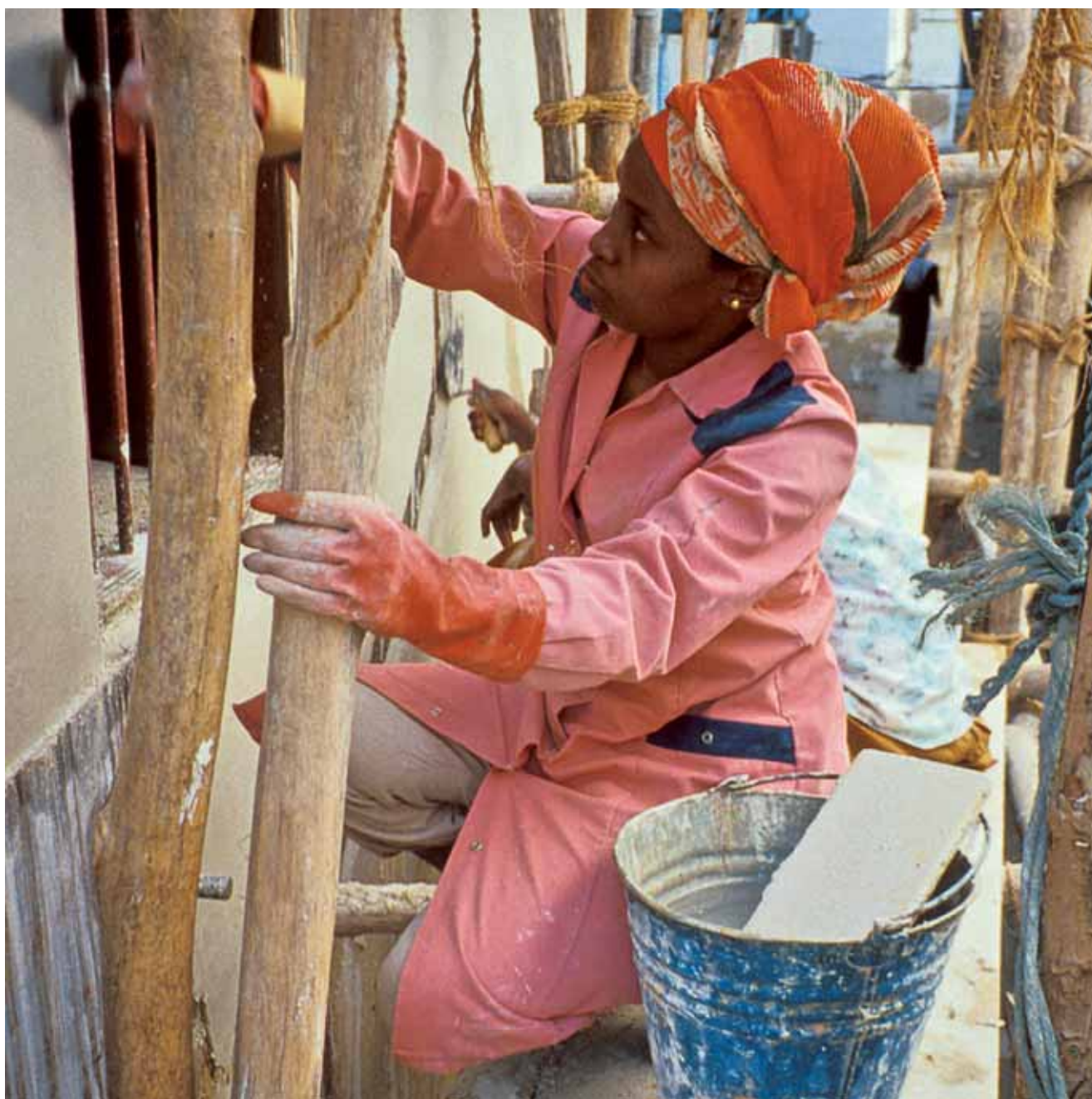


Caring for the Historic Environment



Caring for the Historic Environment

Foreword

“Damage to cultural property belonging to any people whatsoever means damage to the cultural heritage of all mankind, since each people makes its contribution to the culture of the world”

“preservation of the cultural heritage is of great importance for all peoples of the world and (...) it is important that this heritage should receive international protection”

These words are quoted from the “Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict”, a convention signed by Sweden and more than 100 states. The Hague Convention is only one of several international conventions and agreements recognising the value of the cultural heritage and the historic environment for human development.

Heritage sites often are important symbols for ethnic, religious and political affiliation. In conflicts originating in such ideologies they therefore become natural targets for opposing forces. This confirms in a negative way the importance of cultural heritage. The efforts people mobilise to restore heritage sites, which have been damaged by disasters, demonstrate the same thing in a more positive manner.

For Sida there are two main reasons for supporting poor countries in caring for their historic environment. On the one hand it is a global responsibility, which is equally important for us as for the people of the countries where the sites are located. In this respect it is similar to the protection of the ecological heritage. On the other hand, recognition and protection of the historic environment is an important contribution to cultural development in individual countries.

The following guidelines elaborate Sida’s position on the historic environ-

ment with an emphasis on the right of poor people to their own history. They depart from a view that the historic environment has a fundamental value in planning and development.

The heritage is thus an asset and a resource, which can be preserved if it is re-used in a sustainable way. This is very much a concern for the poor and the guidelines request democratic procedures, popular participation, pro-poor methods and, in general, a poverty perspective in all the contributions supported by Sida.

The historic environment in developing countries concerns several departments at Sida. It is obviously an element of development cooperation in the field of culture and media, but since it is an essential part of the environment, it is equally important in the field of environmental protection and sustainable development. Furthermore it is a concern in relation to disaster relief and reconstruction and it is a critical issue in urban development.

The purpose of these guidelines is to develop the topic in depth and thus supplement existing policies on culture, environment, humanitarian assistance, conflict management and urban development. They are targeted at Sida staff both at HQ and in the field, but should also be useful for informing counterparts and other donors of Sida’s position. It is also intended that they should be used to brief consultants and institutions contracted by Sida. Finally, it is expected that they may serve information purposes, although this is not a primary goal.

The work was initiated by Sida’s Director General and was carried out by Urban Division at INEC in cooperation with the Division for Culture and Media and the Environment

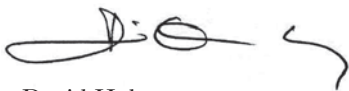
Policy Division. The authors are professor Bengt O.H. Johansson and Göran Tannerfeldt, INEC/Urban, who also coordinated the work.

Several seminars with the participation of external experts and the departments at Sida concerned have been held and drafts of the text have been circulated for comments on two

occasions. The final draft was distributed to embassies in order to receive comments from the field.

In signing this foreword together we wish to emphasise that Caring for the Historic Environment deals with issues that concern all of us and merit greater attention in the future.

Stockholm, December 2005



David Holmertz
Acting Head of the Division for
Culture and Media



Thomas Melin
Head of the Division for
Urban Development



Per Byman
Head of the Division for
Humanitarian Assistance



Mats Segnestam
Head of the Division for
Environment Policy

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Conclusions

The environment we live in as human beings is shaped by nature and culture in interaction.

These guidelines deal with the historic environment, which includes all buildings and landscapes, etc. constructed and cultivated by man throughout different ages and which are considered valuable, since they either stand as tangible witnesses to how earlier generations lived or constitute historical places or have specific religious or cultural significance.

Caring for the historic environment should be given greater attention in Sida's future work.

Sida's objective is to strengthen the rights of poor countries and people to their historical and cultural heritage through support to its wise and cautious conservation and sustainable use.

The guidelines have been evolved from the view that the historic environment is considered an essential resource for the dynamic development of society. *Caring for the Historic Environment* goes beyond the idea of pure preservation and sets the focus on the aspects of re-use and the value of the historic environment in planning and development.

Sida aims at poverty reduction and social inclusion. Projects supported by Sida should make use of local resources and respect the rights and interests of those involved. The focus on poverty implies the importance of facilitating access for the poor to the cultural heritage, which is relevant to

them, recognising its value and ensuring its protection and use. Poor people suffer more often when old town areas are renewed, since they often live and work in such areas. Empowering those involved with influence over planning and implementation can counteract this. Furthermore, there should be good possibilities to utilise local resources during the entire process of conservation and reconstruction, which in turn can create work opportunities for poorer groups.

Development cooperation should strengthen the partner-country's capacity to protect and use its heritage resources both by increasing skills and helping to make institutions and regulations work more efficiently.

Relief programmes after natural or man-made disasters should be designed in order to protect and maintain the assets of the historic environment and ensure their further development.

All Sida-supported projects and programmes that can have effects on the historic environment shall be subjected to EIA (Environmental Impact Assessment) in which the impact is evaluated and alternative solutions may be considered.

Ambitions to use and develop society's cultural heritage should not be seen as a burden for development cooperation.

On the contrary, a perspective that views the historic environment as a resource can help in creating a constructive basis for cooperation.

Background

Cultural heritage issues belong to several policy areas. Firstly they are covered by environmental policies both in Sweden and abroad and as such are subjected to the relevant regulations; secondly, they are part of the general body of cultural policies, and thirdly, they pose important questions not only for urban planning and building but also the use of forests and farmland.

At Sida different sectors are affected in a similar way and these issues become part of development cooperation in the sectors of environment, culture, urban planning, rural development, and disaster relief, etc.

Hitherto, issues of historic environment have not been recognised to the extent they deserve.

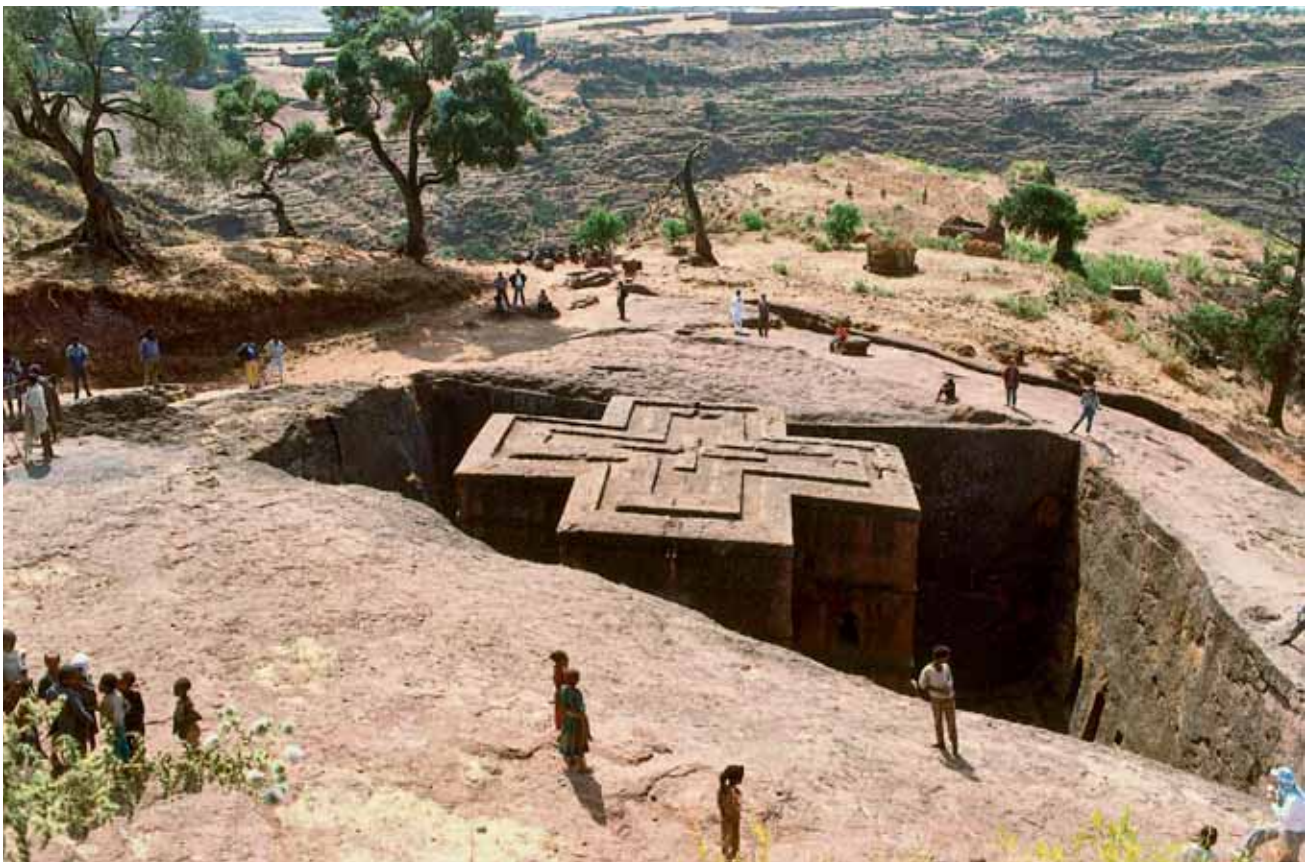
Sida's policy for international

development cooperation in the field of culture was established in February 2000. Great importance has been attached to cultural heritage in a broad sense, in which the "the conservation of buildings and sites both in the towns and countryside" has been considered as one of three sub-areas.

A basic principle is that development cooperation has to build upon the inherent cultural traditions of the partner country. However, in international development cooperation generally, a social and economic bias has led to neglect of the cultural dimension and the power of culture as a motor in development has been seriously underestimated.

Sweden was one of the first countries to give prominence to culture in development cooperation. At the UN

Monolithic church from the 12th century in Lalibela, Ethiopia, in a traditionally cultivated landscape. The conservation of unique heritage sites is a global responsibility and poor nations require and merit international support for their maintenance.
Photo: Thomas Melin



conference of ministers, *The Power of Culture*, organised in Stockholm in 1998, UN member countries were urged to give cultural policies a key role in development policies and especially to take stronger steps to protect and improve the cultural heritage.

Furthermore, the Swedish Government and Parliament have stated that Sweden shall work for national and international solidarity and respect for the cultural heritage of different groups.

Sweden should therefore participate in the joint work of solidarity with other countries to protect this heritage.

Sida's policy on environmental issues was first presented in Sida's *Action Programme for Sustainable Development* (1996) later revised in *Sida's Environmental Management System – Policy and Action Plan for Environmentally Sustainable Development* (2004) and *Sustainable Development Guidelines for the Review of Environmental Impact Assessments* (2002) and other documents.¹ The initial focus on the natural environment was later broadened to include also the cultural heritage, recognising that our environment is to a large extent the result of human endeavour. This definition of environment is similar to that which characterises Swedish environmental legislation and the Parliament has adopted a number of environmental quality objectives which are also relevant for Swedish development cooperation.

The cultural and historical values of the environment constitute one of

the five fundamental objectives in the work to attain these environment quality objectives.²

A significant part of Sida's operations in the field of historic environment during recent decades has fallen within the framework of assistance for urban development and has included, amongst other things, support for preserving historical towns.³

Although Sida's environmental and cultural policies have recognised the significance of cultural heritage, those issues need to be developed in greater detail. The idea behind *Caring for the Historic Environment* is therefore to complement both of the previous documents by focusing on the man-made environment and develop the view of its management and integration in Swedish development cooperation.

¹ Swedish titles of relevant documents: "Omsorg om miljön - Sidas handlingsprogram för hållbar utveckling" (1996), "Sidas miljöledningssystem – Policy och handlingsplan för en miljömässigt hållbar utveckling" (2004), "Hållbar utveckling? Handledning för granskning av miljö-konsekvens bedömningar" (2003), Sida regel "Miljökonsekvensbedömningar i utvecklingssamarbetet" mfl.

² See Bengt O.H. Johansson, "Kulturarv och biståndspolitik. En sammanställning av svenska regelverk och internationella deklARATIONER och konventioner av betydelse för internationellt utvecklingssamarbete" (Cultural Heritage and Aid Policies. A summary of Swedish legislation and international declarations and conventions of significance for international development cooperation), Sida 2001.

³ Hanoi in Vietnam, Bethlehem and Hebron in Palestine, Zanzibar and Bagamoyo in Tanzania.



Perspectives

Sustainable development

Sustainable development presupposes that development takes place without depletion of the resource base of society. In this sense, there is no difference between the natural and cultural environment and from a human point of view cultural and biological diversities are equivalent in value. Protection of the cultural and natural environment is basically a matter of resource management – using assets where they exist instead of seeing them as barriers to development. However, the concept of development cannot be linked purely to its economic and material elements, since development is in itself culture-dependent, in the sense of how we organise and live our lives together, which in turn is dependent on how we create, understand and interpret the present and past. We contribute to shaping our culture whilst we are simultaneously shaped by it:

“Any policy for development must be profoundly sensitive to culture itself.”⁴

In the Habitat Agenda the relation between the environment and living

conditions was summarised in the following way:

“The quality of life of all people depends on the physical conditions and spatial characteristics [of society]... Conservation, rehabilitation and culturally sensitive adaptive re-use of urban, rural and architectural heritage are also in accordance with the sustainable use of natural and human-made resources.”⁵

Biological diversity is important for long-term sustainable development.

This diversity is to a large extent dependent on humans maintaining age-old methods of cultivation so that the man-made habitats can continue to exist.

Many habitats can therefore be seen as historical remains in the cultural landscape and as such belong to the historic environment and must be treated accordingly, if the biological and cultural assets are to survive. This means that Swedish development cooperation that concerns rural issues must take its point of departure from the fact that the landscape is a whole, comprising nature and culture, so that no one aspect should be given preferential treatment.



An upper-class residence in Harar, Ethiopia. It is said that once it was the home of Arthur Rimbaud, the famous French poet and adventurer. The essential architectural elements of a building of this type will not last without continuous maintenance. However, simple measures, such as the repair of a leaking roof, are often enough to preserve threatened buildings.

Photo: Thomas Melin

⁴ From the plan of action adopted at the UNESCO meeting in Stockholm, 1998.

⁵ The Habitat Agenda. The Istanbul Declaration on Human Settlements, 1996, art. 30 & 152.

CULTURAL HERITAGE CONCEPTS

The historic environment refers to the environment formed through human culture. The potentially broader concept of cultural heritage may be used in the same sense but could, depending on the context, have other or additional meanings as described below.

The term (historic) monument refers to a single object, for example, a building endowed with historical or architectonic significance irrespective of age; historic or heritage sites are designated areas, for example, rural landscapes, urban districts or industrial areas with similar significance.

A common feature of these concepts is that they may possess various time layers, from their earliest past to the present. Historical or cultural significance relates to the particular assets of the heritage in question, i.e. its values, which can be either historic, aesthetic, spiritual, scientific, social or ecological. This applies also to the general concept of cultural heritage, which are the cultural values and assets that we choose to inherit from previous generations. The cultural heritage can be material or immaterial and can be connected to special places in the form of memories and traditions, even though it need not be, as is often the case with theatre, music, literature, legends and traditions. Examples of mythical or religious values connected to places are holy springs, trees and mountains.

An appreciation of cultural heritage is based on human values and its selection mirrors the circumstances under which the choice is made, by whom it is made, and the interests of the person making the decision.

Cultural heritage can then lead to conflicts of values.

It is a delicate task in development cooperation to choose the right strategy to avoid undermining the interests of weaker groups due to concentration on a certain cultural heritage.

Picture above:

New usage in older premises is often resource efficient.

The picture shows a former administrative building for a plantagen in Sao Tomé, now used as a kindergarden.



Photo: Thomas Melin

The significance of cultural heritage

The historic environment is an important part of our culture and reflects this by both how it is formed and how it is managed. In Sida's policy on culture, it is stated that our history survives in everything we create, in the buildings, heritage sites, languages, traditions, fairy-tales and stories and that it is these creations that are called cultural heritage. Our living environments reflect the interaction between erected constructions, places with symbolic meaning and the inhabitants' economic and social relations.

The Historic Environment is an asset for all mankind, which cannot be substituted and an asset which in itself bears the seed for development, in that they contain material as well as immaterial values. If renewal and further development of our environment are to succeed and become sustainable, then they should be based on both insights and knowledge of the domestic cultural traditions, and the involvement and participation of those concerned. A world where humane cultural traditions are respected becomes safer with fewer risks of conflicts and terrorism. Furthermore, the World Bank has experienced that development cooperation which is implemented with a cultural dimension is

more successful than if such a dimension is missing.⁶

At the same time we must bear in mind that those cultural values that may be assigned to the environment are just values and therefore dependent on whom makes the assessment and to which religion, social group etc he or she belongs. The people themselves decide which story they want to be told. That the cultural heritage is an asset for all does not mean that different groups always agree on its significance and future use.

A nation or a group of people is held together by shared interests and memories, which in turn are usually associated with places – it is almost impossible to imagine memories of events which are not localised in space. An additional aspect of culture is its ability to help construct memories that can then be shared collectively. The same applies to “traumatic” memories, which should not be repressed by the destruction of unwelcome reminiscences in the form of buildings or locations. It is not only a shared present but also a consciousness of a common past that creates a sustainable solidarity, a feeling of sharing a “common fate”.

Since cultural heritage sites are formed over generations, on which local conditions leave their mark, and

⁶ “Culture and Sustainable Development: A Framework for Action. Environmentally and Socially Sustainable Development”, Washington, 2001. A summary of the World Bank's policy on this issue has been published in “Cultural Heritage and Development: A Framework for Action in the Middle East and North Africa.” Orientations in Development Series, June 2001.

belong to the very place where they are developed, the preservation and improvement of their uniqueness thus helps to diminish the risk of homogenisation and uniformity that comes in the wake of the present process of globalisation.

Heritage, human rights and conflicts

According to the UN Declaration of Human Rights everyone is entitled to cultural rights, indispensable for his dignity and the free development of his personality, which may be realised through national efforts and international cooperation. In the event of armed conflicts and natural disasters that threaten historical monuments and sites, it is a matter of solidarity that Swedish development cooperation aims to protect the threatened heritage. The defence of the right of one group's cultural heritage should never be allowed to violate the rights of others to their cultural heritage.

Peace is a given pre-requisite for

sustainable development. However, peace will be undermined if the rights of minorities are diminished, if fuel is added to ethnic discord and if religious and cultural intolerance is accepted. During the latest armed conflicts, the cultural heritages of opposing groups have been used as targets. On the one hand cultural heritage can be used to strengthen a group's own identity, which may have a benign and inspirational effect, especially in the case of newly founded states. On the other hand, it can be used as part of a ruling strategy that tries to cement the legitimacy of the "superior" groups and therefore exclude other interests. In the last few decades religious groups have destroyed each other's holy shrines to an ever-increasing extent. Monuments are used as territorial markers, whilst archaeology and history are abused to further the claims of one's own national group to primacy. Development in former colonies is not unusually illustrated by a significant cultural

CONVENTION ON PROTECTION OF CULTURAL PROPERTY IN THE EVENT OF ARMED CONFLICT (THE HAGUE CONVENTION, 1954)

The Convention adopted the following principles that:

- damage to cultural property belonging to any people whatsoever means damage to the cultural heritage of all mankind, since each people makes its contribution to the culture of the world;
 - preservation of the cultural heritage is of great importance for all peoples of the world and it is important that this heritage should receive international protection;
- The Contracting Parties undertook "to respect cultural property situated within their own territory as well as within the territory of other Contracting Parties.... to prohibit, prevent and, if necessary, put a stop to any form of theft, pillage or misappropriation of, and any acts of vandalism directed against, cultural property (and to) refrain from any act directed by way of reprisals against cultural property."

Any breach of the Convention is regarded as a crime against humanity and those accused can be brought to trial at the International Court of Justice in The Hague.

One of the indictments brought against Slobodan Milosevic, former president of Serbia, concerns the deliberate destruction of cultural heritage in Kosovo and Bosnia-Herzegovina.

A Protocol was added to take effect from March 2004 which stated that the Convention applies equally to international and non-international armed conflicts.

The early 17th century mosque in Maglaj was considered one of the culturally and historically most valuable mosques in Bosnia before the war, when it was seriously damaged. It has been repaired by CHwB (Cultural Heritage without Borders, Sweden) with funding from Sida.

Before (left) and after restoration in 1997–2000 (right).
Photo Kemal Zukic and Pål Anders Stensson.



THE FEAR OF HISTORY

Despite the world's unanimous condemnation, the thousand-year old statues of Buddha were blown up at Bamyan in Afghanistan because they were seen as incompatible with the beliefs of the Taliban regime.

Cultural monuments from earlier periods can then be considered undesirable by groups that view them as manifestations of religions, ethnic groups or political systems that have to be opposed. History is full of examples of pictorial and ideological desecrations, from the wish to demolish traces of the wretched living conditions of earlier generations to the pulling down of statues.

Many societies bear traumatic memories from the past: for example, monuments of dictators like Stalin or the physical expressions of apartheid in South Africa, colonialism and imperialism in Africa, Southeast Asia or Latin America. Large farming estates and plantations may similarly stand as reminders of repression and violence and help reinforce old power structures.

In today's armed conflicts, destruction of the enemy's cultural monuments has become part of the power struggle. One's own cultural monuments can be used for propaganda purposes. One of the most important measures that further the peace efforts of the international community is that which can overcome cultural differences and liberate cultural monuments from the narrow identifications with contemporary ethnic or political groups. This is one of the aims of UNESCO's World Heritage List, where every country's heritage is seen as a common asset for all humanity.

It is better to learn from history than to take revenge on it.

heritage that needs to be preserved in its own right. However, the conservation of this heritage can also be seen as unwelcome and as another way to prolong colonial structures. However, the visible traces of cultural heritage in the form of historical buildings, for example, bear material witness to earlier events, which need to be safeguarded so that evidence can be gained for history that is free from falsification and political manipulation.

The democratic development of a multicultural society is only possible if the cultural heritage of different groups is respected.

Poverty reduction

Poverty is manifested in various ways, for example, hunger, ill-health and denied dignity,⁷ and develops in different forms and circumstances. Poverty is, however, often characterised by a lack of power, choice and security. A pre-requisite for poor people to improve their living conditions is for

them to be given the right and possibility to participate in those decisions that impinge on their own environment.

If the struggle against poverty is to become effective, as in all development, it needs to integrate the cultural dimension, because culture decides the values that are held in society, in the sense that it is culture that influences how individuals, societies and institutions react to development.⁸

Old town areas are usually worn down and utilised by poor groups in society. Conservation can therefore become an issue related to poverty and necessarily affect the poor living or working there. For such conservation efforts to be sustainable, they need to be implemented in collaboration with those affected and in such a way as to improve their living conditions in the long term.

Necessary economic development should not just be limited to growth alone but also should take into regard how growth affects the poor.



Historical buildings and town areas in poor countries are often in a bad state of repair and occupied by poor people. In many places outdated rental regulations contribute to deterioration when, for social reasons, rents are frozen at levels that do not allow any maintenance. This old caravan seraj in the stone town of Zanzibar was neglected for many decades and inhabited by very poor people. Limited repairs made it possible to stop the process of deterioration while allowing the residents to stay. At the same time their living conditions were substantially improved. A new rental agreement should allow continued maintenance. (Project funded by Sida and executed by the Aga Khan Trust for Culture).

Photo: Aga Khan Trust for Culture

⁷ Perspectives on Poverty, Sida 2002, p5.

⁸ See also the initiative from the World Bank on this issue: <http://worldbank.org/poverty/culture/#why>



The Peace Centre in Bethlehem at the rehabilitated Manger Square in 2000.
Photo: Snorre Lindqvist

Increasing internationalisation and modernisation leave in their trail large sections of the population who become deprived of their traditional means of support, such as light industry and handicrafts. In such a perspective it is important to note that cultural monuments and sites that are well-managed and utilised have the power to attract and contribute to local economic development. Therefore financial investments in the historical environment may be profitable, particularly when they are an integral part of the infrastructure, which can strengthen the dynamics of growth in a society. In many places the historic environment is the most important single asset.

Tourism for better or worse

Cultural and eco-tourism is a strongly expanding industry that can in quite a natural way generate income and development in places endowed with historical and cultural sites. The historic environment, especially spectacular sites, are obvious magnets for the tourist industry, which can attract capital and business interests, thus initiating a cycle of growth that may generate income for the whole region. On the other hand, tourism can bring with it certain risks to societies that are fragile, since it tends to break up social structures by concentrating society's endeavours too narrowly on one source of income and thereby exhausting its resource base. Tourism should therefore be developed with

due respect for and in harmony with the surrounding environment, and the returns gained from these activities should benefit the local community.

Cautious renewal

Economic growth has to go hand in hand with responsible management of the available resources. Caring for the existing buildings and environment is one way to economise on and re-use the resources available. Traditional habitats have, as a rule, been developed in harmony with the climate, local materials and living conditions, knowledge of which should not be underestimated. Therefore wise heritage management should principally be based on traditional handicraft methods and local materials. Acting in this way will help to create jobs for impoverished groups, although it may prove necessary in certain cases to revive knowledge of traditional artisan techniques. When renewal and maintenance are done with local materials and by the local workforce and local contractors, the resources of the local community can be mobilised, activated and re-invested.

Rural and urban environments are the result of the common investments made by many different humans and generations in infrastructure, landscapes and buildings. People and activities have been adapted to each other in complex ways, to a local culture conditioned by place and history, whose development has been supported by a combination of the existing

BETHLEHEM

In Bethlehem, Sweden and other donors financed a number of rehabilitation projects in support of the peace process in Palestine and the millennium celebrations.

Sweden funded the rehabilitation of Manger Square, adjacent streets and the central vegetable market and the erection of a building for cultural activities the "Peace Centre", which was designed by a Swedish architect, Snorre Lindqvist, who was the winner of a Palestinian-Swedish architectural competition for this project. The improvements in Bethlehem, with its unique wealth of religious, cultural and historic heritage had the aim of short-term employment for Palestinian labour and long-term economic growth through tourism. In spite of the political events, which eventually spoiled most of the efforts, it is still an example of how caring for cultural heritage can promote development in a broad sense.

WISE AND CAUTIOUS APPROACH

Sustainable development demands a cautious approach, which in effect means that existing structures need to be treated with care and that the available resources are managed wisely.

In Swedish legislation there is a requirement that any alterations to existing buildings have to be carried out with a cautious approach so that what characterises the building – its architectural, historical, cultural, environmental and artistic assets – are taken into account. Demands for a cautious approach are not primarily directed at the alterations themselves but rather that the modifications are made in accordance with the building's own conditions. It goes without saying that, quite apart from the scope of the measures to be implemented, any alteration can be done prudently or rashly. A cautious approach also presupposes that knowledge is acquired about the assets belonging to an environment so that these assets can be used in a positive manner. This concept should therefore be seen as essential for development cooperation.

environment and inherited cultural skills required to manage it. At the same time it is easy to damage such a structure by insensitive interference.

Conservation and renewal

The lack of development and scarcity of economic resources often leads to involuntary conservation of buildings and environments. As mentioned above, historic sites often are the poorest and most neglected.

Economic development may bring rapid changes in these environments, which may be just as desirable as they are a threat to the cultural values. Too rigidly upheld preservation aspects may be counterproductive, unless they are made to be compatible with an open and constructive attitude to the re-use of existing structures.

On the other hand, in many cases where inner-city slums have been conserved and renovated, this has led to a gentrification of these areas, i.e. more wealthy groups have been able to move in at the expense of those who had previously been the occupants. The attainment of the right balance between preservation, conservation and renewal requires insight and care, and ultimately heritage management needs to be incorporated into all development planning, i.e. through so-called integrated conservation. To do so will contribute to a holistic perspective on development.

Threats to cultural heritage

The destruction of historical monuments and heritage sites is more or less irreversible, and whatever can be reconstructed will be at least partly different from the original. Nor can cultural monuments and environments be moved without them being changed or deprived of much of their value. Renewal is modifiable, however, since it can be implemented either immediately or at a later date, or be shifted to other sites, perhaps in the neighbourhood. Archaeological remains are as a rule particularly vulnerable. The historical heritage underground is for instance often affected by infrastructure projects and renewal of historic towns in addition to the overall impact on the historic environment.

It is rather a paradox to state that

the greatest threats to the historic environment are in fact cultural, such as a general ignorance of historical and cultural assets and the existence of decision-makers who share this ignorance or are indifferent to the fate of these assets and may believe in an ideology that is guided by a strong faith in modernisation coupled with contempt for older buildings, local traditions and materials. Additional cultural threats obviously include, as mentioned above, ethnic, religious and political conflicts, where buildings and environments are regarded as a guilty party and symbols of those very conditions which are being combated.

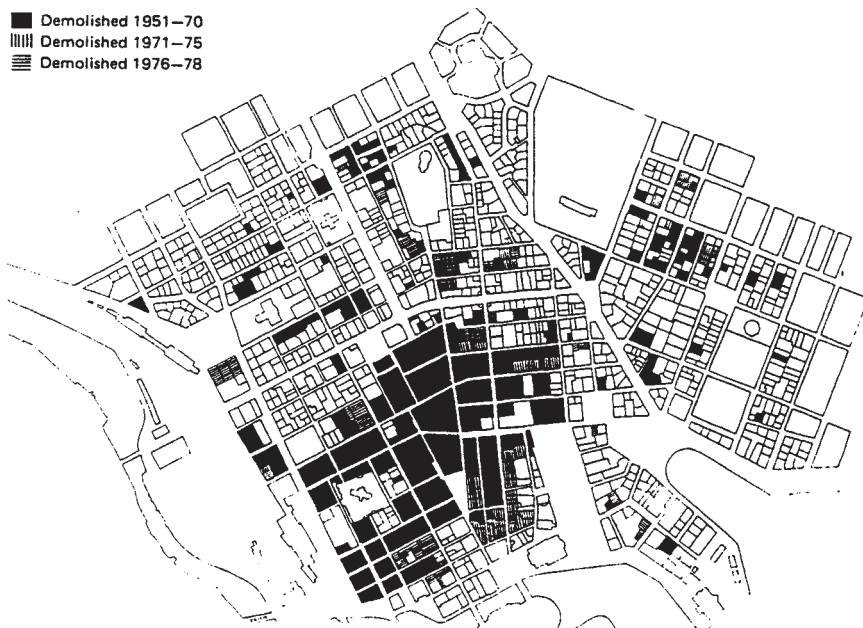
Strong institutions and far-sighted legislation can help disarm these threats, but unfortunately in many countries weak cultural policies and institutions as well as corruption dominate the situation.

One consequence can be that common interests have great difficulties in imposing themselves and that existing power structures become decisive impediments to cultural heritage management.

The other great threat is associated with the processes of change in society. In project implementation the short-term perspective in economic thinking often leads to irreparable damage. If projects dealing with the infrastructure are insensitively planned, both age-old links and communication routes in the countryside and historical urban areas can be dismantled. Planning from above without adequate consultation with inhabitants and other stakeholders often results in large-scale and one-dimensional projects that tend to break up existing social networks and the diverse range of shops other small-scale business, which make up the very basis of any historic urban environment. Despite good intentions, the process of change can be difficult to manage. Public participation in planning and implementation processes is therefore critical.

In comparison to the above, the physical threats from natural disasters, war and conflicts are temporary threats and do not generally take as large a toll on the heritage, although at the local level they can be devastating. In the long run lack of resources

■ Demolished 1951–70
 ▨ Demolished 1971–75
 ▨ Demolished 1976–78



A central part of Stockholm, capital of Sweden, was demolished over a period of twenty years. Most of the buildings were 100–200 years old but there were also older structures. The people who lived in the area had to move, as did many shops, workshops and other small-scale businesses. The new district was reserved for offices, commercial chains, government departments, traffic and parking. This transformation of a huge urban area in a short period of time is unique. Today most people agree that it was too big, too hasty and without respect for the historic environment.

Map according to Thomas Hall

for maintenance and of knowledge and professional skills in respect of traditional techniques and materials probably pose a greater threat: for instance, many buildings have been destroyed quite unnecessarily for such banal reasons as a leaking roof.

Urbanisation

In the last few decades developing countries have been going through a phase of urbanisation with a rapidly growing urban population. The result is not only urban expansion but also greater pressure on more central urban areas, often resulting in road-widening, new motorways and high-rise buildings, so that those areas which were earlier distinguished by a mixture of housing and other activities have been changed into single-function areas. The increase in the number of private cars and the neglect of public communications can strike a deadly blow at historical town centres. Rapid economic growth in urban areas is usually accompanied by property and land speculation, especially in the commercial sector, building booms and demands for more exploitation. This development can totally transform a traditional town in quite a short time so that only a few representative buildings remain without any coherent inter-connection.

Where urban expansion is due to the rapid migration from rural areas, the latter is negatively affected since the countryside is emptied of people

and their functions. This in turn leads to the abandonment and decay of heritage sites that have great value for the understanding of earlier forms of society.

World heritage, monuments and the everyday environment

UNESCO's World Heritage List has undoubtedly helped create a heightened interest in cultural heritage. There is an inherent risk that too much attention and too many resources are focused on these unique objects, however valuable this initiative is. For there is also a dire need to broaden our perspectives, especially on account of the scarce resources of many poor countries, and to take into consideration less spectacular sites, since they may tell us more about the way in which generations lived and worked. It is a matter of urban, rural and industrial environments in a broad sense.

A focus on particular monuments that is too one-sided can also lead to neglect of the totality of the environment in which they are situated. A monument belongs to a location and cannot be isolated from its surroundings without losing its original meaning and significance. Caring for the environment should therefore be as wide as possible and directed at inter-connecting areas and should not ignore profane buildings used for living and working or traditional farmland.

SWEDISH URBAN RENEWAL – OUR HISTORICAL SELF-DESTRUCTION

During the post-war years Swedish towns were modernised rapidly based on the assumption that historical town centres no longer satisfied present and future demands. In the 1960s, almost 50% of all buildings erected before 1900 were pulled down. If the demolitions from the following decade are also included, we can claim that more than half of the historic environment disappeared. Along with houses, numerous small businesses in town centres were lost and the inhabitants were re-housed in new suburbs, whilst the centre tended to be reserved for offices and retail chains. It has taken time – up to the present day – for these new town centres to regain their urban character. Sweden was not alone in this planning ideology, but seems to have been by far the most effective. In comparison with the damage caused by the Second World War in the historical towns on the European continent, in Sweden we managed to do it ourselves. A similar wave of modernisation is being repeated in other parts of the world, most notably in parts of Asia, where many old cities now find themselves dominated by skyscrapers and motorways and where the few isolated historical buildings remaining are preserved for tourists.



Objectives and Priorities for Sida's Development Cooperation

Objectives

Sida's objective with respect to historic environments is:

– to strengthen the rights of poor countries and people to their historical and cultural heritage through support to its wise and cautious conservation and sustainable use.

Cultural monuments and sites are resources that are difficult to recreate once destroyed. Care is needed so that these resources are conserved and utilised in a sustainable way. Sida intends to contribute to this end in various ways.

All the projects and programmes supported by Sida are subject to an Environmental Impact Assessment (EIA) where the impact on the historic environment is to be treated as thoroughly as other environmental aspects. Sida's Guidelines for the Review of EIAs include a checklist of questions concerning the cultural heritage for almost all kinds of development projects. The EIA can result in changes being made to project plans so that the negative effects can be avoided or that measures to protect and use the historic environment can become part of the project.

As a complement to EIA, Strategic Environmental Analysis (SEA) may be used to assist in identifying and solving the accumulative negative effects on the cultural heritage and historic environment, as a consequence of several independent projects being implemented at the same time or within the same geographical region.

Sida's development cooperation shall support projects and programmes that:

- aim at poverty reduction

- view the historic environment as a resource to re-use, emphasising its long-term cultivation and economic viability
- utilise local resources and know-how including local labour and building materials
- put the enhancement of the historic environment into a democratic perspective in which the rights and participation of stakeholders and especially the poor are recognised
- are gender-sensitive in selecting and presenting the historic environment and strengthen the participation of women in heritage management
- aim at capacity building and institutional development which reinforces the potential of partner countries to protect valuable cultural sites in the long term
- lead to increased awareness of the historic environment and understanding for caring for historical monuments and sites
- apply a cautious approach to cultural assets and respect the authenticity of forms and materials and also the overall character of cultural heritage sites
- ensure that assets of the cultural heritage are safeguarded and secured after disasters.

Reuse and integration

Few historic monuments and sites can survive unless they are used in a way that generates maintenance. Caring for the historic environment must therefore be integrated into decisions that affect social development and the physical shaping of society. As far as

Caring for the historic environment requires particular skills and knowledge of traditional techniques and materials. Revitalisation of almost forgotten know-how and training of young craftsmen are therefore important. Restoration of buildings and landscapes is fairly labour-intensive and offers job opportunities for both skilled and unskilled labour. Photo: Riksantikvarieämbetet

DISASTER AND HISTORIC ENVIRONMENTS

After disasters have struck, it is possible to distinguish three phases that necessitate different sets of priorities for humanitarian assistance and disaster relief. In phase one, the most acute phase, human lives have to be saved. Phase two means eliminating the risks of damaged buildings collapsing. Phase three involves the work of reconstruction.

Phase two takes place soon after the disaster and the situation can still be acute. It is in this period that it is more likely that drastic clearance work will take place for safety reasons. Insufficient knowledge of the ability of the buildings involved to withstand damage leads to them being pulled down quite unnecessarily. In this phase irreplaceable cultural and historical assets could be saved from destruction if experts on traditional constructions were brought in. Unfortunately it is very seldom that such expertise is called in at this stage. The work of reconstruction (phase three) is the most drawn-out and complicated process. Disaster relief is often decided by donors, which leads to forms of building that do not fit in with the environment. Urgency and lack of knowledge of local conditions lead to short-term solutions; for example, imported pre-fabricated barracks may be preferred instead of choosing to initiate a process of reconstruction that is implanted in the local economy and culture. Experience shows that, whatever calculations are made to save time, they are seldom realised because of the usual difficulties in solving questions such as land ownership and the provision of basic infrastructure. A "quick-fix" mentality easily results in expensive and unsuitable buildings, and connections to roads, water and electricity that can take years. By involving the local community and its resources in reconstruction work, job opportunities can be created, thus helping the economy to recover. As a rule this should mean that previous building styles and traditions are maintained, but the measures taken to provide protection against new disasters are also important. Costs can be considerably reduced and more people helped if this type of disaster relief is used instead of simply donating a limited number of pre-fabricated barracks.

This strategy can simultaneously enable the historic environment to overcome the disaster.



Sida is concerned, the first choice must start by ensuring how existing historic environment can best be used so that its qualities can be protected.

Since a main principle for the successful management of the historic environment is that it is integrated into other areas, all development planning should generally include suggestions for how the planned measures can benefit from this cultural heritage or how it is affected. Likewise, contributions primarily aimed at safeguarding historical sites should be planned so that they can be brought to use in society in the best possible way.

Disaster relief

Sweden is prepared to take action and provide support, in connection with natural disasters. Sweden also has a tradition of contributing to reconstruction in the wake of armed conflicts. Lately, Sida has taken important actions for historical sites in areas of conflict. In the event of natural disasters, their effect on heritage has not been given attention in the same way. The emergency measures that are taken of necessity after, for example, an earthquake, can lead to the needless demolition of damaged cultural property for security reasons, since

experts with experience of the endurance of traditional constructions are not given the opportunity to participate in assessments. Sida should ensure that protection of the historic environment is integrated into disaster relief at an early stage.

Capacity development

Development cooperation should strengthen the capacity of partner countries to protect and utilise their historic environment by increasing knowledge and by establishing an efficient infrastructure in the form of institutions and rules.

Actions to increase the general public's knowledge and interest in its own cultural heritage as well as its willpower and ability to participate in its development are also important.

Capacity development can also include educational programmes and information campaigns, establishment of national and regional registers of cultural monuments and sites, systems for documentation, establishment of management plans with regulations on conservation, preservation plans for certain areas, and the establishment of principles for so-called "Integrated Conservation". It also includes the support needed to establish and maintain an international

network of contacts in the heritage field. If the framework for capacity building fails to be established, the contributions to the historic environment will not have any long-term effects. In sum, aspects of management are of utmost importance for the care of the historic environment.

Contributions aiming at institutional development should also include concrete projects for the integration of theory into practical implementations. This is necessary for several reasons. Firstly, there is a strong need for concrete actions, because the sector in general is patently plagued by a shortage of resources. Secondly, support for institutional activities nearly always has a far greater impact if it is coupled with support to concrete projects. Thirdly, projects for practical work are needed so that training can lead to positive results, and it is sometimes uncertain whether suitable ongoing projects are available, because of the scarcity of resources available. Lastly, the field of historic environment is a relatively new working area and there is a need to develop methods and pilot studies for both donors and partner countries alike.

What can Sweden contribute?

Sweden's strengths have to be used: they include a tradition of coordinating various interests, utilising democratic decision-making, showing respect for different cultural traditions, creating well-established administrative procedures and institutions for heritage management, and providing projects and programmes, highly-rated internationally, within planning, archaeology, and conservation of landscapes and buildings.

Swedish experience and specialised skills argue in favour of projects and programmes in such areas as:

- establishment and strengthening of authorities and management systems
- inventory and documentation of historical monuments and sites including archaeological remains and support to research, etc.
- conservation and restoration of historical monuments and sites
- methods and approaches in heritage work in regard to environments and landscapes, not least those of everyday significance
- physical planning and environmental impact assessment

Development cooperation should aim at developing capacity, for instance, through “twinning” arrangements and training, where Swedish experience can be used. Contract-Financed Technical Assistance⁹ should be used as an instrument. The sharing of experience at the international level through, inter alia, participation in international networks should also be supported.

Identification of projects and programmes

Sida could support the historic environment in the form of project support and there are many such examples. *Caring for the Historic Environment* is directly applicable to the process of identifying and assessing programmes of this type.

The support to historic environment, however, must be regarded in a wider context. It is within other fields of development cooperation that the majority of relevant projects will be identified in the future.

In the following areas the historic environment is almost always an issue to be considered:

- area-based development programmes, including programmes for rural development
- projects and programmes for urban development, for example in urban planning
- programmes in the environmental field, such as development of policies, regulatory frameworks, institutions, monitoring, etc.
- programmes that aim at strengthening democracy and human rights
- programmes in the cultural field where support to the historical environment can be a component
- cases when building requirements can be solved by taking historically

CONSERVATION ISSUES IN SWEDEN

Sweden can be proud of an unusually long tradition of public heritage management. The National Heritage Board, founded in the 1630s, is one of the oldest public authorities in Sweden. The first Act concerning Ancient Monuments and Finds was adopted in 1660. From the very beginning it was considered of great importance for the future that all ancient sites and finds, even the most insignificant and hitherto unknown, should be protected by law. In our present legislation it is explicitly stated that everyone, private individuals and public authorities alike, is jointly responsible for safeguarding the cultural heritage. “It is of national importance that our cultural heritage is protected and well-managed. Responsibility for this lies with us all. Both individuals and authorities alike have to show due respect and care for the cultural heritage. Anyone planning or carrying out work must ensure that any damage to the cultural heritage is avoided or minimised.”

⁹ A model used by Sida for technical assistance. The Swedish term is: KTS – kontraktfinansierat tekniskt samarbete.

and culturally valuable buildings and sites into use

- disaster relief, where Sida should co-operate in ensuring that damage to cultural sites is not being aggravated by insensitive clearance work
- reconstruction after wars and disasters Support to the historical environment, could form individual components or be integrated into the main programme.

The conservation and sustainable use of the historic environment in our partner countries should be entitled to greater consideration in Swedish development cooperation. However, it is an issue that covers several sectors and therefore it must be given due attention and consideration by several different departments in Sida.

The 100 year-old guest house or "konak" in Maglaj, Bosnia was badly damaged by the war and previous lack of maintenance. The pictures show the guest house in 1996 (above) and in 2001 (below) after restoration by CHwB with funding from Sida.
Photo: Bengt O.H. Johansson and Tina Wik

SIDA SUPPORTS RECONSTRUCTION OF THE HISTORIC ENVIRONMENT IN KOSOVO AND BOSNIA-HERZEGOVINA

During the war in Bosnia-Herzegovina cultural heritage sites were targeted. It has been calculated that more than 1500 religious buildings and historical monuments, mostly of Muslim heritage, were either damaged or destroyed. Torture, rape and cultural vandalism were used in different ways to violate the spirit of resistance and dignity of the enemy. The destruction of houses and workplaces as well as cultural monuments served to deny people the right to their homes and send them permanently into exile. In March 2004, this pattern was repeated again in Kosovo when Serbian heritage sites were systematically ravaged and destroyed in explosive acts of revenge.

Since 1996 Sida has financed contributions on behalf of the historical environment in the war-torn Balkan countries. One guiding principle has been to contribute to the development of the countries' own heritage institutions, which has been achieved by having concrete projects to serve as training programmes for all participants. For example, they have dealt with rescuing destroyed or partly demolished churches and mosques, museums buildings and houses. The Swedish foundation "Cultural Heritage without Borders", a voluntary NGO, has taken responsibility for project implementation. The organisation has been working with reconciliation between ethnic groups by supporting the cultural heritage of the different sides involved and by getting professionals from various areas to come and work together. At the moment, Cultural Heritage without Borders has local offices in Sarajevo and Pristina.



Halving poverty by 2015 is one of the greatest challenges of our time, requiring cooperation and sustainability. The partner countries are responsible for their own development. Sida provides resources and develops knowledge and expertise, making the world a richer place.



SWEDISH INTERNATIONAL DEVELOPMENT
COOPERATION AGENCY

SE-105 25 Stockholm Sweden
Telephone: +46-(0)8-698 50 00
Telefax: +46-(0)8-20 88 64
www.sida.se, sida@sida.se