area is available in that society itself, the manual calls forth for such skills, thus helping to exploit the existing human resources.
- Guides modern development of historic areas while adhering to sound conservation practises, building standards, and in equipping professionals with knowledge for complex interfaces between old and new materials and technology (e.g. use of concrete, steel, glass etc. in masonry structures)
- Calls for a continuous dialogue and interactions between various professions and authorities, thus making it inter-disciplinary and collaborative in nature.

Unlike the West, India to a large extent still possesses traditional craftsmanship and skills. Besides the above mentioned advantages, the over-riding benefits of implementing this methodology in India would be:

- It will help provide a new impetus in the country for '*Crafts based Conservation*' .

- that it would help ‘legitimise’ the indigenous systems of conservation and will ensure the continuity of building skills and traditional knowledge bases of the indigenous craftspeople.⁴¹
- help increase employment opportunities for the craftspeople thus providing them with economic benefits and help strengthen their communities.
- Such cultural policies will help save not only the historic buildings but also the historic *ways* of buildings, which constitutes a huge component of the Indian heritage and that needs to be acknowledged. Neither the existing conservation laws nor the urban policies adequately recognise this issue of intangible heritage. This simple methodology of employing the rehabilitation manual helps *save these dying arts* and paves the path for both, *physical and cultural rehabilitation* of urban heritage.
- The revival of traditional skills will make available a new pool of cultural resources which could then be exploited in the creation of traditionally relevant *new* architecture.
- Besides, the manual hopes to educate the architects and the common man as well, while making the latter aware of their excessive dichotomisation from their roots, it will help the former in producing more experimental and alternative architecture which has strong traditional links, creating *new heritage* buildings.⁴²

Charles Correa, the renowned contemporary Indian architect believes that the interaction of architects with the population is barely one percent in India.⁴³ The need for an easily comprehensible Rehabilitation Manual could thus not be more justified if we wish to preserve our built historic assets from the clutches of private speculators and building contractors, who are only patriots of modern technology and commercial interests.

Recognising and reinforcing traditional skills through simple yet powerful strategies like the ‘Rehabilitation Manuals’ could become a turning point in the Indian conservation scene. While it does bring together different professions, this strategic process also brings forth with it employment opportunities by generating jobs related to the traditional building industry and its usage in contemporary scenario. If the state enforces the use of such manuals, the need for the traditional knowhow will be created. These skills may/may not be present in the historic sites, thus

bringing the traditional craftsmen and their skills into the forefront, onto the urban scene and thus opening up a whole new world for them and also for the local communities associated with the historic sites. The strategy of Rehabilitation Manual helps reinvent heritage conservation as a *cultural and human sustainable development activity* in Indian contexts.

Urban Conservation in India if carried out in the above manner will help in:

- *keeping the historic urban fabric intact, aesthetically*
- *keeping the Indian traditional building skills alive, our dying arts.*
- *help in the socio-economic development of the historic area by promoting cultural industries, giving the locals an opportunity to improve their living conditions.*

This process of valorisation will in a way also help to gradually shift the economic emphasis of the area towards the phenomenon of '*Creative Economy*'.

Last but not the least, where does all the funding come from to achieve these noble objectives.....

3.3C. Sustainable Funding Mechanisms

Conservation processes, be it preservation, restoration, reconstruction, rehabilitation or any other are all basically attempts at saving ones's cultural identity. Even though there are other highly pressing needs that the state authorities in India need to solve before concentrating their efforts entirely on heritage conservation, one wonders how much longer will India go on with a begging bowl approach and wait for foreign aid to preserve its prestigious and irreplaceable cultural expressions. Foreign aid will help preserve its monumental structures and artefacts only but what about the *architettura minore* and the other expressions of culture that embellish this country and are becoming victims of modernisation. The rest of the world is not going to help rescue our culture unless perhaps we reach a stage of possible extinction. If not arrested in time, this gradual process leading towards that possibility will in the meantime cancerously deplete our cultural resources and in turn our very own cultural identity. *Are we in India headed towards a foreign aided 'identity' as well???* If not, it's about time we developed our own funding sources for sustaining the conservation efforts.

Proposed Conservation Banks in India

If conservation ought to follow the path of Development, it doesn't stop us from considering the novel idea of creating a *conservation bank*. Just like the country is strewn with national and international development banks all over, this might help contribute towards the much needed development aspects of heritage conservation - 'change and growth'. Bringing about historical awareness, carrying out surveys, developing inter-disciplinary programs and policies and other important aspects associated with cultural heritage protection, all require financial resources to be realised without which they will only remain as wishes. In this respect, institutionalised structures like Banks can be created that would provide the necessary funds for conservation. The banking sector presents itself as one of the most appropriate *sponsors* of cultural heritage because of their *matching interests*, of fulfilling abstract, emotional and intangible values. Banks provide tangible financial services to fulfil man's desires to lead a better life and heritage conservation through tangible processes wishes to bring to the forefront these very values.

At the local level, this resonates the concept of ***Italian Bank Foundations*** and at the national level, it is inspired by ***Micheal Welbank's Proposal for an International Bank for Conservation***.

The economic miracle that India is growing through right now and the available disposable income that elite Indians have presently, should be channelised towards India's cultural development. These are precious funds and much needed resources that conservation projects desperately need, so before we see this money being drained out to foreign shores as investments, it should be intelligently invested back in the country, in the conservation of its precious cultural resources. Non-profit sector organisations like ***Foundations*** and ***Trusts*** do exist in India, they only need to be reinforced and directed towards a more specific purpose of saving the public patrimony for purposes of public utility and not pure aesthetics. ***Bank Foundations*** on the other hand working in the cultural sector will constitute a novel idea in India.

In Italy, the Bank Foundations act as ***saving banks for local heritage***. They have their beginnings in the 15th Century, when as finance institutions they did not speculate but encouraged the creation of capital amongst the middle classes and part of these profits were consecrated towards charitable activities.⁴⁴ Today their scope includes scientific research, education, art, conservation and valorisation of cultural and environmental goods and activities. In Italy, they have gradually and successfully managed to take over the role of the State in financing the cultural sector at local levels

and has led to local autonomy.⁴⁵ Through the means of subsidies and incentives or by financing interventions and activities or by creating special bodies, these Bank Foundations support and effectively diffuse the cultural heritage of the area.

If credit worthiness of the poor presents itself as a major obstacle in implementing these ideas in India, the grand success of the *Microcredit* financing schemes as seen in the Indian Sub-continent completely overshadows any such concerns. This pioneering idea was developed by the Nobel Prize winning Bangladeshi banker and economist, Dr. Muhammad Yunus, and is based on the concept of giving loans to entrepreneurs too poor to qualify for traditional bank loans. This was contrary in thought process to traditional banks who usually refuse to provide small loans on reasonable rates to the poor due to high repayment risks. The *Grameen Bank* (literally meaning Village Bank) instead provides these much-needed loans and in order to ensure their repayment, it uses a system of 'solidarity groups'. Small informal groups of people apply together for loans and its members act as co-guarantors of repayment and thus support one another's efforts at economic advancement. This led to rapid socio-economic development of the poor areas and helped strengthen the local community, besides alleviating the poverty levels. The success of such innovative micro-financing schemes should inspire similar efforts in the field of conservation as well.

Micheal Welbank's International Conservation Bank is a great idea too. It is based on and operates on the lines of the well established World Bank and is aimed as an institution that would deliver loans to under-developed countries on preferential terms for conservation projects.⁴⁶ Translating the same concept at the national level in India, of creating a *National Conservation Bank*, also presents itself as a valid option. In such a case, mandatory and voluntary contributions could be asked from the various states of India. Member states would thus both be contributors of the capital and it's borrowers. This would call for dialogues and co-ordination between the central and state governments and project forth their collective responsibility for the cultural resources of the country which are important both for the national pride of the country and as markers of local identity. Such innovative local or national level financing schemes present themselves as valid options of funding heritage projects in India . I am neither a banker nor an economist but a conservationist, but through these means I do see a 'connection' being developed between these diverse fields; the ideas are worth exploring even though they might seem wishful at the moment. By incorporating these new funding mechanisms, the conservation projects in the country would become *self sustainable over a period of time, and not dependent upon foreign funding, as that would be a 'foundation on shifting sands'*.⁴⁷

3.4 Endnotes

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CONCLUSION

International Doctrine and European Case Studies

The 1976 UNESCO *Recommendation concerning Safeguarding and Contemporary Role of Historic Areas* (para 3) declares: ‘Every historic area and its surroundings should be considered in their totality as a coherent whole whose balance and specific nature depend on the fusion of the parts of which it is composed and which include human activities as much as the buildings, the spatial organisation and the surroundings’.

International conservation doctrine (like the one above and others that have been outlined in the initial section of the research) that have been developing since the past seven decades have surfaced forth new perceptions of the words, *monument*, *heritage* and *architectural conservation*. This changing perception demands a more holistic interpretation of these concepts and thus of the preservation of cultural patrimony. The development of urban conservation policies as traced down through Charters and European Case Studies reveal the evolution of policies beginning from protecting the urban historic buildings and their surroundings on the basis of aesthetic values to eventually protecting all historic urban areas of cultural significance, monumental and non-monumental in nature, based on the socio-cultural values of the place and stressing the concept of human sustainable development.

The Western World since the 1950’s has recognised the importance of preserving the historic towns as a complete entity rather than concentrating upon individual landmarks and has substantiated this concern by developing numerous legal protection policies for the same. Early attempts at protecting the historic cores of cities were witnessed in the decade of 1960 in the form of the French *Malraux Law and the concept of Secteur Sauvegardès*, the Italian *Centro Storico* and the British *Conservation Areas*, where emphasis was upon saving the *monumental and group values* of the historic ensembles by the creation of *safeguarded sectors*. Even though this ended up mummifying the inner historic cores and led to the phenomenon of *Passive* and *Surface Conservation* and their associated dangers like facadism, gentrification etc., it helped *expand the notion of the monument as encompassing its surrounding historic urban fabric as well*, this revolutionary concept being contemporaneously affirmed by the 1964 Venice Charter. Urban Architectural Conservation processes in Europe from then on began to protect the historic area as a *unified whole*, giving equal importance to both its monumental and non-monumental (*architettura minore*) architectural heritage. *The emphasis of urban conservation thus gradually moved on from object-oriented preservation policies to urban fabric - oriented ones.*

The concept of heritage in the 70's shifted from such value judgements to the understanding of the historic fabric in its entirety. Urban heritage soon began to be recognised as a distinct cultural resource and more specific policies and methodologies began to be experimented in Europe which enhanced the historic centres from '*visually safeguarded entities to rehabilitated socio-economic entities*'. The phenomenon of **Active and Social Conservation** as carried out by the city of Bologna in 1972 heralded a new approach towards urban conservation. Here, **socio-economic values** of the ensembles came to the forefront by renewing the historic centre as a modern and liveable historic entity. The new ideology through the innovative system of '**Typological analysis and restoration**', called forth for the 'adaptive re-use' of the existing built stock of the historic environment in order to help fulfil the contemporary needs of the society. Treating the city centre as an organic whole, each historic structure was destined for future use, and in the spirit of social justice. Bologna also revealed the **direct link between the fields of Architectural Conservation and Town Planning**, and that the two were *complementary processes*. This phenomenon of **Integrated Conservation**, was widely advocated by the European Charter of Architectural Heritage and the Declaration of Amsterdam, both brought out in 1975, stressing the need for making conservation multi-disciplinary in nature and formulating a pool of human resources to prepare efficient and suitable conservation programmes for historic urban areas. **Thus urban conservation transformed from an object-centric to being a people-centric process and consequently inter-disciplinary.**

The relationship of the historic core to the city which dominated the conservation scenes till the 70's, subsequently saw new challenges in terms of the world ecological crisis. Concern for protecting these heritage assets in their entirety including their **natural settings** was highlighted by the then international doctrines like the 1972 World Heritage Convention. It called upon **sustainable development of irreplaceable cultural and natural heritage assets** of mankind which were increasingly at risk by the changing socio-economic and environmental factors. **Regional and Territorial Planning** policies highlighting the *environmental values* of built heritage thus came into the picture which helped develop **environmentally sustainable conservation programs** emphasising the importance to preserve the **non-renewable natural and cultural heritage assets 'together'**. This was witnessed in the Italian cities of Ferrara and Venice. In the former, the urban sprawl that began to characterise Ferrara's countryside in the 1970's was a major cause of concern as it was gradually depleting the environmental value of the historic city while in the latter it was the wrath of the Adriatic Sea which caused flooding of the Heritage City in 1966 that woke up the concerned authorities and citizens to the importance of preserving the dynamic equilibrium between man-made

and natural environments. *The notion of historic space to be protected thus broadened in urban conservation, it moved from the historical city centre to the historical territory.*

The 1976 UNESCO Recommendation concerning Safeguarding and Contemporary Role of Historic Areas further enhanced the concept of *'environment' as encompassing both natural and man made settings*. Later, concepts like *place* (1991 Burra Charter) and *landscape* (2000 European Landscape Convention) gradually replaced the usually accepted terminologies of monuments and sites. These new ideas embodied within them intangible elements, like fabrics, settings, use, associations and meanings, turning historic areas into *collective memory spaces*, the *common resources*, where their scale and monumental character were not of prime importance. Urban Conservation subsequently moved on to conserve the *human way of life*, the *human values and the 'culture' of the urban place*. Rome's Master Plan of 2000, visibly reveals this concern for development in a holistic manner. The historicity of the heritage city was shown extending from its ancient core to the entire territory, highlighting the notion of a city as a *living monument*. Through the means of integrated cure aimed at *cultural and human sustainable development*, the recuperation of existing urban heritage assets was carried out to help build the city of the future on that of the past. Thus by respecting the past cultural expressions, and by maintaining their meaningful contact with the present society and in turn ensuring their future survival, Rome taught the world a vital lesson in *sustainable conservation*.

Time- Line

The evolution of international conservation doctrine is closely inter-related with and shaped by the European Case Studies as illustrated by the following chart.

Phase I.Saving Single Monuments

1931Athens Charter
 Second World War

Phase II.Safeguarding(60's)

1961COE Santiago de Compostela
 1962 Malraux Law (Marais)
 1962 Centro Storico (Rome)
 1964ICOMOS Venice Charter
 1965COE Barcelona,Vienna

1966	COE Bath
1967 Conservation Areas (Bath)	
1967	COE Hague
1968	COE Avignon

Phase III. Town Planning and Rehabilitation(70's)

1972	World Heritage Convention
1972 Bologna	
1974	COE Edinburgh
1974	COE Bologna
1975	COE Krems
European Heritage Year (integrated conservation)	
1975	Declaration of Amsterdam
1976	UNESCO Recommendation

Phase IV. Environmental Concerns of Historic Centres(70's-90's)

1972	World Heritage Convention
1973 Venice	
1975 Ferrara	
1980	Florence Charter
1987	Washington Charter

Phase V. From Historic Centres to Historic City as the Living Monument(90's-till date)

1995 Rome	
1999	Burra Charter
2000.....	COE Landscape Convention
2005.....	Vienna Memorandum
Ongoing.....	Historic Urban Landscapes

Tracing the history of urban architectural conservation through the international doctrine and specific European Case Studies, reveals it to have become a broad discipline recognising cultural diversity embodied in various forms, scales and spirit. The key message being emphasised is to convert passive and object-oriented urban conservation practises into active and culturally-oriented continual processes pivoted around human values, founded upon respect for the past, understanding of the present and concern for the future. Historic areas in urban contexts ought to be preserved in

their *complete entirety* within the development policy frameworks of the *living* cities, as an integral and authentic part of the city from where its present and future history springs.

Urban Architectural Conservation has thus moved on ...

From preserving the present past to conserving the future past.

The Indian Context

Characteristically different from the Western context, majority of the Indian Historic Centres in urban areas are dynamic and evolving entities, subjected to powerful pressures. The accelerated rate of growth and change, the incoherent planning policies and the sterile preservation practises have reduced the historic inner city cores to deplorable cultural expressions.

In the instances when architectural conservation is restricted to individual landmark buildings, the result is very often artificial, as it is unrelated to its setting and to the everyday life that permeates these historic spaces. In urban areas these *historic islands* stand out as sanitised pieces of history, only to be visually venerated. This phenomenon strongly characterises the Indian urban conservation scene. Due to changing circumstances, the immediate context of the monuments is often forcibly adapted to new functions and needs of the society, thus undergoing radical changes in scale, structure, functions and social composition and in turn altering the historical integrity of the place. The delicate balance between the landmark buildings and their inter-connecting urban tissue is often lost as the minor architecture is not adequately safeguarded by conservation and urban development policies. The latter aim at recycling the minor architecture to serve contemporary needs while the former preserves the authentic monumental pieces of history only. It is this lack of vision of saving the combined *whole* that often results in the disintegration of the historic urban fabric in the country, and thus the *loss of image*. The '*traditional culture*' that one would wish to conserve no longer exists in these spaces. New meanings and associations are developed in the historic spaces and consequently *new cultural values* arise. Subjected to these new and contemporary values, urban conservation in India is often confronted with the complex issue of which image and values to save, the past *historical* one, in this case *imagined*, or the contemporary *evolving* one, the *reality*.

The past is truly a living presence in India. People live, grow and work in the historic environs both in urban and rural settlements; in a way preserving the *living* contact with the past. The idea (of this

research) behind promoting the need to '*protect*' the minor architecture of urban landscapes in India as 'works of art' is not aimed at turning them and the historic district into museal artefacts by severing the living contact that animates them, but to project them as heritage assets of our evolving culture and reveal the significant contribution they can make towards *cultural and human sustainable development* in the country, *even if aesthetic integrity of the area is the principal driving force*. Valorization of these everyday historic environs by the means of appropriate physical and cultural rehabilitation processes is proposed that would help maintain the historic character of the area and simultaneously strike the balance between preservation and evolution. This further projects forth the need to deal with architectural conservation issues at a much broader level and in an inter-disciplinary fashion, encompassing aesthetic, socio-economic, environmental and cultural concerns *together* of the artistic sites. Urban heritage as a whole would thus be protected.

Learning....across cultures

No doubt, the cultural specificities of each place demand a particular response to resolve the problems plaguing it, but learning across cultures can help provide the starting points for these vital culture-specific approaches, wherein lies the true significance of cross-cultural studies.

Mummifying old towns is surely not the desired goal, but of keeping them alive by giving them a new content that meets the present day social needs and provides the inhabitants with decent living conditions without exposing the historic fabric to deterioration should constitute the main purpose of urban conservation in the country. The Western World has proven that saving individual landmarks is not sufficient and that their safeguarding should mean protection of their context in entirety, so that it helps reveal and enhance their heritage values. The abundance of architectural heritage in India, especially the vast amount of its non-monumental architecture (*architettura minore*) ought to be safeguarded as well in order to retain the historical context, integrity, character and meaning of the historic monuments.

In order to achieve the above, first and foremost India needs to broaden its basic concepts of 'monument', 'heritage' and of the approach towards their 'conservation'.

As highlighted in Chapter 2, the *object-centric* urban conservation approach that is officially being practised in India is proving detrimental for the built architectural heritage of the country as well as for the inhabitants residing in these historic sites. *Passive protection* based on prohibitions (like the

ASI 100M Rule) dominates the conservation scene creating *fractured heritage landscapes* and *insensitive planning policies* which are completely oblivious of the character of the historic fabric and of the needs of the people living in such areas mark the Indian scene. The Western world on the other hand has moved onto more active and holistic conservation processes of historic areas. This basically reveals the fact that *'Conservation and Development are two different things in the Indian Historic Centres'*. An essential step involved in the Indian Conservation scene is to reconcile these two differing aspects through *comprehensive legislation and policies for heritage protection and management* of historic sites. But considering the time frame needed for these new area conservation policies to be formulated, the study proposes employing existing urban development tools and innovative strategies available in the country. The efforts by INTACH and the recent JNNURM urban development programs that bring forth the concepts of protecting historic ensembles as *coherent wholes* through *Heritage Zones* (INTACH), and of orienting urban conservation towards the *living heritage* of the place through *City Development Plans* (JNNURM) are such effective means. They are integrated planning and conservation concepts that are *people-centric* and aiming to provide tangible social and economic benefits to the communities linked with the historic spaces to be intervened in, which undoubtedly forms 'the priority' in the historic urban Indian contexts. By encompassing such wider social issues plaguing the historic landscapes, conservation would move beyond physical boundaries and help save the living tissue rather than only the mummified ruins.

In this respect, the study acknowledges the relevance of the western approach of *Integrated Conservation* regarding the protection of Historic Urban Landscapes in India. Some of the pertinent advantages of employing this process in the country would include:

- The physical damage of historically significant non-ASI protected monuments and minor structures in the historic urban ensembles in India can be halted, their adaptive re-use determined and their future secured by employing the primary methodology of *Historical Typological Analysis and Restoration*.
- The *entire historic area can be lawfully protected* through urban policies, even if adequate conservation legislation is not in place to save the *architettura minore* by integrating conservation objectives within urban planning processes.

- *Combines conservation and development objectives* in a rather skillful and creative manner and thus helps fulfilling technical conservation needs and simultaneously providing for socio-economic development.
- Helps project the field of urban conservation as a *highly economical activity* in growing countries like India as it involves use and re-use of existing built stocks, thus also projecting conservation as a *sustainable development* approach.
- Results in fulfilling contemporary needs by successfully managing to convert monumental and non-monumental built heritage into socio-economic *capital elements* and *assets* with associated values.
- Helps retain the presence of the past in the present through meaningful contact, thus ensuring the *historical and cultural continuity* of the place.

Such broadened concepts would help treat the Historic Centre as spaces in their entirety. As a *living monument* and as *capital assets* of the society in all respects, the ***protection perimeter of such historic spaces will thus be value-based***, and not dependent upon visually defined and measured radii but on the *existence and use values* of existing heritage stock. The process of Integrated Conservation in this respect would prevent conservation in India from being a narrow-visioned and isolated activity of saving only objects of historic significance. Integrated conservation calls for co-ordinated efforts between different administrative authorities, making urban conservation in India a more active and integrative process, thus saving the historic centres in India from sterile preservation.

The disadvantage though of the process is that there is virtually no commitment and involvement of the local communities, who in fact form the ultimate custodians of the place. In a country like India, where there is a major scarcity of financial and human resources at administrative levels (coupled with the problem of institutional inertia), the Integrated Conservation approach might not be sustainable in the long run, if the community is not made an integral part of the process right from the beginning. For such conservation policies to be successful in the country, conservation should be integrated with development strategies keeping in mind the *needs and aspirations* of the communities as well, forming the '***social and cultural capital***' of the historic area. Where the heritage assets exist, through ***effective government policies that promote active local community***

involvement, the aim should be to empower the local communities, making the people feel like collective owners of these historic places, thus imbuing them with a strong sense of identity and concern for the historic space they live in, even if they are temporary residents. Integrated conservation to a large extent ignores the possible ‘cultural benefits’ while projecting forth the direct link between safeguarding the historic environs and the possible socio-economic benefits of such spaces. *Development in its holistic dimension is the necessity of such living sites*. What is perhaps required in India is a *shared vision of socially acceptable conservation goals*, defined by the Government, and it’s subsequent follow-up by each specific sector within the set standards.

In order to achieve the above, *Physical and Cultural Rehabilitation Programs* of the historic spaces is recommended that stress an *integrated approach* that aim at drawing upon the resources of the local community and the opportunities inherently available in the historic spaces, as an integral part of the government policies. *Cultural Planning*, proposed at the administrative levels should aim at linking the identified and inherent ‘local cultural resources’ within urban policies thus providing opportunities for grass-root initiatives, as ‘gifts’ of the *Third Sphere* to surface and help achieve sustainable conservation objectives. This would bring the cultural values to the centre of decision making processes, helping to make the *society less competitive and more collaborative* to overcome the various economic and socio-cultural disorders prevalent in the urban areas. By taking into account the whole network of the current physical, socio-economic and cultural co-relations of the urban heritage, *conservation will thus become development oriented*, in turn accomplishing the dual purposes of *protection* and *valorisation* of the historic urban landscapes.

The Opportunity...

By cross-cultural learnings, the strengths and weaknesses of one’s culture surfaces forth providing opportunities for their enhancement and improvement, whatever be the situation. If judiciously carried out, these help in making the international approaches more culturally inclusive and specific in nature.

The preoccupation with saving monumental values is so strong in India that preservation in the country has become a synonym implying ‘no change’. If one advocates the need to preserve whole historic neighbourhoods instead of focussing on significant landmarks, the phenomenon of ‘no change’ in living historic settlements is absolutely unthinkable and inapplicable. This is where the importance of the principle of *integrated conservation*, using the methodology of *historical typological analysis and restoration* becomes useful. If complemented with adequate assesment

of the semiotics of the historic spaces and of the community assets available, thus making the *universal methodologies culture-specific*, they can turn into vital tools for urban conservation in the hands of the administrative authorities in India. They will thus not only help in identifying the *heritage values* of the historic space but also provide the *means* of undertaking its physical and cultural rehabilitation, by applying the principles of cultural planning.

The typological analysis method primarily calls for ‘reading’ the historic buildings as ‘historic documents’, but they have an additional advantage of elucidating the methods of constructions in order to outline the future restoration of the built heritage. These construction details in fact reveal the ‘*skills*’ needed to bring back the ensemble to its original state of historical integrity and authenticity. Unlike the West, India to a large extent still possesses a rich and living tradition of indigenous knowledge and traditional craftsmanship and skills. Deprived of the patronage of the elite and the intellectual leadership of the professional architects, these craftsmen have since long been left out of the mainstream of ‘legitimate’ architecture in the country. But the existence of these traditional skills still constitutes as one of the ‘strongest allies’ in re-creating historical authenticity in the urban Indian contexts and in retaining the architectural character and cultural identity of the country. What is required is a strong will and a conscious intention to ‘use’ these traditional cultural practises and thus save the intangible knowledge from extinction. The state authorities in fact need to play an active role here.

Recognising and reinforcing these skills through simple yet powerful strategies like the ‘Rehabilitation Manuals’ could become a turning point in the Indian conservation scene. The strategy of Rehabilitation Manual helps reinvent heritage conservation as a development activity that brings along with it employment opportunities, especially generating jobs related to the traditional building industry and its usage in contemporary scenario. These skills may/may not be present within the historic urban areas due to the changed demography of such places, but by enforcing the use of the manuals, the need for the traditional knowhow will be created, thus bringing the traditional craftsmen and their skills into the forefront and opening up a whole new world for them and also for the local communities associated with the historic sites.

This will help provide a new impetus in the country for ‘***Crafts based Conservation***’ that will not only help in preserving the historic buildings (the tangible heritage) but also the historic *ways* of building (the intangible heritage). Conservation in this respect will significantly keep the traditional Indian craftsmanship and skills alive and help empower the craftsmen. The INTACH Charter

further reinforces this ideology by stating that ‘Conserving traditional knowledge systems and skills associated with architectural heritage ensures the sustainability of the living culture in a globalizing environment.’(Part 1, Article 1.2)

Urban Conservation in India if carried out in the above manner will help in:

- *keeping the historic urban fabric intact, aesthetically*
- *keeping the Indian traditional building skills alive, our dying arts.*
- *help in the socio-economic development of the historic area by promoting cultural industries, giving the locals an opportunity to improve their living conditions.*

By bringing together various professionals (preservation authorities, architects, building industry, craftsmen, locals etc.) the Rehabilitation Manual acts as one of the many strategic possibilities of sensitive Cultural Planning that can help reinforce inner city life through urban conservation and restore to these places their lost glory. Raising general awareness regarding the heritage value of the historic landscapes is worthwhile, but moving from awareness to involvement through community initiatives is even more significant. This will safely manage the complex process of change inherent in historic urban areas, ensuring the continuity of renewal processes and sustained local initiatives, projecting conservation as a *culturally sustainable activity*.

Further explorations...

Urban Conservation as a ‘*new culture*’ in an ‘*old world*’ like India is indeed ironic if one goes back and sees the principles enunciated earlier regarding pre-colonial conservation practises, one realises that India was in-fact following these so called ‘*new*’ principles. Active use and regular maintenance of the historic spaces characterised the renovation practises of that time, and by employing local assets. The need to break away from the shadows of the colonial past cannot be more justified. India needs to awaken to her relatively *advanced* past knowledge base, and redefine some basic conservation issues at a national level. These urban conservation concepts worth exploring in the Indian context include:

- Redefining the concept of heritage, incorporating the tangible and intangible aspects
- Redefining the meaning of the word monument, from archaeological ruins to cultural and historic landscapes and their role in contemporary life
- Redefining the process of conservation, from passive to active
- Redefining values in contemporary contexts

- Revising the legal protection systems and urban policy frameworks
- Questioning the age limit regarding historicity
- Developing innovative interpretation methods for value-based conservation, enhancing India's *living* traditions.

Conservation in India has to be understood as an *umbrella concept*, meaning all the processes of looking after a place so as to retain its cultural significance.

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