



A FUTURE FOR THE PAST

Historic Cities in Development

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FOREWORD

In many developing countries the old historic towns and villages bear evidence of a rich cultural heritage. The dynamics of rapid urbanization, shifting economic activities, rising cost of urban land and changed political focus are however putting pressure on many of the old historic towns. The social and economic characteristics of the towns are undergoing dramatic change while the physical character often remains unaltered. Infrastructure and the built environment deteriorate due to present socio-economic problems.

Sida has since the late 1980's supported projects on preservation of cultural heritage. The conservation projects focus on integrated conservation and development, rather than restoration of single buildings. The objectives are not only to enhance the cultural and historical heritage but also to promote the local economy, the social and democratic aspects of development and good governance.

HISTORIC CITIES IN DEVELOPMENT was the theme of an international conference in Stockholm 13 – 14 May 2003, set up to be a forum where common interests and challenges of historic towns could be discussed. This booklet, produced in cooperation with School of Arts and Communication (K3) at Malmö University, is one of the outcomes of the conference. It is not a documentation of the sessions -- although the presented projects

and papers have been the editors' main source of inspiration, and all the quotes are from the two-day conference. It is rather a continuation of the discussions and intends to be a bridge to other conferences and seminars – like the World Urban Forum in Barcelona, 2004 – where Cultural Heritage will be one of the themes to be discussed.

Pelle Persson, head of Sida's Urban Development Division



What's the use of Cultural Heritage? Why bother about old buildings and monuments when people are starving and dying of AIDS? Have heritage issues anything at all to do with international development cooperation?

These are common objections, not least in the developing countries where heritage preservation, like environmental protection, sometimes is regarded as mainly a concern of the economically developed world, which has already been through the processes of polluting industrialization and modernization. Instead of being proud of their cultural heritage, people in developing countries tend to be disinterested or even ashamed of it. Old derelict buildings and environments are associated with backwardness and poverty and seen as obstacles to the desired modern development.

But Cultural Heritage is more than old monuments. And even if the preservation and restoration of unique historic environments should be justified on its own merits, as a universal value in itself, it may actually also play an important and integral part in promoting sustainable social and economic development.

Heritage is an emerging field of research and, in the light of cultural globalization, an increasingly important part of bilateral and multilateral development cooperation policies. Heritage issues

are therefore also becoming a crucial part of Malmö University's study programme in *Communication for Development*.

This booklet aims at illustrating the richness and complexity of the field and giving some examples on Sida supported projects. But most of all it wishes to inspire you to see the potential of cultural heritage for social change.

Oscar Hemer, editor



When Development became a fashion word after World War II it was almost equivalent to Modernization. The social engineers of Modernity regarded Culture, at best, as a colourful yet insignificant vestige of the past, which would eventually fade away, like religion. At worst, and not without reason, cultural tradition was seen as a major obstacle to social and economic development.

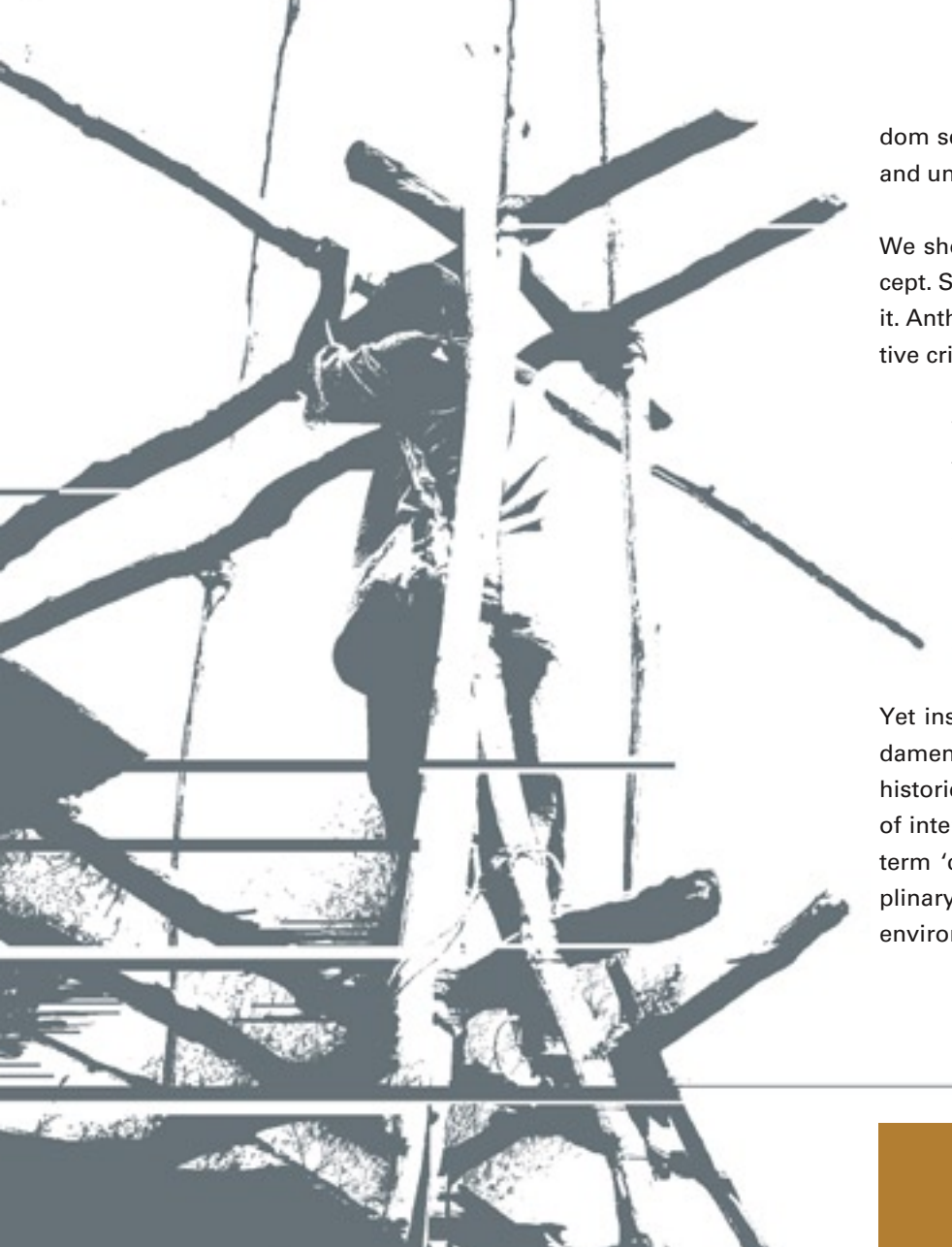
The ruling Modernization paradigm in Development theory was challenged in the 1970's by the so called Dependency school, a group of mainly Latin American economists and sociologists with a Marxist background, who suggested that development and *underdevelopment* were actually the two sides of the same coin. The poor countries were doomed to remain dependent, and thus underdeveloped, in the Capitalist World economy. Cultural differences, which could have explained why a group of East Asian economies in the coming decades were to apparently contradict the dependency theory, were still not considered to be of any major significance.

But in the '90's – proclaimed by the UN as the Decade of Culture – the opposing views of Modernization and Dependency gave way to a third, synthetic Multiplicity paradigm, stressing the importance of linking development to local traditions. Participation and Empowerment became key words, and Communica-

tion and Culture were suddenly in focus. In 1995 The World Commission on Culture and Development presented its report *Our Creative Diversity*, introducing the notion of 'cultural freedom' as "the right of a group of people to follow a way of life of its choice". The World Commission was followed by a UNESCO World Summit, in Stockholm 1998, which adopted an *Action Plan on Cultural Policies for Development*. The Commission Report and the Action Plan were the basis of the UNESCO declaration on *Cultural Diversity*, adopted by the General Assembly in 2001, and intended to be a supplement to the more well-known Agenda 21

The most important feature of the last decade is no doubt Globalization. Whether we regard it as a qualitatively new phenomenon or just the culmination of a process going at least some 150 years back, Globalization raises important new challenges, not least with regard to culture and cultural heritage.

As a reaction to Globalization, but also as part of the very process, culture has often become synonymous with 'identity' – be it national, religious or ethnic – and cultural policies have taken the form of sometimes militant identity politics. The 'right to culture' has thus tended to create an antagonism between (individual human) rights and culture, understood as a bounded group identity. Cultural freedom as opposed to individual free-



dom seems to reflect a classical opposition between relativism and universalism.

We should be cautious with the all-encompassing culture concept. Some would even go so far as to suggest that we abandon it. Anthropologist Thomas Hylland Eriksen says, in his constructive critique of *Our Creative Diversity*, that

There is no need for a concept of culture in order to respect local conditions in development work: it is sufficient to be sensitive to the fact that local realities are always locally constructed, whether one works in inner-city Chicago or in the Kenyan countryside. One cannot meaningfully rank one locality as more authentic than another. What is at stake in development work is not cultural authenticity or purity, but people's ability to gain control over their own lives. (<http://folk.uio.no/geirthe/UNESCO.html>)

Yet insistence on respect for local circumstances remains fundamental, and the support of local arts and the preservation of historical buildings are becoming increasingly crucial features of international development cooperation. Whether we like the term 'cultural heritage' or not, it represents a new multidisciplinary approach to conservation of historical areas and their environment.

The concept of Cultural Heritage as a universal common good dates back to the 19th century and was originally formulated with respect to the laws of warfare. In the Nuremberg Trial after the Second World War the violation of cultural property was one of the alleged crimes against humanity – as it is also in the present Hague tribunal on the war in former Yugoslavia. The Hague Convention from 1954, on the protection of cultural property in the case of armed conflict, opens with the following often quoted motivations, which have later been incorporated into the Geneva Convention and many other international documents:

Being convinced 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;

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

The Post-War era in Europe was characterized by rapid and radical modernization, often to the detriment of older buildings – especially in historic city centres. This destruction provoked protests and led to several initiatives by the European Council, which eventually resulted in the so called Amsterdam Declaration – or The European Charter of The Architectural Heritage – stating the common European responsibility to preserve the

cultural heritage. The Declaration introduced the concept *integrated conservation*, concluding that protection of the cultural environment must be an integral part of urban and social planning.

This conclusion was implemented on a global scale in the *Action Plan on Cultural Policies for Development*, adopted at the UNESCO world summit in Stockholm 1998, which emphasizes *the vital place of the cultural heritage in the environment and as an important factor for sustainable development*.

The economic and social importance of Cultural Heritage was even more explicitly elaborated in the Habitat Agenda, adopted at the Habitat II Conference in Istanbul in 1996.

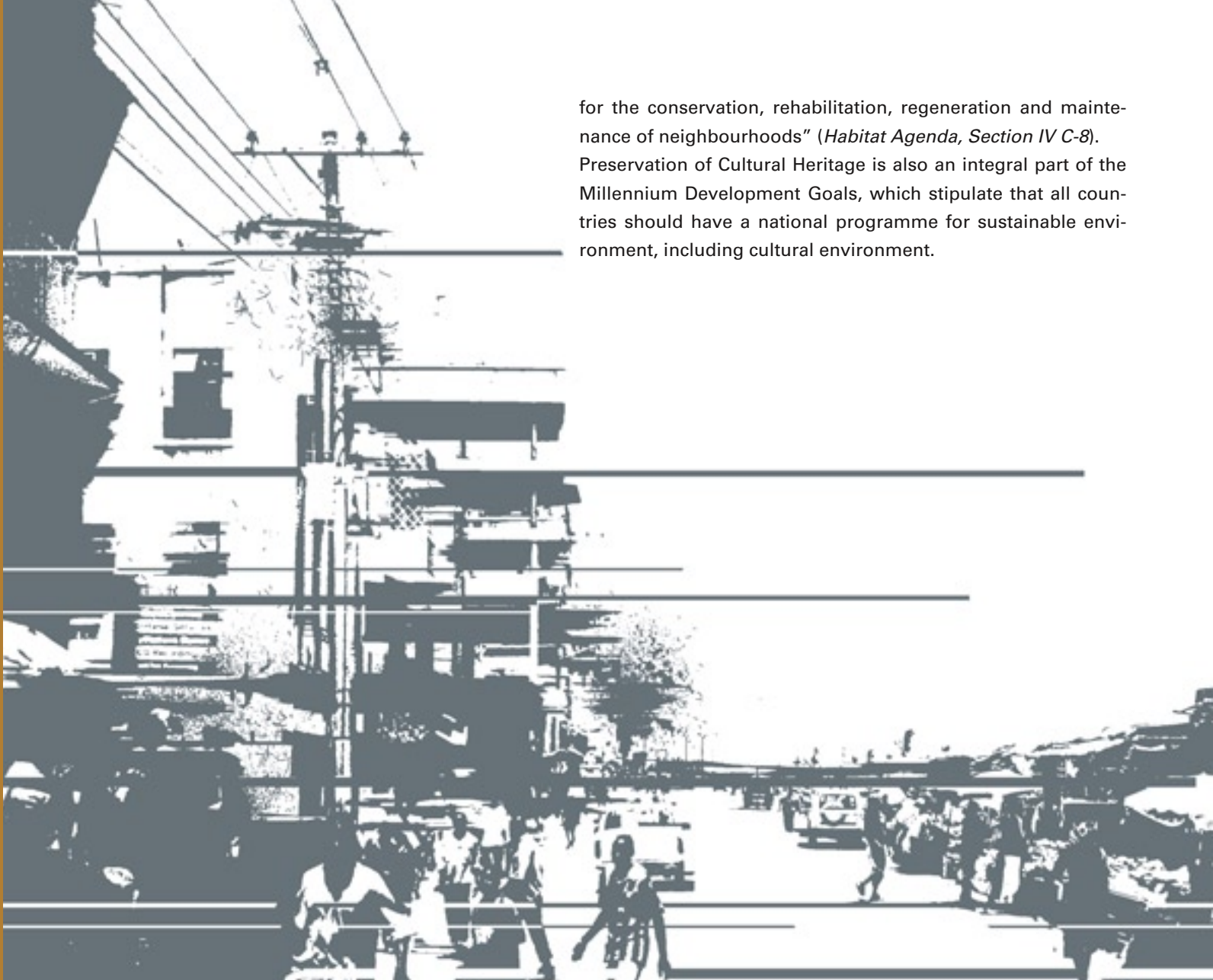
www.unchs.org/unchs/english/hagenda/haghome.htm

The Habitat Agenda, and the accompanying Istanbul Declaration on Human Settlements, intended to provide a practical roadmap to an urbanizing world, setting out approaches and strategies towards the achievement of sustainable development of the world's urban areas.

Development must integrate conservation and rehabilitation goals, it is clearly and repeatedly stated, and “governments at the appropriate levels, including local authorities” should do so by, among other means, promoting “community-based action

for the conservation, rehabilitation, regeneration and maintenance of neighbourhoods" (*Habitat Agenda, Section IV C-8*).

Preservation of Cultural Heritage is also an integral part of the Millennium Development Goals, which stipulate that all countries should have a national programme for sustainable environment, including cultural environment.



During the second part of the 1970s I had the opportunity to work as an architect with projects in North Yemen. The capital city, Sanaa is a very old town and with a remarkable urban architecture. Buildings are tall, often five storeys and made of dark burnt clay bricks with fantastic white gypsum decorations. Wood is scarce and the windows are generally made of gypsum in sophisticated patterns with rather small pieces of glass in between. There were also old buildings with alabaster panes instead of window glass.

Old Sanaa at that time still had much of its city wall left and the space outside the wall was partly still open. A river passed through the city. Most of the year the riverbed was dry and in fact used as a road. The heavy city wall passed this riverbed on beautiful arches. It was a mighty sight.

But when I came back for one of the many visits towards the end of 1970s, the arches had disappeared and the wall was broken. The reason was that the truck drivers had complained that the arches were too narrow and an obstacle for the traffic. This tragic story is an example of the frequent conflict between the modern development and old structures, which often occupy valuable land or are physical obstacles for the cheapest and easiest solution to, say, a traffic problem.

Our job as architects was to design a series of training institutions for a World Bank financed education project. We were of

course very impressed by the unique qualities of the traditional Yemeni architecture, not only in Sanaa. As a matter of fact there are at least four distinct architectural traditions in Yemen based on local conditions and materials.

We decided to use traditional materials and craftsmanship and create modern schools with elements of the traditional architecture developed for new purposes. We even sought advice from the famous Hassan Fathy in Egypt.

But when we proudly presented our sketches for the project coordinator, who was an Egyptian architect recruited by the World Bank, he immediately rejected the design, because he found it old-fashioned and wanted modern architecture. We had to obey and make a complete re-design. Fortunately we managed in the end to convince our client to accept traditional materials and even some features of the traditional architecture.

We also participated in a competition for a new housing area just outside the old centre of Sanaa and we again made an effort to design the new town in a way that could harmonise with the traditional architecture. What happened? Well, our love for the cultural heritage was not shared by the jury and the winning proposal was an ordinary modern suburban plan.

This story, like the demolition of the wall on arches, show that the mayor and the rest of the municipal leadership probably were unaware of the values that were embedded in the authen-

tic and medieval properties of old Sanaa. Is it not puzzling that a people, which has built and maintained a unique urban architecture during perhaps more than 2000 years suddenly seems to lose the relationship to this tradition and appear to not even value it anymore?

When we tried to adapt our design to the local tradition, we believed that Yemeni people in general were proud of their remarkable building tradition. It seems however that this was not the case, and that the qualities that we (architects from Sweden) could see were not very much esteemed by the local decision makers. They rather saw the old as being inferior to the new and modern.

Rapid urbanisation, economic development requiring modern buildings and the fast growing number of private cars all represent very real threats for the survival of the old historic towns, which often have become deteriorating districts embedded in fast growing modern cities with endless peri-urban suburbs.

The challenge is not just to preserve a few buildings or even whole neighbourhoods. The objective can rarely be restoration and conservation, which may be possible for isolated and unique monuments. In the case of urban heritage it is necessary to find sustainable solutions not only for the physical rehabilitation of buildings and infrastructure and the maintenance of the same. The city must live and the promotion of socio-economic revitalisation within a financially sound and sustainable framework is equally important.

It is not unusual that valuable historical environments also

are very poor neighbourhoods. Poverty leads to lack of maintenance and continued physical deterioration, but it also contributes to preserve the heritage. Lack of resources prevents any major changes to the buildings. Sometimes it is possible to rehabilitate such buildings with participation of the people who live there and thus avoid or at least reduce the need for relocation. Any action in such areas will have to deal with social issues. The links between urban poverty and urban heritage should be emphasized.

Poverty and lack of development, is sadly to say, the best protection for the historic urban heritage also at a larger scale. This has been demonstrated many times. Lack of development during the Soviet occupation contributed to preserve the old city of Tallinn, capital of Estonia. Other examples are Ilha de Mocambique, Antigua Guatemala, and Swedish Visby. All of them were left beside the main course of development for a time and therefore never had - *or needed* - resources to transform and modernise their towns.

Hanoi is another example. 35 years of war effectively hampered development and Hanoi in the beginning of the 1980s was almost unchanged since the first decades of the 1900s.

But why should we preserve the cultural heritage and why should we support this in development co-operation? Will it contribute to the eradication of poverty? Will it improve gender conditions, promote human rights and democracy or any of the other objectives for development co-operation?

My answer is: So what? Maybe it is something that is justified on its own merits and not in relation to other objectives. To preserve and maintain valuable buildings and urban environments that are inherited from past generations should not need too much argument! Especially when we realise that the heritage never can be replaced if lost. It is therefore adequate to make the analogy with bio-diversity. In both cases we must be careful not to extinguish species which cannot be recreated once they are gone.

We are all stakeholders in a development to safeguard a future for the past.

Göran Tannerfeldt, senior adviser to Sida in urban development



URBANIZATION – “CONTEMPORIZED” HERITAGE

"Heritage must be seen as an asset rather than hinder for development. Inner cities have been neglected but they have a potential for economic development. They are strategically located at a crossroad between past and future. They should not be treated as a museum but as a vibrant neighbourhood."

Pelle Persson, head of Sida's Urban Development Division



Old Bazaar, New Delhi, India. Photo by Linda Hilfling

URBANIZATION – “CONTEMPORIZED” HERITAGE

The urban growth in the world amounts to a town of 100.000 inhabitants a day. More than two thirds of the urban population live in developing countries. And two thirds of the population increase in these countries is in urban areas.

Urbanization as such is not a problem. On the contrary, it brings considerable social and economic benefits. The problem is that the development of infrastructure and services in the towns and cities is not keeping pace with the rapid population growth. As a result, living and environmental conditions are deteriorating and slums and shantytowns are mushrooming.

An alarmingly increasing part of the world's urban population is living in absolute poverty.

Poverty alleviation is the prime goal of international development cooperation, multilateral as well as bilateral. A sizeable number of the urban poor live in derelict buildings in the central parts of the cities and towns where they find affordable shelter. The core of these cities often consists of an ensemble of historic buildings that form an important part of the national – and universal - cultural heritage.

The heritage of historic cities is threatened by poverty and negligence on the one hand and economic growth and modernization on the other. Rise in land values and pressure for high density urban development, usually leads to the destruction

of historical properties and the expulsion of vulnerable social groups, who are being forced out by extraneous commercial activities and new inhabitants with secondary residences.

But social exclusion – and *gentrification* – may also be the outcome of restoration of the city centres. Cultural heritage programmes should therefore not be limited to the restoration of historic monuments; they must also include preservation of the urban environment of ordinary town-dwellers. The focus should be on the social history and development of urban settlements and cities.

The urban poor of the inner city slums are unable to revert the trend of deterioration without assistance from the public and private sector. Any enhancement of the built environment must be linked to the local community with a view to improving the quality of life for its residents and the efficiency of commercial activities. The urban poor should be assisted in their quest for shelter, employment and services.

BETHLEHEM

Bethlehem has an important cross-cultural status being a holy city to Christians, Muslims, and Jews alike. It is a site where Byzantine, Islamic, Crusader, Turkish and British remains and monuments intermingle with European architecture and blend with the local Palestinian style to form a unique and challenging heritage. However, the city faces the challenges of rapid urbanization and the need for sustainable city planning, including the rehabilitation of old cores, the preservation of deteriorating historical buildings and dealing with rising unemployment rates. Following the 1995 transfer of Bethlehem from Israeli to Palestinian authority, the city has been the focus of a number of development projects with the aim of creating a base for developing the Palestinian tourism industry.

The Bethlehem 2000 project was launched as a large-scale effort to develop various sectors and restore and strengthen the city's rich cultural heritage. As part of the Bethlehem 2000 project, Sida initiated the rehabilitation of the central and historically significant Manger Square – which prior to its reopening in 1999, had been functioning as a bus and parking lot. The square functions as the main meeting place for the citizens. Bethlehem Peace Centre is a cultural centre that was also constructed here at the heart of the city with the aim to promote and enhance peace, democracy, religious tolerance and diversity.

Sida support

- Manger Square and the Bethlehem Peace

The rehabilitation of Manger Square was completed in February 1999 and the grand opening of the Bethlehem Peace Centre was in December the same year.

Sida has financed the rehabilitation of Manger Square and the construction of Bethlehem Peace Centre as part of the Swedish development cooperation in Palestine. The idea of the rehabilitation of Manger Square was developed by Sida and the municipality of Bethlehem in 1996. The architect Snorre Lindquist designed the center.

Sida has also led the renovation of Bethlehem's central market and two of its oldest streets that wind through the old parts of the town.



“Issues of awareness are tricky as we have no indicators whether people are really getting more aware or not. Another challenge is the participatory process. Sometimes you think people participate, but they do not. In most cases cultural heritage is not a priority. It is seen as something that can wait.”

Donatius Kamamba, architect, director of Antiquities, Tanzania

The main goal of the work with public awareness and community development in Bethlehem is to improve the life of people and create social and economic development.

It was a bit disappointing to find that people were not more ready to be involved. How do you engage people? It's hard but necessary if we are going to achieve any success. One important task was to make people appreciate the value of cultural heritage and have them think in terms of the neighbourhood as a whole, not just the family. In a small neighbourhood we visited all houses, listening to people and hearing their complaints. In close partnership with the municipality we got them to be more disciplined, putting out the garbage in the morning, taking responsibility for plantation etc. Today they are very proud.

What we are trying to do as we go along is to link oral history with awareness. When we go to people and listen to them, they feel they are part of the process. But it's important that we, parallel to conservation, have improvements in infrastructure – water, sanitation, electricity etc. because improving their quality of life touches them directly and it can be measured quantitatively.

Christiane Nasser, Centre for Cultural Heritage Preservation, Bethlehem

"We need to reveal what's hidden behind the criteria for inclusion on the world heritage list. Authenticity is an important quality, but it is not enough that the town is well-maintained. The criteria for authenticity vary. They are deeply attributed to the cultural values.

In Europe authenticity means that you have a building in situ, containing as much as possible of its original fabric and building material and keeping its original colouring and painting etc. In Japan the form and colour make authenticity. A pagoda can be taken down and be re-erected somewhere else, with new paint. It is still authentic."

Birgitta Hoberg, senior international officer at the Swedish National Heritage Board



"The code of ethics in restoration is to do as little as possible. Traditional materials and methods are recommended! But it is often difficult to make use of local materials, and methods will have to be adapted to the demands of today. Those craftsmen who have the skills should be encouraged to spread their knowledge by working not only with heritage."

Hans Sandström, architect, project manager for restoration workshops at Mälsåker Manor and in the Baltic countries



HERITAGE AS A TOOL FOR POVERTY ALLEVIATION



“A sustainable heritage improvement uses traditional technique and local material. Working with the heritage has a potential of stimulating the local economy. It doesn’t draw unnecessarily on limited resources. What is good for the heritage is good for the environment at large.”

Bengt OH Johansson, adviser to Sida, president of Cultural Heritage without Borders

HERITAGE AS A TOOL FOR POVERTY ALLEVIATION

Cities and towns function as “motors” for economic development, also for the surrounding countryside. A city’s economic growth is vital to attract businesses and investments and thus provides a comparative advantage within a country, a region or indeed globally. Evidence from recent European experience clearly indicates that the creative re-use of historic buildings and structures in city centres is likely to be an important stimulus for economic revitalization.

The planning and carrying out of renovations and the running of construction sites is labour intensive. Moreover, developing and maintaining historic towns and buildings calls for traditional handicrafts and artisans. This encourages cottage industries, and provides extra earning opportunities for the poorer members of the community. Heritage preservation also creates jobs for women in small and medium-sized enterprises.

Restored buildings and areas do not only attract businesses but also gregarious activities, such as festivals, concerts, theatres and exhibitions. *Cultural tourism* has become one of the most important factors in economic development. It is mainly based in cities and towns and can provide an additional income source for residents and a stimulus to local production. But cultural tourism – in particular international tourism – can also lead to overexploitation and dilution of the values that initially motivated it.

Tourism is perhaps the best illustration of the inherent conflict between preservation and renewal and the importance of striking a balance between the two. An excessive emphasis on preservation may result in stagnation, if it is not combined with a flexible attitude towards the re-use of existing structures. A sensible and sensitive ‘heritage tourism’ could ideally be seen as the urban equivalent to ‘eco-tourism’.

QUSEIR

Quseir is a remaining historic city along the coast of the Red Sea. It has played an important role as a centre of trade during the Ptolemaean times, and later, as the Egyptian harbour for the silk-trade defended by an important Fort that was built during the 18th century. Quseir has during the last two centuries had a strategic role in the economic struggle for hegemony of the Red Sea between the French, English and Germans. A few years ago Quseir and its hundreds of old buildings were in great need of renovation as its citizens seemed to be unaware of their fascinating history or their potentially prosperous future. With the intervention of the foundation Carpe Vitam, the outlook on life has changed dramatically from a traditional fishing port to a tourist destination.

Educational matters and the preservation of heritage have been essential issues in the development of the new Quseir. In this process, community building is of vital importance - sustainable development is achieved through creating opportunities for people to take charge of their own lives and facilitate their local cultural heritage.

Sweden support

- Collegium Carpe Vitam

Carpe Vitam is a foundation that promotes social entrepreneurship, projects of cultural heritage and education. Carpe Vitam, in partnership with UNESCO and several universities, is working with the Egyptian government and educational authorities on different projects in and around Quseir:

- The Learning Development Centre
- Excavations
- Vocational School
- Quseir Hotel
- Quseir Women Development
- Sea Front Project



The idea is to combine old traditions with new ways of thinking. The learning centre is the core for all activities in the town. The centre also serves as a school for those who failed in exams. People didn't know about their own history before. A community archaeological project for the excavation of the old city engaged people at all levels. Another example of involvement is a children's book about two children exploring the old parts of town. Several other ideas have been developed, such as training in English and ICT, and the production of copies of findings from the excavations. Making people proud of their own history and culture is very important.

Compared to a couple of years ago you can notice the changes. There are new stores and a restaurant. Local ownership and involvement are key factors

Maria Johansson, economist working for Collegium Carpe Vitam and
Project Manager for the projects in Quseir, Egypt

BAGAMOYO

The name of the Swahili town “Bagamoyo” in Tanzania translates into something like “lay down the burden of your heart” or “the place where I leave my heart”. Its interpretation has double connotations – either as the relief of caravan porters reaching their destination or as the last gasp of the slaves forced to leave their home country. The name recalls the time when Bagamoyo was bustling of activity, being one of Eastern Africa’s main ports for the slave route.

When this era ended at the end of the 19th century, Bagamoyo’s importance declined, giving over to the new capital of Dar es Salaam. Today, Bagamoyo is a small, but rapidly growing coastal town on the brim of the Indian Ocean with good connections to the capital and Zanzibar, making it an increasingly attractive tourist resort. Another nickname for the city though, has been “Ghost Town”, indicative of the old stone town’s city-scape characterized by run-down colonial buildings. With the inclusion of the slave route, the city is now a candidate for the UNESCO World Heritage Site list.

Sida Support

- Bagamoyo International World Heritage Conference 2002
- Inventory of East African Slave and Ivory Trade Route 2003
- Participatory urban planning process
- Emergency repair of the old fort and other buildings
- Bagamoyo Collage of Art
- Infrastructure investment program

Sida is an active supporter of including Bagamoyo and the Trade Route in the World Heritage List. Support is also aiming at involving the local people in the burgeoning tourist industry and at the development of participatory approaches to planning and restoration projects in the town.



The decision to expand the scope from Bagamoyo town to the entire slave route was a result of the World Heritage Conference in 2002. At present we are at a preliminary step in this process. It is called the central slave caravan route. It should not be seen as a tunnel but as a channel of several activities, moving from mainland to coast and from Bagamoyo to the interior. Religion – Christianity and Islam – were brought to the interior through this route. And so was Ki-swahili, the most commonly spoken language in sub-Saharan Africa today. If the route played a role in unifying several countries, it has a value not only to Tanzania.

At the moment we confine our investigation to the Tanzanian side, but there are possibilities for trans-boundary conservation discussions with neighbouring countries. In Tanzania there are several important nodes along the route that we would like to investigate. In some places there are already some conservation activities going on.

We see various institutions working together. Working in an integrated manner leads to sustainable results. It is also an opportunity to become more transparent when private sector, government and NGO's come together. By further investigations along the route we will be able to export this decentralized cooperation effort to six administrative regions and more than ten districts which accommodate the route. The project should

not only be a tool for conservation, but also pave the way for good governance and poverty reduction among the communities living along the route.

Fred Lerise, senior lecturer at the University College of Lands and Architectural Studies in Dar es Salaam, Tanzania.



SUSTAINABLE URBAN ENVIRONMENT: A HOLISTIC APPROACH



Restoration work, Zanzibar, Tanzania. Photo by Karl Wennström

SUSTAINABLE URBAN ENVIRONMENT: A HOLISTIC APPROACH

Environment is often synonymous with the natural environment. But our environment is to a large extent created by humans, in the process of civilization, and thus also part of our cultural heritage. It is this cultural environment which mostly affects the living conditions in today's globalized and urbanized world. Environmental policies and programmes should therefore be extended to include the cultural environment and heritage.

In the Rio declaration of 1992 the Heritage Sector is given the role as the driving force towards a sustainable future. The strategy for a sustainable development rests on three dimensions: ecological, socio-cultural and economic. Accordingly, heritage in a wider sense is the starting-point for all planning and development in a sustainable society, and cultural heritage should thus also be seen as an integral part of physical planning.

Sustainability can basically be described as using the existing resources – material, economic, human, cultural – in the best way. A sustainable development is a development that meets the needs of the future without compromising the ability of future generations to meet their own needs. The socio-cultural dimension of sustainability has the potential to contribute to social inclusion, social cohesion and democratic citizenship; to enhance quality of life and support sustainable regeneration.

Safeguarding the cultural heritage in an urban environment requires a holistic view, dealing with the urban structure as a whole and the overall characteristics of the built environment. Since preservation of the cultural environment is a process that involves the community, protection must never be an obstacle to development. All citizens must be able to pursue their businesses and have access to services and infrastructure. People should be encouraged to live and work in historic buildings.

“Heritage valuables are not necessarily tangible. Smells, colours etc. are also part of the heritage. Children of today in Stone Town live within their physical environment, they are part of the heritage. The minaret is only valuable with the intangible asset of the voice calling for prayer. Courtyards are places where people meet. If you don't allow people to interact the building will lose its value.”

Mwalim A Mwalim, architect and Director General of the Stone Town Conservation and Development Authority in Zanzibar

ZANZIBAR

The Zanzibar Stone Town located on Zanzibar Island off the Tanzanian coast was included in UNESCO's World Heritage list in 2000. It is the largest and densest of the East African Stone Towns, consisting of around 1700 buildings with a population of 16 000. The Stone Town is an architectural melting pot with features from Africa, Asia and Europe as well as the Arab countries. Today the inhabitants of this part of the city, which was in principle built between 1830 and 1930, have many problems to cope with: houses are over - populated, buildings are collapsing and the infrastructure is in poor condition.

Once an important harbor and central point along the east African slave route, the Stone Town today faces the challenge of poor cultural heritage management. With Sida's support, part of the town is being renovated. At the same time the inhabitants are being informed about their cultural heritage and how it can be preserved. Through the project beautiful old buildings are being renovated and local craftsmen are being given both employment and training in restoration techniques.

Sida Support

- Community Based Rehabilitation in Zanzibar Stone Town

Sida is implementing a programme for the renovation of the old Stone Town in cooperation with the Aga Khan Trust for Culture (AKTC), a non-profit making organisation which promotes the preservation of historical buildings of significance for local culture.

In order to raise the people's awareness of their own cultural heritage, and even of their responsibilities, a number of projects have been implemented, including a TV series which illustrates the problems from different aspects and shows possibilities to make improvements.

- Institutional Capacity and Programme Support

With the STCDA – Stonetown Conservation and Development Authority, Sida is aiming at key activities to promote and sustain Stone Town as a World Heritage Site. This involves the preservation of the Stone Town as an urban human settlement, addressing HIV/AIDS problems, gender issues and youth oriented projects.



The seafront of Zanzibar has an iconic status. But it's a very different city behind the seafront. The Stone Town is a small part of the larger city. Many of the people who live there are poor. Large parts are in extremely bad condition.

Community based rehabilitation means involving the community in the effort to preserve cultural heritage and understanding the causes of degradation. The city should not be seen as a collection of artefacts but as a living environment. In many cases the focus has been on physical aspects of conservation, due to the fact that most of these projects are designed by architects. People struggling for their living will not be concerned about plaster on buildings. Poor, disadvantaged people do not have the basic components of a dignified life. Zanzibar is not different from other third world cities, with one exception: it is a World Heritage. The question is how to guarantee shelter while at the same time preserving the city.

Many of the buildings in Stone Town are publicly administered and densely inhabited by disadvantaged people. It's a challenge to provide shelter under these circumstances. In Europe you get round the problem with added value through investment offset in rising real estate value. *Gentrification* is in fact the reason why many old towns are being preserved. The problem in Zanzibar is that there is no middle class who can move in. Besides, that's not really what we want. Rehabilitation is often accompanied by demographic changes, as the poor can no longer afford to stay and have to move out. And that is not what we want in Zanzibar.

At present the system of public housing administration is not working very well. There is a short-sight policy, erratic rent collection and hardly any investment at all. The situation is entirely unsustainable. There is no future planning and because so little money is collected in rents there is hardly any money to invest. The government says keeping rents low is part of poverty reduction. But the buildings are collapsing. Stone Town conservation authority is doing a good job in preventing collapses. Yet collapses occur.

Our intention is to implant a culture of investment and maintenance. One example is a building where rehabilitation was completed in 2000. It is the home to 80 people, with 20 rooms in total. There were two toilets. One was used by one privileged family, the rest had to share the other one. Most tenants had only a three months contract. With no security they had no incentive to invest their own time and money in maintenance. They expected the landlord to maintain the building, but the landlord argued that since no rent was collected the tenants should repair themselves. The result was serious degradation.

We developed a simple formula. The tenants agreed to pay their back rent and we negotiated a ten years contract for them, which gave them incentives for investing in the care-taking. Part of the rent went to improvements. We helped to set up a committee of tenants to negotiate with the owners and Aga Khan invested in urgent repairs. Today the building has eight toilets. All families have cooking areas and the roof no longer leaks.

The lives of some disadvantaged people have been improved and at the same time we managed to save a small part of Zan-

zibar heritage. But the sustainability problem is critical. I can't make any guarantee that the system we put in place will help to save the building five years down the line.

One can't look at monuments in isolation in a historic city like Zanzibar. A holistic approach is necessary and the only way is to involve the community as a whole. Nobody will ever come along with the millions required to preserve the whole city. If cities are going to survive conservation has to stop being an idea imported from outside. I try to avoid using the word conservation. It is irrelevant to the people. The houses are their homes.

Stephen Battle, site architect for Aga Khan Trust for Culture, Zanzibar Stone Town Projects.

"There should be a cultural diversity parallel to biological diversity. Diversifying culture is as important to evolution of mankind as diversifying biology. Sida should not only reformulate its heritage policy but also integrate historic environment in its environment policy."

Bengt OH Johansson, president of Cultural Heritage without Borders



“Successful heritage projects do also have positive catalytical effects on other projects, even HIV/AIDS projects. Linking intangible and tangible values is not an exotic question. We can find heritage aspects in all qualities of life. Sustainable development is not a goal in itself, it is a quality. In our work we should not be afraid to use figures and others indicators. Our area is not more ‘soft’ than others. Heritage preservation pays, but it might take time to find out how long it will take before it pays.”

Katri Lisitzin, architect and urban planner, Swedish Agricultural University, SLU





HERITAGE AND CONFLICT



“Part of the process during the war has been to get rid of the culture of the enemy. But if you would leave a mosque without the minaret, when peace is restored, it would stand there for all future as an accusing reminder. Rehabilitation and restoration are therefore in the interest of both conflicting parties.”

Tina Wik, Cultural Heritage Without Borders in Bosnia-Herzegovina

It is worthwhile remembering that the very concept of 'cultural heritage' was formulated in the face of war and the violation of cultural values. The cultural heritage of the other has always been a target for military conquest and retaliation in war and, albeit more subtly, political oppression in peace. Reversely, cultural heritage can also serve the purpose of aggressive identity politics, targeting other nations or ethnic or religious groups. Historic sites and symbols have in the last decades increasingly been used as territorial position marks. Archeology and history are often regarded as means to consolidate national mythology

The symbolic use – and abuse – of heritage in national identity building may be seen as harmless and even sometimes desirable, as it may foster unification and social and political development in young nation states. But it may as well be excluding, especially when cultural symbols are deliberately used to cement the legitimacy of dominant groups and powers.

The former European colonies in Africa and Asia are often rich in monuments from the colonial era, of indisputable historic interest and on the sanctuary list of World Culture Heritage. The preservation of this heritage may however be offensive in the eyes of the indigenous population and regarded as an extension of the colonial legacy.

Peace is of course the prime prerequisite for sustainable development. Peace tends to be undermined by ethnic and religious

strife and the suppression of minorities' rights, making culture a deadly divider between people. Yet, respect for the cultural heritage is also a fundamental element in conflict resolution and peace-building. Tangible heritage in the form of historic buildings bears witness to the past and should be preserved in order to facilitate a historic narrative devoid of mythification and demonization.

Intangible values are more difficult to restore. Ethnically cleansed Bosnia-Herzegovina may be completely rebuilt after the war, but it will stay an entirely different country as long as the ethnic divisions remain. The former urban cosmopolitanism of Sarajevo may take decades to recreate.

But heritage can also be a useful factor when it comes to improving awareness and public participation in the democratic process. Knowledge about our universal cultural heritage – including the heritage of 'the others' – is an important means of forwarding communication and mutual understanding among people.

HEBRON

Caught up in the Israeli-Palestinian conflict, the Hebron Old Town needs a sensitive restoring on several levels in order to pave way for a sustainable future. The city is located along the pilgrimage route to Mecca and as the city of the Patriarch Abraham it is a holy site for Islam, Judaism and Christianity. The 18th century buildings of Hebron's old town once hosted a population of 10 000 but after the 1967 occupation by the Israelis – 85 percent of the buildings were abandoned and left unattended to. Today there's a need to revitalize this part of the city through the active involvement of the local population. Since 1995, the Hebron Rehabilitation Committee, a group made up of local officials, residents and other interested parties have started to upgrade the area through restoration work, strengthening of the local economy and community building. The reconstruction work of the Old Town was made more feasible in 1997 when Israel turned over 80 percent of the administration of Hebron to the Palestinian Authority. Even though these projects face many hardships in the situation of continuing conflict situation, the restored shops and reoccupied houses of the once abandoned Old Town are now beginning to bustle with activity again.

Sida Support

Sida is co-operating with the following organisations for the restoration of the Hebron Old Town and preservation of cultural and architectural heritage in Palestine:

- Hebron Rehabilitation Committee
The "Revitalization of Hebron Old Town" project 1999-2002.
- Riwaq – Centre for Architectural Conservation

The Sida funded "Job Creation through Restoration Projects" program was launched in 2002, involving, among other projects, a Museum for the History of Ramallah and a Children Centre in the village of Deir Istiyya.

Hebron is one of the oldest historic cities in the world. The Abraham mosque, over the tomb of Abraham, is the oldest living monument in Palestine. In 1967 the town was occupied by the Israeli army and settlers were put inside the city. According to the Oslo agreement the city should be divided and the mosque remain in the Israeli area.

The Hebron Rehabilitation Committee was established in 1996. It was difficult at first to convince people that cement was not the material to use for restoration. We did modifications on the houses in order to make them more adapted to nuclear families, with full privacy and facilities. We also restored shops and some of them managed to increase their business after the renovation.

It is also a political dilemma. We have to be sure that people will use the houses. During the first four years the number of people living in the area where we worked increased from 400 to more than 2500. The main problem was the Israeli army which wanted to get us out. During restoration we were prevented to work in some areas and 400 workers were arrested by the Israelis.

Last year 100 families left the area that surrounds the Israeli settlements. The Israelis went to demolish several houses in

order to construct a promenade. We have appealed to the Israeli Supreme Court not to demolish houses. Despite this some houses have been demolished, in response to the ambushing of some Israeli soldiers. But we will continue no matter how many obstacles are put in front of us.

Khalid Qwasmī, civil engineer and director of Hebron Rehabilitation Committee

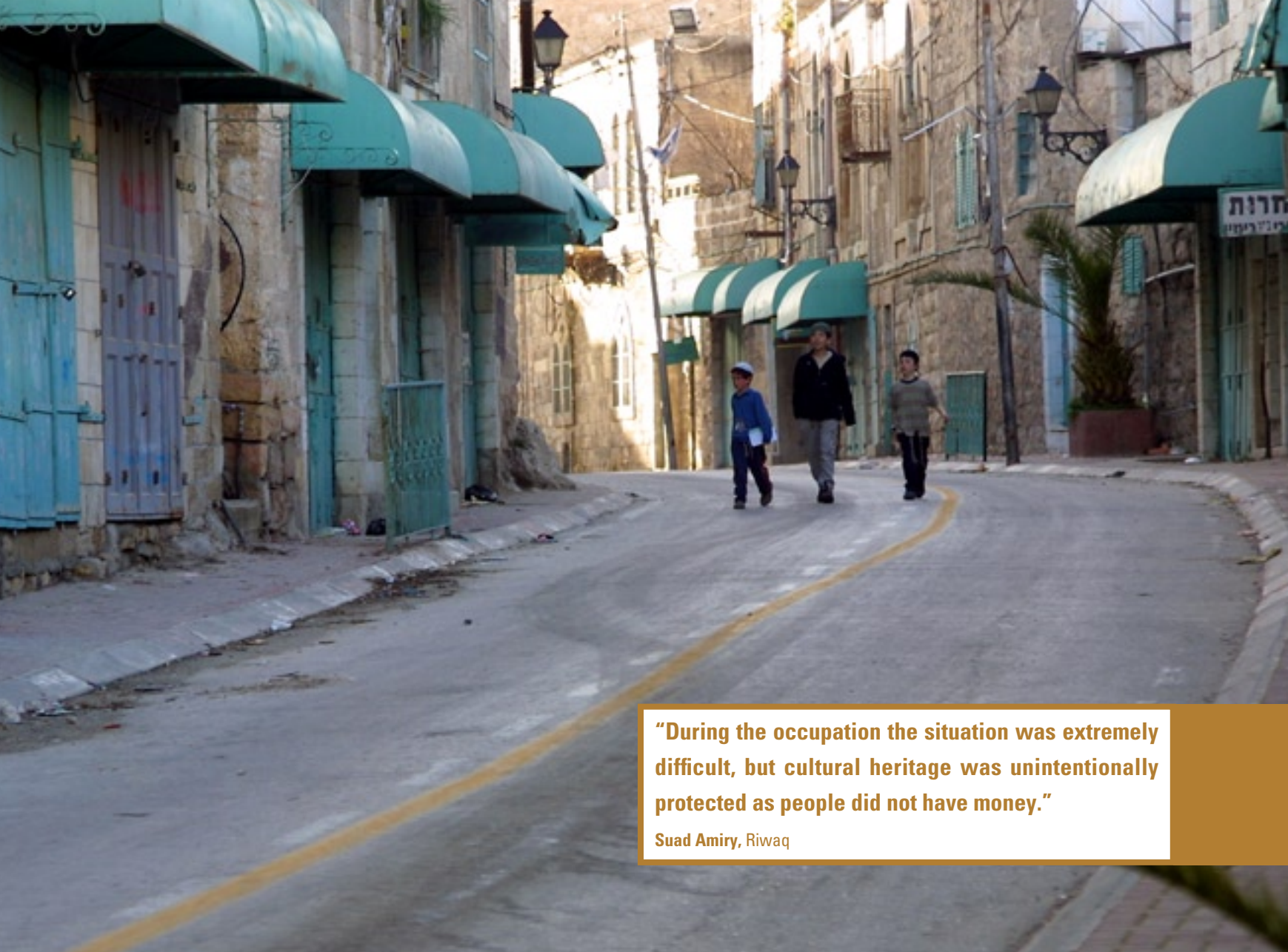


Palestine is an example of how development has worked against heritage. Half of all buildings have been built during the last six years. As the Palestinian authority only has control over eight percent of the West Bank all village centres are under tremendous pressure. The private sector moves fast ahead. After having been deprived of building for 35 years people move along far ahead of laws and regulations. The impact of destruction is large.

Raising people's interest is often the most difficult part. Most of us working with the heritage come from an academic background while those living in the areas we wish to protect often are poor. Intangible values are not enough to convince people. They must see that they really benefit. Conservation and awareness building must therefore be integrated into housing schemes, art centres, unemployment programmes etc. When improvements take place, people start to feel the value of the area. Real changes happen when people living in the area feel that they are important.

Suad Amiry, architect and director of Riwaq – Centre for Architectural Conservation, located in Ramallah, Palestine





“During the occupation the situation was extremely difficult, but cultural heritage was unintentionally protected as people did not have money.”

Suad Amiry, Riwaq

SARAJEVO

Sida Support

- Cultural Heritage Without Borders

A Swedish NGO specialised in restoring historical buildings. Sida is supporting their restoration project for the National Museum Zemaljski Muzej in Sarajevo as well as their other projects in Bosnia-Hercegovina and across the Balkan region.

- Sida is also supporting a co-operation programme between the Colleges of Music in Stockholm and Sarajevo as well as a programme between the Gothenburg Film Festival and the one in Sarajevo.





PARTICIPANT INSTITUTIONS AND ORGANIZATIONS

AB Stadsholmens kulturhusråd

Aga Khan Cultural Service
(www.akdn.org/agency/aktc_hcsp.html)

Antiquities Department, Dar es Salaam, Tanzania

Arkitekten (www.arkitekt.se)

Bagamoyo Lands Department

Bureau of Work and Urban Development, Amhara region
Bahir Dar, Ethiopia

Centre for Cultural Heritage preservation / Bethlehem 2000
(www.bethlehem2000.org)

Central Government, Bagamoyo District Council

Chalmer's Institute of Technology, Göteborg
School of Architecture (www.arch.chalmers.se)

City Planning Administration, Stockholm
(www.sbk.stockholm.se)

Collegium Carpe Vitam (www.carpevitam.se)

Cultural Heritage Without Borders (www.chwb.org)

Embassy of Sweden, Tanzania (www.swedemb-dar.com)

Gotland Municipality (www.gotland.se)

Granting Arkitektur & Form

Hifab/Swedec International

HRC – Hebron Rehabilitation Committee (www.hebronrc.org)

La Parc AB

Lund Institute of Technology,
Division of Architecture and Development Studies
(www.ark3.lth.se)
Department of Architectural Conservation and Restoration
(www.byggark.lth.se)
Housing Development & Management (www.hdm.lth.se)

Maweni Farm (www.maneno.net/pages/maweni_start.html)

Natural Resources Management

Restaurator AB (www.restaurator.com)

Riga City Council

Riwaq (www.riwaq.org)

Royal Institute of Technology, Stockholm (www.kth.se/eng)
Department of Infrastructure (www.infra.kth.se)

Sida (www.sida.se)

Sipu International (www.sipu.se)

Sponte Sua Konsult AB

SSPA Sweden (www.sspa.se)

Stockholm City Museum (www.stadsmuseum.stockholm.se)

Stone Town Conservation and Development Authority
(www.akdn.org/akte/hcsp_zanzibar.html)

Stockholm University (www.su.se)

Sveriges Television (www.svt.se)

Sweco FFNS arkitekter (www.sweco.se)

Swedish Institute (www.si.se)

Swedish National Heritage Board (www.raa.se)

Swedish University of Agricultural Sciences, Uppsala
(www.slu.se)

The Swedish Association for Building Preservation
(www.byggnadsvard.se)

University College of Lands and Architectural Studies,
Tanzania (www.uclas.ac.tz)

Uppsala University
Department of Archeology and Ancient History
(www.arkeologi.uu.se)

WSP International (www.wspgroup.se)

White Arkitekter AB (www.white.se)

Zanzibar Municipal Council



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Karl Wennström, Zanzibar. (p. 32)