CHAPTER II
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Introduction
Collecting the best literature for a review on the conservation of heritage areas in historical cities requires a careful study of historical, geographical and urban studies literature and, most importantly, their different academic layers. A literature review enables a scholar to give a background relevant to the topic, identify the concepts related to the area, the formulation of a definite direction to select appropriate methodology, techniques of analysis and concepts applicable for the study and also to structure the framework for the thesis. In short the purpose of literature review is to give a background relevant to the topic, identify the concepts related to the area, identify appropriate methodology, particularly, techniques and analysis, identify the data sources and decide on how to structure the thesis.

This chapter is about a review of existing literature related to the conservation of heritage to set the theoretical framework and planning strategies for conservation of cultural and natural heritage. The discussion is divided into seven major parts (Mahajan, 2008):

1. Terminologies in heritage conservation;
2. Importance of cultural heritage conservation;
3. Heritage conservation in historical cities;
4. Land use patterns and guidelines for conservation of heritage areas
5. Tourism and Heritage Conservation
6. Citizen participation and conservation of heritage areas
7. Case studies of heritage conservation.
Terminologies in Heritage Conservation

Conservation

Conservation is equivalent to preservation, which means to keep safe from decaying or being damaged or destroyed. In urban planning, conservation means the best use of resources embodied in the physical environment, particularly with regard to urban and rural landscapes of great beauty, historical association or cultural identity. Conservation is the dynamic process which transforms and synthesizes the historical context within the requirements of contemporary urban restructuring (Cuthbert, 1984) and the following are some of the selection criteria for heritage conservation.

Conservation Zone

Conservation zone means an area, precinct or group of buildings, site, artifact, boulevard, promenade, or any such super-imposed area or any zone as earmarked in the statutory plans which has architectural, cultural, social, archaeological, historical, landscape, and aesthetic values or has value as an open space, skyline, roof-scape, point of view or vista for the community, or is associated with a person, of local, regional, and national importance as may be decided by the Government with the approval of the heritage and conservation commission (Jukka Jokilehto, 1999).

Heritage Buildings

Heritage buildings possess architectural, aesthetic, historic or cultural values and are declared as heritage buildings by the planning authority, heritage conservation committees or any other competent authority in whose jurisdiction such buildings are situated. Historical significance, architectural style, design, technology and material use and aesthetic are the main parameters to identify the heritage buildings/precincts. Heritage can be environmental, architectural, and archaeological or culture and crafts related (Chairatananonda, 2009). It is not restricted to monuments above.

Cultural Heritage

Built heritage value can be best expressed as a cultural resource. Architecture is a product of culture and encapsulates the attitudes and values of the past times. These are valuables as they are documents with knowledge of the evolution of society and are an important entity for the development of society (Worthing and Bond, 2008).
Sustainable Heritage Development

Gro Harlem Brundtland, the former Prime Minister of Norway, in Brundtland Commission Report defines that a sustainable heritage development is that development which meets the needs of the present without compromising the ability of the future generation to meet its own needs (Lafferty, Knudsen and Larsen, 2007).

Cultural Heritage Management

This term began in America for the management of heritage. Heritage is fragile and irreplaceable and, as common goods, it benefits should be enjoyed by all. Therefore, it requires protection and management to safeguard its value for the benefit of the future generations (Gerstenblith, 2000).

Preservation

It is a process of keeping urban heritage in its existing state and protecting it from further decay (Bayles and Polden, 1988).

Consolidation

It is a process of adding or applying supportive materials into the actual heritage fabric in order to ensure its continued durability and structural integrity (Beckmann and Bowles, 2004).

Restoration

It is an act of reviving the original concept, whether in relation to the fabric or use or both (Rodwell, 2007).

Rehabilitation

It is an act of adapting the building to a contemporary use (Rodwell, 2007) which will be capable of sustaining it (also called reconditioning, renovation, remodeling, and adaptive use).

Reproduction

It is copying an existing artifact in order to replace some missing or decaying parts, or in extreme circumstances moving the objects to a more suitable environment (Bayles and Polden, 1988).

Reconstruction

It is something similar to reproduction. It is rebuilding a new in imitation of the old (Blake and Zisserman).
Historical Areas

Historical areas are groups of buildings, structures and open spaces, including archaeological and paleontological sites, constituting human settlements in an urban or rural environment, the cohesion and value of which, the archaeological, architectural, prehistoric, historic, aesthetic or socio-cultural point of view - are recognized. Among these ‘areas’ which are very varied in nature, it is possible to distinguish the following in particular: prehistoric sites, historic towns, old urban quarters, villages and hamlets as well as homogeneous monumental groups (UNESCO, 1976).

Importance of Cultural Heritage Conservation

UNESCO (2007) and the Merriam-Webster Dictionary define that culture “is a set of shared attitudes, values, goals and practices, the integrated pattern of human knowledge, belief and behavior that depends on the capacity for learning and transmitting knowledge to succeeding generations, including not only arts and letters, but also modes of life. Culture is whole way of life, and how people make sense of the social and physical world”.

According to the United Nations Educational, Scientific and Cultural Organization (UNESCO, 2007), heritage is “our legacy from the past, what we live with today, and what we pass on to future generations. Our cultural and natural heritages are both irreplaceable sources of life and inspiration. Places as unique and diverse as the wilds of East Africa’s Serengeti, the Pyramids of Egypt, the Great Barrier Reef in Australia and the Baroque cathedrals of Latin America make up our world’s heritage.” Further, UNESCO (2002) defines that heritage “as the contemporary use of the past has the advantage of side-stepping some contentious issues, while improving the focus upon others”; human beings have a long history of interest in ancient remains which they interpret as cultural heritage and conservation later on. Cultural heritage can be generally defined as the human created remains that represent unique cultures of the past, including tangible and intangible assets of human heritage. According to UNESCO, tangible and intangible cultural heritage includes the following.

UNESCO (1972) in World Heritage Convention states that built heritage can be easily identified by people because of its physical existence and integration into the environment. Built heritage comprises of (i) Monuments (Gärling et al.); (ii) Buildings;
and (iii) Sites. These are often identified (tangible) heritage as composed of monuments, groups of buildings or sites which are of outstanding universal value from the point of view of history, art or science from the historical, aesthetic, ethnological or anthropological point of view (UNESCO, 1972).

UNESCO (1972) defines that the ‘Intangible Cultural Heritage’ includes a list of many items and objects such as practices, representations, expressions, knowledge, skills as well as instruments, objects, artifacts and cultural spaces that communities, groups and individuals, recognize as part of their heritage, transmitted from generation to generation, is constantly recreated by communities and groups and provide them with a sense of identity and continuity. Hence, intangible heritages are those which do not have a physical form and UNESCO defines them as those “embracing all forms of traditional and popular or folk culture, collective works originating in a given community and based on tradition. These creations are transmitted orally or by gesture, and are modified over a period of time through a process of collective recreation”.

Newton, Kwan Chun (2010) defines that tangible and intangible meanings associated with sites are often inseparable and the tangible can be interpreted through the intangible. Hence, both are important and should be equally considered for conservation. Heritage is important to the society due to its functions for conferring identity, educating individuals, generating income to society and improving the character of an environment. These functions can be classified into four categories: educational, economic, social and environmental (NEWTON, 2010).

Grmwade, G. and Carter, B. (2000) believe that heritage is an educational tool which helps citizens, especially the younger generation, understand the local history and culture through interpreting heritage places. Thus, heritage also gives substances to the ‘cultural memory’. Past can yield something for the present. Heritage has a didactic function. It records the past time in which political conflicts, social disturbances, civic disorders and economic turmoils have taken place (Fung, 2004) (Larkham, 1996).

Pickard, R. (2002) and Lu, L.D.T. (2003) state that ‘Heritage is an asset that should be maintained as it can provide employment, skills training and functional benefits’. Heritage sites can be marketed as a tourism product and bring in revenues to
boost the economy of a society. It can help cultivate and strengthen one’s sense of identity and belonging and civic pride.

Waterton, E. (2005) and Gardner J. M. (2004) state that history and collective memory carried in heritage help to stabilize individual and group identities and distinguish one group from another. It is particularly important to the ethnic minority of a nation, as local heritage in the minority community can increase individuals’ sense of identity and belonging to that particular community.

Ross, M. (1996) defines that heritage has a psychological function and heritage stands as ‘objective reminder of a group’s cognitive presence and helps them formulate the path to the future’. Civilized man ‘must feel that he belongs to somewhere in space and time that he consciously looks forward to and looks back to’. Heritage can provide such an orientation for an observer’s awareness of his own location in a given environment. Furthermore, heritage is a symbol of stability, which provides a fixed reference point of inestimable value and cushion against future shock and a fast pace of change. Heritage helps to make people feel more rooted and secure.

Newton, Kwan Chun (2010) expresses that heritage can contribute to the diversity and character of an environment and distinguish one metropolis from another anonymous place. Modern metropolis and cities are composed of slick, streamlined, monotonous and high-rise towers. However, historical buildings can offer a diversity of building forms which give character and charm to cities and countryside. The quality of urban design and life can be enhanced through heritage conservation.

**Heritage conservation in historical city**

Tanja Lerotic (2011), in his article on Enschede Netherland titled “Evaluation of historic urban areas by using 3D GIS technologies - case study of old city Istanbul, Turkey” describes that the process of urban heritage conservation aims at retaining the identity of urban areas and preserving values of the past. There can be a clear difference between preservation and conservation of urban areas. Preservation is concerned with the protection of individual buildings and it allows only limited changes whereas conservation considers the whole conservation areas and deals with the management of the changes. It aims at balancing economic development and the quality of urban environment.
Pierce Rogers (1982), in his book on “Conservation of buildings in developing countries” points out that ‘we must realize that maintaining structures means maintaining the desirability or continuity of a culture: we are in fact conserving cultures not buildings.’ Peter J. Larkha (1994) in his book “Conservation as a component of urban regeneration” defines that conservation as an agent of urban revival has come to represent a vital theme in the regeneration of parts of our towns and cities. In this sense, the processes of urban conservation and regeneration can be seen as mutually reinforcing.

Nathaniel Lichfield (1988), in his book on “Economics in urban conservation”, describes the aim of urban conservation as a restrain in the rate of change in the urban system which embraces the regional systems within which it functions, with a view to achieving a better balance between conservation and development than would otherwise prevail.

**Theoretical Framework**

Habibi and Ahmadi (2007) say that the conservation of a heritage area in a historical city has many different theories which have direct relations with urban renovation and rehabilitation. Main theories were introduced in the last 150 years by renowned scholars. In the mid-nineteenth century, for example, two basic and ideologically contrasting tendencies developed, which were associated with particular influential individuals. These restoration were associated with Viollet-le-Duc (1814-1879) and the anti restoration movement, associated with Ruskin (1819-1900) and Morris (1834-1896).

John Ruskin (1849) in his book on “Seven Lamps of Architecture” criticizes the popular ‘restoration’ process of demolition and rebuilding on a stylistic basis. William Morris(2004) in support of Ruskin’s views, introduced the ‘preservation’ movement by establishing the Society for the Protection of Ancient Buildings. Ruskin in the mid-nineteenth century was directed at the fashion of stylistic restoration, criticizing restoration architects for the destruction of the historical authenticity of the buildings and fighting for their protection, conservation, and maintenance. Ruskin argues that authenticity means a retained building should be restored to its original state and use where possible and that its age gave it historical value and interest. William Morris, founder of the Society for the Protection of Ancient Buildings (SPAB), reflects the
beginning of the modern approach to conservation that quickly spread internationally. The SPAB manifesto addresses a number of issues on authenticity and originality in the evaluation of historical buildings.

Camillo Sitte (1889) makes analyses based on aesthetic sensitivity and is not concerned with the historical circumstances that generated such forms. With examples from Italy, Austria and Germany, he defines square typology as "an enclosed square system of ancient times." He has studied perceptual psychology to determine the proportional relationship between the monument and its surroundings, opposing the fashion of too many wide streets and squares and the dogma of symmetry.

Ostrowski, Waclaw (1994) makes an effort to define such historical monuments based on certain criteria:

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

Benevolo (1980) tries to approach the city from the point of the historical processes and architectural styles linked to the contents (socio-economic) of the process of development. In the view of Benevolo, who conceptualizes city formation as the result of an historical need, the main factors of change lie in the essence of productive organization that transforms everyday life and on each occasion leads to a sharp rise in population (Alizadeh, 2005).

Blumenfeld (1982) explains that the city can be envisaged as a "historical process" within which its built form results from three parameters: "the first from the interaction of situation, function, and site; the second from the concepts in the minds of its citizens and from the types of structure they built, both derived from pre-urban roots (leading type); and the third from the reaction of these on situation, function, and site, and on subsequent human activity."
Morris (1994) focuses on the concepts of planned and organic cities to derive the determinants of the physical form of the towns and cities in respect of the "politics of planning". His approach is descriptive of the urban "morphological component parts" to conceptualize the factors affecting urban form. In this regard, he recognizes two origins for urban form determinants: the "geographical natural-world attributes of the location of settlements which are, basically, climate, topography and available construction material", and the "man-made determinants" which comprise the acts of man in the natural settlement processes regarding the primary motivating forces in the generation of urban forms: trade, political and social power, and religion (Madanipour, 1996).

Patrick Geddes (1949) discusses about the cultural aspects of historic cities. His ideas on the evolution of every single city, the relation between the past, present and future of a city, and how a city must be studied through scientific, artistic and historic aspects - in order “to interpret the course of the city’s future evolution and possibilities” can be mentioned as one of the other outstanding historical precedents in urban design theories. Meller (1990) on the other believes that Geddes as one of the pioneers in the sociological approach to the field of urban studies and believes that the historic knowledge of a city, in the context of local as well as regional identity, could affect the future developments of the city. The core of his urban theory is the fact that social aspects and spatial forms are integrated with each other as one entity; they do communicate with each other, and have both deep roots in the historical and cultural contexts of each region. He also argues that Geddes is in quest of the meaning of the built environment, city and commune: the meaning of place. To him, the meaning of the city, or the spirit of place, is the identity of individuals and communes. He considers the meaning of place as “experienced phenomena.”

Jamal Ansari (2009) mentions that Sir Patrick Geddes visited India during 1915 – 1920 and advocated an integrated approach to planning based on comprehensive surveys as compared to piecemeal planning that was in vogue. He also advocated the idea of comprehensive planning; essentially meaning that planning should not be interpreted in a narrow physical sense but as a multidisciplinary activity also covering the social and economic aspects of cities (see Figure 2.1). Influenced by the Geddesian philosophy, planning in this part of the world discarded the piecemeal approach and moved toward a
more rational three step survey-analysis-plan methodology which was already an established planning practice in the UK.

Figure 2.1: Patrick Geddes’s alternatives for reconstruction plans of Indian cities


Aldo Rossi (1984) in his book “The Architecture of the City” analyzes urban structure as an important aspect of the history of urban design. He stresses the urban themes such as memory and monumentality, taking the city as a whole than building in
the urban design theory. Nasar J.L. (1998) explains extensively the methodological issues in evaluative studies of spaces. He deals extensively with the evaluation of image of the city with particular application to open spaces and the way for their conservation. Ramadier Thierry and Moser G. (1998) study the field experimentation and the concept of legibility within an urban space with respect to two cultural groups. Their results show that the characteristics of environmental meanings depend on cultural origins of the perceiver. Nahoum Cohen (2002), working with heritage precincts, proposes conservation potential matrix as a tool. He espouses that urban conservation has worked on creating an urban profile assessment. She defines that the “historic city centers are made up of a web of buildings and streets from different periods that create various cultural and urban strata. Over the centuries, they have finely honed their urban character and now offer quality urban culture. New cities and suburbs however lack a feeling of history and are devoid of any sense of cultural continuity.”

Krier (1979) examines the structure of major urban form elements (such as blocks, main roads, streets, squares and so on) in order to constitute the set of parameters of the “rationalist” urban design; Rossi (1982), Paneria (1975), Samuels (1983) and Oktay (1991) have examined the major types of urban form by relating it with an evolutionary transformation process. However, the land use patterns and activities developed in cities and their impacts on urban forms are researched adequately in this approach yet. They focus more on the historical zones of cities; for this reason, they believe that urban morphology is the shape and appearance of cities and urban centers as a result of urban dynamics or processes operating in the area.

Norberg-Schulz, Christian (1979) considers Place Theory as “a place that is a space having different characteristics. Since antiquity, the spirit of place has been known as a concrete reality which people face and comprehend in their daily life. Architecture should visualize this spirit of place and the task of architect should be the creation of meaningful places that facilitate the people’s life.”

The concept of urban conservation has its roots in the conservation movements in the late nineteenth century when awareness of the value of historic urban centers developed in reaction to the loss of the defense structures of many fortified medieval
cities in Europe due to their expansion. During this period, a city was considered as a monument or as an object of art (J Jokilehto, 2005).

Mason (2002) stresses that assessment of values attributed to heritage is a very important activity in any conservation decision. However, even though values are widely understood to be critical to an understanding of and planning for heritage conservation, there has been little knowledge of how the whole range of heritage values can be pragmatically assessed in the context of decision making. In other words, it is the worthiness of conserving a historical building and the challenge to define and evaluate this worthiness.

Torre and Mason (2000) state the three “fronts” that determine or influence the conservation of heritage. They are:

a) Physical condition, which comprises the technical issues related to the characteristics of an object;

b) Management or legal contexts, which include the availability of resources, such as funds, governance, and land use patterns;

c) Cultural significance and social values and this includes the meanings attached to places, the reasons for conserving them, and how these values are assigned to them by both community and regulatory bodies.

J. K. Gupta (1995) expresses that understanding conservation does not merely mean preserving outstanding historical buildings in splendid isolation; it is much more than that. Just as important is the maintenance of the essential character of our towns and villages; not by turning them into museums of past, but by providing an environment in which people today, and those who follow us tomorrow, will enjoy living. To achieve this, process of conservation must be integrated with the aims, and also the process of general planning. Accordingly all laws must be geared to create awareness about the heritage among people at large, establish suitable apparatus to identify the Man made heritage, provide for appropriate mechanism for conserving and preserving such heritage, making sufficient provision for ensuring orderly growth and development in and around such areas and buildings, creation of sufficient fund and generation of resources for undertaking this gigantic task besides providing incentives to the people in shape of tax rebates etc. for undertaking the task. Law must provide for establishment of
organizations which should undertake research in the area of preservation besides actually undertaking the task of preservation of such buildings. Thus, existing laws must be immediately reviewed so as to make them effective instruments of promoting and preserving our heritage. (Ghosh, 1996).

G.S. Pantbalekudri (1995) has expressed and proposed that this Heritage Conservation Regulation be made applicable to cities/towns like Pune, Kolhapur, Nagpur and Nashik which are historical and ancient towns/cities and where old heritage buildings are required to be preserved. Work of listing of heritage buildings and precincts is complete and respective Municipal Corporations will now be taking further action of the following required procedure under MR and TP Act 1966. It is felt that the regulations now proposed to be prescribed would not only guide the heritage movement in Bombay and other towns in Maharashtra but also give a framework to formulate regulations for similar such heritage and buildings in ancient towns and cities in entire country.

**Land Use and Policy for Conservation of Heritage Areas**

Conservation of heritage area has a number of specific policies that have been produced in order to keep heritage at the heart of the planning system. Any changes that occur in these areas must be reasonable, transparent and consistent and these policies are an aid to do so.

Alain Bertaudin (2005) discusses the conservation strategies that follow:

1. Successful conservation cannot be achieved by banning market forces from a historical preservation perimeter but by using the forces to further the goal of conservation.

2. Land use regulations applied to the conservation perimeter should be closely coordinated with regulations outside the perimeter.

Khalid S. Al-hagla (2010) emphasizes sustainable development of the urban historical areas in Lebanon, based on their potential as cultural tourism sites. Khalid raises a question about the ability of a ‘heritage trail,’ an area of direct interactions between parties sharing in urban development in historical areas. To answer this question, he investigates three nodes of interaction stimulated by the heritage trail: conservation and rehabilitation, interpretation, and micro-economic development.
Simon Milne (2009) argues for an integrative for urban heritage and tourism approach. The case studies of Montreal and Singapore show that while similar macro-scale processes have pushed both cities to adopt heritage tourism as an urban redevelopment strategy, the final outcomes reflect important local influences.

Moradi, A.M. and Mehdizadeh Seradj, F (2011) state that the sustainable urban conservation is a universal approach as well as regional-vernacular activity, it can be used for sustainable urban infrastructures in each region and conservation of the values in the best possible way. Larkham (1996) argues that the reason for conservation is much more complex than mere aesthetics. It also involves factors such as psychology, finance and fashion. Hence, the ultimate aim of conservation is not to conserve material for its own sake but rather to maintain (and shape) the values embodied by the heritage.

Cohen (2002) suggests that the aim of conservation should be to promote life characterized by a strong sense of continuity and aesthetic qualities are not sufficient to achieve this aim. The focus should not be only on the monuments, but everyday urban activities should also be rediscovered. John Ruskin (1849) considers Seven Lamps of Architecture as the guiding principles and they are: sacrifice, truth, power, beauty, life, memory and obedience. It is in the lamp of memory that he has discussed the significance of history of society (Jukka Jokilehto, 1995). Ruskin (1989) and Laenen (2007) say that the present generations are temporary owners or ‘managers’ of heritage, who should adopt a prudent, respectful, and sensitive attitude with as little as possible of drastic and irreversible interventions on the resources. Townsend (2003) argues that critical conservation is most appropriate in urban conservation practices because a historical urban centre cannot be treated as a work of art or as a static object; rather it embodies multidimensional cultural values that must be considered on par with its contemporary roles.

G.P. Maguire (1982) states that culture is an essential part of human and urban life, a dynamic and evolving component of community, a continuous link from past to present and through to the future. Zangiabadi and Soltani (2007) in their article “Spatial Analysis of Settling of Immigrants in Old Textures around of Isfahan Cultural Axis” consider the clearing and finding relationships between different compilations which have effects on immigrants' tendency to live in old textures and the state of their
residency. Finally, they conclude that some factors such as low cost of land and house, low level of urban services and erosion of old textures of Isfahan, have affected in decreasing the local people's tendency to live and increasing the immigrants who have low income.

Sim Loo Lee (1996) in his article “Urban conservation policy and the preservation of historical and cultural heritage: The case of Singapore” shows the success of Singapore's urban conservation policy in preserving its historical districts in the face of fast growing economy and rapid urban development. A survey in the conservation areas shows that the policy has succeeded in preserving the historical, old shop houses to a large extent. An analysis of the use of shop houses shows that the policy has also succeeded in retaining the activities which reflect the community life in the core areas of Chinatown, Kampong Glam and Little India. This is because the policy allows for the operation of market forces which make preservation and restoration of the old shop houses continuous.

Irit Amit-Cohen (2005) in his article “Synergy between urban planning, conservation of the cultural built heritage and functional changes in the old urban center in Tel Aviv”, demonstrates that conservation of built heritage and urban development in ‘Young Tel Aviv’ can coexist and synergistically support each other, and that the historical values have economic potential, which may contribute to urban development. Although Israel has many very old cities with universal historical values, the young city of Tel Aviv is at the forefront of conservation. Mehdi Haghighatbin (2007) in his article of select Persian and Mughal cultures and studies through a comparison of two cities of Isfahan and Shahjahanabad, discusses about the cities as the Iranian and Indian cities and their special features in urban design, especially their axis features. The results show that the similarities and influences are due to the historical and cultural relationships between the two countries.

Kumkum Garg and R.B. Patel (2002) present a novel system for providing tourism promotion at heritage sites using software agents and show how it can be effectively and easily used, even by a mobile user, with a laptop on any other hand held device. With access to internet, to provide the latest and most updated information on all aspects of tourism at such sites, including monumental details, city and site details,
dynamically changing information like the weather and road/rail conditions. The system is currently under development and may be available for demonstration and application in restricted domains and also intended to post it on the internal when it is ready.

M.S. Mathews (2002) expresses that the structures cannot be made earthquake proof, but only resistant to earthquakes. There is a need to adopt and adapt these internationally accepted anti-seismic retrofit and rehabilitation techniques to conditions in India and simultaneously train manpower in their use to ensure conservation of Indian monuments for posterity. R.K. Garg, Pushpalata and S.K.Negi (2002) express their holistic approach and strategies for conservation of urban and architectural characters along with strategies for continuance of the traditional functions, providing essential amenities and facilities for the pilgrims, tourists and residents, and environmental improvement of the settlements areas and building levels are essential for retaining the spirit and uniqueness of pilgrim cities like Hardwar.

Rajesh Kumar Jain, (2002) states that the approach to conservation has to be dynamic and holistic, incorporating rejuvenation, recycling and reversal. For this community participation and incentives are essential prerequisites together with mobilizing private sector and financial institutions for taking up projects which should be economically feasible. The local authorities can also facilitate self supporting conservation on a sustainable basis by adopting proper policies, organizational structures, legal frameworks in the form of development controls and regulations, as well as by initiating a process of demonstration projects.

**Tourism and Heritage Conservation**

Many countries in the world are promoting cultural heritage areas such as archaeological sites as tourist attractions. These cultural tourist attractions are popular among tourists. Revenues from tourism can help develop and preserve the cultural heritage sites in many parts of the world (Leslie and Sigala, 2005). Thus, tourism plays an important role in enhancing the economic, educational, cultural and social benefits for communities at the local, regional, and national levels (Sarttatat, 2010). Tourism can be seen as having the following benefits and costs (Stynes, 1997):
Economic Benefits

- Tourism generates local employment, both directly in the tourism sector and in various support sectors.
- Tourism stimulates profitable domestic industries - hotels and other lodging facilities, restaurants and other food services, transportation systems, handicrafts, and guide services.
- Tourism generates foreign exchange for the country and injects capital and new money into the local economy.
- Tourism diversifies the local economy, particularly in rural areas where agricultural employment may be sporadic or insufficient.
- Increased tax revenues from tourists can be reaped if a local sales tax is added to the provincial and federal taxes already in place.
- Employment opportunities can be created in business communities due to the influx of tourists who demand and need goods and services.
- Increased entrepreneurial opportunities can provide goods and services not already available in the community and create new tourist products.
- Improved road systems and infrastructure can be financed through tourism attractions.

Social Benefits

- The quality of life of a community can be enhanced by economic diversification through tourism, following the principles of sustainable development.
- Tourism creates recreational and cultural facilities that can be used by local communities as well as domestic and international visitors.
- Public spaces may be developed and enhanced through tourism activity.
- Tourism enhances local community esteem and provides the opportunity for greater understanding and communication among peoples of diverse backgrounds.

Cultural Benefits

- Tourism can enhance local cultural awareness but eventually might distort it.
- Tourism can generate income to help pay for preservation of archaeological sites, historic buildings, and districts.
Despite many criticisms about alteration of cultures to unacceptable levels, the sharing of cultural knowledge and experience can be beneficial for both the hosts and the guests at tourist destinations, and could result in the revival of local traditions and crafts.

Environmental Benefits

- Nature tourism encourages productive use of lands that are marginal for agriculture, enabling large tracts to remain covered in natural vegetation.
- Parks and nature preserves may be created, and ecological preservation supported as a necessity for nature-based tourism.
- Improved waste management can be achieved.
- Increased awareness and concern for the environment may develop.

Aylin Orbasli (2000), in her book “Tourists in Historic Towns” says that the aim of urban conservation is to enhance the environment and ensure its continuity as a desirable place to live. Conservation is not simply an architectural deliberation, but also an economic and social issue. Consideration of the human living environment cannot be divorced from the considerations of the living society itself.

Lertcharnrit (2008) explains that conservation and management of archaeological resources should take into account the following factors: (a) protection of cultural heritage for long term use and for the future generations; (b) reducing or minimizing the causes of deterioration of cultural heritage; (c) involvement of the local communities in conservation efforts; and (e) formation of global alliances or partnerships with relevant stakeholders who share common conservation goals. ICOMOS Charter (1976) in Charter of Cultural Tourism states that cultural tourism is that form of tourism whose object is, among other aims, the discovery of monuments and sites. It exerts on these last a very positive effect insofar as it contributes - to satisfy its own ends - to their maintenance and protection. This form of tourism justifies the efforts which seek maintenance and protection demand of the human community because of the socio-cultural and economic benefits which they bestow on all the population concerned.

ICOMOS (1997) defines conservation thus: “conservation means all processes of looking after a place so as to retain its cultural significance”. The Venice Charter 11 recognizes the need to safeguard the heritage and sees it as our duty to hand them in the
richness of their authenticity to future generations. Article three of Venice Charter states the aim of conservation as: “the intention in conserving and restoring monuments is to safeguard them no less as works of art than as historical evidence.” ICOMOS (1994) “conservation may, according to circumstances, include the processes of: retention or reintroduction of a use; retention of associations and meanings; maintenance, preservation, restoration, reconstruction, adaptation and interpretation; and will commonly include a combination of more than one of these”.

According to UNESCO World Heritage Centre (unesco, 2005) Article 7 historic urban centers are the “ensembles of any group of buildings, structures and open spaces, in their natural and ecological context, including archaeological and paleontological sites, constituting human settlements in an urban environment over a relevant period of time, the cohesion and value of which are recognized from the archaeological, architectural, prehistoric, historic, scientific, aesthetic, socio-cultural or ecological point of view. This landscape has shaped modern society and has great value for our understanding of how we live today” (ICOMOS, 1987).

Feilden and Jokilehto (1998) argue that: an “integrated conservation implies reconciling conservation requirements and town planning objectives, that is, considering the values and interests of the existing historic fabric as equal in status to other factors in the general planning process”.

The European Charter of Architectural Heritage (article 7) argues that: an “Integrated conservation is achieved by the application of sensitive restoration techniques and the correct choice of appropriate functions. In the course of history, the hearts of towns and sometimes villages have been left to deteriorate and have turned into areas of substandard housing. Their deterioration must be undertaken in a spirit of social justice and should not cause the departure of the poorer inhabitants. Because of this, conservation must be one of the first considerations in all urban and regional planning” (R. Pickard, 2001).

The 1997 Dossier towards an Urban Agenda in the European Union (Atkinson, 2001) highlights the importance of conservation of architectural heritage defined as: buildings, public spaces and urban design. It emphasizes the importance of quality of life for inhabitants of urban areas (Commission, 1997).
A recent survey commissioned by the Council of Europe highlighted a number of problems (Khakee and Thomas, 1995), more administrative than legislative, with the Maltese Conservation System. The survey suggests more networking and cooperation, listing the priorities as follows (Borg and Formosa, 2007):

- renewal of existing heritage protection legislation;
- increased penalties for infringements of the law;
- increased funding of heritage;
- more effective action to develop public awareness;
- closer co-operation between ministries and departments; and
- responsible for the historical and architectural heritage.

According to Jokilehto (2005), the second half of the 20th century saw an important development of the concept of integrated conservation. Italy introduced the concept of “centro storico” or “historic centre”, which attached importance to social and economic issues concerning conservation of historical towns. The restoration of the historical area of Bologna at the end of the 1960s is an example of this new approach where historic public buildings were put to social use. Feilden and Jokilehto (1993) in *Management Guidelines for World Cultural Heritage Sites* defines that tourism is now a part of the world culture and international economy. Some visitors are interested in their cultural heritage, others in the archaeology or architecture. Tourism should improve the quality of life of the local people without compromising the local culture. Moradi and Akhtarkavan (2008) in *Adaptation strategy for sustainability of cultural and historical heritage* speak on the adaptation and sustainability of historical buildings and the sustainability point of view from the beginning to the end of the decision and design process, and explain adaptation and sustainability of historical buildings by having special consideration on climate changes in Isfahan city. Azimi (2007) in *Broadening the Environment: a Social Impacts Study of Tourism in Isfahan* examines and identifies, on the other, the general trend of attitudes among residents of the historic city and World Heritage Site towards tourism development in Isfahan city, and provides the social impact on historic city in Iran by measuring the host community's attitudes towards the tourism development.
Citizen Participation in Conservation of Historical Cities

Community participation or public participation has been defined in many different ways (Abelson et al., 2003). It can be normally seen as an interaction between the government and the people to consider the view of general public into decision making.

According to Paul (1987), public participation means “an active process by which beneficiary/client groups influence the direction and execution of a development project with a view to enhancing their well being in terms of income, personal growth, self reliance or other values they cherish”. Cook and Chui (2001) in Building Sustainable Communities: the Wanchai Experience argue that: “Participation is more than consultation; it should be engagement in making choices and determining future development”. While Creighton (2005) in The Public Participation Handbook: Making Better Decisions through Citizen Involvement explains that public participation is “the process by which public concerns, needs and values are incorporated into governmental and corporate decision making”. Arnstein (1969) in A Ladder of Citizen Participation maintains that there are significant gradations of citizen participation. She uses eight different forms of participation according to the degree of participants’ power to influence decisions. To illustrate the hierarchy, she organizes these in a ladder pattern (Figure 2.2) called “a ladder of citizen participation”. In the ladder, the lowest rung, in this case, “manipulation”, represents the least citizen power and the highest rung, “citizen control”, represents total citizen control over decision-making. Arnstein points out that although she used eight forms of public participation, between the highest and lowest forms many more variations of public participation are possible (Kei WU, 2008).
Alavitabar, A. (2000) in the *Study on Pattern of Citizens’ Participation in Managing of Cities* have express citizen participation in urban planning and management in Iran can be divided into two parts:

- **Traditional Pattern:** Traditional participation emerges on the basis of religion, traditions, habits, and customs and is formed spontaneously. This kind of participation was formed within centuries from the earlier times and has been continued from one generation to another. In this kind of participation, government has no role in conducting and organizing affairs, and all of the affairs are committed by the people.

- **New Pattern:** In the new form of participation, there is usually a motive by governmental and/or non-governmental organizations that encourages the individuals to participate in a particular issue.

Hamid Mohammadi (2010) in *Citizen Participation in Urban Planning and Management the Case of Iran, Shiraz City, Saadi Community*, compares Citizen
Participation in Preparation, Approval, and Implementation of Urban Development Plans in Iran and 10 Sample Countries and prepared a table shown below (very low: 0  low: 1 fairly much: 2 much: 3 too much: 4).

Table 2.1: Comparing Citizen Participation between Iran and 10 Sample Countries

<table>
<thead>
<tr>
<th>Criteria</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
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<th>8</th>
<th>9</th>
<th>10</th>
<th>Mean</th>
<th>Iran</th>
</tr>
</thead>
<tbody>
<tr>
<td>citizen participation in preparation of urban development plans</td>
<td>4</td>
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<td>4</td>
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<td>3</td>
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<td>3.7</td>
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</tr>
<tr>
<td>citizen participation in approval of urban development plans</td>
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<td>1</td>
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<td>2</td>
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<tr>
<td>citizen participation in implementation of urban development plans</td>
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<td>3.6</td>
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</tbody>
</table>


The table implies that there is low to very high participation in the 10 countries compared with Iran, while there is absolutely no citizen participation either in the preparation of urban development plans or in their approval. There is however low level of participation in the implementation of urban development plans in the country.

Public Participation

The ICOMOS Charter on the conservation of historic towns and urban areas points out the concern of residents of historic urban centers as: “the participation and the involvement of the residents are essential for the success of the conservation programme and should be encouraged. The conservation of historic towns and urban areas concerns their residents first of all” (ICOMOS, 1987, Article 3). Kerr (2000) points out that public participation in cultural heritage management can resolve issues like conflicts over legal, social and economic factors about which the public may have different views. This is common when the private property is taken for conservation, conflicts could be solved through participation. Since all the activities of conservation directly impact the local community, their participation in decision making shape their future life and path of
development. Hampton (1977) argues however that public participation is a continuous, two way community process. It involves promoting public understanding of the processes and mechanism through which problems and needs of the people are investigated and solved by responsible agency. However, in the context of Nepal, both the central and local governments have identified public participation as one of the major objectives in some of their plans and policies, but it has not been fully adopted in practice.

Case Studies
Case study 1: Mysore city, Karnataka, India

Mysore city is geographically located on 12° 18’ 26” North Latitude and 76° 38’ 59” East Longitude and southern part of the Deccan Plateau (Figure 2.3). It is a beautiful land bordered by luxuriant forests. It is located 140 km from the city of gardens, Bengaluru. According to the Census of 2001, Mysore city had a total population of 799,228 with 406,363 males and 392,865 females, making it the second largest city in Karnataka. The sex ratio of the city is 967 females to every 1000 males and the population density is 6223.55 persons per km². Mysore is an important centre for educational, commercial and industrial activities and also an important tourist and heritage centre (Ramasaam, 2008).

Historical Development

The earliest documented evidence of the town is the form of stone carvings (Saasanas) found in the villages around Mysore, inscribed around 1021 AD. From 1499, the name Mahisuru has been recorded in inscriptions. Till the year 1610, when Srirangapatana was acquired, Mysore was the centre of administration. It became the capital of the Kingdom of Mysore after the death of Tippu Sultan in 1799. The administrative centre was shifted to Bangalore in 1831, as the British moved their garrison from Srirangapatana to Bangalore. Mysore once again became the capital of the Kingdom in 1881 with the rendition of power by the British to the Wodeyars. Most of the present day historical landmarks and organization of the city of Mysore were inspirations of the Wodeyar kings and their Dewans (Chidambara and Shankar, 2010).
Type of heritage

Mysore city, one of the prime heritage cities, in the India, The city is well known for its uniqueness in architecture which is found in palaces and public buildings of the city. The civic architecture of Mysore city is a blend of the Indo-Saracenic and European Classical. There is besides, a sprinkling of some remarkable Colonial style, ridge-roofed, “monkey top” bungalows which lend variety and distinction to the city’s architectural scene. The important heritage in Mysore divided by major part:

- **Natural Heritage** such as Gardens, Water Bodies and Chamarajendra Zoological Garden and Lakes and Water bodies.

- **Monuments** State Archeological department has declared 8 buildings as monumental buildings in Mysore city. They are Chamundi hills, Nandi, Wellington Lodge, Mahabaleswara temple, Prasanna Krishna temple,

The problem of heritage conservation in Mysore city can be summarized as follow:

- Lack of proper heritage database management;
- Lack of architectural control and building byelaws;
- Most of buildings in the core area are in deteriorating state due to lack of repair and maintenance;
- Commercial developments pulling down heritage buildings;
- Lack of awareness among the people towards heritage conservation; and
- Encroachments on the streets by many commercial establishments, and advertisement hoardings spoil the beauty of the street façade.

**Case Study 2: Nain Town, Iran**

The area of Nain is located in the central part of Iran and has a population of less than 70,000 persons. Based on regional division of the country, it is part of the Isfahan Province. From the north, the central desert bound the city of Nain, to the east is the Tabass area, to the south is the Yazd province, and to the west is the Isfahan area. The centre of Nain Shahrestan is Nain city which is located 1,400 meter above sea level on 53° 5" E longitude and 32° 51" N latitude. This city is located 145 km east of Isfahan city (Davoudzadeh, 1972) (Figure 2.4).

**Historical Development**

Nain is in fact the intersecting point of two main east-west and northwest routes in the central area of the country. Nain city was formed in the valley, which was the main passage of the caravans travelling from Isfahan towards the east or the central north of Iran. In spite of its excellent geographical situation, scarcity of water has prevented Nain from providing normal life and normal growth. Today, Nain is still considered as an administrative city in the main communication network of the central part of Iran. It has lost its old function, because the fast transportation system has reduced its importance. The historic development of the city is divided into the pre- and post Islamic periods. Residential areas developed mainly in Pre-Islamic period. With the domination of
Moslems in Iran, the mosque became one of the main urban elements added to the city and gave it a special image. In the early stages of the post-Islamic time, along with the development of residential areas, the bazaar came to exist. The existence of water resources allowed the new residential areas to develop in neighborhood form and in a physical relation to the bazaar (Ferdowsian, 2001).

Figure 2.4: Location of Nain city

Structure of the City

Today, the city of Nain includes two small cities, which do not have much similarity. On one side, the historic city is located with its organic and rhythmic development and its design criteria which are the result of the cultural, social and economic situation of the people, and also the climatic, geographical, and ecological situation of the region. On the opposite side is the new development area with modern planning and design standards. The new development area does not follow any planning concept of the historic city. And in spite of cultural and social relations, which are still very strong physical form has lost its continuity and has resulted in an inorganic and spiritless development (Portal, 2005).
The historical centre of Nain city is a solid and continuous entity. Because of its organic structure, the city is in harmony with the hot and dry climate. Color is one of the most important criteria of this sun-dried brick fabric and is a serious element in the visual balance and appearance of the city. Its body has come from soil and has built a psychological relationship between the structure of the city and its surrounding harsh environment. Historic fabrics such as Nain are not built in contrast to their climate and their harsh environment, but they take advantage of every normal quality, which enhances the life of the residents.

The organic development is based on the special natural-climatic characteristics of the Nain region. Each planning approach in a hot and dry climate must have been based on the special natural conditions. Guiding development of the city along the underground water channels, and providing a special ecological system through architectural and design elements provides a balance and minimizes cost of energy in this hot and dry climate. Many other simple planning concepts are a valuable part of the native city planning which should be studied separately (Isfahan-sakhteman, 1986).

The historical site today is divided into seven main and two minor neighborhoods. The main ones are:

1. **Chehel-Dokhtaran:** includes a very old mosque, which existed before the establishment of Hoseinieh and Saghakhaneh.

2. **Panjahe:** includes one of the oldest bazaars of Nain city, Hoseinieh, Saghakhaneh, and a mosque, which is called “Aboreihaneh”.

3. **Nogabad** includes Hoseinieh, Saghakhaneh, located next to Central Square of the neighborhood, One mosque, public bath and water reservoir.

4. **Babolmasjed:** This complex is the most beautiful spatial arrangement in the whole Nain historic centre and including Jameh mosque, water reservoir, Hoseinieh, a small religious Shrine next to Hoseinieh and a Saghakhaneh.

5. **Kelvan:** includes the old Jameh mosque, two Hoseinieh, one Saghakhaneh (drinking water), water reservoir, and commercial activities.

6. **Sarayeno:** includes a very old mosque, Hoseinieh, and water reservoir. This center is the last ones developed in form of square, use as Hoseinieh.
7. **Sang:** includes two entrances and one old water reservoir called Kohne (the old), which was built on the site of an old public bath.

The ‘Baghestan’ and ‘Sokan’ neighbourhoods are the minor ones. Every neighborhood has its own cultural identity. The main correlating element between these areas is the city bazaar, which is in fact the main vessel and actual link between neighborhoods (Ferdowsian, 2001).

**Conservation Plan**

Although the historical centre of Nain is one of the particular citadels in the central part of Iran, a special conservation plan for the present or the future has not been considered yet. The lack of an effective program for conserving and rehabilitating the existing green area has resulted in increasing dryness and the destruction of the trees and vegetation. To damage and ruin of the green areas means destruction of the existing micro-ecosystem. Carelessness and the lack of a suitable planning concept have led to the evacuation, and consequently, the depreciation of this area. The only active organization in this matter is the ‘Conservation Foundation for Historical Monuments’, which registers and conserves historic buildings, repairs and rehabilitates the neighborhood centers, and also buildings which have in some extent a positive influence on the urban form and its physiognomy (Isfahan-sakhteman, 1986). The conservation plan of Nain city, which a part of its study on existing situation has been introduced in this work, will be completed and implemented in near future.

**Conclusion:**

The valuable historic contexts of cities should be preserved because of the continuity and experiences. The diverse of conservation areas have been considered in their designs and are compatible with environment, climate, society, and economy. Most of urban valuable contexts that are available today are suffering from serious damaging and have lost some values. To conserve the available values, and investments in the urban contexts and similar places, urban conservation policy should be considered. Therefore, it can conserve physical, environmental, cultural, historic, social qualities, sustainable urban principles as well as urban identity and promote these qualities to help urban sustainable development greatly and produce appropriate quality in the environment.
This chapter is about a review of existing literature related to the conservation of heritage to set the theoretical framework and planning strategies for conservation of cultural and natural heritage. The discussion is divided into seven major parts: Terminologies in heritage conservation; Importance of cultural heritage conservation; Heritage conservation in historical cities; Land use patterns and guidelines for conservation of heritage areas; Tourism and Heritage Conservation; Citizen Participation and conservation of heritage areas and case studies of heritage conservation. And also, researchers have strived to investigate different impact of conservation has had on different areas in societies. The existent literature has concentrated on the assessments and approaches to reduce or minimize the problem that facing to the cultural heritage in Isfahan. Through the literature the researcher was assisted to find a better and more thorough look at the issue and could better analyze the subject matter under investigation and consequences of urban conservation in Isfahan could be more thoroughly identified.