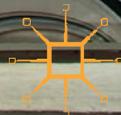# HISTORICAL URBAN LANDSCAPE

GÁBOR SONKOLY

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Gábor Sonkoly

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Gábor Sonkoly
Eötvös Loránd University of Budapest
Budapest, Hungary

ACKNOWLEDGMENTS

CONTENTS

LIST OF ABBREVIATIONS

CDC   Community-driven Conservation
CLUSHT   Community-led Urban Strategies in Historic Town
CUD   Comprehensive (Urban) Development
HUL   Historic Urban Landscape
IUCH   Intangible Urban Cultural Heritage
IUCHMP   Integrated (Urban) Cultural Heritage Management Plan
LUH   Living (Urban) Heritage
SC   Sustainable City
VI   Visual Integrity

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Introduction

Historic urban landscape (HUL) is the most recently codified[1] notion of international urban heritage conservation; it was conceived to cover the various forms of "contemporary interventions in and around (urban) World Heritage sites,"[2] whose number is growing considerably, while those responsible for their management must face the symptoms of urban development as well as the integration of the conceptual novelties of cultural heritage preservation (intangible heritage, cultural diversity, and sustainability). HUL is more than a simple category of heritage preservation: its creators and its earliest proponents and leading proponents define it as an "approach,"[3] and claim that it represents a milestone in the history of cultural heritage preservation and a paradigm shift in urban planning.

As an urban historian, I was intrigued by the unconventional denomination of this notion. "Historic" and "urban landscape" make an unusual compound, which lends itself to a great variety of interpretations. This may suit the diverse ambitions behind it, but it can also raise doubts about the possibility of their practical realization. Already, the adjective "historic" marks a significant stage in the continuous conceptual expansion of the notion of cultural heritage. It is the first time that one of its official denominations has evoked History. Although there is quite a clear difference between "historic" and "historical" in English, this notion—as an international term—functions in many other languages, including the other official languages of the United Nations Educational Scientific and Cultural Organization (UNESCO), in which this distinction cannot be expressed. The French *historique*, the Russian *исторический*, or the

Spanish *histórico* refers to both "historic" and "historical"; therefore, the original distinction is easily blurred in translation, and consequently in international debates.

Thus, the title of this book, *Historical Urban Landscape*, is intended to convey the idea that a critical analysis is necessary if we are to understand the significance and the utility of such a compound. Moreover, HUL as an "approach" reveals academic aspirations, openly manifested in the two published volumes on the subject, that can arouse the interest of scholars involved in urban studies—specialists in urban planning and architecture, as well as social scientists and historians alike. HUL is part of the cultural heritage discourse, which suggests that these aspirations can be associated with the enormous number of academic initiatives that share the title of heritage studies. This shows that after approximately five decades the conceptualization of cultural heritage has reached the point of independent academic institutionalization. Whereas ethnologists and anthropologists widely discuss the effects on their own disciplines of intangible cultural heritage, codified only two years before HUL,[4] historians and the representatives of other social sciences and the humanities are more reluctant to assess the effects of this recent development of cultural heritage on their respective disciplines. Nevertheless, they need to become more aware of the growing importance of cultural heritage in social, political, and even economic discourse. This is particularly true of historians, since many non-professional social actors and decision-makers confuse the two domains because they both refer to the past to construct present identities.

Like any international concept codified in standard-setting instruments, HUL is expected to achieve various tasks: it should (1) provide a conceptual framework for contemporary urban heritage conservation, (2) provide guidelines for urban heritage management, and (3) serve as a regulatory instrument implemented by different levels of political authorities. Accordingly, its analysis requires a methodological approach which considers these functions simultaneously, as well as the conceptual challenges and the societal novelties which created the need for the wording of the new instrument. The relatively short history of HUL is situated in the longer history of international urban heritage protection, as well as in the even longer history of urban planning. It can be considered as a manifestation of a new regime in both of these two partially interrelated processes. The expression "regime" is an often recurring denominator in contemporary social sciences in History, especially in relationship to the history of cultural heritage, since the term is considered to be suitable to frame the

periodization of cultural and social changes in relationship to the levels of the political Establishment from universal to local. In their *Heritage Regimes and the State*, the editors define "regime" as "a set of norms and rules regulating the relationship between a state-government and society, international regimes come about through negotiations among actors on an international level."[5] Due to the recent expansion of the notion of cultural heritage, its current regime can be characterized by means of intersections between heritage-making and "culture's resource potential and the ensuing questions of ownership rights and responsibilities."[6] Thus, the first level of the HUL analysis is to regard this notion as the outcome of international debates about how to solve the current challenges of urban heritage management, as well as its impact on the different levels of governance of urban heritage. In this context, urban heritage appears not merely in its tangible form but also as a resource for development, as well as for local identity-construction, which questions the meaning of authenticity, the original decisive criterion for the selection of Cultural World Heritage Sites. This modification leads to the redefinition of urban heritage sites, which demands a new functional standard of authenticity suitable for the new regime.[7] The original definition of urban cultural heritage sites—and the maintenance of their authenticity—is not only queried because of urban development and related governance issues but also due to the current complexity of the notion of World Cultural Heritage since the ratification of two crucial conventions in the early 2000s.[8] These conventions represent the integration of more political voices into the universal definition of cultural heritage, but this diversity inevitably results in a less coherent and a more open-ended conceptualization. HUL was intended to channel this current complexity of cultural heritage, as well as to mediate between urban conservation and development. As we shall see later, it is not the only notion to fulfill this complicated mission. Moreover, it is in competition with the others, which makes it possible to identify diverse personal, professional, and group interests in contemporary urban heritage management. Among these concurrent approaches and concepts, HUL has proved to be one of the most appropriate to "find a balance between urban heritage conservation, socio-economic development and sustainability" according to Sophia Labadi and William Logan, who dedicated their recent volume to these three interrelated aspects of heritage cities and to their governance challenges between international and local levels.[9] From this practical point of view, HUL is a toolkit designed to achieve sustainable heritage cities.[10]

The number of heritage cities is growing exponentially not only among World Heritage Sites but also at lower levels of cultural heritage protection. It is not obvious, however, how HUL cities could be identified among them. Though this book cannot venture to identify all the specific characteristics of HUL cities and evaluate the degree to which they succeed in meeting the expectations of urban heritage conservation, development, and sustainability, some theoretical attempts will be made to determine their group. The first obvious choice of a HUL city must be Vienna, which hosted the conference where the notion was worded in 2005. Subsequently, HUL moved to Asia, more specifically to Shanghai, and its World Heritage Institute of Training and Research for the Asia and the Pacific Region (WHITRAP) built up a system of pilot cities. These 11 cities could be currently regarded as the applications of the HUL principles.[11] This is especially true of the Australian city of Ballarat, which not only published its own realization of the HUL approach in order to offer a model,[12] but is also included in the previously mentioned book by Labadi and Logan to illustrate the application of HUL in a local context.[13] Since this book enumerates most of the recent concepts of urban heritage management with corresponding examples, it is also useful to distinguish HUL cities—such as Ballarat or Vancouver—from other heritage cities determined and managed according to different concepts. Another possible way to define HUL cities is by derivation from the World Heritage Lists. Since HUL is also expected to link and unite the tangible and intangible aspects of urban heritage, cities which appear concurrently on both lists could be considered as fitting sites for research into the challenges related to HUL. According to a non-exhaustive survey, six such cities can be tentatively identified (Beijing, Bruges, Cordova, Marrakesh, Palermo, and most recently Vienna), out of which the proximity of the two kinds of heritage is the most obvious and best studied in Marrakesh.

The great variety of possible definitions of HUL cities makes it clear that the dozen years which have passed since the first announcement of HUL in 2004 do not provide sufficient historical distance to assess either the degree of success of its reception (in comparison to its peer concepts) or its utility to accomplish its original objectives. Its critical history within that of the conceptual development of international urban heritage protection, however, will differentiate the regimes of urban heritage and demonstrate its current specificities through the study of the genesis of HUL. These regimes not only serve to narrate the conceptual history of urban heritage, or cultural heritage in general, but also to position it in relationship

to History by applying the theory of Regimes of Historicity. Thus, the history of international urban heritage protection summarized through the emergence of HUL will be integrated into an evolution with a much wider scope. This book uses the example of HUL to demonstrate how the history of cultural heritage can be constructed as a historical problem, as well as why it is necessary to demarcate History from cultural heritage and what consequences the increasing popularity of the latter has for History. First, the conceptual history of urban heritage preservation—based on the standard-setting instruments of international organizations—reveals the fundamental elements of the current conception of urban heritage (Chap. 2). Second, this conception, as worded in the HUL approach, is investigated through the analysis of Vienna, which played a crucial role in the establishment of HUL (Chap. 3). Third, to complete the Historical Urban Landscape approach, a parallel history of historical science and cultural heritage will be constructed in order to establish a periodization which makes it possible to integrate the Cultural Heritage Regimes into a broader historical context (Chap. 4). The three analyses are linked together with the theory of presentism—an integral part of the Regimes of Historicity—according to which our period can be differentiated from the previous one by a new perception of time: future-oriented modernism has gradually been replaced by a present-based mentality, whose uncritical obsession with the past is exhibited in a set of fuzzy concepts, of which cultural heritage is the most influential and the best established. The particular methodology of each chapter is demonstrated in such a way as to show how it can be used in education, and each chapter is intended to trigger further debate and research about the relationship between social sciences and cultural heritage.

Notes

1. The following two standard-setting instruments of UNESCO defined the HUL: *Declaration on the Conservation of the Historic Urban Landscapes* (UNESCO, 2005b), *Recommendation on the Historic Urban Landscape. A New International Instrument* (UNESCO, 2011).
2. UNESCO (2005c) 36.
3. The two begetters of HUL published two volumes to explain the intentions underlying the use of this term. The first is a general introduction, and the second edited volume is a description of its

elements by various authors. Francesco Bandarin and Ron van Oers (2012) *The Historic Urban Landscape. Managing Heritage in an Urban Century* (Oxford: Wiley-Blackwell); Francesco Bandarin and Ron van Oers (2015) *Reconnecting the City. The Historic Urban Landscape Approach and the Future of Urban Heritage* (Oxford: Wiley-Blackwell).

4. Among several publications, the following volumes offer a comprehensive view on the problem: Regina F. Bendix, Aditya Eggert, Arnika Peselmann (eds.) (2012) *Heritage Regimes and the State* (Göttingen: Universitätsverlag Göttingen); Chiara Bortolotto (ed.) (2011) *Le patrimoine culturel immatériel. Enjeux d'une nouvelle catégorie* (Paris: Éditions de la Maison des sciences de l'homme); Daniel Fabre, Anna Iuso (eds.) (2009) *Les monuments sont habités* (Paris: Éditions de la Maison des sciences de l'homme); Dominique Poulot (ed.) (1998) *Patrimoine et modernité* (Paris: L'Harmattan) 265–308; Laurajane Smith, Natsuko Akagawa (eds) (2009) *Intangible Heritage* (London: Routledge); and a special issue of the Flemish *Volkskunde* review entitled *Brokers, Facilitators and Mediation. Critical Success (F)Actors for the Safeguarding of Intangible Cultural Heritage*, *Volkskunde* 2014: 3.

5. Bendix et al. (2012) 12–13.

6. Ibid., 13.

7. Lucie K. Morriset attempts to describe this constant redefinition of heritage objects/sites according to her methodology determined by the "Regimes of Authenticity." In her approach, these are the distinctive periods of the ongoing process of heritagization. Morriset, Lucie K. (2009) *Des régimes d'authenticité. Essai sur la mémoire patrimoniale* (Rennes: Presses Universitaires de Rennes) 23–30.

8. These conventions are the Convention for the Safeguarding of the Intangible Cultural Heritage (2003) and the Convention on the Protection and Promotion of the Diversity of Cultural Expression (2005a).

9. Labadi, S., Logan.W. (eds.) (2016) *Urban Heritage, Development and Sustainability. International frameworks, national and local governance* (London-New York: Routledge) 7–8.

10. Bandarin, van Oers (2015) 203–316.

11. Because of the regional vocation of the WHITRAP, its 11 pilot cities are mainly in Asia (eight cities), while two are in the Pacific and 1one in Latin America. HUL (2015).

12. Ballarat (2013) *Ballarat and UNESCO's historic urban landscape approach* (Ballarat: City of Ballarat).
13. Buckley, K., Cooke, S., Fayad, S. (2016) *Using the Historic Urban Landscape to re-imagine Ballarat: the local context* in Labadi, S., Logan.W. (eds.) (2016) *Urban Heritage, Development and Sustainability. International frameworks, national and local governance* (London-New York: Routledge) 93–113.

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Bortolotto, Chiara (ed.) (2011) *Le patrimoine culturel immatériel. Enjeux d'une nouvelle catégorie* (Paris: Éditions de la Maison des sciences de l'homme).

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UNESCO (2011) *Recommendation on the Historic Urban Landscape. A New International Instrument, Including a Glossary of Definitons*, http://portal.unesco.org/en/ev.phpURL_ID=48857&URL_DO=DO_TOPIC&URL_SECTION=201.html, date accessed 7 January 2016.

The History of Historic Urban Landscape

INTRODUCTION

The concept of HUL has become an indispensable concept of cultural heritage preservation in the past decade. It not only represents a new stage in the ever-expanding notion of cultural heritage (from the tangible through landscape to the intangible), but it also means that the notion of cultural heritage is no longer a mere concept of preservation but is also conceived as an institutionalized form of knowledge to interpret and manage the social, economic, and cultural realties engendered by its own evolution over several decades. This form of knowledge describes and manages social and cultural realities according to the discourse of international—primarily UNESCO and International Council on Monuments and Sites (ICOMOS)—legal texts of an administrative nature. These texts reveal a process which started with *The Athens Charter* in the 1930s and became increasingly intensive as time went by up to the last ten years, during which new instruments have emerged that do not simply attempt to find the most adequate ways to conserve urban heritage but are intended to frame all the aspects of the generated heritage cities and heritage quarters.

Since HUL is the first officially defined notion with this purpose, its historical analysis could contribute to an understanding of why its definition is necessary, how it is rooted in the roughly eight decades of international heritage preservation, and whether it is sufficient to achieve its original objective, namely, to match the expectations related to the expansion of cultural heritage—as intangible heritage or as an organic element

of sustainable development—with those of concerned social actors, most notably heritage conservation experts and local decision-makers. Seeing that the story of HUL covers the last decade, the methodological question also arises: can such a recent and unfinished period be chosen as an object of contemporary history?

We started our analysis with the presupposition that history should not ignore the evolution of cultural heritage and its analysis requires the development of a special methodology that takes account of its contemporary nature. This evolution is a continuous expansion, in which increasingly wide sectors of the environment and of society are interpreted as heritage while the number of preserved sites is also growing spectacularly. At the beginning of the 2010s, World Heritage sites already numbered more than 1000, more than 500 of which are in urban settings: either entire towns and quarters or historic monuments in an urban environment. In addition to these World Heritage sites, there is a growing number of cities and towns under regional, national, or local protection, on which international regulations are often imposed, whether directly or indirectly. In this sense, the current concept of HUL, which was created to handle these entities, can be understood as an object of conceptual history, which is part of the longer history of urban heritage preservation and of cultural heritage conservation in general.

The choice of the conceptual history approach for the analysis of HUL can be explained by the fact that HUL belongs to the notion of cultural heritage, which is also the result of a long evolution and represents the most institutionalized member of the presentist quartet of fuzzy notions that will be discussed in Chap. 4. This approach is especially beneficial when clear concepts are missing, as is the case with contemporary cultural heritage.[1] Furthermore, this approach is also useful to discern significant elements of a concept which can be traced back synchronically in time to comprehend its otherwise overwhelming complexity. This overwhelming complexity is reduced through the analysis of HUL in order to make it intelligible for research by (1) identifying the crucial events and personalities related to it; (2) distinguishing its specificities against other—mainly scientific—definitions of urban landscape; (3) discerning appropriate significant elements to effectively place its conceptual history into longer and wider contexts of modern and contemporary social and cultural developments; and (4) establishing a database of the most important standard-setting instruments of international urban heritage preservation in order to reveal those developments.

The chronology of the genesis of HUL will be examined in detail in Chap. 3, in which we analyze the confluence of different social levels and scales of the reception of the novelties of cultural heritage preservation. As we have already mentioned in Chap. 1, the initiators of HUL, Francesco Bandarin and Ron van Oers, can be identified more easily than those of any other earlier concepts of cultural heritage preservation. Bandarin, an architect of Venetian origin, the former director of UNESCO's World Heritage Centre (2000–2011) and assistant director-general for Culture (2010–2014), was already one of its proponents during the wording of *The Vienna Memorandum* in 2005. Van Oers, a Dutch urban planner, was responsible for the Programme of World Heritage Cities between 2005 and 2009, and he was the deputy director of the World Heritage Training and Research Institute for the Asia-Pacific Region in China (2009–2015), which was established to propagate the HUL concept in that region. Bandarin and van Oers published an explicative volume on the concept of HUL soon after the UNESCO Recommendation on HUL of 2011 and co-edited a second one to prove the relevance of the concept a few years later.[2] These two volumes and the great number of scientific events related to HUL since its first official wording in 2005 serve not only to indicate the noteworthy efforts of the UNESCO administrators to bring this notion close to the academic public but also to show that this public was receptive to this notion because of the earlier proliferation of the notion of urban landscape in their respective disciplines.

The Emergence of the Notion of Urban Landscape

Though the notion of HUL was not a conceptual invention of any scientific discipline dealing with the city, several such disciplines (mainly urban geography, urban studies, monument and heritage protection studies, history of art) applied the notion of landscape from the 1970s onward to understand and analyze the modifications of urban territory and society. After *The Vienna Memorandum*, these attempts multiplied, and reflections on this new notion were partially linked to the numerous scientific debates on the renewed notion of landscape. It is probably no exaggeration to say that by the 2000s landscape had become the notion most frequently used to examine the relationship between territory and identity. Michael Jakob, for example, starts his concise essay on the landscape with the expression of *omnipaysage*[3] to express that the landscape is omnipresent "from journalism, through scientific publications to the screens … and to our