

Sustainable Development of Historical Cities in South-East Asia



Japan Consortium for International Cooperation in Cultural Heritage

International Symposium

Sustainable Development of Historical Cities in South-East Asia

Japan Consortium for International Cooperation in Cultural Heritage

Note

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Opening Remarks: Look carefully for what is invisible

Yoshiaki Ishizawa

Chairperson, Japan Consortium for International Cooperation in Cultural Heritage/
Director, Sophia Asia Center for Research and Human Development

“Japan Consortium for International Cooperation in Cultural Heritage,” established in 2006 through legislation by Diet members, is a organization under the joint management of the Ministry of Foreign Affairs and the Ministry of Education, Culture, Sports, Science and Technology. It aims at “the promotion of international cooperation for protection of cultural heritage abroad.” We have been working as a group of experts dealing with cultural heritage, world heritage, cultural assets etc. worldwide for 10 years since its establishment.

This international symposium is the long-awaited event, through which our Consortium raises a global request to challenge the historic-city planning in Southeast Asia. We are honored that many experts from Southeast Asia with great careers and experiences are assembling here.

They are Prof. Johannes Widodo from Singapore; Mr. Clement Liang from George Town, Penang; and Ms. Moe Moe Lwin from Yangon, Myanmar. Prof. Eric Zerrudo from the Philippines will give a lecture titled “The Small City with Big Dreams,” which in a sense is related to the modern variation of creating a community. As Lecture 4, Mr. Nguyen Su will talk about the City of Hoi An, a historic city, which used to be called Faifo. This city, which I have visited myself many times, used to have a Japan town. Dr. Hiromichi Tomoda, who is working as a member of Japan’s international cooperation team for creating a community in Hoi An, will also talk about this city. Finally yet importantly, we are honored to have Dr. Ota, a leading expert in this field, as facilitator who will invite all panelists to touch upon various topics.

Today, I would like to ask a favor of you.

It is a very simple one. I believe you all know “*The Little Prince*,” written by a French author, Antoine de Saint-Exupery (1900-1944). One scene of the story goes as follows.

After a fox had bid goodbye to the Little Prince, this is what he said to him, “Here is my secret. It is very simple: It is only with the heart one can see rightly; what is essential is invisible to the eye.” When the Little Prince asked the fox as to what he meant by the term “attachment” that he had used earlier, the fox replied, “it means forming ties.” Then he went on to say, “if you and I were to form ties with each other, we would become mutually indispensable.”

Here is why I have cited this part of the story. Considering the hundreds of years of creating a community, there should be many things contained in it that are invisible to and beyond the understanding of those living in the modern times, such as people who used to live there, their daily lives, customs, and behavioral criteria. Hence, I would like to ask all the experts assembling here to engage in discussion under the theme of “Look carefully for what is invisible.” What is invisible, I believe, contains the most important value and should be handed down to future generations,

who are to create a new community. Then, new generations will live in the new world and develop new lives, which will lead to the 22nd century.

I would like to ask all of you to listen to everything the speakers have to say.

With this message, I would like to conclude my opening statement. I thank you for your undivided attention.

Caring of Our Common Home: Historic Urban Landscape and Sustaining Developments in Asian Cities¹

Johannes Widodo

Associate Professor, National University of Singapore²



After studying Architectural Engineering at Parahyangan Catholic University (Indonesia), earned a master's degree in Architecture from the Katholieke Universiteit Leuven (Belgium) and a PhD in the area of Architectural and Urban History at the University of Tokyo. In addition to his current position, also serves as Director of the Tun Tan Cheng Lock Centre for Asian Architectural and Urban Heritage in Melaka (Malaysia) and Executive Editor of the Journal of Southeast Asian Architecture (JSEAA) published by the Department of Architecture of the National University of Singapore. He also is a founding member of the Modern Asian Architecture Network (mAAN) and the International Network of Tropical Architecture (iNTA) and is involved in numerous international activities to protect Asia's architectural heritage, including serving as a member of the jury of the UNESCO Asia-Pacific Heritage Awards for Culture Heritage Conservation and director of the ICOMOS National Committee of Singapore.

Challenges in conserving urban heritage and sustaining development in Asian Cities

Rapid economic growth in Asia within the last few decades has dramatically changed the course of its architecture and urbanism. The acceleration of the cultural and physical transformation process has led to the fragmentation and destruction of old urban fabrics and resulted in a loss of identity and cultural amnesia. Communities in historic neighborhood and towns have been displaced, authentic culture has been commoditized, urban and natural environment have been undergoing tremendous pressures.

The layers of urban history and shared heritages that kept the shared memory of the whole community for many generations and centuries has been forgotten and, in many cases, gradually or completely erased. Asian cities and architecture plunged into identity crisis and had no clear direction, it is unfortunate that the economic and technological progress have driven us into unfriendly and unsustainable city without identity and sense of community.

In this situation, we often asked ourselves whether it is still possible to conserve our tangible and intangible memories and identities, and at the same time to allow economic growth and to accommodate contemporary necessities and modern lifestyles. One important instruments to manage conservation and development in a comprehensive and sustainable manner, after witnessing worldwide problems on many World Heritage sites, in 2011 UNESCO General Conference has recommended the adoption of Heritage Urban Landscape (HUL) instrument by all member states.

This keynote paper will underline the fundamental principles of heritage conservation and management in the process of managing changes, by focusing on the human cultural sustainability and environmental livability. The emphasis is on the importance of the community, ethics, empathy, advocacy, empowerment, respect, and humility of conservation that are desperately needed today.

Commoditization of historic towns and buildings

Preservation of heritage means preserving the intangible and tangible identity and characteristics of a place and a community. Economic viability in conservation of historic areas and buildings is absolutely necessary, but too much emphasis on economic gain



Fig. 1 Malacca (Malaysia)
Top-down official World Heritage area vs Bottom-up comprehensive inventory



Fig. 2

and profiteering may have negative effects.

Many countries and cities in Asia are trying hard to draw mass tourism to boost the economy, through “city branding”. International recognition such as UNESCO World Heritage status has been seek³, but then is hijacked by governments and investors as a marketing tool or “branding” to attract more tourists and investment for profit making. UNESCO World Heritage status is often misunderstood by local governments as “recognition for success in attracting tourists for the sake of getting more tourists,” as they have forgotten the more fundamental responsibility to guard the cultural and physical integrity of the place, which now belongs to the world community. The rapid growth of budget airlines, especially across East- and Southeast- Asia has also contributed tremendously to the expansion of the tourism industry.

Tourism and consumerism have turned heritage into a commodity for instant gratification, leading to urban gentrification. Heritage sites have been turned into “theme parks.”

These negative impacts of mass tourism have caused irreversible damaged to heritage sites and buildings across the region. An adaptive re-use approach is used excessively and insensitively, imposing permanent damage or loss to the historical layers of the buildings and sites. Façadism, the application of inappropriate building materials and structures, improper usage, loss of traditional craftsmanship, and the consumerism and commoditization of cultures and traditions are some examples of negative impacts on heritage conservation.

The official “historic core” and the “buffer zone” as defined for the official heritage sites often doesn’t

match with the actual perception of significance by its own urban community, and have failed to maintain the integrity and to protect the entire corpus of the “real” heritages belonging to and defined by the community. Weak heritage protection laws and regulations (such as the transfer of development rights, land-rent control, zoning regulations, etc.), combined with weak implementation and monitoring (such as corruption, the lack of an effective monitoring system, etc.), aggravated by greed and speculation, have allowed inappropriate transformations and uncontrolled development within the historic core and the buffer zones. The community is often powerless in defending their heritage and themselves (Fig. 1, 2).

UNESCO World Heritage status has been used (or abused) as “branding” to sell tangible and intangible heritage for mass consumption by the tourism industry. Macau, Melaka, and Penang are suffering

from the problems arising from mass tourism which threatened the social and cultural integrity of their tangible and intangible heritages⁴. Similarly, other UNESCO World Heritage Sites, such as Lijiang and Kaiping in China, the commoditization of heritage, “Disney-sation,” and “cultural-themepark-isation” have seriously damaged the cultural and social authenticity of the place and the local community. They have become a seriously endangered or damaged World Heritage sites (Fig. 3, 4).

In Singapore, the Botanical Gardens has been recently included in the UNESCO World Heritage list in July 2015. Right after the news broke, a private condominium development nearby the site put up a big advertisement in the national newspaper’s property section with an attractive title: “Green living overlooking a Unesco World Heritage Site”, saying that it is the only freehold condominium overlooking



Fig. 3 Commoditization, Disney-sation, Cultural Theme Park



Fig. 4 Macau (China)

into the World Heritage Site. The private and commercial sectors are very quick in jumping and catching the opportunity for cash (Fig. 5).

Difficulties in dealing with the past memory layers in moving into the future

Another problem in conserving and sustaining the heritage in Asia is pertaining to the painful memory and deeper historical layers of the past due to colonization, decolonization, conflicts, and contestation that still persisting until today.

The World Heritage listing of Japan's Meiji Industrial Revolution sites of Hashima Coal Mine in 2015, for example, has triggered anger reactions from Korea. The demolition of the Japanese Government-General Building and the reconstruction of the Gyeongbokgung complex in Seoul for the commemoration of the 50th anniversary of the end of the Second World War (1995) is another example of difficulties in dealing with the past memory.

Another example from Singapore is the Old Ford Motor Company⁵ in Upper Bukit Timah Road.

It was the place where the British surrendered to the Japanese army on 15 February 1942. The factory building with Art Deco façade was Ford's first motor car assembly plant in Southeast Asia, built in 1941. Before the war, the factory was used by the British Royal Air Force to assemble fighter planes. Subsequently the Japanese took over the factory and used it as the first military headquarter, then it was taken over by Nissan motor company to assemble military trucks and other vehicles for Japanese military during the occupation. After the war the Ford Motor Company resumed its operation from 1947 until it was closed down in 1980 and subsequently abandoned. The building was gazetted as National Monument on the 64th anniversary of the surrender of Singapore on 15 February 2006, and was turned into an exhibition gallery and archival repository called "Memories at Old Ford Factory". The only part that has been "preserved" (or technically "restored") from the original factory building is the Art Deco façade and the boardroom where the surrender took place. The rest are new structures, including a



Fig. 5 Singapore Botanic Gardens (UNESCO WH – July 2015)

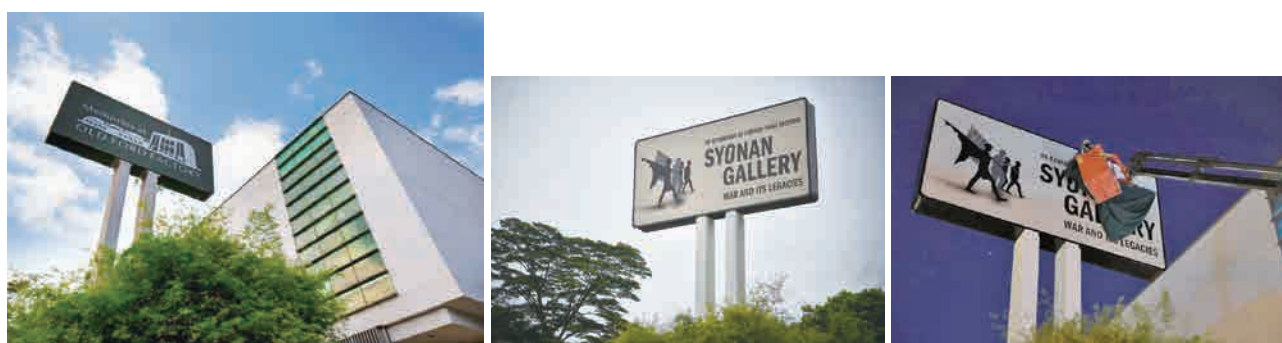


Fig. 6

large contemporary box structure near the road entrance (Fig. 6).

To commemorate the 50th anniversary of the fall of Singapore, the gallery has been renovated and reopened as “Syonan Gallery” on 15 February 2017, but this name has triggered some protests and public debate among Singaporean because of the painful memory from the Japanese occupation period when the city was named “Syonan”. This sentiment might cause a political problem, and the government made a statement on 16 February 2017 that the full name of the gallery is actually “Syonan Gallery: War and Its Legacies” and there was no intention to glorify the Japanese occupation. The full name was installed quickly overnight, but the controversy over the word “Syonan” continued in the mass-media. Finally, the next day, on 17 September 2017, the government changed the name again into “Surviving the Japanese Occupation: War and Its Legacies” by dropping completely the word “Syonan”.

Learning from these cases, conservation sometimes is not a simple issue, because certain memory may stay stronger and longer within the community and the nation. The historical and ideological issues related to the narrative of heritage shall be considered very carefully, and often demolition can offer the best solution for the sake of the greater good.

Balancing conservation and development: HUL and HIA instruments

One important instrument to manage conservation and development in a comprehensive and sustainable manner, after witnessing worldwide problems on many World Heritage sites, UNESCO General Conference recommended Heritage Urban Landscape (HUL) instrument in 2011 to all member states. It is urging the member states and local authorities to undertake comprehensive surveys and mapping of the city’s natural, cultural and human resources; to reach consensus using participatory

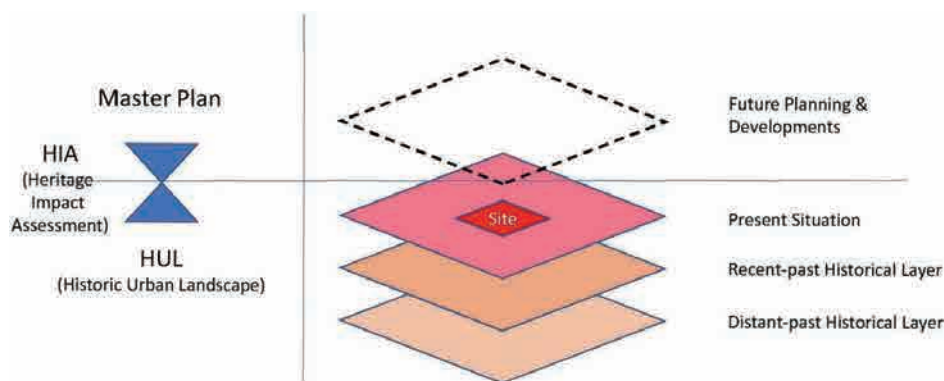


Fig. 7 Historic Urban Landscape (HUL)

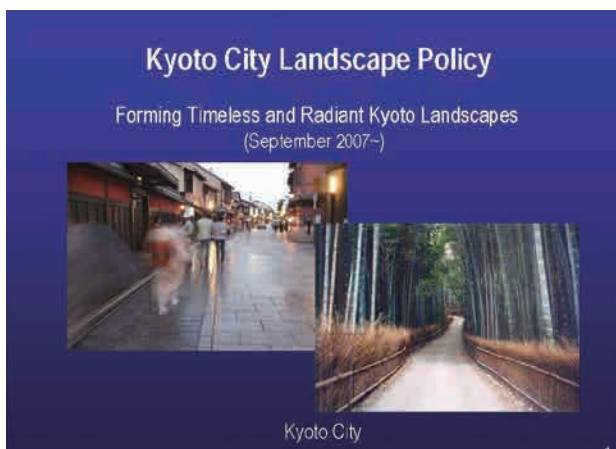


Fig. 8 Kyoto City Landscape Policy – Forming Timeless and Radiant Kyoto Landscape
(<http://whc.unesco.org/document/116517>)

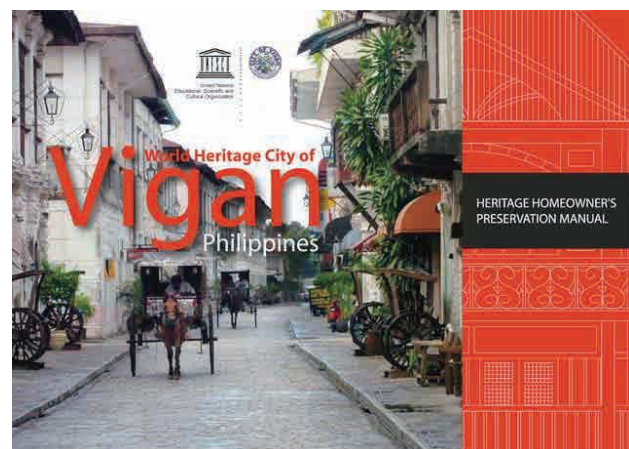


Fig. 9 Heritage homeowner's preservation manual
World Heritage City of Vigan Philippines
(<http://www.unescobkk.org/resources/e-library/publications/article/heritage-homeowners-preservation-manual-for-the-world-heritage-site-of-vigan-philippines-publishe/>)

planning and stakeholder consultations on what values to protect for transmission to future generations and to determine the attributes that carry these values; to assess vulnerability of these attributes to socio-economic stresses and impacts of climate change; to integrate urban heritage values and their vulnerability status into a wider framework of city development, which shall provide indications of areas of heritage sensitivity that require careful attention to planning, design and implementation of development projects; to prioritize actions for conservation and development; and to establish the appropriate partnerships and local management frameworks for each of the identified projects for conservation and development, as well as to develop mechanisms for the coordination of the various activities between different actors, both public and private (Fig. 7).⁶

Complimentary to the HUL, another important instrument in managing the change and permanence (development and conservation) is the Heritage Impact Assessment (HIA), which is recommended by ICOMOS⁷, ICCROM, and UNESCO. HIA is a tool to assess threats from various types of large scale development activities to the heritage sites, such as infrastructure development, new buildings, urban renewal, change in land use, inappropriate tourism activities, etc.

Keeping the significance, strengthening sense of belonging

Japan is well known as the good keeper and maintainer of its own natural and cultural heritages, and therefore is able to preserve its unique identity and memory from very distance past till present and definitely into the future. For example, Kyoto has 17 UNESCO World Heritage sites/objects within the city area but it is rather difficult to find any signage or logo of UNESCO WH in any of these site⁸. While in other cities like Lijiang or Melaka, they are proudly displaying the logo and the words in prominent places - like selling or promoting branded commodities to tourists. In many cases Japan is not falling into "cheap" commercialization of heritage trap, but is able to keep their cultural and religious pride in dignified manner. Tourists, pilgrims and believers are flowing in and boosting the economy, but not superseding the ritual and tradition.

In 2007 the city of Kyoto came out with a holistic approach with a clear aim to keep Kyoto as Kyoto



Fig. 10 Townscape Ordinance:
Community Planning Based on History
(Kawagoe City, Saitama Prefecture, Japan)

for the next one hundred year and beyond. It is manifested in the "Kyoto City Landscape Policy – Forming Timeless and Radiant Kyoto Landscape" urban conservation and urban planning policy based on the strategic coalition of all stake holders (Fig. 8).

The city of Vigan in the Philippines issued "Heritage homeowner's preservation manual" for all homeowners in the UNESCO World Heritage site, so the community and individual can take the responsibility in keeping and maintaining their own properties following a simple and clear guidelines (Fig. 9).

The community of city of Kawagoe in Saitama Prefecture, Japan formed "Kawagoe Kura no Kai" as a Non-Profit Organization in 1983, to campaign in order to protect the townscape conservation and at the same time revitalizing the commerce. The members comprise of Kawagoe Junior Chamber members, young shop-owners, researchers, and general public. In 1987 the Townscape Committee was formed through the enactment of the Townscape Ordinance for the town planning on voluntary basis, but recognized by the government, in 1987. The bottom-up efforts at the beginning, eventually would become legal/official guidelines and regulations (Fig. 10).

In Lampang, Thailand, the restoration of Wat Pongsanuk which won the UNESCO Asia Pacific Awards for Cultural Heritage Merit Award in 2008, is another example of a successful community-based conservation efforts. The steps include: building community awareness, capacity, and enthusiasm; fund raising efforts; historical research and in depth documentations; and conservation intervention which include both experts and community members in a joint effort to restore a modest temple building into something of its original character. The

biggest achievement of this project is not only the good restoration results, but most importantly is the restoration of the community's capacity to sustain their own heritage and increasing their economic prosperity at the same time (Fig. 11).

Holistic urban heritage conservation and sustainable development

We have a common responsibility to manage developments, and at the same time to preserve our natural environment and cultural heritage. Conservation, preservation, restoration, revitalization efforts of our material and living heritages should be aimed towards social-cultural continuum or the “intangible permanence”. The community's cultural continuum can be kept and nurtured by preserving the community's tangible and intangible cultural heritages through faithful and careful restoration, and through sensitive and sensible care and interventions. The dying or missing traditional skills and craftsmanship can be revived and restored through training and education, and to be updated with the current technological advancement (Fig. 12).

Middle ground to bridge the top-down policy and

bottom-up initiatives in conservation and preservation should be created to include all stake holders. Recognitions, such as awards and heritage status, should be aimed to generate greater impacts towards a more sustainable and effective heritage policy, planning, and management of the community's tangible and intangible cultural heritages, and not for the sake of marketing or branding for the sake of mass-tourism money.

Differences, variations, and diversities are important as cultural energy that generates dynamism and vitality to the city and its inhabitants should be well maintained and managed so the positive energy will not turn into negative or destructive forces. Empowering the community to enable them to reproduce and to maintain their own tangible and intangible heritages is the only way to ensure long term sustainability. Appreciation and enjoyment of traditional values and products should be promoted through various ways, especially to the younger generation. Social media platforms might be useful for this effort.

Conservation is management of change. Good conservation management plan shall include these



Fig. 11 Community-based conservation (Wat Pongsanuk, Lampang (Thailand), 2008)

- “How to keep X as X for the next 100 years or more”
- Key elements:
 1. Empowered Community
 2. Sustainable Environment
 3. Robust Infrastructure
 4. Cultural Authenticity
 5. Economic Viability
 6. Social-Cultural-Physical Continuity
- Shall includes: Restoration Plan, Maintenance Plan, Development Plan
- Fundamental prerequisites of all stake-holders and in all processes: Ethics, Consensus, Transparency, Accountability

Fig. 12 Good Conservation Management Plan

following key elements: empowered community, sustainable environment, robust infrastructure, cultural authenticity, economic viability, and social-cultural continuum. The planning and implementation of the conservation and development plans shall be based on ethics, consensus, transparency, and accountability.

After all, heritage conservation is not about commodification or branding, but about commitment, responsibility, empathy, advocacy, empowerment, respect, humility, and care, to protect our inheritance for the sake of the next generations. Our heritage – also our environment – is fragile. Therefore sustaining development while taking a good care of the heritage is like caring our own home and family for posterity.



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- UNESCO Recommendation on the Historic Urban Landscape: <http://whc.unesco.org/en/activities/638>
- Guidance of Heritage Impact Assessments for Cultural World Heritage Properties. Paris: ICOMOS, 2011, downloadable from http://www.icomos.org/world_heritage/HIA_20110201.pdf

Notes:

- 1 This keynote paper is presented in the International Symposium “Sustainable Development in Historical Cities of Southeast Asia”, organized by Japan Consortium for International Cooperation in Cultural Heritage, National Research Institute for Cultural Properties, Japan, in Tokyo, 9 October 2017.
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- 3 For example on July 8, 2008, two historic cities of the straits of Melaka (Malaysia), George Town and Melaka, were designated UNESCO World Heritage Sites because of their outstanding universal values: (1) representing exceptional examples of multicultural trading towns in East and Southeast Asia through the blending of various cultures imprinted on the architecture and urban form, (2) a living testimony to the multi-cultural tangible and intangible heritage and tradition of Asia and of the European colonial influences, as expressed in its religious buildings of different faiths, ethnic enclaves, spoken dialects, festivities, dances, attire, art forms, cuisine, and lifestyle, and (3) reflecting the blend of influences that have resulted in a unique form of architecture, culture, and cityscape that are incomparable elsewhere in East and South Asia, especially through an exceptional range of shop-houses and townhouses from differing eras.
- 4 Even the historic “Padang Melaka” or “Padang Pahlawan”, a historic place in Melaka (Malaysia) where the Tunku Abdul Rahman, the founding father of Malaysia, on 20 February 1956 made a formal announcement that British had agreed to grant independence to Malaysia on 31 August 1957, has been turned into a big shopping mall.
- 5 https://en.wikipedia.org/wiki/Old_Ford_Motor_Factory (accessed on 24 January 2017)
- 6 See UNESCO Recommendation on the Historic Urban Landscape – <http://whc.unesco.org/en/activities/638> (accessed on 9 September 2016)
- 7 See http://www.icomos.org/world_heritage/HIA_20110201.pdf (accessed on 9 September 2016)
- 8 One of the oldest Shinto sanctuaries in Japan built around 6th century, Kamo-mioya-jinja (or popularly known as Shimogamo-jinja) in Kyoto is one of the historic places inscribed in the UNESCO World Heritage list, but no logo or sign of UNESCO WH here, only a simple “world heritage” inscription in Japanese on a stone - barely visible - near one of many the entry points into the big site.

Sustaining the Living Heritage in George Town, Challenges of a World Heritage Site

Clement Liang

Council Member, Penang Heritage Trust



A graduate of the University of New South Wales (Australia). In addition to his current position, plays an active role in promoting preservation of heritage and heritage tourism design with a number of NGOs and the tourism sections of local governments, as a social history researcher. Focusing on ethnic minorities in particular, he studies communities of Japanese immigrants in prewar Malaya and has been involved in the past in production of a television documentary program on history addressing similar themes. Recently, he has lectured at universities across Asia on the subjects of local heritage sites and tourism and has participated in research conferences related to heritage preservation. He also attended the 35th National Urban Development Seminar in Fukuoka in 2012 as a representative of Malaysia, delivering a lecture on issues in Penang after its addition to the World Heritage List, and is active in Indonesia, Taiwan, Singapore, Thailand, and elsewhere in workshops on preserving heritage as well as sharing results of NGO activities.

I'd like to introduce my presentation. What I'm going to present is about people, to continue from what Professor Widodo was telling us just now. Today, I'm going to touch on what happened to George Town, a UNESCO World Heritage Site inscribed in the year 2008. If you know where George Town – it is the capital city of the State of Penang, located in the north western part of Malaysia, perhaps some of you have been there (Fig. 1).

If you look at the map (Fig. 1), it shows you quite a big area that's included under the World Heritage site. We have a core zone and also a buffer zone as designated by UNESCO. There are a total of 92 streets and roads in these two zones. It's perhaps one of the biggest UNESCO sites in Asian region.

Talking about the history of George Town, it was set up more than 200 years ago by the British who landed in Penang and set up George Town, named after King George III.

The town has grown significantly in the beginning as a trading port. If you look at the map, George Town is located at the entrance of the Northern part of the Straits of Malacca. Straits of Malacca today still plays a very important role in the international trades. Most of the ships from Asia to Europe or Europe to Asia or to the Middle East have to use and pass through the Straits of Malacca and very strategically situated.

The British intended and planned George Town to be their main trading port in Asia and it has flourished since. Many ships came and the town developed from a small fishing village to a metropolitan with many immigrants from many parts of the world. Saying so, George Town also went through some periods of decline especially in the past two decades. Important functions like the port facility has moved from the island to the mainland due to the limited land available in the city of George Town, and that took away its traditional role as a regional free trading port.

Then we started to see many other important functions like the central administrations, the wholesale market also moved out of George Town, and the banks, while they don't really move out, but set up many branches out of the old town where many new suburbs were sprawling. As a result, the central capital role of George Town has somehow been diminished or minimized.

This is followed by the closing down of civic center,

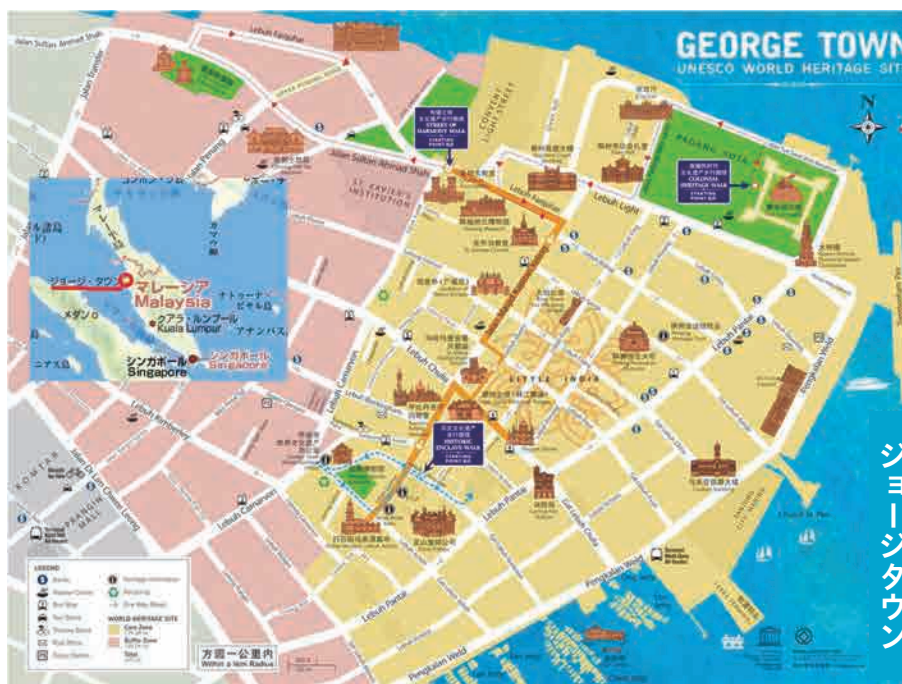


Fig. 1 George Town

the City Hall, Town Hall and the Municipal Council. One by one, they ceased to carry out full service to the public in the old city quarters. This is damaging to George Town as a leading capital city. On top of that, we did not have good transportation system. The buses were unreliable, and sometimes they didn't come, and forced passengers to wait for long while. This was aggravated by narrow streets and limited parking spaces in George Town. As mentioned before, George Town was developed more than 200 years ago. The streets were narrow and designed for horses, bull-carts and pedestrians in the beginning. Today, if you go to George Town, you'll find car parking has become a big problem everywhere. The suburbs are growing, many townships have come up all over the island, and people do not need to go to George Town to do their shopping, banking and even to visit the government offices. They are mostly out of the old town.

The other good thing that came or some said it's a bad thing, is the inscription of the World Heritage site of George Town. This is one of the strategies, and I would say by both government and the people of Penang, as we wanted it. Seen as one way to save the George Town from further decline and gentrification.

From the 1960s onwards, we saw this town not growing anymore and the people were moving out, and then demolition of many old historic buildings in town in favor of high-rise modern development,

like in Hong Kong and Singapore. Of course, some people wanted the city to model after the typical American city urban setting, having high rise clustered in the town center, a symbol of pride and progress.

Alas, in year 2008, George Town was inscribed as World Heritage Site. The conservationists fought for nearly 20 years to reach this stage. There are three criteria listed under Outstanding Universal Values that George Town met. Two are related to architecture and multi-culturalism. The third one is the conservation of intangible living heritage. Unfortunately, this is the weakest part of the criteria that George Town is trying to preserve. For architecture, the old buildings are now under close monitoring by the authority and quite well preserved, thanks to this UNESCO's imposed condition which requires all the historic buildings must be saved and protected in the world heritage site. But preserving living intangible heritage is a big challenge.

Certainly, we are in a crisis mode. We don't know how to do it, how to protect the traditional skills, the tradesmen or these people living in George Town, many of them are old, aging people. If all these people are gone, will we lose one of the criteria of the Outstanding Universal Values as stated in our inscription to protect the living heritage?

Walking in George Town nowadays, one can still see the traditional shops selling incense, flowers,

spices, and some old people repairing the furniture and making hats, however, it's not a rosy picture (Fig. 2). Because one thing is that many young people will not follow their parents' step to continue this kind of old trade in the future.

Fig. 3 is the last lantern man, a Chinese lantern man, unfortunately, he died 2 years ago. Nowadays in Penang, we do not have any one who can make these big-size lanterns. The Chinese community likes to hang this kind of big lanterns with their family clan names written on it to signify the building is owned by which family, but it is less commonly practiced now. If you want to order one, perhaps you have to order from China, but the quality of the workmanship has never been good as compared to those made from traditional tradesmen and lantern makers in George Town.

So, this is a big challenge. We're losing these people. How are we going to solve this problem? Unfortunately, in Malaysia, our government is not really putting efforts into cultural preservation, especially talking about the traditional skill and trades. It's like, let the market force decides. If people don't want them, let them go. Now, we have many cheap products not Japan, but China – coming in, okay – Japan products used to be like that about 50, 60 years ago, but now we're talking about China. They can mass produce things, and they are cheaper but the quality may be compromised. Do we need to retain

these traditional skilled people?

But don't forget, without these traditional skills, we will not have our soul. They make up the soul of the city. People who walk in the streets, buy things from them. This is how people interact with one another in a city. We do not like to see everyone goes to supermarkets for everything that they need with little human interaction. Sad thing is, the numbers of traditional tradesmen are dwindling, one by one, they are gone. Some retire, some died due to old age. And for some, they just could not afford to pay the sky rocketing rent.

I have to say one of the bad things about World Heritage Site is the consequence of increase in the rent in the UNESCO site. Many shops are charging much more – you have to pay 10 times more compared to before the World Heritage listing. Many tradesmen just left, they cannot afford it.

So, who will help them? A good question. Okay. Let me share something about this organization that I belong to, Penang Heritage Trust, an NGO (Fig. 4). No funding from the government and sometimes the authorities don't like it, because it is run by a group of conservationists who seem to make a lot of noise. But we are there for a purpose. We were set up more than 30 years ago, by a group of people concerned with the destruction of heritage. In the beginning, our focus was on the building heritage.

In Penang and in particular George Town, we used



Fig. 2 Endangered Living Heritage of George Town

Following the rent control repeal of 2000, George Town was being depleted of its living communities with hefty rent increase. Due to gentrification the city was being depleted of its intangible treasures, the people that define the local inheritance.

to have something like 14,000 old buildings, this represented one of the largest in South East Asia, but from the 1980s, the developers were coming in, they said, “let’s turn George Town into another Hong Kong, yes, high rise buildings in old town is good for you”. The government agreed and an urban renewal campaign was started by the government, a lot of old buildings disappeared since then.

If you go to George Town, you’ll be shocked by a huge tall building in the middle of the old town. It’s called Komtar, it has 68 floors, at that time, it was the tallest in SE Asia, when completed in 1988. Of course, now no more in the world top ranking in height and it slipped into a long period of neglect and poor maintenance and lesser and lesser people went there for shopping.

Then more people started to pay attention to their environment, how to preserve their heritage, either

buildings or the living heritage. Here let me focus on the intangible aspect of the heritage. It is a wonderful thing. Unlike Malacca, as Professor Widodo said, which has turned it like a theme park. George Town may be moving to that direction, but we have a lot of concerned citizens that keep voicing out. We do not like making George Town another Disneyland. Neither do we want it to be a theme park. We want the city for the people of George Town. These are the people, if we can keep them and also continue with their living style, though with some kind of adaptation with the modern times. But if you happen to come to George Town, you can feel it. People still live in this city in their own traditional way.

We are not there to act for the tourists. Whether tourists are coming or not, it should not impact our lifestyle. So, how to recognize what is called the intangible heritage. First of all, we must do some work



Fig. 3 World Heritage listing for intangible heritage But the artisans are growing old and their numbers are dwindling... Who will take their place?



Established in 1986 by concerned citizens of Penang who fear that because of modernisation, George Town will soon devoid of its old heritage buildings & its living heritage.

They band together, coming from all walks of life, from a wide range of expertise, including architects, authors, travel agents and also historians.

Fig. 4 Penang Heritage Trust (PHT)



- identify skills, particularly when under threat and enhance occupational viability
- acknowledge individual artisanship in the face of globalized uniformity
- protect the artisans
- acknowledge the challenge of mass need vs time-consuming artisanship

Fig. 5 To save the Intangible Heritage, we need to

to identify the skill that is under threat. In Penang we have skilled workers who work in the traditional food industry. Traditional food and Penang is what we are very proud of and it is commonly acknowledged that we are the best and we have the best food in Malaysia.

But, unfortunately, we're seeing many of these cooks or those who prepared the traditional food are aging and leaving the industry (Fig. 5). Some of their children do not want to continue their fathers' profession. Instead we are seeing some foreigners coming in to cook our local food. Of course, you can tell the big difference. In the past decades, we have many foreign workers from other countries like Bangladesh coming to work in Penang, and you can find them working in the kitchens. Sometimes the cooks got

lazy or wanted a break, then you see those foreign workers took over and started cooking for us, and the taste changed and is no longer authentic.

One thing we learnt was the need to identify the skill, which is under threat.

Then we identify the people, the local people, who are doing the work. The artisans, skill masters and individuals, and we are facing a lot of challenges from foreign imports but what can we do to protect the skilled local people. We do recognize there are cheap imports competing with our local products and displacement by foreigners now.

So, what can we do about it? Do we need to do something to protect or should we encourage our local people to come up with systematic plans to continue and to sustain our trades, our lifestyle, our own traditional food and things like that. How do we do that? The government has no solution. Perhaps they are sitting there and waiting for some miracle to happen.

It was a crucial time that we started to ponder we had to do something. It should be from the people. Penang is a good example of bottoms-up approach, unlike Malacca which prefers using the top-down approach. Whenever the Penang Government wanted to start something, they would hear many other voices from the people. This proved to be very challenging and common in Penang. You can read the concerns and different opinions expressed in the newspapers every day, people are against the government's policies or the government is doing something

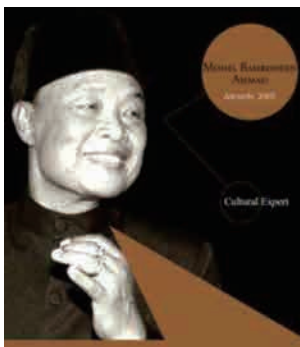


- There is a need to document the skills of the artisans
- To fulfill the challenge of sustainability, apprenticeship has to be promoted

Fig. 6 Sustainability of our cultural heritage will be the end product



Dato Chuah Thean Teng
(Batik Artist)



Mohd Bahroodin Ahmad
Cultural Expert



'..persons who embody or who have, in the highest degree, the skills & techniques necessary for the production of certain aspects of penang culture, the life of our people & the continued existence of our cultural heritage.'

A project by Penang Heritage Trust sponsored by HSBC Bank Bhd & Seven Terraces since 2005

Fig. 7 Intangible cultural assets Living heritage treasures of Penang awards 1



Fig. 8 Living heritage treasures of penang awards 2

against the people's will and etc.

Anyway, we all wanted to work for the heritage of Penang and also preserving George Town's unique culture. We wanted to document the traditional skills of the people soon, and let the trades to continue from there (Fig. 6). In future, even though the skilled artisans may be gone, we'll have at least the paper documentation, videos and recordings of how the things were prepared, and the steps that they went through. It's important, first of all, to document the skills systematically and let people understand why these skills are important to us and why they are unique to our own people.

Sustainability of our cultural heritage should be one of the end results that we are looking at. We want to recognize the living heritage, through what we called Living Heritage Treasure Award. Surprisingly, this has never been done by government, but by an NGO like Penang Heritage Trust. I think this idea of recognizing and awarding living heritage people actually came from Japan in what they called Ningen Kokuhō (Fig. 7).

The award is to recognize those prominent

artisans, skilled people who can be musicians, engravers, prominent chefs and likewise (Fig. 8). We recognized them by giving life-time awards. The idea started in the year 2005. Of course, we are not a rich NGO, we have to get sponsorship from some big corporates which would like to help every year through their CSR, e.g. the Community Service Responsibility projects. So we worked first of all, with HSBC Bank. They came up with the money and we worked on the budget to allot eight Living Heritage awards at any time and each of them will receive every year, 2,000 ringgit. It was not much, but it is the way to encourage these people to continue their trades. They will continue to receive this money until their death. So, it's a lifetime reward.

Besides the monetary rewards that are distributed annually, the awardees are presented with certificates and plaques in the recognition ceremony, and each of them is given wide media publicity, usually during the news conference when the awardee would receive the award from VIPs, first began with the late wife of the previous Prime Minister (Fig. 7). The awardees can feel proud of their achievements and

their contributions to the local arts or the skills that they are contributing.

Part of the work on living heritage preservation is to carry out the full documentation of the awardees' skills. There are students and researchers sitting with them for days or weeks to see how they do that work and to document, including taking photos and describe the steps of their work.

The next important thing is how to get the living heritage awardees to pass their skills the next generation. We don't want their skills to die with them or

- 'Traditional trades' – who will teach? who will learn? Who wants to practice? Good, stable income? Penang Apprenticeship Programme for Artisans (PAPA), to take the next step
- Local hawkers and retail – small start-up costs, but gray area between informal and illegal – need to legalize or identify best practice?
- Festivals – rituals, festival routes, natural materials, community relationships
- Intangibles – traditional ways of doing business, business networks, associations, supply chain etc.

Fig. 9 Living Heritage



The Penang Heritage Trust has initiated PAPA, a programme that actively promotes intangible cultural heritage, viewed as an integral part of the World Heritage Site's universal values. This involves assisting artisans whose skills are considered traditional to our Penang multi-cultural heritage. The programme also views promotion, product development and assistance with marketing as integral in achieving sustainability of the skills.

Fig. 10 PHT-PAPA

(Penang Apprenticeship Programme for Artisans)

no one knows how to continue on the trades. Though we have the documentation, but we can never beat having the so called skill master to teach the students personally and to pass the skill on through the apprenticeship program, which I will be introducing to you in the next few slides.

These are the Living Heritage Treasures of Penang. At any time a maximum of eight awardees, mainly because our budget raised is only for eight candidates. Of course we would like to have maybe 20 or 30, but raising fund is a difficult task. Unless an awardee has passed away and his or her position vacated, no new awardee can be nominated. Just happened a few months ago, we have one master chef who passed away, so we'll begin the process to select a new one. **Fig. 8** master chef was very skillful in cooking the local Peranakan food. We had a Kebaya designer who made the traditional dress for the Peranakan ladies, we also have the story teller, Thai Menora dancer, the signboard carver, and then the puppeteer and also, of course, this master lantern maker who, unfortunately passed away a few years back (**Fig. 8**).

About traditional art and trades, well, how do we define, how to teach and how to continue on? Also, how do we help the local craftsmen or the hawkers to market their products? Can they pay affordable rent and get a shop in the old town to continue their traditional trade? How do we tag along the traditional skills network, can we also use that to help them to grow, not just to preserve, but to grow their trades (**Fig. 9**). These are the few important things that we have to think about.

Another project that we started is called PAPA, it stands for Penang Apprenticeship Programme for Artisans (**Fig. 10**). It just started few years ago. This is still at its infancy stage. We managed to attract apprentices to join, but we also saw some young people gave up easily and not interested to sustain the traditional trades. Perhaps out of 10, we get two or three who continue on. But that is a good start. The local people are trying hard to save the intangible heritage, while the authority has yet to come out with any concrete actions at all.

PAPA is essentially to identify who are the traditional skill artisans, assist them with the subsidies and then help to recruit the students whom we termed as apprentices and who show some interest to learn. We started to see apprentices coming in, some were single parents. They like to master a skill, maybe

- Signboard maker
- Gold/Silversmith
- Rattan weaver
- Kebaya/Sulam dress maker
- Beaded shoes and accessories
- Songkok maker
- Chinese Seal Engraver
- Handmade shoes



Fig. 11 Confirmed Artisans



Fig. 12 PAPA Project: Handmade Signboard
Apprentices at work and initial products of apprentices

to set up their own business later.

Money subsidies are paid to both the teachers and the students to motivate them. One is the honorarium for the artisans to teach, and the other to help the apprentices who come to attend, and we pay them the transportation fee. So, they get some reward for coming to learn from the artisan masters. The artisans get rewards and recognition to publicize

their businesses, along come with a sense of pride. They are teaching not just for money, but to sustain a vital heritage.

Well, we want people to buy more of these traditional craft and handmade products using wood or cloth materials, to sell the products like these so that the business can grow and to help the apprentices to do the marketing to promote their products. We

launched the PAPA program in 2009, where at first we chose the signboard engravers, in Japanese called kanban-ya san. We managed to gain wide publicity on the PAPA program in the public media.

After it started, and we selected eight different trades that we wanted to focus on; signboard makers, goldsmith, rattan weaver, Kebaya which is the traditional clothes of the women and the beaded shoes

which is also another classic product from Penang's Peranakan community, the ladies make their own shoes, using the glass beads. Fig. 11 is Songkok which is a Muslim hat. We also have traditional makers in town. Chinese seal engraver, the Hanko, we have that too. Shoes, yes, at one stage, Penang produced many handmade shoes, but the number is dwindling.

Fig. 12 is how we see the young people come



Fig. 13 PAPA Sulam (stitch work)
Demonstration by artisan and apprentices at work



Fig. 14 PAPA Project: Rattan Weaving
Learning in progress

in. They are coming in to learn how to make this Kanban, the signboard. Usually, every signboard tells the name of the owner of the house or the name of the shop. Nowadays, most of these signboards are in plastic or with neon lights which look like this but we tell the shop owners, why not use back the old-style signboards, because in George Town, we're enjoying a retro boom which favors things of the past.

Many tourists come to Penang to enjoy the old town atmosphere of the place. If we put back all these old signboards, they will give the owners a sense of pride in history of their shops and houses. Others see you continuing your family tradition, your business has been running for 40 years, 50 years or so. Of course it's good to have an old signboard, not made of plastic, modern, neon light or that sort of material. The sale of old style signboards becomes successful.

We are seeing young students not only learning,

they started to pick up the skill and opened new shops, there is new hope in this traditional trade. Some other trade requires high skill, and can be tedious, like this sulam which is embroidery stitch work, which is very difficult to make but elegant for the ladies to wear. However, we are seeing some renewed interest in the community, especially the young mothers and the single parents who come to learn about this skill. This kind of embroidery product is actually in high demand, because it can only be handmade and cannot be mass produced.

Fig. 13 shows the start of the work of the students, we call it sulam. Besides this, we also have the rattan makers (**Fig. 14**). Yes, we're telling them don't design something too old fashioned. You can use your own creativity to come out like modern lamp shapes using the rattan. These are the products that people, whether tourists or from the modern family, they can



Fig. 15 PAPA Project: Rattan Weaving
Products by apprentices in the first month



Fig. 16 PAPA Project : Nyonya Bead Work
Materials used and learning in progress



Fig. 17 May Lim Siew Sing NYONYA Shoe Bearer



Fig. 18 Sim Buck Teik Rattan Weaver



Fig. 19 Little Penang Street Market

buy and place in their houses as decoration or for daily uses. We like them to be creative in their product design as well using their traditional skill. And **Fig. 15** is the products. You can see the baskets and also some other tools here, this one is used as scoop.

Fig. 16 shows the first month of learning, and the apprentices can come up with some good product. This, as I mentioned, are the Nyonya beaded shoes. These are tedious work, especially when making the shoe cover. Then, we also started the documentation. **Fig. 17** is the jobs we are focusing there, documentation of this Nyonya shoes maker, where it shows how the shoes were made done, etc. We get it published with some subsidies from government agencies. The other trades like rattan makers also went through the same thing (**Fig. 18**).

Besides, we also help the apprentices to promote their products in the Sunday markets. You can see their products when you go shopping in Penang (**Fig. 19**), you don't have to buy all the made in China products, you can have traditional Penang-made handicraft, and this is what the tourists like.

So, that is what our major hope is. George Town has suffered big outflow of population or gentrification in recent decades. In the old town area, we used to have 50,000 people living there but nowadays, the number has dropped to approximately 9,000 people,

- Enhance old town liveability through better urban management & stimulate economic revitalization to win back Penang residents and businesses
- Support business development and cultural entrepreneurship, encourage heritage industry and employment for artisans.
- Encourage creative and cultural industries e.g. by providing venues
- Infrastructure for food industry, support policy on hawkers
- "Preserving "old Penang"

Fig. 20 Bring Back the Residents to Old Town

and the place has become quiet at night. Also, the tourists are coming in big numbers and they also cause some disturbances onto our local community, but we have to work out an appropriate solution next time. As for now, we truly want the people to come back to the old town (**Fig. 20**).

We want more people to live in the town to support the business there, and not just a tourist place like a museum. Penang can be creative. While maintaining its old traditional charm, we can have creative products using our traditional skill. It's very important to preserve old Penang and yet having these people coming back to stay in George Town.

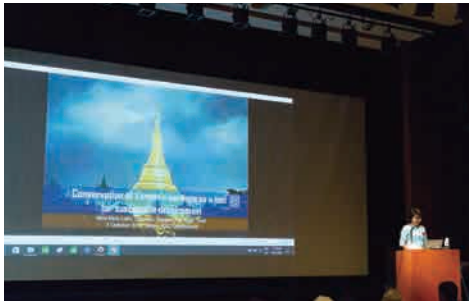
I would like to say thank you very much.
Terima Kasih. Arigato Gozaimashita.



Conservation of Yangon's Heritage as a Tool for Sustainable Development

Moe Moe Lwin

Director/Vice Chairman, Yangon Heritage Trust



After studying Architecture and Settlement Planning and Design at the Rangoon Institute of Technology (Myanmar), earned a master's degree in Urban Planning from the Asian Institute of Technology (Bangkok, Thailand). Later served as Program Officer in the AIT's Project Architect Office, National Consultant for the Human Development Index (HDIS) Project of the United Nations Development Programme and the United Nations Office for Project Services, and Partner Architect with the architectural firm of Living Design Architects & Planners, before assuming her current position in 2012. She is a founding and managing member of the Yangon Heritage Trust, established in 2012 with like-minded professionals and members of the business community aiming to protect and promote Yangon's urban architecture and cultural heritage. Her other roles include Vice President of the Association of Myanmar Architects and Executive Member of the Myanmar Architects Council, and she lectures often on sustainable urban development planning and on utilization of cultural heritage.

This chapter was based on the transcription from recording, which was edited by the editor where appropriate.

Good morning, ladies and gentlemen. I would like to thank sincere – I'd like to say my sincere gratitude to the organizer, JCIC-Heritage and the supporting partners. I will be mostly talking about Yangon, conservation of its city heritage as a tool to sustainable development. First, I will be speaking briefly on the history of the city, and then on our efforts to save its heritage towards a better urban environment of Yangon.

I am mostly sharing what we are doing according to our experience. To start with Yangon's history, Yangon as a city is not that long as a modern city, but it's a very small settlement and among rulers in the past, but Shwedagon has been there for many years, hundreds of years (Fig. 1).

In 1755, the Myanmar King from the Upper Myanmar conquered the lower part of Burma from the Mon Rulers and Yangon was assigned as a port, the small outpost town near Shwedagon. Then, in 1852, British annexation to the lower Myanmar and Yangon was designed to be a capital of Myanmar, until Myanmar gained independence in 1948 (Fig. 2).

Then, I am dividing those periods into – because of many political changes. Myanmar enjoyed a little bit of democratic people government between 1948 and 1962. Then from 1962 until 2010, we were under mainly another military rule. In 2006, the military government decided to move the capital 200 miles away from Yangon and Yangon has been left as only the economic major center, but not as a government capital.



Fig. 1 Shwedagon

So, the government-owned buildings are left empty since then. In 2011, the political movement, political changes happened, and then that becomes elected democratic government. Then, we are just experiencing the more democracy development. So, this is from the custom outpost to become a major port of Yangon.

So Yangon, **Fig. 3** is the early Yangon map before British occupation, so that this is really a small scattered settlement on a swampy land. This covered only a few blocks of the existing Yangon, a few blocks means about 3,000 feet square. So when Yangon was laid out and planned as a modern city in 1852 (**Fig.**

4), the British developed along the port – along the river, because it's aiming to become a major port city in Southeast Asia. Its lay on the grid is similar to like New York or other cities.

But Shwedagon being here, it's designed to protect, because its location is on the hill and that is strategic for the British military reason(**Fig. 5**).

So the character defining Yangon is Yangon mainly as a port city, with a British occupation. It's created as an important port city and now once second to New York, the busiest immigration port, especially in 1920.

Until the war came in 1941, it enjoyed a lot of



Fig. 2 Yangon in history



Fig. 3 Early Yangon map

Before British annexed Lower Myanmar in 1852. It was a scattered settlement by river confluence.

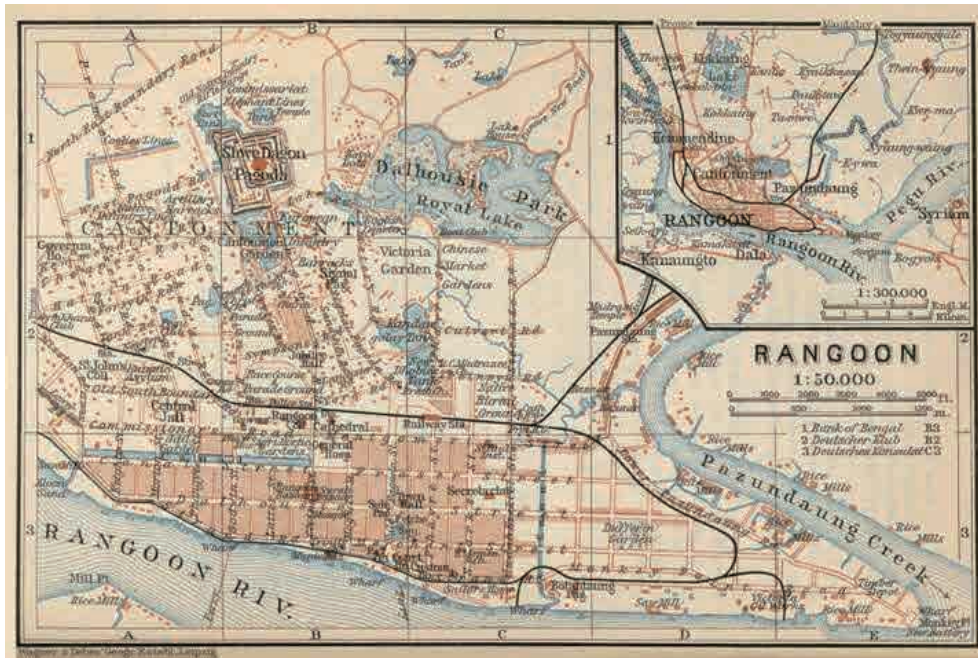


Fig. 4 Yangon in 1914

In 1852 the city was planned in grid and built on reclaimed land along the river for about 36,000 population. It grew fast to become city of nearly 300,000 population in 1912.



Fig. 5 Shwedagon has always been the dominating over the city



Fig. 6 Downtown Yangon with the view towards Shwedagon Pagoda in the north in 1930s.



Fig. 7 a) Yangon still has unique collection of late 19th century and early 20th century architecture. These are rare assets. b) Many of these institutional buildings has been left intact as the country was isolated and frozen from development during 1962-1988.

development, and many of the first batch of the colonial building has been demolished to replace with the more modernized building in 1920s, when the city enjoyed highest economic development, which slowed down in 1930 with the depression.

The Shwedagon has always been dominating over the city (Fig. 6). The Downtown Yangon with a view towards Shwedagon Pagoda is always important and until now, because for many of the Yangon people, viewing and praying and worshipping the Shwedagon from almost everywhere throughout the city is very important in the daily life.

This kind of step is that was built in 1895 as an important administrative seat for the British ruler, but it's one of the rare assets (Fig. 7). When Myanmar fell under the military government, and first the socialist government, the development has been very slowed down, and it has isolated itself from the world. So, the development opportunities were not there. That is also fortunate in saving the city's past in other way.

Yangon is not only for the buildings or the built structures. It is also the places that linked to the modern history of the political struggles, internationally and nationally famous figures and businesses until recently because the city squares or the heritage buildings, which are overwhelming the Downtown Yangon has been a site for the democratic movement until recently (Fig. 8).

The other character of Yangon is diversity. It's like other city like Singapore or Penang that my previous speaker has talked about. That many religious buildings are there, staying together side by side. There is no problem or there is no surprise that Shia Muslim and Sunni Muslim Mosques are sitting side by side. The Sule Pagoda in the downtown is next to this huge Sunni heritage Mosque. So, living harmoniously in a diverse culture is a pride of the city. Over 90 significant heritage religious sites are located in the Yangon City.

So Yangon also faced destruction during the war (Fig. 9), but fortunately, many significant buildings, institutional buildings survived until today. But many residential parts have been damaged, blocked or the chunk of the lands has been damaged. The port is totally damaged during the war.

So here is the growth and change of Yangon over time (Fig. 10), Yangon as a major center attracting population across the country, of course, this is a major administrative seat and a major economic center as well as a major educational center. So, people for employing to getting the jobs or wondering to become an artist or a job for the children to be well educated, they have to send to Yangon. So, Yangon is becoming bigger and bigger. So now, present Yangon has nearly 6 million of people. Every day, there are migrants coming in and the housing,

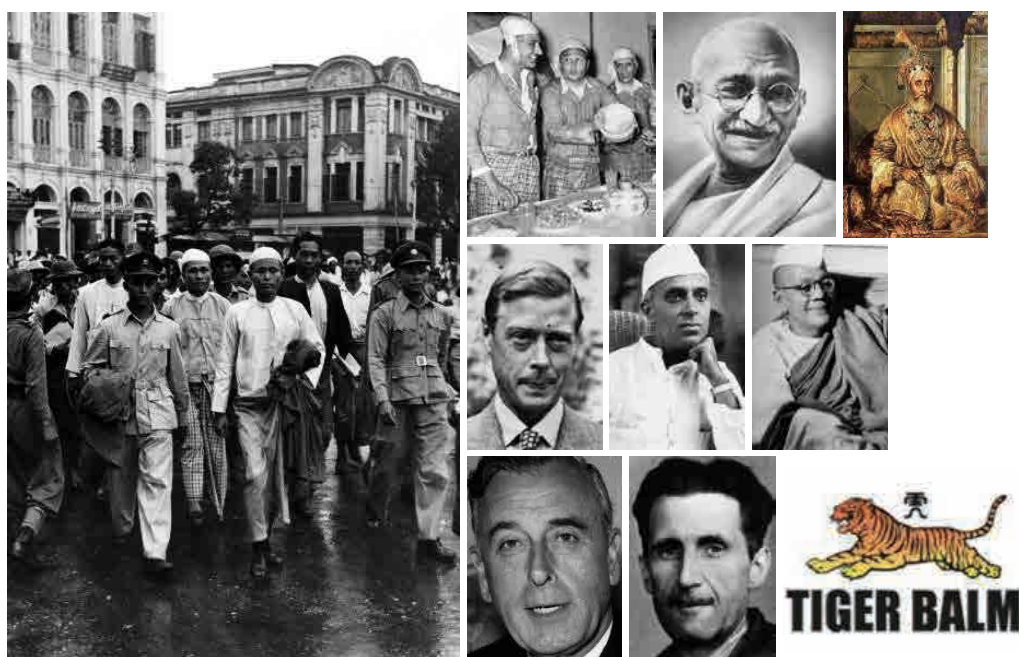


Fig. 8 Yangon has many heritage places that are linked to modern history of political struggles, internationally and nationally famous figures and businesses.

and that squatters' problem is a major task for the government to tackle. So, the population of Yangon will reach at 10 million by 2040 (Fig. 11). So what the government would be preparing to accommodate all these expected population, there are many urban policies that are yet to be implemented.

So after more than 150 years of its founding, Yangon remains the major port city, but Thilawa Port has been another choice. The previous government

has started the project supported by Japanese investors and 25 km down the stream (Fig. 12). So when all these port facilities will be moved out of the city, so what will happen to the downtown port facilities is also to be found out.

So, these are the mostly I will be talking about the built heritage. So Shwedagon as a most significant and a sacred heritage of all, as well as the many



Fig. 9 Yangon during the War
Yangon experienced substantial damages during the Second World War. Luckily hundreds of residential and institutional buildings survived till today.

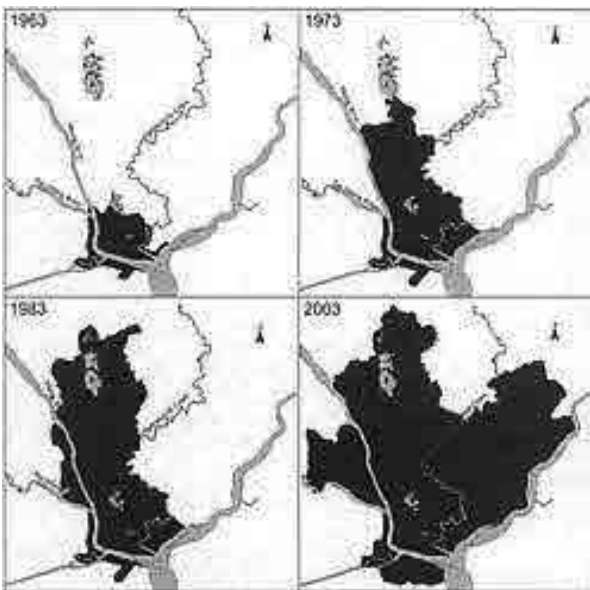


Fig. 10 Growth and change of Yangon overtime
Yangon is major urban center attracting population across the country. Increase in migrated population accelerated past few decades.



Fig. 11 Greater Yangon received more than 100,000 persons moved into the city every year recently. The population of Yangon is expected to reach 10 million by 2040 that doubling the current figure.

religious buildings, because when Shwedagon has been there for hundreds of years, the monasteries or the other religious structures were there. Of course, when the modern city was planned, then the modern technique and modern architecture has been introduced with the British style, some combination of Indian or the Chinese migrants, so that's a lot of interesting built environment together with using the local materials like teak and others (Fig. 13).

After the independence, there were many investments to the democracy government in the post-independence. So, the really 20th century modern architecture was introduced, and there are a few significant architectural buildings left in the country. Of course, not only the built environment, for urban environment it's like the big lakes are also very important and how people are living in daily lives is also very important, and it's dynamic and it's ever



Fig. 12 Yangon remains the major port city of the country. As Thilawa new port was established 25km down the existing port, future of yet active downtown port facilities to be decided.



Fig. 13 No other cities in Southeast Asia can be compared to Yangon in possessing ensemble of 19th and 20th century architectural assets.
photo: CDIA/YCDC/YHT project, 2014

growing (Fig. 14).

So, this is showing another diversity of the culture in Yangon (Fig. 15). So you will see Fig. 15a that is the Chinese shop house, but with a little bit of a combination of the arches that it looks like the

Mughal style. Then, Fig. 15c is a significant monastery, but you will see that the architecture is all mixed. Then Fig. 15b is the second last King, who's married, who donated the monastery in Yangon, which is now more than 150 years, but it's all decorated with



Fig. 14 Other attributes that define Yangon's distinct character include post-war modern buildings, its vast green and blue features, dynamic and vibrant lives of its residents.



Fig. 15 Cultural diversity in Yangon can clearly be seen in its architecture.

the lanterns and everything coming from England. **Fig. 15d** is a very famous Catholic Cathedral, but all these churchgoers are Indian community. So, the color is quite vibrant and interesting.

So, **Fig. 16** is Yangon in 1930 view. So the most dominating is after Shwedagon, the Cathedral that I just talked about, but now you see the Shwedagon and then the Cathedral has been overwhelmed with all these built up and high structures developed during the past two decades (**Fig. 17**). So **Fig. 18** is



Fig. 16 Yangon in 1930s



Fig. 17 Yangon in 2014



Fig. 18 Yangon in 1930s

a view towards the east of the downtown, and then **Fig. 19** is now the view towards the same site.

In the right center or middle of the Yangon, you can see where the cultural diversity, Sule Pagoda, and next to which is the famous Sunni Muslim Mosque, there are also Baptist Church and City Hall. Then here was the row of cinemas that we all residents loved to go during a few decades ago, but it was totally demolished to give the way to be developed by the Shangri-La Hotel Groups, to become a 22 storey. So, this is where the people feel that the Heritage and the city is changing under the authoritarian rules without caring the opinion of the public and the care about the opinions.

But still some of the streets are left as original. So, these are the causes which are threatening the heritage. It's excessive demolishing and replacing with



Fig. 19 Yangon in 2014



Fig. 20 Loss of built heritage characters
Due mainly to development pressure, lack of policy for urban conservation, excessive demolition, weak regulations, complexed ownership status, unclear land management and unused properties.

the higher apartment buildings. Then the lack of maintenance and the lack of funds, or the complexity of ownership, who would maintain, who would repair, that's a problem. Then, Fig. 20 was an 1890 Dijuma used mall used shopping mall, but now the business used everyone, they do whatever they like to do under the same building and then under-used building, because when the government moved to Naypyidaw, then many institutional buildings were left empty.

Then, the ecosystem development, and then no height control at all. Then, the threatening of the development pressure. So what we need is the reviewing



Fig. 21 Proposed High Rise Projects in Yangon



Fig. 22 Lack of clear legal processes and weak regulations in urban development will create unsolvable urban problems in future.

and revising of municipal bylaws is very important, where to allow and where not to allow. It is still very difficult, because especially for the private-owned land, the government has a little bit of influence on what private would like to do. So, for example, this is 1980.

Before 1988, there were municipal bylaws, we still continue with the British bylaws, so all these floor height and then the building height were kind of limited in the City Center, but after 1990s, because at that time, the military government wanted to develop, and they felt that all these old buildings are the heritage of colonialism, and we don't have to keep it anymore and they were like to allow more development and to accommodate the city population more easily. So, the height is not limited at all. So, there are many inappropriate replacements like this across the city.

Of course, the property-led development, it only depends on the price and on the contractor and what like Professor Widodo said is corruption and those resulted in a very underqualified development. So the buildings are under-standard, and after 6 years of its construction, it all looked like the same as those 100-years-old heritage building.

So, Fig. 21 is what's happening now in the city. This was the last year list of proposed projects over 12-storey buildings across the city. So mostly, it's proposed around the Shwedagon Pagoda, around the Inya Lake and around the Kandawgyi, where they can have a better view. So altogether, 160 and some are even proposing over 30 stories. So this is the same area, where we will consider as a historic city, because it's the origin of where Yangon was started.

So, Fig. 22 is the development pattern. It already has been in place near Kandawgyi and then there is no clear legal process and because of the weak

Yangon heritage trust is an independent centre of excellence working to promote and integrate Yangon's unique heritage into a 21st century vision of Yangon as one of Asia's most liveable cities

- Advocacy and Outreach
- Public Policy Development
- Building Conservation
- Capacity Building
- Research and Information

Fig. 23 Our vision

regulations in urban development.

So, the burden and the consequence of this high density and uncontrolled development will be suffering the city in the future as well before we can solve any existing problems and the lack of the protected view of the Shwedagon, because everyone wants to have a sight of the Shwedagon from their windows, so every development is competing with each other to be higher around Shwedagon. But the municipal already have that kind of rules, they have regulated in the past decade, but the thing is that enforcement and not effective at all in application and plus some kind of corruption. Some maybe simply not aware of that will be threatening to our heritage urban landscape.

This was municipal, I would say so-called protected area, but even in that area, it is not effectively protecting the height of the buildings and the development.

So, in Yangon, what is different from the other cities is the downtown that the historic Yangon and the area is still many people are living. It is not that the people move out as in the Penang state, because we are just trying to develop. Then, these are other challenges as facing in Yangon.

So, what we believe a conservation process should be closely integrated with the long-term planning for the future of the city as well as the many several changes and developments happening on a daily basis.

So, in that time, when the democratic government was in power in 2011, we started our organization in 2012, in order to promote and protect the urban heritage to integrate into 21st century vision of Yangon as one of the Asia's most livable cities. So, these are the main tasks we have. We are a mainly advocacy group to focus on saving heritage. So we were founded as a non-profit, non-government NGO, and the things what we are working on are as listed (Fig. 23). So, we're trying to outreach the people for advocacy. So we have a different way of advocating to the government, to the professionals, to the general public, to the management and the government staff level. Then, those are related things that we're doing and we're also trying to advice on the policy development related to the heritage conservation as well as the future development of the city and trying

- Working closely with Yangon Regional Government and YCDC and other ministries and departments (esp. Ministry of Culture and Ministry of Construction)
- Talk at Seminar, Workshops organized by government institutions, professional organizations, universities, school children)
- Media
- Social media networks
- Exhibitions (Global City, photos, street festivals etc.)
- VIP visit tours
- Walking free tour for locals
- photo competitions

Fig. 24 Advocacy Works

to showcase that the historic Yangon revitalization needs that repairing and not to damage farther and the capacity building to disseminate the skills and awareness. So advocacy, we work closely with the Yangon Regional Government, YCDC that is a council, municipal council and other ministries and developments, mainly like the Ministry of Culture and Ministry of Construction (Fig. 24).

We started to advice on the other regional governments, because of what we are working in the other region and states, governments are also asking the things related to the conservation and development in their old regions and states and collaboration with local and national organizations. Then, we talk a lot like here, and through media, social media and social networks, and then the other kind of like the plaques and the exhibitions and the city tours and the community engagement projects, that's to see how the community responds to the heritage environment.

So what we're trying to mainly say is to people to understand what is urban heritage, and why it's needs to be important in the urban development policy, why they need to conserve and then what actions are threatening. Because sometimes they don't say by allowing the new development project next to it will harm the heritage landscape. What are the right conservation actions? It's also the building techniques as well as the overall planning control.

Fig. 25, 26 are some of our work, meetings with the government and the advocacy works are related. For example, this one is one other NGO, the small NGO, has been initiated on an upgrading of the back lanes, which are mostly filled with the very filthy garbage for a long time.



Fig. 25



Fig. 26

So, this is the Blue Plaques installation in our advocacy projects to market Yangon has the uniqueness to become one of the major great cities in Asia.

With the tourism and that has pushed the potential to redevelop, so Fig. 27 is the Downtown Yangon as well as the Shwedagon. This is important that the green area and its historic city should be maintained. It is not to preserve, but to carefully see the future development of it to maintain its existing assets. The pink color may be a more new development. So, now the new government has more emphasized on this area for the higher buildings development.

So our topic, our stress is not on a building, individual building renovation, but for the more livable Yangon. So, legal protection to stop the demolishing and now somehow the municipal government has referred to us for any of the heritage-related properties, so the character of the streets, blocks and a part of the city rather than the first-class conservation of individual landmark buildings. Then, we can carry the city's identity and souls and this is what we have to suggest to the government. So according to our survey and things, these are the potential conservation areas, where the heritage characters are there. Fig. 28 is what we are urging the government to define as a conservation area, where the new regulations should be in place, especially height control. Of course, there are many things that are already kind of destructing the landscape, but we'll try what it remains, so more than 2,000 heritage buildings in the area.

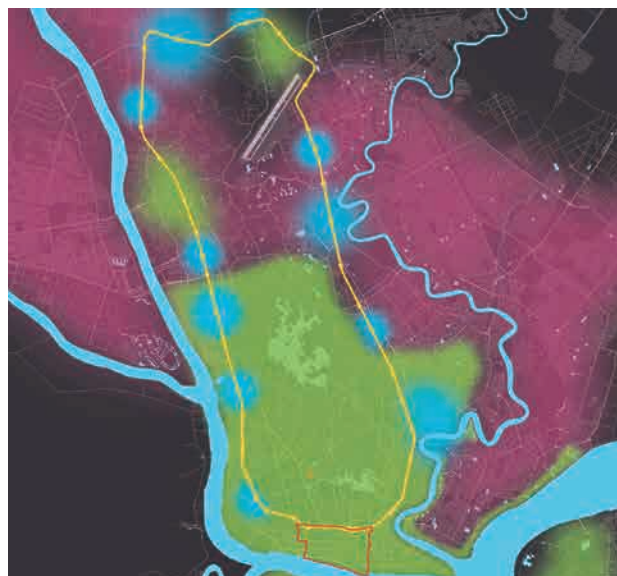


Fig. 27 Yangon at tipping point

Having valuable assets of cultural heritage, having river frontage of about 25 km within the historic city alone, having circular rail that reaches most part of the city, by systematically planning the strengths of Yangon, the city's urban heritage will not be lost, while more opportunities are coming up.

We published last year, the Yangon Heritage Strategy to advise to the new government what the selected area improvement would bring in the more economic and the cultural opportunities, so the green area around the Shwedagon Pagoda and the conservation area to be recognized in the downtown with a special significant character area as well as the public realm development (Fig. 29).



Fig. 28 Proposed Heritage Designations

The Downtown Conservation Area covers approximately 2 km². It contains almost 3,000 buildings, of which 40% were built before 1945.

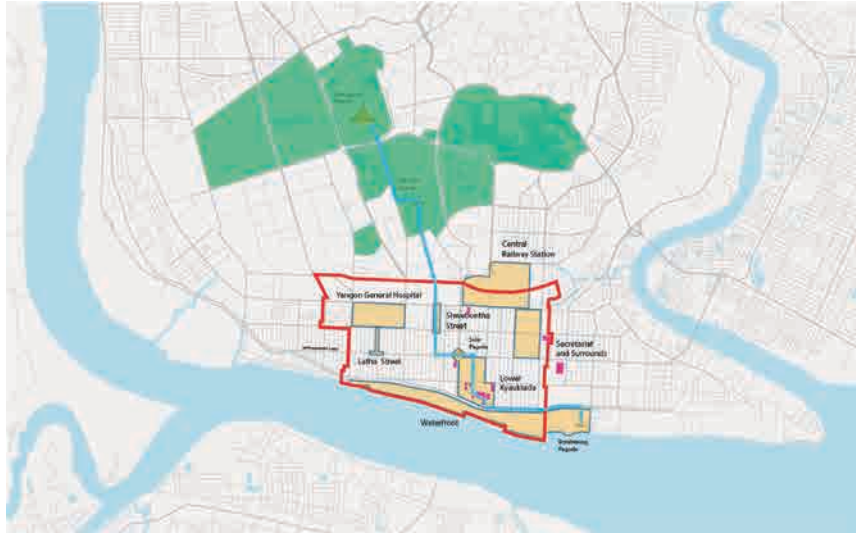


Fig. 29 Proposed Ideas on conserving historic urban heritage sites and their environments, including tourism.



Fig. 30 Having many unused or under-used State-owned or quasi-State-owned buildings, reused plan must be strategically prepared

YHT encourages to convert into public use for some of State-owned buildings and allow public access to part of renovated buildings so that public will better aware with valuable urban environment

- A- Government-owned landmark buildings that will continue to original use
- B- Government-owned buildings that can be changed into other public use
- C- Government-owned buildings that can be leased out to private business
- D- Partially owned by Government ministries
- E- Privately or organization or Trustees owned buildings
- F- Private residences

Challenges in revitalizing downtown heritage area include policy and legal solution to complexity of ownership status, car parking solution, financial arrangement, infrastructure investment and public realm improvement

Fig. 31 Types of heritage buildings according to ownership and use

- 1) Public transportation
- 2) Regulatory control and legal process in urban development
- 3) Traffic
- 4) Pedestrian
- 5) Flooding
- 6) Utilities

Fig. 32 6 Most listed urban challenges

So, having unused state-owned projects to be assessable for the public and the more cultural facilities to be converted from these old buildings. So the new government has started this building to become a national library, and we are helping in the technical advices (Fig. 30).

So, there are types of heritage buildings according to ownership and use. So, the government-owned, so there are six different kind of – some can be totally government projects, some can be a donation or the funders' investment, and some can be changed into the public – private businesses (Fig. 31). Then, some of that taxation or the funding arrangement could fund the private residents' improvement and public realm improvement. So, we also have prepared like a PPP schemes to pull all together, especially government-owned building to become one of the schemes. The YCDC has also paid attention to the public space, but there was a mismanagement in the past, so very, very few places left for the public open



Fig. 33 As there are less and less land available to be used for strengthening public utilities, services and providing public spaces, only two areas in downtown left to take advantages of Central Railway Station owned 63 acres of land at the center of the historic city.



Fig. 34 Downtown waterfront has a great potential to become a major public recreation place if port functions are to be reduced.

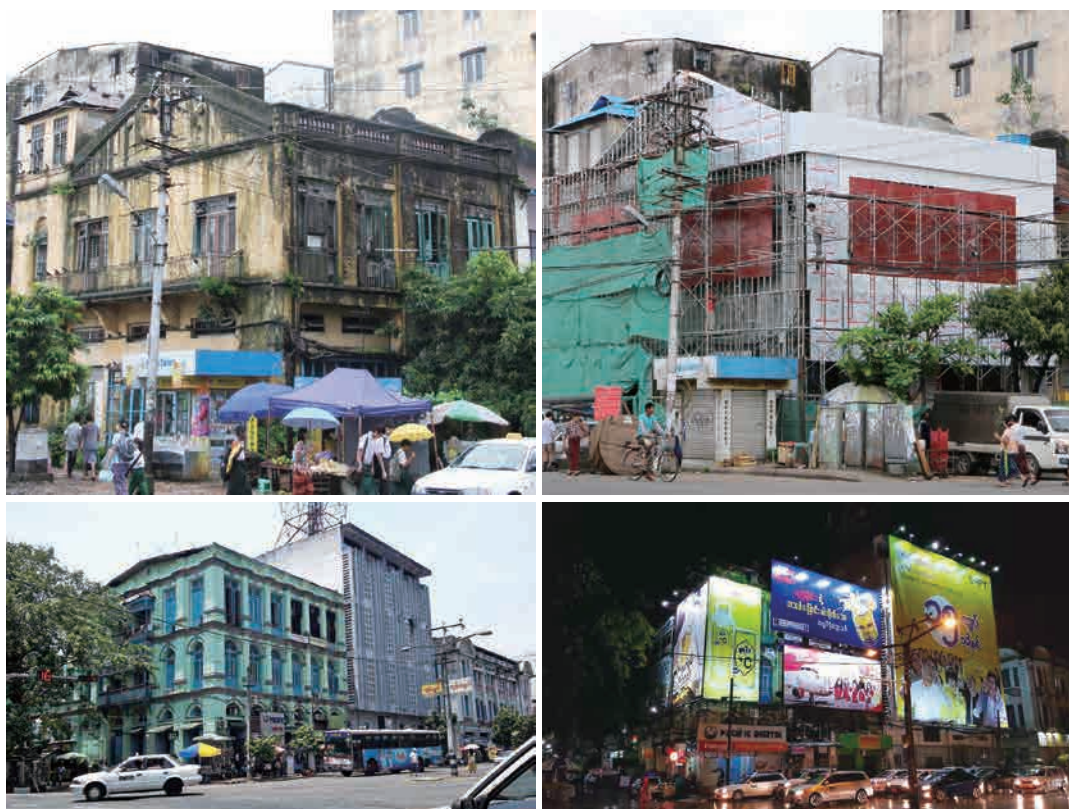


Fig. 35 Regulations and guidelines are needed to control inappropriate renovation and upgrading, addition, and new development in conservation areas.

space (Fig. 32). So one opportunity is we have the 63 acres of land, the central railway station, that the government is ready to redevelop with the investors (Fig. 33). But this is one of the last opportunities to be a public utilities use. It's the same to the port, because if the port is to be moved out, then the many opportunities for the utilities and public space can be gone (Fig. 34).

These are some problems that people feel that the heritage building to become a business and they have inappropriate façade and then the technique is important. We have those who renovated (Fig. 35); we requested the government to require a conservation management plan. This is also used in the many significant buildings now kind of the practice. So, this is what we have been advising on the renovation.



Fig. 36 Kempinski Hotel

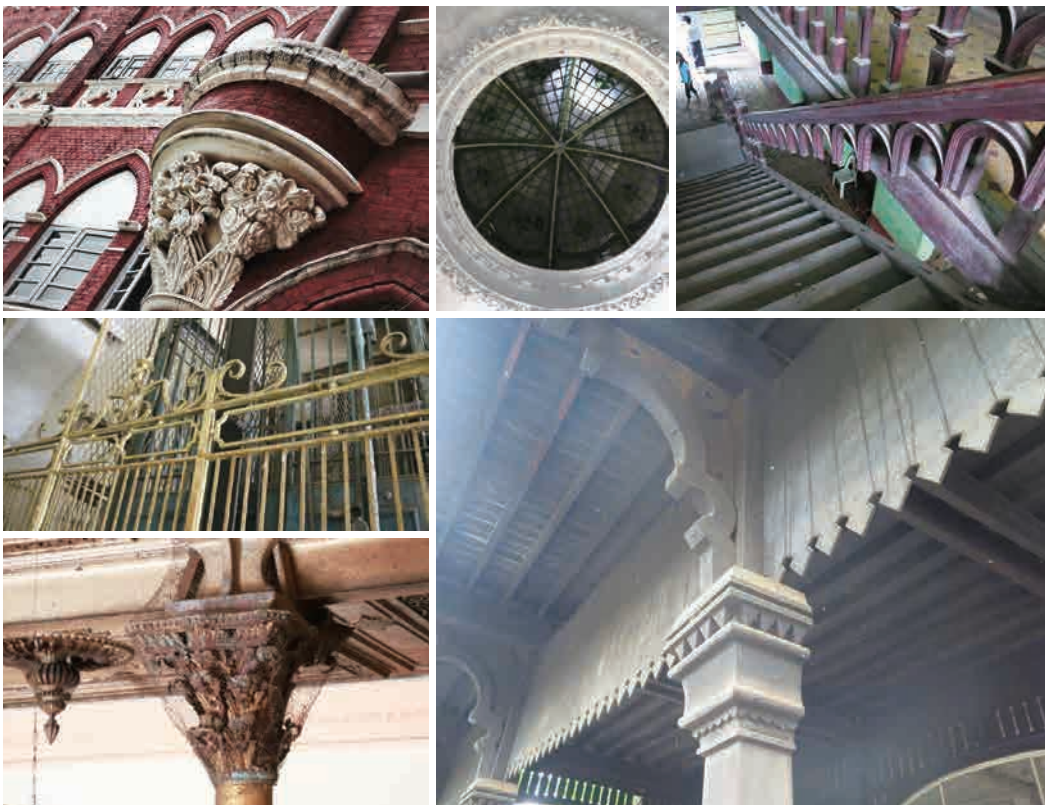


Fig. 37 Advocating developer and professionals that heritage buildings' interiors are equally important to their façade.



Fig. 38 Demonstrated Conservation Project: 501, Merchant Road



Fig. 39 Doh Eain YGN

Growing local businesses in heritage properties. There are initiatives by other local NGOs that renovating in deal with home owners.

One interesting thing is that this one is to be a hotel – Kempinski Hotel in the next year. They already have renovated. Before they renovated, we requested them to dig out and we found the Mon Heritage is some centuries ago under 15 feet below (Fig. 36). So not only the façade is important, the interiors are important too (Fig. 37).

So, Fig. 38 is the demonstration project that we worked together with the Princess Foundation from UK. We have this with the help of Australian government to deliver the trainings. So, not only that initiative that the public – private initiatives also too because of heritage becoming a little bit of more popular and then initiated from the businesses are also to be seen. The place has become the young people to hang out, something like that (Fig. 39). So, revitalizing the site would bring the pride of the city. So, that

is what the belief is and the opportunity is that the management, city management has changed, and the new government with the vision that comes along with us and the increasing awareness on the conservation and heritage would hopefully bring in towards the city development, so integrating heritage into urban policy, understanding heritage and educating technical knowledge.

The last thing I want to say is leaving for the next generation to make a decision is also very important. This is Yangon, so we cannot expect a very fine renovation with the millions of dollars to be spent. I think that is fine with the people, with their own decision, the vibrant and the dynamic city as it is and that we care about. Thank you.



The Small City with Big Dreams: The World Heritage City of Vigan and its Heritage-Driven Sustainable Development

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Abstract

In the early definition of sustainable development, culture was not a priority dimension in the framework. Nonetheless, it has been recognized as fundamental element in the United Nations (UN) Resolution for Culture and Diversity. The UNESCO World Heritage Convention is considered as the epitome of sustainable development in many world heritage sites. In the World Heritage policy statement, sustainable development perspectives, with considerations to climate change, tourism, migration and terrorism, have been integrated into the processes of the World Heritage Convention. The World Heritage City of Vigan became cognizant of the integrative role of heritage towards development in its long struggle to balance heritage conservation and economic progress. Burdened by historical and geographical constraints, the small city introspectively harnessed its history and heritage to transform its image, its economy, its people and its future. It pursued the following objectives: to develop the sense of pride, identity and place of the Biguenos to their city; to institutionalize local protective measures and development plans to ensure continuity and encourage maximum involvement of stakeholders; to forge local and international network to provide opportunities for good practice in local governance and heritage conservation, and to develop Vigan as a tourist destination where the people's lives are enriched and the core values and traditions are preserved.

To reinforce these objectives, human development and risk mitigation programs were also implemented. The human development program, a tool to curb poverty incidence, focused on livelihood through manpower development and credit accessibility for medium, small and micro enterprises. The risk reduction program embarked on infrastructure development, solid waste recycling and the continued documentation of historic houses and structures. These herculean efforts have catapulted the city into exemplary achievements. The tourism, education and investment statistics have all increased. On the other hand, the poverty incidence, education drop outs and malnutrition figures have all gone down. The city's revenue has been meteoric. The Vigan experience has become a model for development and has become aspiration for many Philippine cities. Vigan has responsibly conserved its cultural heritage which became the driving force to sustainable development.

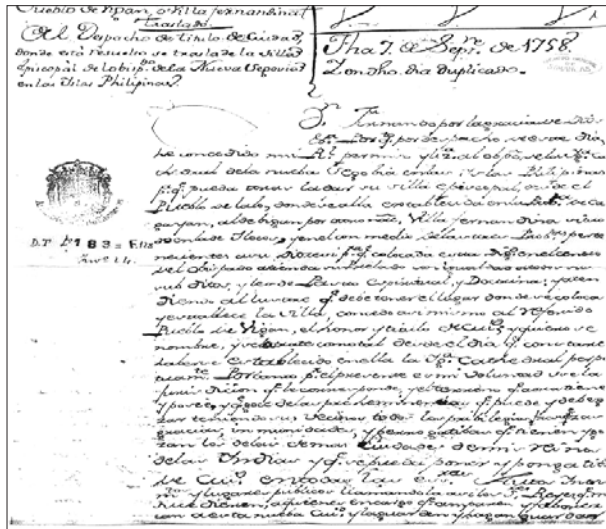


Fig. 1 Original Manuscript of the Royal Decree

Introduction

With the advocacy for sustainable development at the turn of the millennium, the dimension of cultural heritage has not been prioritized. Classic sustainable development definition upholds the Brundtland Commission declaration as “development that meets the needs of the present without compromising the ability of the future generations to meet their own needs” (WCED, 1987). This context focuses and illustrates the triumvirate of social, economic and the environment dimensions. In the 2010 UN Resolution on Culture and Diversity, culture was recognized as the foundation for sustainable development “acknowledging that culture is a source of enrichment and an important contributor to the local communities, peoples and nations, empowering them to play an active and unique role in development initiatives” (Turner, 2012). And this pronouncement underscores the role of the World Heritage Convention as the epitome for sustainability which has been exemplified in the management of World Heritage sites (Van Oers, 2015). In a policy statement, the World Heritage Center declared the integration of sustainable development perspectives in the processes of the World Heritage Convention, emphasizing the global contexts of climate change, tourism, migration and terrorism (UNESCO WHC, 2015).

The World Heritage of Vigan became cognizant of the integrative role of heritage towards development in its struggle to balance heritage conservation and economic progress. From a trading town during the Spanish Colonial period, it went into hibernation for decades until its World Heritage inscription in

1999. Even though short of the national standard for cityhood i.e. population and revenue, it has become a role model for development in the country with its conscious advocacy for sustainability and intergenerational responsibility.

History

Vigan was a thriving trading post when conquistador Don Juan de Salcedo discovered it in 1572. When the seat of the Catholic Diocese of Nueva Segovia was established in 1758 by virtue of a Royal Decree (Fig. 1), her status was elevated into a city named Ciudad Fernandina de Bigan. For more than a century, Vigan was the centre of political, religious, economic, social and cultural activities in Northern Philippines (Galang, 2014). When the Manila-Acapulco Galleon trade came to an end in 1825, trade, commerce and industry declined.

Later on, Vigan was reverted into a municipality. In the 1960s, the trading of Virginia tobacco was established to spur the economy. However, the political instability and abuses of private political armies triggered an out-migration of local businessmen and ancestral homeowners. The historic district virtually became a ghost town and no man’s land (Fig. 2). Although peace and order improved in the 1980s, the local economy remained depressed. In 1995, Vigan was a second class municipality with annual revenue that was hardly enough to defray the salaries of its city employees let alone deliver the most basic services. Poverty was at its peak with 45.8% of her populace living below the poverty line threshold. It was a struggling, diminishing community adversely



Fig. 2 CALLE CRISOLOGO Ghost Town

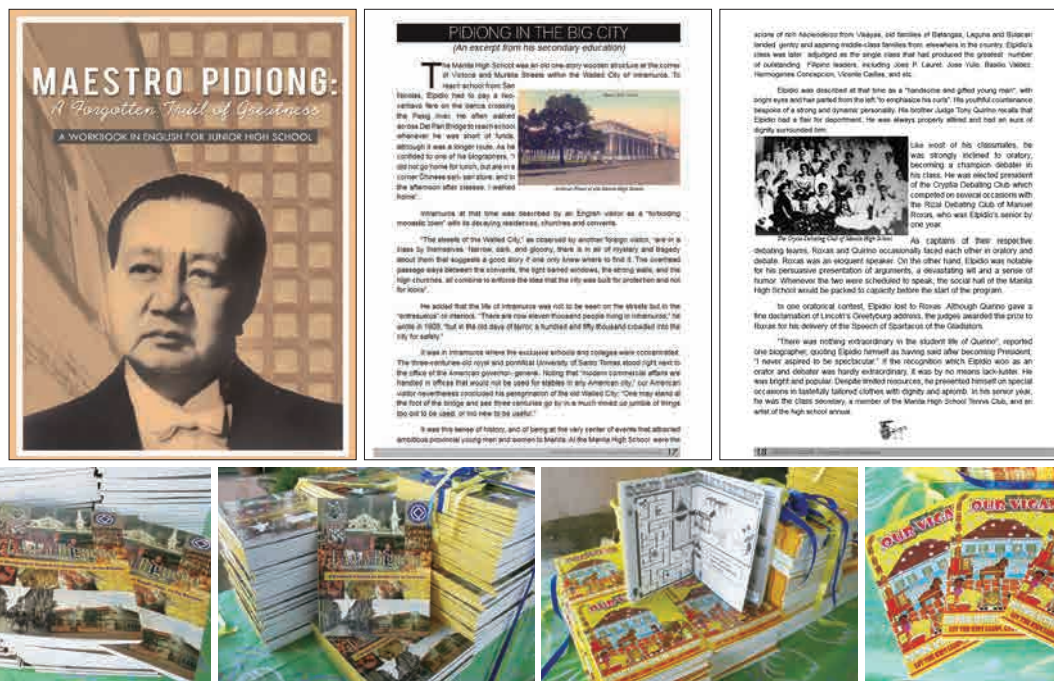


Fig. 3

affected by historical misfortunes beyond her control.

The town of Vigan is the capital town of Ilocos Sur. By national standard of cityhood, it only has a population of 45,143 (2016) out of the required 250,000 minimum number of people. By revenue, it only generated Php 23,000,000 revenue in 1995 out of the minimum requirement of Php 500,000,000 (Vigan City Government, 2017). Vigan was a small historic town that went into oblivion for some time. It lacked the comparative advantage in terms of natural tourism sites. It does not have beautiful white sand beaches because its coast is gray with strong undercurrent. It does not have exotic mountain ranges

or forest lands for trekking and sports. These tourism constraints posed challenges to the city.

The Vision

The Vigan City government introspectively discovered the treasure of limitless potentials – the rich cultural heritage that was unnoticed, unused and untapped. The local government collaborated with all stakeholders to transform Vigan, using heritage conservation as the major tool for development. The endeavours were anchored on four objectives of the conservation program.

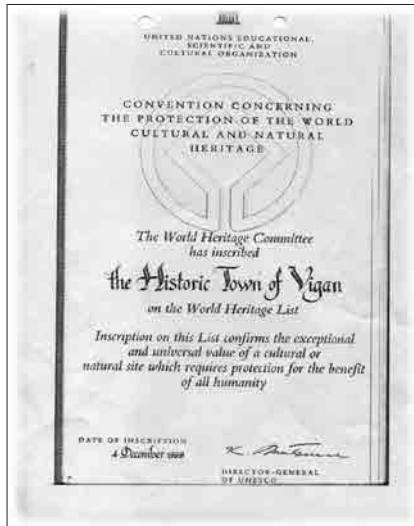
1. The first objective was to fortify the sense of

identity and pride of the Biguenos on their historic city. This was an essential ingredient that developed a high level of confidence and sense of community. The city embarked on a massive research and information dissemination on the city's history, traditions and culture through the city website, facebook, fan page, brochures, video films, newsletters, coffee table books, postal stamps and workbooks for children (City Government of Vigan, 2009) (Fig. 3).

With the collaboration of all stakeholders, Vigan was inscribed in the World Heritage list for cultural properties in 1999 (Fig. 4). It was inscribed under criteria ii and iv. Criteria ii stated "Vigan represents a unique fusion of Asian building design and construction with European architecture and planning" and criteria iv noted "Vigan

is an exceptionally intact and well-preserved example of a European trading town in East and Southeast Asia" (Villalon, 2005). On January 22, 2001, the colonial status of Vigan as a city was successfully restored as promulgated pursuant to RA 8988 "An Act Converting the Municipality of Vigan into a Component City of the Province of Ilocos Sir as the City of Vigan."

- The second objective was to institutionalize local protective measures and development plans to ensure continuity of the programs and encourage maximum involvement of stakeholders. The city government enacted conservation ordinances such as: defining the boundaries of the historic district specifying the core and buffer zones (Fig. 5); providing the general conservation guidelines as well as specifying the compatible uses of structures



Basis of inscription:

- (ii): Vigan represents a unique fusion of Asian building design and construction with European colonial architecture and planning, and criterion
- (iv): Vigan is an exceptionally intact and well preserved example of a European trading town in East and South-east Asia

Fig. 4



Fig. 5 Defining boundaries
Core and Buffer Zones of the Historic District

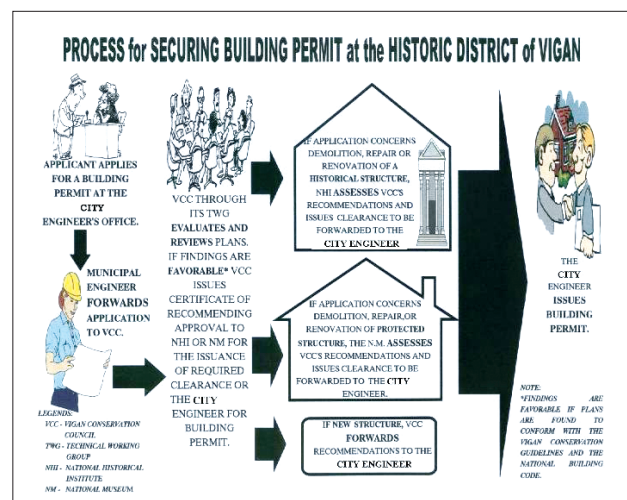


Fig. 6 Multi-Sectoral Conservation Council

within the protected zone; an act creating a multi-sector conservation council that served as a clearing house for building permits within the historic district (Fig. 6); the conservation code was enacted to provide detailed guidelines for the repair and restoration of historic buildings (UNESCO Bangkok, 2010).

3. The third objective was to forge local and international linkages which provided opportunities to imbibe best practices in local governance and heritage conservation. In partnership with the Spanish government and in close consultation with all stakeholders, the Vigan Master Plan was formulated and implemented (Fig.

7). In cooperation with UNESCO-Bangkok and the University of Northern Philippines, the city government published the Vigan Ancestral Homeowners Preservation Manual (UNESCO Bangkok, 2010) (Fig. 8). This was designed as a practical and user-friendly management tool to guide homeowners, custodians and developers in their proper maintenance, repair and adaptive reuse of their historic properties. In collaboration with the University of Santo Tomas-Center for the Conservation of Cultural Property and the Environment in the Tropics (CCCPET), cultural heritage mapping of tangible and intangible cultural properties was conducted



MOA Signing for the formulation of the Vigan Master Plan by Cooperating Agencies



Formal turn-over of the Vigan Master Plan for the revitalization of the Historic District of Vigan and the keys to the Vigan Culture and Trade Center.



Signing of MOA for Sectoral Projects and the establishment of the Master Plan office for the implementation of Master Plan.

Fig. 7 Vigan Master-Development Plan Restoration of an Ancestral Building



Fig. 8 Vigan Ancestral Homeowners Preservation Manual

(USTGS-CCCPET, 2006) (Fig. 9). Significant outcomes of the mapping were the heritage river cruise highlighting Vigan's history in narrative and life-size tableaus and the "Buridek" the Vigan children's museum, the first of its kind in Northern Philippines (Fig. 10). The Vigan Conservation Complex was established to secure the gains in the preservation of the city's heritage (Fig. 11). Its components include a training facility for restoration and traditional industries, a three section museum featuring simbahan or church, ciudad or city and balay or ancestral houses; conservation materials depot where old parts of houses may be bought for repair, concessions, a hostel and the President Elpidio Quirino Memorial archives and research center.

Forthcoming is a theme park which shall be a reflection of important sites and traditions of the five provinces that comprised the Spanish colonial province of Ylocos with Vigan as the capital. And another is the restoration of a four-storey ancestral building in the heart of the heritage district. It will serve as the Vigan products display and promotion center, art gallery for promising artists and the sub-station of the Bureau of Fire Protection and Public Safety as a disaster mitigating effort.

4. The fourth objective was to develop Vigan as a

tourist destination where tourism programs enriched and conserved the people's core values and traditions, as well as sustain livelihood and create employment opportunities for Biguenos. The city revitalized many traditional festivals and introduced new ones to showcase the rich heritage of Vigan.

The Vigan fiesta in January commemorates St. Paul the Apostle, the city's patron saint and celebrates the role of various sectors in society, including a cookfest and street dancing on the theme of longanisa, a locally made and nationally famous sausage. The Semana Santa or Holy Week is a religious observance of the passion and death of Christ; the Viva Vigan Binatbatan festival of the arts in May; the World Heritage Cities solidarity cultural festival in September (Fig. 12), a revival of different expression of entertainment from the past; the Raniag Vigan Twilight Festival on the last week of October, featuring evening street dancing and electric float parade while in December the lantern and torch parade and the Artes Ita Pascua. In total, there are six (6) colourful heritage festivities that give both the residents and tourists a variety of experience all year round.

The city government constructed the Vigan Convention Center which brought windfall benefits



Fig. 9 Cultural Mapping



Fig. 10 The "Buridek" the Vigan children's museum



Fig. 11 The Vigan Conservation Complex

to the city (Fig. 13). A pair of mural paintings of Vigan's history was mounted on the walls of its central hall, a painting depicting the performances along the northern lobby, and a bar relief of letras y figuras adorn the main lobby. The convention center has become not only a venue for gatherings but also a cultural showcase to view the heritage of Vigan. The city produced three zarzuelas or musical plays. These are entitled "Ang Babae sa Digmaan" or The Women of War, a musical on how Vigan, its historic district and architecture were saved during WW II because of the two beautiful love stories between beautiful Vigan ladies and Japanese soldiers, Adela and Fujiro Takahashi and Belen and Narioka (Fig. 14); "Tres Patrimonio" or Three Patrimonies, featured excerpts from the lives of national heroes from Vigan; and "Q" the musical about the life of President Elpidio Quirino who was born in Vigan (Fig. 15). The Vigan cultural troupe, composed of city government employees who performed as actors in the zarzuelas, have already developed a regular repertoire of songs and dances.

The street food court was developed serving Vigan's native delicacies such as empanada, okay,

miki, sinanglao, barbecued longganisa and many more. The dancing fountain in the town plaza has become a blockbuster attraction (Fig. 16).

The private sector has also joined the tourism bandwagon. They have established destinations such as the Baluarte Zoo, the Hidden Garden, the Pagburnayan or jar factories, the native delicacies zone and the Inabel or loom weaving village (Fig. 17). Along with these hotels, restaurants, souvenir shops and other tourism related establishments have mushroomed to cater to the needs and demands of visitors (Villalon, 2012) (Fig. 18).

To reinforce private sector initiatives, the city government set up the local economic enterprises. These were the central bus and jeepney terminal, Vigan public market, Playa de Oro resort, Vigan culture and trade center, the slaughterhouse, the Mira Hills Spanish friendship park and the Villa Fernandina de Vigan. The Villa Fernandina de Vigan was a 4,500 sq. m. property with a two-story building that served as a satellite office in the Metropolitan Manila that offered accommodation facilities. It was home for people displaying Vigan products, transacting business and most especially to those attending to their

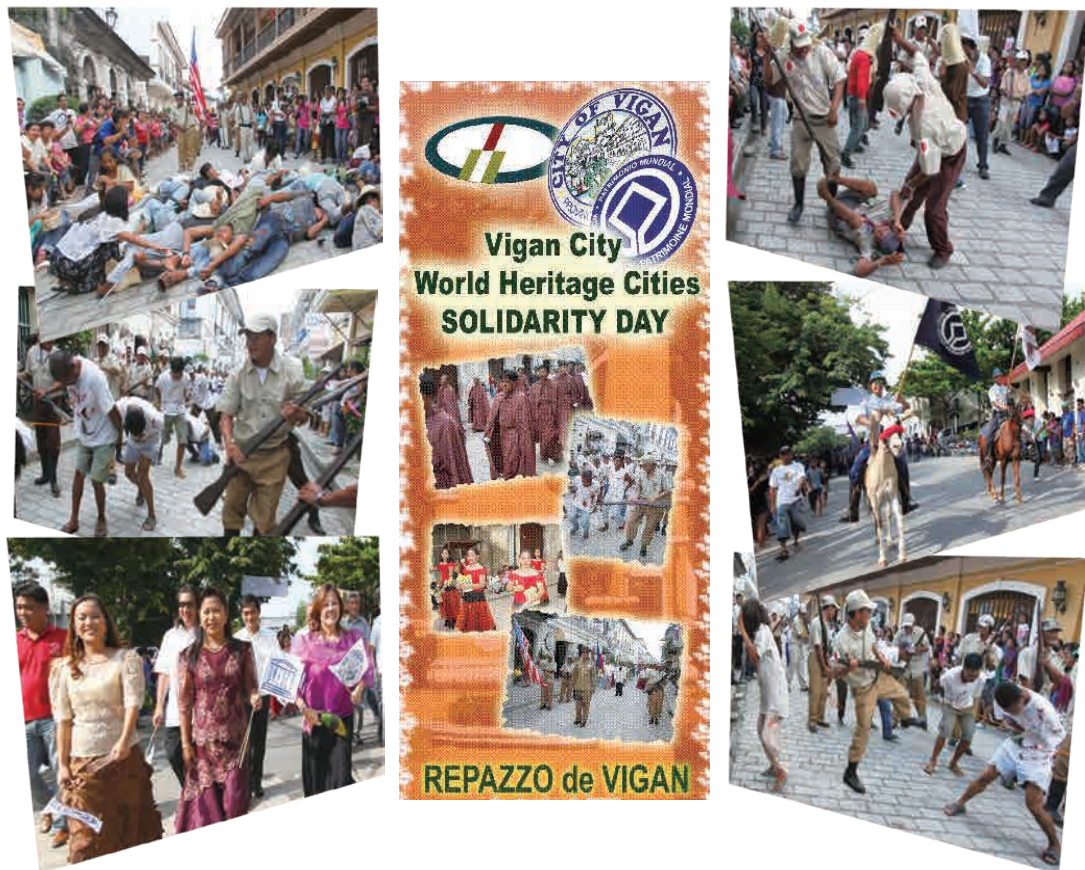


Fig. 12 Solidarity Day



Fig. 13 The Vigan Convention Center
Center for Gatherings, Educational and Cultural Showcase



Fig. 14 Performing Arts "Ang Babae sa Digmaan"

sick relatives.

For the city, to deepen their trust in transparency and to sustain good housekeeping, TVigan the city cable network was launched as the media arm that effectively informs, entertains and educates through television programs rooted in Vigan's heritage culture,

people, best practices and events (Fig. 19).

In 2014, Vigan celebrated its inclusion as one of the New Seven Wonder Cities of the World, a result of the city and community's collective resolve to claim another distinction, it is a source of pride not only for every Bigueno but for every Filipino. These



Fig. 15 "Q" The Musical



Fig. 16 Dancing Fountain at Plaza Salcedo

cumulative achievements developed Vigan as a tourist destination. Vigan tourist arrivals increased from 373,570 in 2009 to 1,045,491 in 2016. The number of hotels/souvenir shops and restaurants increased from 5 in 2007 to 189 in 2016 (Fig. 20). The cultural industry, composed of museums, libraries, heritage houses, and education centers has been registered to 293 in 2016 (Vigan City Government, 2017).

Human development

The city government had the resolve to curb poverty in all forms. Initiated as flagship livelihood

program was “Pagsapulan Raniag ti Masakbayan.” The elements of these were manpower development through the Vigan Skills Training Institute (VSTI) (Fig. 21). VSTI developed three national level Technical Education and Skills Development Authority (TESDA) accredited courses namely finishing course for call center agents, escuela taller or community based training for restorers and escuela de los mataderos or school of butchers. It offered an array of short term livelihood training like: artistic jewelry, fruit and vegetable carving, theatrical puppetry workshop, sandals and slipper making, massage

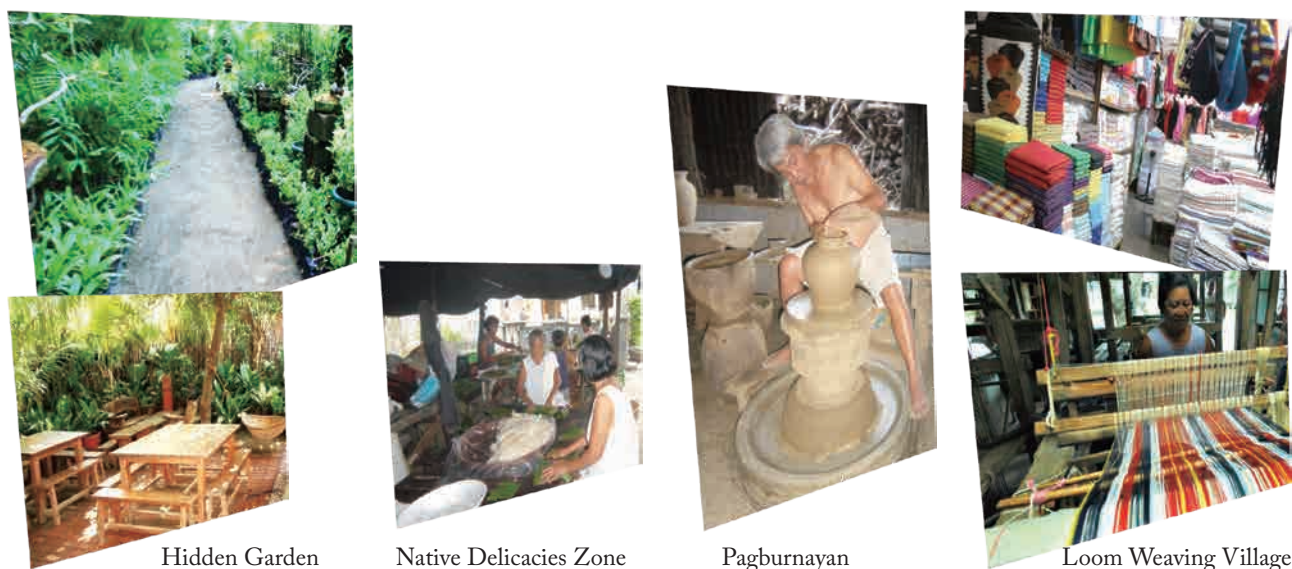


Fig. 17



Fig. 18 Hotels, Restaurants, Souvenir Shops and Other Tourism Related Establishment

therapy, cosmetology and enhanced sewing and garments technology.

Second program was lending to small to medium and micro enterprises (MSMEs), One-Town-One-Product (OTOP) manufacturers, farmers and fisher folks and cooperatives with the Nueva Segovia consortium of cooperatives as fund handler; and third program was the direct livelihood assistance such as tricycle for hire with a franchise to operate, sari sari store, native delicacies, kalesa and rice vending for the poorest of the poor.

Poverty alleviation efforts brought down the city poverty incidence from 45.8 % in 1995 which plagued

almost half of the population down to 3.4% as of 2016 and still descending with various multi-sectoral interventions (Fig. 22). The education completion rate is 98.35 % (2016) with a dropout rate of only 0.56 % (2016). The malnutrition rate was down to 2.18 % (2016). (Vigan City Government, 2017).

The once sleepy municipality transformed into a bustling city that is rich in culture and history. Today, tourism related investments keep coming and are wielding a multiplier effect in the income generating capabilities of the Biguenos and the people of neighbouring towns. This has created brighter prospects for the economy.



Fig. 19 The City Government Cable Network

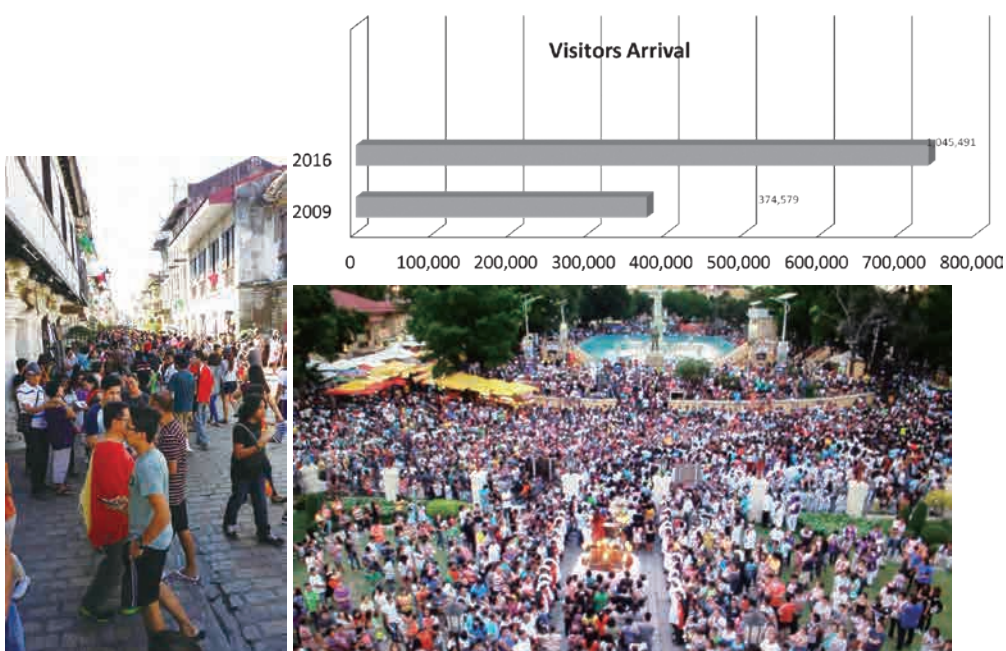


Fig. 20 Both Commercially Accommodated and Day Time Tourist in 2016

From a second class municipality with an income of 27 million pesos (approximately 540,000 USD) in 1995, this has reached to annual budget of 378 million pesos (7.6 million USD) in 2016 (Vigan City Government, 2017) (Fig. 23). With the added revenue from heritage based tourism activities and local economic enterprises, the city has been able to deliver effective public services in terms of public infrastructure, health, educational and social services, environmental protection, public safety, disaster risk reduction and management and many more (Fig. 24).

Risk Reduction Program

The impact of climate change to a highly vulnerable country like the Philippines was undeniable. The city proactively embarked on various risk reduction programs. To mitigate flooding, the city worked on dredging rivers, building sea walls, slope protection and canals. Having learnt from the 2008 Ondoy

tragedy in Metro Manila where tons and tons of uncollected garbage blocked and choked the exit ways of rainwater which caused massive destructive flooding, there was the urgent call to manage and address the proper disposal of solid wastes.

The Vigan materials recovery facility manages 15,000 m³ of garbage. It processes more than 300 tons of biodegradable waste into organic fertilizers for farmers through bioreactors (Fig. 25). Plastics and styrofoam are recycled into styroplastic oven and turned into tables for day care centers and paving blocks (Fig. 26). Plastic bags, candy wrappers and sachets are pulverized and used as extenders for concrete products and throw pillow fillers in livelihood projects. Paper is reprocessed into cooking fuel briquets or used by city hall employees as secondary paper for office documents (Fig. 27). The solid waste management has been fully implemented in all 39 barangays who now collect garbage from households.



Fig. 21 Manpower development Vigan skills training institute
Three Accredited Courses, Finishing Courses for Call Center Agents, Eskwela Talyer, Eskwela De Los Mataderos

Subsequently, the city garbage trucks regularly collect from their designated barangay material recovery facilities. The city government provides two tricabs for each barangay's solid waste management service vehicle. Dump trucks are also provided to the barangays with the largest volume of garbage.

In the aftermath of the 2013 Bohol tragedy where national treasures such as churches, fortifications and other historic structures were pulverized to the ground by mega earthquakes. It became evident that documentation of significant structures such as

ancestral houses, monuments and churches found in Vigan and many governments all over the world was a necessary component not only in conservation but in disaster mitigation efforts. Even with available funds to rebuild the buildings in Bohol, if there were no basis from where to start, then it will remain as an exercise in futility. Thus, the city government purchased the 3 dimensional laser scanner. This generates highly accurate and comprehensive baseline data of the surroundings and infrastructure for architecture, civil, urban planning, disaster risk reduction and

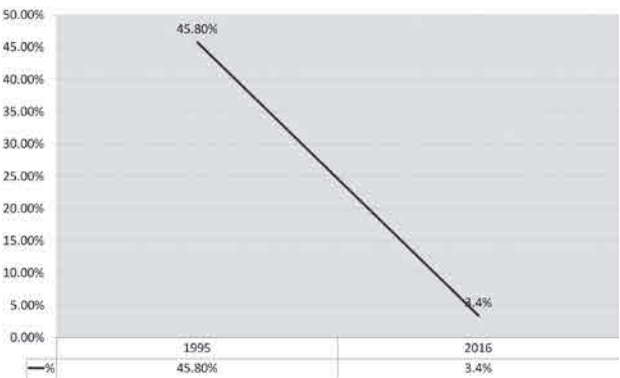


Fig. 22 Third component
Direct livelihood assistance for the poorest of the poor

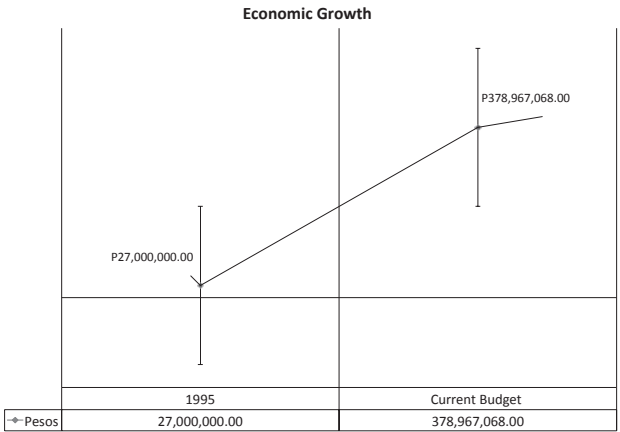


Fig. 23 Second Class Municipality
Added Revenues from Heritage Based Tourism Activities and Local Economic Enterprises Able to Deliver Effective Services



Fig. 24 Socialized housing for informal settlers

management and even real property assessment. The generated data serve as reference for interventions to address possible dangers to the city's tangible heritage as well as strengthen public safety.

Conclusion

For many years, many heritage advocates, conservationists and even economists had difficulty reconciling conservation with economic advancement. The Vigan experience however demonstrated that heritage conservation can be pursued hand in hand with economic development of a heritage site. Vigan continues to be a secure, vibrant center for trade

and tourism at the same time its colonial heritage ensures that the values and traditions that made Biguenos survive and flourish are safeguarded for future generations.

Significantly, the city's efforts have led to various national and international recognition such as the Hall of Fame Award for the most child friendly Component City of the Philippines; the Cleanest, Greenest and Safest city in the whole Ilocos Region; national winner of the Gawad Pamana ng Lahi, the country's most prestigious recognition for excellence in Local Governance; the National Galing Pook Award for heritage conservation programs; the



Fig. 25 Zero Waste Management Center
Biodegradable Wastes into Organic Fertilizers



Fig. 26 Into Paving Blocks and Tables



Fig. 27 Paper into Cooking Brickets



Fig. 28 UNESCO Awardee for Best Practice in World Heritage Management



Fig. 29 Conservation Guidelines have to be reviewed and reformatted
Problems on traffic have to be addressed, ancestral houses are still in varied states of disrepair

Gawad Kalusugan Pangkalahatahan for implementation of excellent health programs and , the most coveted and most prestigious UNESCO Best Practice in World Heritage Site Management awarded on the occasion of the 40th Anniversary of UNESCO in 2012 in Kyoto (Fig. 28).

The city is aware more needs to be done to keep

up with the changing times. But with the necessary elements of development set in place and the re-invigorated pride of the citizens in themselves and their city, Vigan's growth and development will be sustained (Fig. 29). The powerful images and sounds of modern sophisticated living have established their marked presence. However, these cannot drown the



Fig. 30 Vigan has opened itself to change but it has not sacrificed the bountiful wealth of its heritage

elegance and civility of the past. It is exactly the ability of coping with the needs of the present amidst the bounds set by centuries old legacy that make Vigan a living city. It has opened itself to change but it has not sacrificed the bountiful wealth of its heritage (Fig. 30). Vigan's responsible conservation of its heritage became the driving force to a sustainable development.



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The Conflict Resolution between Hoi An Cultural Heritage Preservation and the Development in Contemporary Society

Nguyen Su

Former Chairman, Hoi An Municipal People's Council



After teaching in high school and then serving in the military for six years, served in numerous roles in rural and urban communities, including those of Deputy Secretary of the Hoi An Municipal Party Committee and Chairman of the Hoi An City People's Committee (mayor) from 1994 through 2004. Later served as Commissioner of the Quang Nam Provincial Party Committee and Secretary of the Hoi An Municipal Party Committee, Chairman of the Hoi An Municipal People's Council, and in other roles. He has worked to preserve the townscapes of Hoi An, and during his time as Chairman of the Hoi An City People's Committee the city's Ancient Town was inscribed on the UNESCO World Heritage List. (During his time as Secretary of the Hoi An Municipal Party Committee and Chairman of the Hoi An Municipal People's Council, he worked on choosing directions for the city's overall development in various aspects including economics, culture, politics, and public safety, and he played a leading role in monitoring of related activities.) He was given the title of the Labor Hero in the Renovation Period in 2005.

1. Value of Hoi An Ancient Town, a Cultural Heritage Site

Today, I would like to talk about the contradictory relationship between the development of contemporary society and the preservation of cultural heritage, focusing on the case of Hoi An, where cultural properties are protected well.

Hoi An Ancient Town is located in the central region of Vietnam, Quang Nam Province, on the northern bank near the mouth of the Thu Bon River. The registered heritage site has an area of 30 hectares and is in a landscape conservation area (buffer area zone) of 280 hectares. The heritage site is considered a typical example of a small-scale, yet well-conserved trading port, which was prosperous from the 15th century to the 19th century having extensive trade relations with Southeast Asia, East Asia, and the rest of the world. The decline of this commercial port city toward the end of the 19th century largely helped it retain its traditional urban tissue. The Ancient Town reflects a fusion of indigenous and foreign cultures (earlier from Chinese and Japanese to later European influences) to establish this culturally unique heritage site. In Hoi An, a bridge called the "Japanese Covered Bridge" was constructed by the Japanese people between the 16th and the 17th century.

The heritage site comprises a well-conserved complex of 1,107 wooden architectural works with brick or wooden walls, including architectural structures, houses, stores, markets, ferry quays, religious works such as pagodas and family cult houses, and a small Japanese bridge. The architectural complex of Hoi An Ancient Town is considered a "Living Heritage (a live relic)" because even today about 10,000 people lead their normal lives in the town bearing a strong attachment to every architectural structure, their traditional cultural activities, and their living style. Hoi An Ancient Town with its prominent global values was designated a World Cultural Heritage Site by UNESCO on December 4, 1999.

2. Relationship between Preservation and Development Based on the View from Hoi An

The world heritage site bears diverse relationships around it. Today, I refer to the relationship between preservation and development, which is contradictory and mutual at the same time. This relationship is not unique to Hoi An but common to many other world heritage sites as well. First, the contradictory

relationship can be seen by focusing on the following statements:

- The need to preserve the status quo is in contradiction with people's need for modern life development.
- The process of preservation is in contradiction with the process of urbanization and tourism development.
- The preservation of the traditional lifestyle is in contradiction with the development of a modern lifestyle.

Unless these contradictions are resolved, the value of the cultural heritage site will reduce, and the local economy will not develop further. Thus, the Hoi An municipality actually responds to these contradictory issues by undertaking to follow a mutual relationship:

First, we preserved the heritage site and developed the local economy in turns. In 1995, the number of hotel rooms in Hoi An was 8 to accept 1,000 visitors a year, while in 2016, the number of rooms increased to 8,000 to accept 2 million guests annually. The sales of admission tickets in Hoi An were US\$ 2,000 in 1995, which exponentially increased to US\$ 8 million in 2016. Approximately 70% of the ticket sales are used as subsidy for restoration of old private houses. The economic climate in 1995 was not too good, but in 2016, annual tourism and service activities made up 65-67% of the total city budget.

Second, the preservation of the heritage site went together with the increase in people's income. The smooth operation of the cultural heritage site increased people's income. In other words, the funds required for protection and restoration of cultural heritage were available thanks to the economic development and to the improvement in people's living conditions.

Whether it is a contradictory or mutual relationship depends on the means adopted by the local communities and authorities. It is important to understand how to minimize contradictions and promote the best mutual relationship.

3. Solutions for the Relationship Issues between Preservation and Development of Hoi An

The municipal government established a general orientation to (a) preserve and sustainably promote Hoi An Cultural Heritage Site and (b) consider preservation as the basis and foundation for local

socio-economic development.

Preservation activities need to be conducted to work closely for the benefit of the local communities. The government implemented this principle by assisting people in the restoration of their traditional houses, facilitating all local residents to benefit from the cultural heritage through these activities.

In addition, the government obtained consent from the residents before establishing any policy or regulation by responding to their legitimate demands and meeting the needs of their daily life.

Finally, the government made balanced investments for old and new urban spaces to maintain their relationship as that of equals.

Conclusion

In recent times, Hoi An Ancient Town has implemented efficient solutions for the relationship between preservation and development, and it has achieved some positive results. However, it is difficult to resolve the relationship issues completely and optimally. In Hoi An, various issues that are yet to be resolved have emerged during its development, such as environmental pollution due to human economic activities; changes in the functioning of old houses due to tourism and service activities; changes in the traditional lifestyles of people tending toward contemporary ones; and changes in ownership from local residents to outsiders. These issues require further quests for satisfactory, appropriate solutions toward sustainable development, which requires collaboration with professionals and experts on preservation of cultural heritage.



JCIC-Heritage

Sustainable Development of Hoi An Ancient Town and Japan's International Cooperation

Hiromichi Tomoda

Director, Showa Women's University Institute of International Culture



A graduate from the University of Tokyo in March 1974 (Architectural Planning). He took a position with Showa Women's University in 1981, and in 2011 he was named Director of the University's Institute of International Culture. He has managed the Hoi An architectural preservation project since 1992, and in 1999 the project won a UNESCO Asia-Pacific Heritage Award for Cultural Heritage Conservation, an Architectural Institute of Japan Prize, and other prizes as Hoi An Old Town was named a Cultural Heritage Site. The 2004 JICA development partnership project to preserve wooden folk houses in Vietnam and the 2013 project to preserve the farming village of Duong Lam also won UNESCO Asia-Pacific Heritage Awards for Cultural Heritage Conservation as well as the Vietnam Ministry of Culture, Sports and Tourism Prize and other awards. He was awarded the Japan Commissioner for Cultural Affairs Award in 2014 for lifetime contributions to international exchange in the field of protection of cultural heritage. In addition to cooperation in architectural preservation, He also has been involved in helping to improve local economies through tourism promotion and achieving continual support for urban development through pairing with local governments in Japan.

Today, I will introduce our activities from three perspectives, with a focus on the protection of cultural heritage, conducted under the direction of the person responsible for the buildings of the Cultural Properties Protection Department of the Agency for Cultural Affairs, as well as cooperation as a JICA partner in the improvement of local economies and environments through tourism, and community development through exchange among residents of the cities growing over a long period with the support of the Japan Foundation.

I. Protection of Cultural Heritage

Toward Registration as a World Heritage Site: Townscape of Hoi An Ancient Town

Japan is home to numerous wooden structures, including Horyuji Temple, the world's oldest group of buildings, and Todaiji Temple, the world's largest structure completed in ancient times. Japan's conservation and restoration techniques are highly regarded throughout the world. I have heard that in the 1991 Hoi An International Symposium, for which Professor Ishizawa served as a representative, Japan was asked to cooperate in the restoration of conserved buildings in the town, as a pressing issue.

In response to a request from the Cultural Properties Department of the Agency for Cultural Affairs, Showa Women's University began cooperating in the conservation of Vietnam's Hoi An Ancient Town in 1992, as part of the "Cooperation Project for the Conservation and Restoration of Cultural Properties and Buildings in the Asia-Pacific Region." In March 1993, we were invited to the Executive Office of the President, where Vice President Nguyen Thi Binh requested us to cooperate in the conservation of the townscape of Hoi An, and we then started a study of private houses there.

First, we organized gatherings of residents to ask them what they wanted for conservation. In response to many residents' strong desire for "an end to leaking roofs," we carried out construction work to replace roofs. This work involved the removal and replacement of tiles on 20 houses per year, at a cost of 50,000 yen per house. We were able to complete it in three years at an annual cost of a million yen (**Fig. 1a**).

At the same time, we also engaged in technical transfer for the restoration of cultural properties through full-scale demolition and restoration work (**Fig. 1b**). We chose the first traditional house that



Construction work to replace leaking roofs



Demolition of a traditional house and consideration of its restoration method



Restoration of a traditional house through technical transfer with private donations

Fig. 1 What residents want is considered



Before and after the restoration of a traditional house (façade)



Tran phu 70
Renovated into the Museum of Trade Ceramics



Before the demolition of a traditional house
(preserved as materials after the demolition)



Restored after technical advancement
(epoxy resin is used)

Fig. 2 Cultural heritage conservation techniques that enhance the attractiveness of a community 1

could be repaired to a good appearance, avoiding difficult ones. Its restoration work was conducted by local carpenters under the direction of a conservation engineer dispatched from Japan for technical transfer. The repair work certainly brought a very good appearance to the house, and our restoration work was highly esteemed (Fig. 2a). Today, that building is the Museum of Trade Ceramics.

On the other hand, we preserved the parts of a house that was demolished because it was on the

verge of imminent collapse but required sophisticated techniques. Two years later, the house was rebuilt after the parts were mended as technical transfer advanced (Fig. 2b). Another house in which four households lived an overcrowded life had a wet area built separately in the courtyard. Under the circumstances, their living environment could not be improved, so we asked the residents to relocate to the suburbs before starting the restoration of the house (Fig. 3a, Fig. 4). In addition, there were many houses



Before and after the restoration of a traditional house (reproduced façade)

Fig. 3 Cultural heritage conservation techniques that enhance the attractiveness of a community 2



Before and after the restoration of a traditional house (courtyard)

Fig. 4 Proper care is given to the inside of the house and the family tomb as cultural heritage 1



Japanese tomb before the restoration

Japanese tomb before the restoration
(survey of existing conditions)

Restored Japanese tomb

Fig. 5 Proper care is given to the inside of the house and the family tomb as cultural heritage 2

that had retained their traditional wooden interior, but their exterior had been converted to brick. We restored one of them as a case of reproduced façade (Fig. 3b).

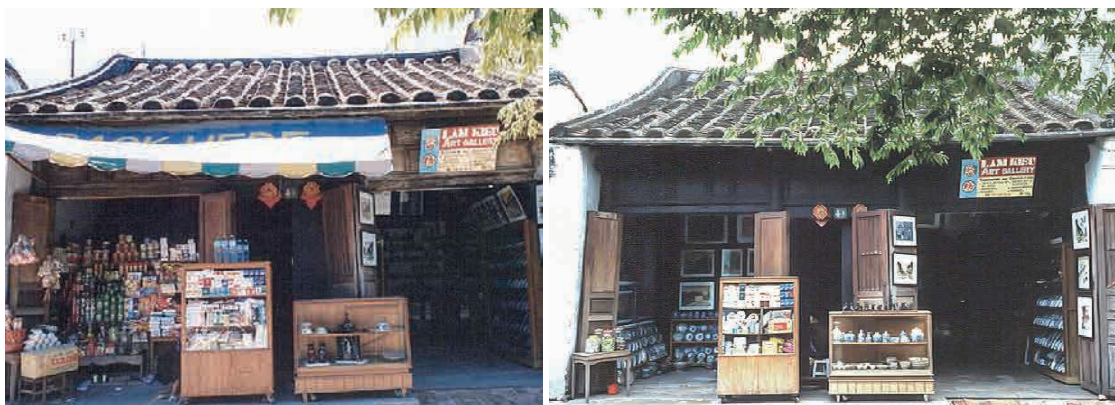
The townscape conservation in Hoi An Ancient Town focuses on the conservation of the interior, in addition to the exterior. This comprehensive conservation is highly appreciated in the restoration of this World Heritage Site. When you travel to Hoi An to enjoy its old townscape, please visit one of the traditional houses and look around its rooms. All of them have been restored to their original state (Fig. 4). The people of Hoi An have also retained a Japanese tomb in good condition after a great deal of consideration (Fig. 5).

Mayor Nguyen Su put extra effort into the improvement of the townscape for community development by banning overflow and regulating eaves and large signboards (Fig. 6). Formulating ordinances, he exercised strict control in cases of very bad condition but relaxed control in cases of good condition. He also commended good cases while tightening the

screws. There was a two-story brick restaurant with a wooden balcony on the second floor, but only its boundary wall was made of brick and plastered. To make it traditional, wooden boards were put around the entrance on the first floor, creating a good atmosphere (Fig. 7a). In addition, the residents collected the fallen and scattered wooden materials for reconstruction by carefully fabricating the pieces one by one (Fig. 7b). The regulation was flexibly controlled according to the situation, and the wonderful ideas and deeds of the residents were commended. These endeavors resulted in the successful conservation of the townscape of Hoi An Ancient Town, which is now recorded as a World Heritage Site. At present, two million people visit Hoi An annually. I wonder how much the town earns in a year.

Study of Wooden Houses as the Basis to Expand International Cooperation throughout Vietnam

During the cooperation with Hoi An, Director Dang Bai Bai of the Department of Cultural Heritage, the Ministry of Culture, Sports and Tourism, said



Prohibition of projected tents
(before the ordinance shown on the left and after the ordinance shown on the right)



Regulation on the size and color of signboards
(before the ordinance shown on the left and after the ordinance shown on the right)

Fig. 6 Regulation is flexibly controlled according to the situation

that “it is favorable not to focus on a local city but to develop cooperation between the two countries throughout Vietnam.” In response to this request, we conducted an investigation of wooden private houses as cultural heritage selected from provinces throughout Vietnam with grants-in-aid for scientific research from the Ministry of Education, Culture, Sports, Science, and Technology. For this investigation, we requested the smallest-unit of local government in each province to report “the oldest house, the most gorgeous house, and the largest house,” and a university of architecture took pictures of these houses as the primary investigation. Among them, 10% was chosen to prepare drawings as the secondary investigation. Finally, the Japanese and Vietnamese sides consulted with each other before the field study, and several candidates for cultural properties were listed for each province. These basic data functioned well when we proceeded with the study of Vietnam and developed international cooperation throughout the country. We sincerely appreciated the advice from the Director.

Technological Transfer for the Conservation of Wooden Houses as Cultural Heritage throughout Vietnam as a JICA Development Partner

In 2000, when the private house investigation progressed to some extent, the JICA Development Partner Project started. Our proposal was the only one adopted from the ones proposed by universities, and another proposal was also employed in the intellectual support area. Concretely, we chose six provinces (two provinces × three years) from all over Vietnam and restored one private house designated as an important cultural property in each province to convey Japanese conservation techniques for cultural properties in every part of Vietnam (Fig. 8). This project required significant funds, but with the aid of JICA, it was successfully completed.

As a result, we received the UNESCO Asia-Pacific Heritage Award for Cultural Heritage Conservation again following the Hoi An case.

Spirit of the Vietnamese: Conservation of Duong Lam Agricultural Settlements

It is said that the fundamental spirit of the Vietnamese people is equality and mutual aid, which

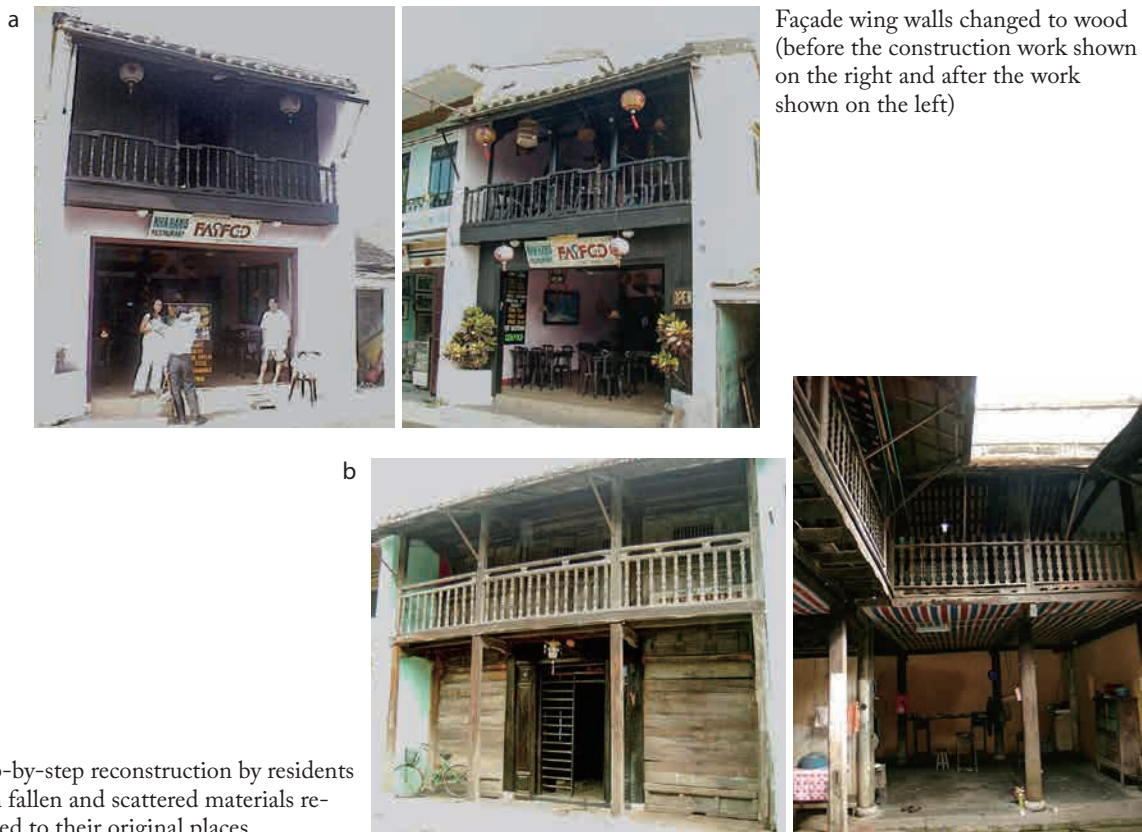


Fig. 7 Good cases encourage residents' efforts

exist in the primitive communist society of the agricultural village. In September 2000, Đỗ Mười, former General Secretary of the Communist Party, gave an order saying, “It is the national credo of Vietnam to become a modern industrialized country, but we must conserve agricultural villages as they are, and continue to convey the fundamental spirit of communism to the coming generations.” In response to this order, the Ministry of Culture, Sports and Tourism chose Duong Lam Village outside Hanoi as the first agricultural settlement to be conserved. Vice Minister Luu Tran Tieu requested Japan to cooperate in conservation activities. In March 2003, the “Memorandum of Understanding on Cooperation related to the Conservation of Agricultural Settlements in Duong Lam Village” was concluded between Vietnam’s Ministry of Culture and Information and Japan’s Agency for Cultural Affairs. Under the direction of the person responsible for the buildings of the Cultural Properties Department of the Agency, Showa Women’s University, which

functioned as the secretariat, and the Nara National Research Institute for Cultural Properties jointly conducted an investigation to conserve a group of buildings, while proposing the areas to be conserved, a conservation ordinance, etc.

Concretely, we investigated the composition of settlements in Duong Lam Village while checking all houses and preparing drawings for traditional houses. In addition to architecture, we also performed archeological excavation, and clothing and dietary surveys, as well as a variety of investigations for intangible cultural properties, including historical and literature research, jointly with Vietnam National University, Hanoi.

In Duong Lam Village, settlements are located on the hill surrounded and guarded heavily by bamboo groves and ponds providing a strong defense (Fig. 9). You can see a temple first (Fig. 10a, Approach Path 1) when approaching the village. You can then see a gate, and there is an arbor called quan in front of the gate outside the settlement (Fig. 10b, Approach Path



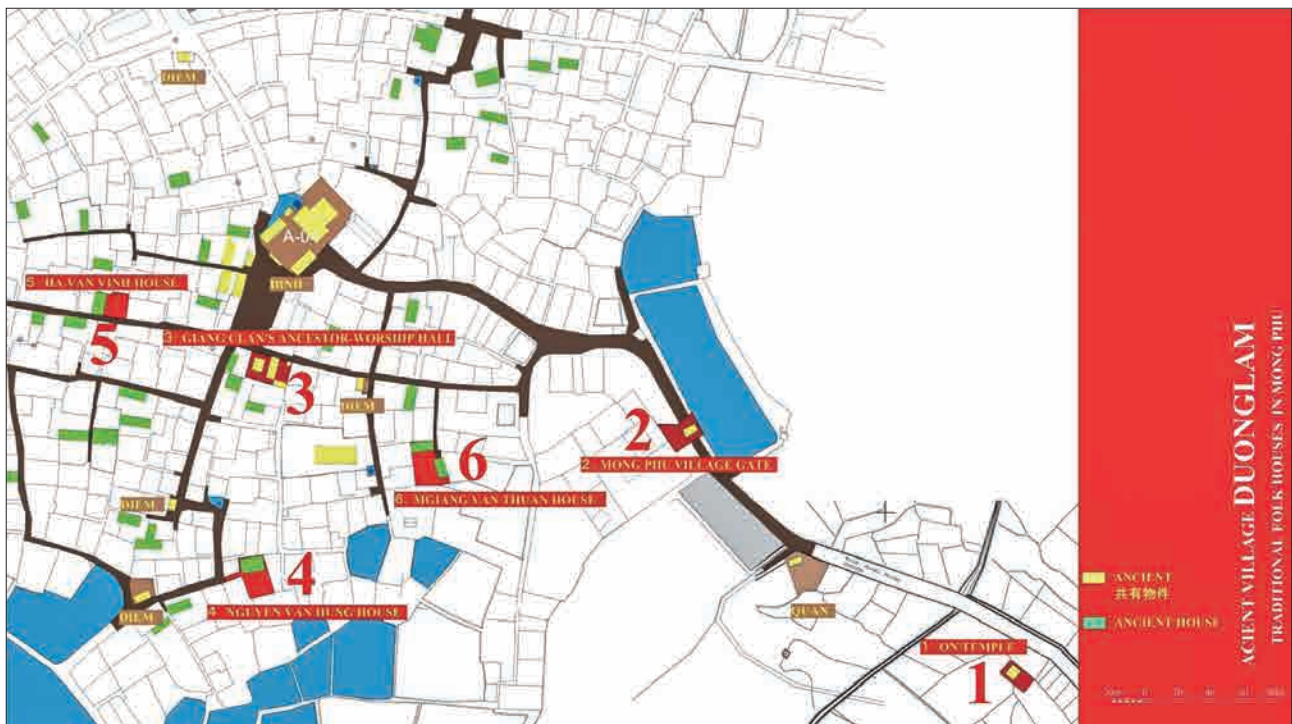
Fig. 8 Dissemination of conservation techniques for wooden private houses

2). As the gate is closed at night to prevent access to and from the settlement, the arbor functions as a rest house until morning when the gate is opened to allow access. In the past, they had a custom of moving dead bodies to the quwan at night when people died in the settlement, which was regarded as unfortunate. When you pass through the gate (Fig. 10c, Approach Path 3) to enter the village and go up the gentle slope, you will reach a square, which faces the meeting place (Fig. 10d). From the square, roads extend radially. When you go down the slope and reach the end, there is a guardhouse called diem (Fig. 10e). Usually, the guardhouse is also used as a place where young men gather at night to drink alcohol. In Duong Lam Village, the walls and boundaries of the houses facing the road still retain their original lat-erite walls, which is a feature of the landscape there.

Technical Transfer to Conserve Wooden House Cultural Properties through Volunteers with the Aid of the Japan Foundation

Technical transfer to restore cultural properties in Duong Lam Village is introduced here. In the village, a heritage conservation and management office was established to start conservation activities in July 2006 after the village was designated as a national cultural

property. At that time, the person responsible for the buildings of the Cultural Properties Department of the Agency for Cultural Affairs decided not to aid in restoration expenses by formulating a policy that Japanese experts would be dispatched for the restoration work, the budget for which would be borne by the Vietnamese government. Unlike the conventional cases where restoration work expenses were provided by the Japanese government, we had to implement technical transfer only with engineer dispatch expenses, which required a cultural subsidy from the Japan Foundation to organize the system. In other words, experts had to go there as volunteers with their travel and transportation expenses and interpreter expenses provided. In addition, the work schedule had to be altered in accordance with the information changing from moment to moment on site. Fortunately, however, many people joined the project as volunteers from the cultural properties restoration and design office and the local governments, including retired persons. This is a new yet good approach in Japan's international cooperation for the protection of cultural heritage.



A variety of public buildings for defense, funerals, enjoyment, large and small meetings, as well as clan ancestor worship halls and common wells, across the town.

Fig. 9 The settlement conformation shows the life of a farming community

Received the UNESCO Asia-Pacific Heritage Award for Cultural Heritage Conservation for the Third Time for the Duong Lam Village Project

Technical transfer for restoration in Duong Lam Village was conducted strategically with cultural heritage restoration engineers, including Mr. Yoshihiro Narumi from Wakayama and Mr. Akiyoshi Ejima from Saga.

Restoration of Laterite Walls: Laterite walls were installed on the ground without foundation, and many of them inclined over a long period of time. As for inclined walls, laterite bricks were removed and the walls were re-laid with new ones. This is because laterite is too fragile to be reused. Accordingly, we proposed a new approach that the base of the wall would be fixed with concrete after making the inclined wall stand upright again by fixing the wall from both sides. This restoration method was successfully adopted (Fig. 11). This low-cost approach does not require any new laterite bricks, and maintains the

original old atmosphere. Since then, all inclined walls have been restored by this approach.

Restoration with Models Stimulating the Memories of the Elderly: In the past, the gate of the Mong Phu settlement, which symbolizes the settlement, used to be closed every night. When cars started being used daily and its surrounding environment changed, people of the settlement stopped opening and closing the gate. One of the gate doors had been lost and the other one had been drastically modified. Although more than 50 years had passed since the gate doors had stopped being used, their original structure could be ascertained through the memories of the elderly people. Therefore, we produced a model and repeatedly made corrections to it through consultations with the elderly. With the consent of the elderly, we finally succeeded in restoring the gate doors (Fig. 12). **On-Site Careful Work Shared among the Engineers all over Vietnam:** The existing Giang Văn Minh Ancestral Hall is not necessarily an excellent structure compared with the traditional private house



Fig. 10 A variety of public buildings in a village community



A new approach was adopted to make an inclined laterite wall stand upright again by fixing the wall from both sides.

Fig. 11 The laterite walls remain as is



Fig. 12 Showing a reproduction model, opinions were collected from elderly people who knew the original gate doors. This process was repeated almost ten times until all of them consented to the model.

of the Mong Phu settlement. However, Giang Văn Minh, who was born in the Mong Phu settlement, was dispatched to Qing as a Vietnamese senior envoy after passing the Chinese imperial examination with the third best result. He died in China as a hero of his country, safeguarding Vietnam's integrity. His ancestral hall was designated as a national cultural property. Therefore, the Vietnam National Cultural Properties Construction Company dispatched highly skilled carpenters, and they restored the hall very carefully. To make them understand that even private houses require careful restoration work, we asked building firms and carpenters all over the country to join the project to convey the importance of careful work even for this level of structure (Fig. 13).

Sophisticated Techniques Introduced after Technical Transfer: The very old and seriously damaged residence of Nguyễn Văn Hưởng required sophisticated restoration techniques, which were introduced later. Since local carpenters improved their skills sufficiently, the residence, which was restored

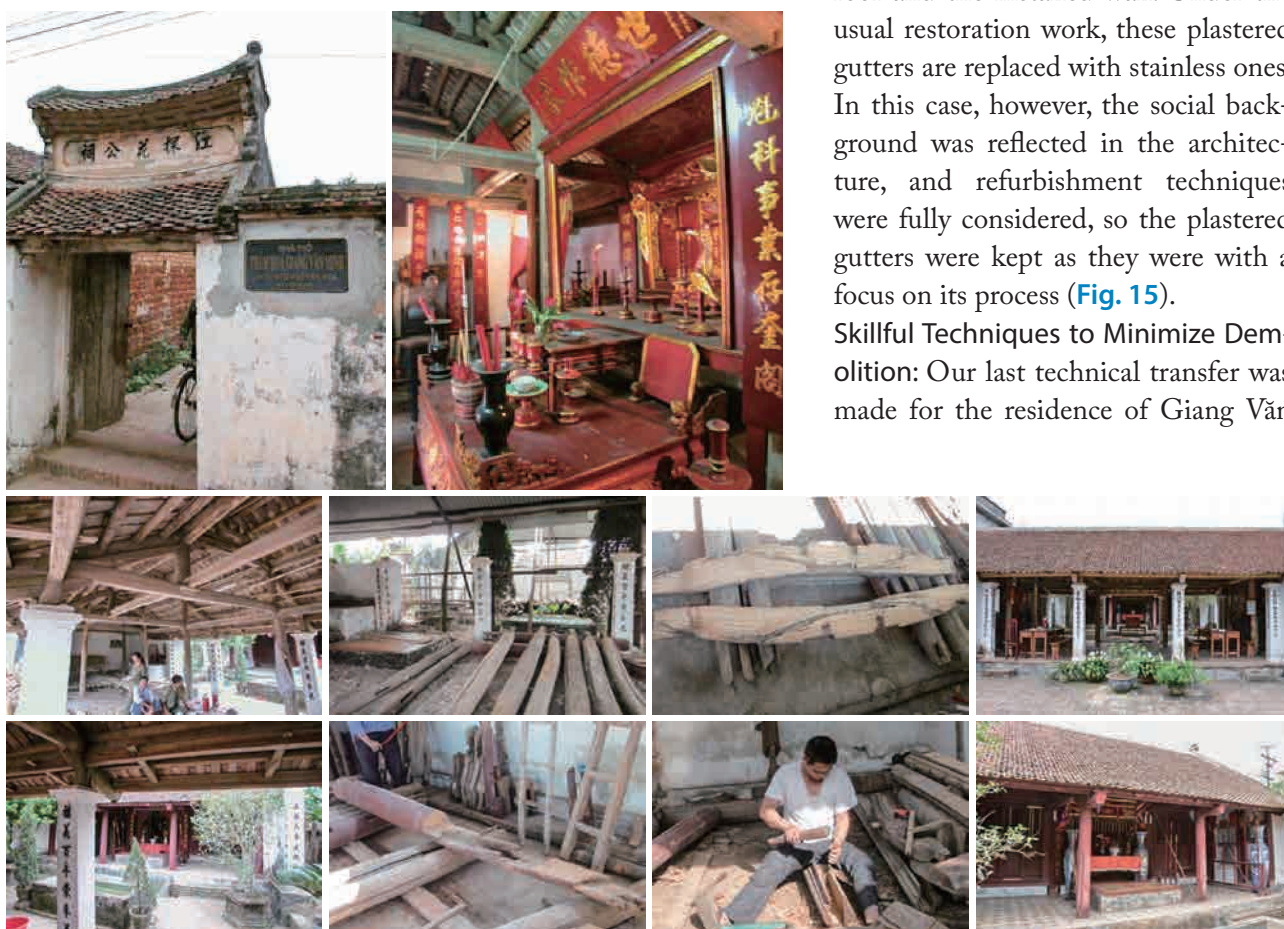
with a variety of techniques, has been used as a site where they can learn Japanese advanced restoration techniques.

In a 1996 conference, a lasting impression was made when a staff member from the Agency for Cultural Affairs pointed out some problems with local restoration work, and Mayor Su, upon hearing this, responded by banning for two years any repair work conducted without guidance from Japan. This resulted in an increase in the level of conservation in Hoi An Ancient Town. In particular, carpenters started to strive to repair old building materials if they could be reused (Fig. 14).

Conservation of the Historically and Technically Valuable Process: The residence of Ha Bamgbing, which was built in 1853, gives a Western-style impression with its brick wall installed in front of the house in 1924 by the grandfather, who wanted his son to become village mayor. However, large plastered gutters were placed around the house to drain rainwater pooled in the valley between the inclined

roof and the installed wall. Under the usual restoration work, these plastered gutters are replaced with stainless ones. In this case, however, the social background was reflected in the architecture, and refurbishment techniques were fully considered, so the plastered gutters were kept as they were with a focus on its process (Fig. 15).

Skillful Techniques to Minimize Demolition: Our last technical transfer was made for the residence of Giang Văn



A national cultural property was restored by skilled Vietnamese carpenters. Engineers were invited from all over the country to learn careful restoration work for a private house.

Fig. 13 The Giang Văn Minh Ancestral Hall



After repeating simple restoration work for private houses, an opportunity to learn diverse techniques was provided at important yet seriously damaged private houses.

Fig. 14 The residence of Nguyễn Văn Hưởng



A Western-style façade was added to the inclined roof front by the grandfather, who wanted his son to become village mayor. The current situation was preserved due to excellent leak-proofing measures.

Fig. 15 The residence of Ha Bamgbing

Toán, whose value as a cultural property was very high. We employed an approach to minimize its demolition. Unlike the conventional approach where each member is removed for repair, joined members are repaired in a very complicated manner in this new approach. When joined members are disassembled for repair and assembled again, joints are damaged.

This advanced technique was also transferred to commemorate their independence (Fig. 16).

UNESCO Asia-Pacific Heritage Award for Cultural Heritage Conservation Received for the Third Time: This technical transfer for the restoration of cultural properties in Duong Lam Village is also highly esteemed by UNESCO (Fig. 17).



Total demolition damages the building.

As the final stage, techniques were applied to partly restore the standing building by minimizing its demolition.

Fig. 16 The residence of Giang Văn Toán



UNESCO commended the Agency for Cultural Affairs, JICA, the Japan Foundation and restoration engineers in Japan together with the Vietnamese people involved.

Fig. 17 UNESCO Asia-Pacific Heritage Award for Cultural Heritage Conservation Received for the Third Time

II. Improvements for Tourism

Conservation of Townscape along with Improvement of Local Residents' Lives

Both in Hoi An City and in Duong Lam Village, the residents expected that more and more tourists would visit and their income would increase. The conservation activities and the development of the local economy were inseparable. Accordingly, along with these cultural heritage conservation efforts, from 1997 to 2003, we dispatched our staff to the Hoi An heritage management office as JICA experts. We also needed to show a path toward economic development focusing on tourism while training architectural experts in the office. After the registration as a World Heritage Site, cooperation shifted from the conservation of cultural heritage to tourism improvements, and JICA took over the lead role. On the other hand, JICA also looked for collaboration with universities like us and volunteer organizations. The JICA Development Partner Project progressed further as the JICA Grass-Root Technical Cooperation Project, formulating a scheme to support the improvement of local life together with the residents.

In addition, the Vietnamese government requested us to cooperate in the conservation of agricultural settlements in Phuoc Tich Village near Hue in central

and southern Vietnam, following the designation of Duong Lam Village in the northern part as national cultural heritage. Fortunately, Showa Women's University obtained an academic research promotion subsidy from the Private Education Promotion Foundation in April 2009. In July 2009, the Agency for Cultural Affairs concluded the "Memorandum of Understanding on Cooperation between the Department of Cultural Heritage of the Ministry of Culture, Sports and Tourism of the Socialist Republic of Vietnam and the Cultural Properties Department of the Agency for Cultural Affairs of Japan—in the Fields of Conservation, Restoration and Management of Traditional Settlements and Buildings" for the organization of a formal international cooperation system. Showa Women's University and the Nara National Research Institute for Cultural Properties jointly started conservation research in Phuoc Tich Village in the central part in 2009 and in Cai Be district in the southern part in 2011.

In 2011, our proposal "Tourism Promotion Project for the Three Areas of Duong Lam Village, Phuoc Tich Village, and Cai Be District" was adopted as JICA's grass-root technical cooperation activity. As for Cai Be, the conservation and promotion



Fig. 18 Duong Lam Village

of tourism started at the same time.

Promotion of Tourism in Duong Lam and Phuoc Tich through the JICA Grass-Root Technical Cooperation Project

The promotion of tourism in Duong Lam Village implemented from 2011 to 2014 focused on the preparation of colored books and maps for tourists, the formulation of sightseeing routes, the development of tour guides, guidance for restaurants, the development of souvenirs, experience in the agricultural village, and guidance for pesticide-free production. In the end, we applied for the UNESCO Asia-Pacific Heritage Awards for Cultural Heritage Conservation. We received the award and succeeded in branding as well (Fig. 18).

As for the promotion of tourism in Phuoc Tich Village starting in 2011, we put effort into a ceramic renaissance of the village, known to Japanese masters of the tea ceremony as the vase production area of the Namban ware, the preparation of colored books and maps for tourists, the formulation of sightseeing routes, the development of tour guides, guidance for restaurants, the development of souvenirs, and the

utilization of traditional festivals as tourist attractions. As for the ceramic renaissance, glazes were developed and put into mass production, which required much time but is now bearing fruit. This has continued through interpersonal exchange among residents under the cooperative relationship (Fig. 19).

In the two villages, tourism started from zero along with conservation activities. The number of tourists has been gradually increasing. Now, Duong Lam accepts 200 thousand tourists a year, while Phuoc Tich accepts around 10 thousand a year. Both villages have a heritage management office to control tourism, expecting to attract much more tourists in the near future.

Simultaneous Progress in the Conservation of Residences and Tourism Improvements in Cai Be, where the Living Environment was also Improved

In Cai Be district in the Mekong Delta, there were many Vietnamese traditional houses around the residence (Fig. 20a) for which we received the UNESCO Asia-Pacific Heritage Award for Cultural Heritage Conservation for the second time. In front



Fig. 19 Phuoc Tich Village

of that house, Western-style buildings were additionally built, but they harmonized very well (Fig. 20b). Their value as Vietnamese wooden houses is greater than that of Western-style buildings from the perspective of cultural heritage.

When the house, for which the award was given, was opened as a restaurant, 60 thousand lunches were sold annually despite its remote location. As a result, we consulted with the residents about extended conservation covering the neighboring areas (Fig. 20c). With the consent of the residents, we cooperated in establishing a system dedicated to the conservation

of a group of mansions in Cai Be.

In Cai Be, we simultaneously proceeded with tourism improvements as a JICA project. We drew up plans to improve the canal and footway environments, and they were successfully realized (Fig. 21). Street lights, small wharfs, and signs were installed by volunteers through JICA grass-root activities, while roads, bridges, and large wharfs were constructed by JICA experts in tandem (Fig. 22).

As a JICA grass-root project, both sides of a long road connecting a Western-style building with another European-style building were developed and



Quiet's residence (the Zhang head family),
a mansion in Cai Be

Sot's residence (the Hang Family),
a mansion in Cai Be

Forming a consensus to preserve a group
of mansions in Cai Be

Fig. 20 Cai Be 1



Fig. 21 Tourism improvements in Cai Be were proposed to JICA

maintained beautifully at low cost through an activity involving the residents called “Fence Contest.” This is highly appreciated as the first activity involving residents in Vietnam (Fig. 23). In addition, a cooking contest, souvenir contest, and food workshop were also organized (Fig. 24), and finally, the Cai Be Tourists’ Festival took place along with PR activities (Fig. 25).

Although the objectives of the JICA project in Cai Be were tourism improvements and promotion, a questionnaire survey of the residents showed that even many people not involved in tourism were very satisfied with the improvement of their living environment, feeling that their surrounding environment was clean and comfortable to live in.

III. Interpersonal Exchange among Residents

Hoi An Became a Symbol of the Interaction between Japan and Vietnam due to the Speech of His Majesty the Emperor Akihito

When we supported Hoi An City, people got angry, repeatedly saying a joke that “they had a Japantown but no Japanese came.” Therefore, in 2000, we organized an exhibition in Tokyo to gain

publicity in Japan, commemorating the registration as a World Heritage Site. The Vietnamese Embassy to Japan offered us unstinting support by dispatching 20 students from the Hanoi Institute of Music, a large delegation composed of 60 persons involved in commerce and industry, and many students studying in Japan.

In 2003, on the other hand, the Japanese Embassy to Vietnam requested us to hold the first Hoi An International Festival with Mr. Sue, as an event to commemorate the 30th anniversary of the establishment of the diplomatic relations between Japan and Vietnam. A variety of groups associated with tea ceremony (Urasenke school), flower arrangement, and Bon festival dance, including the federation for conservation of townscapes, participated in the festival in different ways, while the Director of the Cultural Properties Department of the Agency for Cultural Affairs took the initiative in cooperation. This festival changed its name in its second year to “Hoi An Japan Festival,” and has been held annually since then mainly by the Japanese Embassy, JICA, and the Japan Foundation. The 15th festival took place in 2017 (Fig. 26).



Street lights were designed and installed



Designed ferry quay (small)



Signboard for tourists



Road improvements for pedestrians and motorcycles



Landscaping by canal bank protection improvements



Traffic planning with cyclos

Fig. 22 Cai Be 2



Award ceremony for the environmental improvement contest involving residents



Maintenance of the fence for the contest



A beautiful pedestrian road after the contest



A bridge restored by residents for the small canal contest

Fig. 23 Cai Be 3



On-going examination of the cooking contest



On-going examination of the souvenir contest



Food workshop by Japanese staff



Displaying and selling souvenirs to tourists

Fig. 24 Cai Be 4



Opening ceremony: Speech by the representative of the Japanese government



A large audience of local residents at the night festival



A large audience of local residents at the night festival



A barge is used as the main stage of the night festival

Fig. 25 The First Cai Be Japan Festival (2013)



Tea ceremony by Tanko-kai of the Urasenke school



Bon festival dance involving residents



Playing the koto



Fair



Fig. 26 The First Hoi An Japan Festival (2003)

At a banquet at the Imperial Palace in 2007, where the President of Vietnam was invited for the first time—and about 140 guests attended in addition to

Their Majesties the Emperor Akihito and Empress Michiko, the Crown Prince Naruhito, and the Prime Minister, Mr. Yasuo Fukuda, and his wife—the



Iwami sacred Shinto music from the Iwami Ginzan Silver Mine, a World Heritage Site

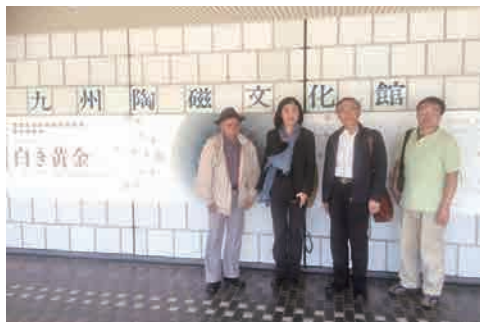


Commemorative tenth Hoi An Japan Festival



The 12th Hoi An Japan Festival in Sakai

Fig. 27 Hoi An Jana Festival held annually



The representative of the Hoi An Ceramic Industry Association visited Arita, Kyushu.



The representatives of the Karatsu and Bizen Ceramic Industry Associations visited Hoi An.



The representative of the Hoi An Ceramic Industry Association visited the kiln remains.



The representatives of the Karatsu and Bizen Ceramic Industry Associations visited Hoi An.

Fig. 28 The Thanh Ha ware has been reproduced in modern days

Emperor Akihito gave the following speech: “I am very delighted with the fact that cooperation is now carried out in various fields with people of your country, who overcame the damages due to war and so many hardships over a long period, and who are striving to create a vibrant country. ... It is known that from the 16th century to the 17th century, our merchants visited your port town, Hoi An, prospering as a hub in the East-West trade at that time, and formed a Japantown. These Japantowns would disappear soon due to an isolation policy starting in the 17th century that banned overseas traveling of the Japanese people. However, in Hoi An, there still remains a bridge named Japan Bridge and Japanese tombs, which are still taken care of by people of the area. I have heard that Japanese experts cooperated in the conservation of the townscape in Hoi An, authorized as a UNESCO World Heritage Site, and the restoration of traditional wooden buildings. I am delighted with such long interaction between your country and our country lasting until today in this manner.”

Since then, Hoi An has been regarded as a symbol of the interaction between Japan and Vietnam (Fig. 27).

Supporting the Recovery of Hoi An's Traditional Industry: Kyoto Nishijin, Imari, and Iwami Ginzan Silver Mine

In 2014, Prime Minister Abe referred to interpersonal exchange among the residents of the ASEAN countries. As the Asia Center was established in the Japan Foundation, we proposed a plan for the development of communities through interpersonal exchange among residents.

In the past, Hoi An exported more than 50% of silk consumed in Japan. The Nishijin brocade in Kyoto flourished with this silk. Director Takao Watanabe of the Nishijin Textile Industry Association repeatedly visited Hoi An to cooperate in the rebirth of the Hoi An silk industry.

As for ceramics, we requested Mr. Ohashi of the Kyushu Ceramic Museum, an expert of the Arita ware, to join the Imari team (Fig. 28). Naturally, this type of technical cooperation requires many years. I have heard that recently the ware has at last started selling well.

The Iwami Ginzan Silver Mine, which once supplied more than 50% of silver used in Europe via Hoi An, was registered as a World Heritage Site for that reason. At present, Superintendent of Education, Mr.



Mr. Ho, fisherman from Cham Island, Hoi An, visited the Ota City fish market.



Mr. Hara from the Society of Silver Road Commerce and Industry surveyed the fishing industry in Hoi An.



Mr. Ho, fisherman from Cham Island, Hoi An, visited a fisherman in Ota City.



Mr. Hara from the Society of Silver Road Commerce and Industry surveyed the fishing industry in Hoi An.

Fig. 29 Enhancing the competitiveness of Hoi An's fishery

Haruo Oguni, in Oda City, where the mine is located, is leading the interaction with Hoi An City. Further interaction, particularly in the fishing industry, is expected (Fig. 29).

Creation of the Japan Image: Japantown in Hoi An, Japan Bridge, and Mt. Fuji

Shichirobei Kadoya (1610-1672), who worked hard as a representative of Japantown in Hoi An, was born in Matsusaka City. Recently, it was revealed that the vertical-striped textile produced in Hoi An, which Shichirobei sent to his home, became the origin of Japanese vertical-striped pattern used for indigo textile (Fig. 30).

In the early Edo era, light and non-perishable clothing was distributed nationwide, which was inapplicable to the food and housing areas. The Japanese patterns designed under the influence of Hoi An's striped pattern made waves across the country. As a result, merchants in Matsusaka, such as Mitsukoshi and Matsuzakaya, grew into national stores having their main stores in Nihonbashi. It is said that 60% of the merchants in Nihonbashi were from Matsusaka. Today, Advisor Masuhisa Kobayashi, the former deputy mayor of Matsusaka City, has taken the initiative

in interpersonal exchange between Hoi An City and Matsusaka City, as well as the Nihonbashi area. Yesterday, Mr. Sue was invited by the people of the Nihonbashi area for interpersonal exchange.

Further, in Fujiyoshida City, pilgrims' lodgings operated by low-ranking priests built in a townhouse style like the ones in Hoi An, which was regarded as a component of Mt. Fuji registered as a World Heritage Site, still exist. Associate Professor Chisato Kogo of Kurashiki Sakuyo University, who wants to start an interpersonal exchange with the residents of Hoi An, gives guidance on tourism there.

We sincerely hope to succeed in interpersonal exchange with the citizens of Hoi An, where there was a Japantown, from different perspectives of Kyoto's Nishijin brocade, Imari ware, Iwami Ginzan Silver Mine, Nihonbashi, and Mt. Fuji.

Interpersonal Exchange between Cai Be, which has Western-style Buildings Ready to be Utilized, and Yokohama, Kobe, and Nagasaki

With aid from the Asia Center of the Japan Foundation, Cai Be, which has European-style buildings, established the first ties with a group of Yokohama Yamate Western-style houses. These



Worshipping at the tomb (Matsusaka) of Shichirobei Kadoya, mayor of Hoi An



Hoi An silk thread exhibition room



Visiting the Matsusaka cotton homespun center



Hoi An silk loom exhibition room

Fig. 30 Japanese pattern originates from Hoi An!

European-style houses are beautifully decorated by citizens of Yokohama working as volunteers. These volunteers started helping the citizens of Cai Be decorate the Western-style buildings. The citizens of Cai Be also visit Yokohama for interaction. We feel that they are really influenced by the decoration of the Western-style houses in Yokohama (Fig. 31).

In Cai Be, where the cultural heritage restoration work will start for the national cultural properties, restoration techniques for wooden private houses as cultural heritage are indispensable. We expect that Saga community development NPO groups will continue to offer their support.

The conservation of settlements is really hard work. In Cai Be, tourism improvements have progressed significantly, but it was finally designated as the third national agricultural settlement in Vietnam in September 2017. The announcement ceremony and the tourists' festival will be held in December 2017 (Fig. 32). For these events, we invited people involved in Western-style houses built in Kitano, Kobe and Yamate, Nagasaki to join the activities, in addition to the people of Yokohama. They were pleased to accept our invitation. In September 2017,

we invited people from Cai Be, and toured around Yokohama, Kobe, and Nagasaki together. We were surprised with their hospitality as they organized a party with 30 or 40 guests. We felt that they were quite willing to operate their own Western-style buildings in their way by being stimulated by inter-personal exchange with overseas citizens.

The details of the ceremony to announce the national cultural heritage and the Cai Be Tourists' Festival in December are being formulated by making proposals from the Japan side and receiving ones from the Vietnam side. We are planning a symposium on the utilization of Western-style houses in each city, a cooking class by the owner and chef of a restaurant in Kobe, an engraving print class from Nagasaki, and an introduction of Japanese culture by Saga City and Showa Women's University. For the main venue, we are making preparations for the announcement ceremony and a symposium to introduce Yokohama, Kobe, and Nagasaki to the people of Tien Giang Province for the promotion of interaction with Cai Be (Fig. 32).



Deputy village mayor of Cai Be visited a traditional house designated as Saga's important cultural property.



Cultural property in the Sot's residence designed for restoration by an NPO in Saga



Deputy village mayor of Cai Be requested technical cooperation at Saga City Hall.



Cultural property in the Bo's residence designed for restoration by an NPO in Saga

Fig. 31 Utilization of Saga NPO's techniques for the restoration of cultural heritage

IV. Conclusion

Challenges Left Undone in Vietnam: Spatial Order Left in Original Humble Villages to be Conserved

Looking back at our activities in the past, we wonder if the criteria of “the old, the most gorgeous, and the largest houses” were good or not. In the end, the houses we conserved were high-class symmetric mansions influenced by Chinese architecture, such as the ones in Hoi An, an intermediate port in world trade, Duong Lam Village outside Hanoi, where the hero of independence was born, a group of bureaucratic mansions in Phuoc Tich Village near Hue, and huge estate owners’ houses in Cai Be district in the Mekong Delta. Contrary to these buildings, the traditional private houses in Nghe An Province, located between the old and the relocated capitals of Hanoi and Hue, and in Binh Dinh Province, located between the traveling hubs of Hue and Ho Chi Minh, were not affected by the Vietnamese dynastic culture influenced by the Chinese symmetric architecture. The left side of the house, when seen from the outside entrance, was used formally by calling the rooms

“the first or the second space from the left.” This supposedly shows that Vietnamese people once had an asymmetric aesthetic of their own.

Fortunately, our proposed JICA Grass-Root Technical Cooperation Project with a focus on the promotion of tourism in Nghe An Province was adopted. The conservation of agricultural settlements in Khánh Sơn Village as a tourism resource is included in the project. The Ministry of Culture, Sports and Tourism asked us to consider Khánh Sơn to be designated not as national cultural heritage but as provincial cultural heritage as the first model in settlement conservation under the lax ordinance, which would be easily deployed throughout the country. Moreover, during the traditional house survey in Khánh Sơn Village, many people used rooms by calling them “the first or the second space from the left.” As a result, we are putting much effort into conveying the Vietnamese original sense of beauty, “asymmetry,” to the coming generations.

Consideration of Rough Contents of the Cai Be Festival



Have visitors appreciate the attractions of Kai Be

Fig. 32 Interpersonal exchange for community development with Yokohama/Kobe/Nagasaki

Toward the Future of the Japan Consortium for International Cooperation in Cultural Heritage

The Japan Consortium for International Cooperation in Cultural Heritage is an organization composed of researchers of the Cultural Properties Department of the Agency for Cultural Affairs who accumulate data on the protection of cultural heritage, engineers, financial support organizations, JICA contributions to the enhancement of local residents' lives through tourism and other improvements, the Japan Foundation supporting interpersonal exchange

for community development, etc. We will willingly consider concrete requests on the protection of cultural heritage and its related issues, such as the improvement of life in your areas, and interpersonal exchange with citizens for community development, received from foreigners attending this symposium. We also expect the Japanese people attending the symposium to willingly join the interpersonal exchange activities that will take place in a variety of areas.



Discussion

Facilitator

Shoichi Ota

Committee member, Subcommittee for Southeast and South Asia of the Japan Consortium for International Cooperation in Cultural Heritage/
Associate Professor, Kyoto Institute of Technology

Panelist

**Johannes Widodo, Clement Liang,
Moe Moe Lwin, Eric B. Zerrudo,
Nguyen Su, Hiromichi Tomoda**



Shoichi Ota

He holds a doctorate in engineering and is a first-class registered architect. After graduating from the Department of Eastern History and the Department of Architecture at the University of Tokyo, completed the graduate course in architecture at that university. Served at Hanoi Construction University, the University of Tokyo's Institute for Advanced Studies on Asia and Institute of Industrial Science, and Yale University before assuming the post in 2014 of associate professor in the Kyoto Institute of Technology's graduate program in industrial arts. His areas of specialization are architectural history and Asian urban studies. In addition to working in areas including research on colonial architecture and urban planning in Asia and comparative study of castle towns, he also has researched Vietnam's townhouses and townscapes for many years. His published works include *Kenchiku no Hanoi* ("Hanoi Architecture") (Hakuyosha, 2006) and others.

Ota: I am honored to serve as the facilitator for this discussion partly because I am a member of the Subcommittee for Southeast and South Asia of the JCIC-Heritage. I have been conducting surveys of the historical cities in Southeast Asia, mainly in Vietnam. But recently, I have been conducting surveys in Myanmar as well. Among the speakers today there are many whom I have met several times during my survey work. Therefore, I thought I would be able to anticipate the themes that they would talk about. However, when I actually listened to their discussions, I was simply impressed by the huge magnitude of the past efforts made by the respective speakers, as their remarks revealed their experiences and activities one after another like a series of major storm surges. I know many of you like discussions and I am not sure how well this discussion will go within the set time frame with my poor skills as a facilitator, but I will do my best and appreciate your cooperation and patience in advance.



I have received many question sheets from the floor. If you find that the sheet does not have enough space or if you think of something in the course of the discussion, please feel free to cut in, or I might request an opinion from you. Your cooperation will be appreciated.

Okay, so much for the introduction. Today, we discuss the attractive theme of "Sustainable Development in Historical Cities of South-East Asia." It is already more than several decades since the introduction of the word *Machizukuri*, or city development, was claimed as being a Japanese word that was difficult to translate into English. The meaning of the Japanese word has changed over the course of several years and I think each country has a keyword similar in meaning. With the lectures given so far as the basis, I would like to ask you to offer keywords as supplements. The most frequently mentioned keyword in today's lectures was "sustainable." To that end, what should be regarded as sustainable? And what should we do? – These, I think, are the questions that come to mind. In this respect, I would like Dr. Johannes Widodo, the keynote lecturer, to tell us newly what sustainability is and what this word means.

Widodo: Okay. Thank you. I think the concept of sustainability is not at all new. In Japan, you have

Satoyama or literally village mountain. You know very well how important it is to preserve the relationship between humans and nature and how much we harm nature and cause problems when we build something in nature. Therefore, we need to heal the wounds we have created through human activities. It is obvious that this concept is very well embedded in many religions. It's not just Buddhism and Hinduism. Islam, Christianity and Judaism also talk about this relationship between man, nature and the so-called super naturals. The problems started to appear when modernism began, industrialization started, money became the main focus of human life and we started to consume more than we produce under consumerism. Then, the balance started to collapse. The result is so-called global warming and so on. The loss of ethics and that of empathy towards each other and towards nature has started.

I think if we come back to the very basic understanding of sustainability, we have to return to this very basic understanding of why we are here on this earth and whether it is still necessary to sustain the life of the next generation. If our current generation thinks that it's not important to think about future generations and it is Okay to enjoy everything for itself only, then that is suicide. It will lead to self-destruction. But if we care about the next generation, then we will think more about future generations.

I used the word "family" at the end of my lecture; this is to show how we think about our own families. Are we thinking about the future of our children? If yes, then we have to sacrifice our daily consumption today. "To sacrifice" means empathy. It means that we care about how the next generation will be able to survive. We have to pay attention, for example, to the future steps in any policy and program in relation to the issues of preservation, development, sustainability and so on that affect the next generation. We have to put more resources into our young people in primary school, secondary school and university. We need to invest more in education. It is not so much preservation of the past, but rather that of life for the future. I think that is my understanding about what sustainability is all about. It's about life; it's about livability; it is about human-oriented developments; and it's about how to protect and preserve our home. It's not protecting and preserving other people's homes, but how our home can be inherited by the next generation with less damage, and the

next generation will be able to protect and preserve our home for their own children later. That is real sustainability. Thank you.

Ota: As Dr. Widodo said, future-orientation and education are among the keywords. I think we should discuss more about the importance of education for sustainability, but before we do that, the things that we should help to be sustainable are, after all, people and society, in other words, people and their culture. This is the major key point. I would like to focus our discussion today on heritage, which is non-material, intangible but sustainable. Now, concerning this, a question has been asked from the floor, which goes: What is the relation between things that are more tangible? The issue here is the preservation of townscapes. I think we should firstly discuss how the tangible cultural heritage has been preserved. I believe a lot of efforts must have been made for the physical preservation of townscapes. But it has been discovered that there are things that cannot be saved just by preserving physical objects. This made people become aware of the concept of comprehensive machizukuri as something more serious. I want to point this out. I am afraid we do not have time today to discuss that in depth, but firstly I would like to focus our discussion on tangible cultural heritage.

Concerning this point, when I look back at your lectures, I find the contents quite diverse, among which, what the relationship between people and the community and society should be like covers a wide range of issues beyond my imagination. So, Mr. Eric Zerrudo, I have the impression that you are very much aware of the comprehensive relationship with society. You are concerned not just about the preservation of old houses and traditional culture together with the citizens, but rather about how to ensure the stability of people's lives, such as anti-poverty measures and residential measures. Mr. Zerrudo, is there anything you want to specifically emphasize or add



concerning this point?

Zerrudo: Hello. Okay, thank you very much for that question. First and foremost, for Vigan, I think it's very important that we make it clear how they view heritage, even though the declaration is really on the built heritage or cultural site. Heritage for them is very holistic. Particularly, heritage has really a time continuum meaning; you talk of memory in the past, you talk of identity in the present, and you talk of continuity in the future. The transmission from memory to identity to continuity is – that is their concept of sustainability.

When you talk of sustainability, it's not just the dimensions or social-economic environment, partnership and politics; sustainability is more of a value. It's the attitude of people to Vigan. It's actually an intergenerational responsibility, meaning you have to take care from your past to make sure it remains in the present and eventually it carries on into the future. This type of responsibility is not something imposed on the people. It has to be adopted by the people.

Because of this, we look at the concept of community. In Vigan, there's the direct community of residents, there's the transient community of tourism, and there's even the virtual community because of the very rapid development of technology. There are pressure groups even having a voice with regards to their heritage of Vigan, though they are not from Vigan. Thus, there are concerns that the community is becoming very fluid. But the primacy is really for Vigan to improve, alleviate and uplift the quality of life of the residents of Vigan. The indicator for the community when you talk of sustainability for Vigan is really human development. So, you perform development in terms of education and health, how they are resilient in terms of climate change, and of course, how they continue their traditions and practices, at the same time earning from all of this how to improve their quality of life. Thank you very much.

Ota: Now, we have a new topic of discussion: How to establish a relationship between the virtual community and tourism. We have received some questions about tourism. We will discuss tourism and education later.

Ms. Moe Moe Lwin mentioned downtown Yangon in her lecture. I have visited the downtown area many times, sometimes conducting surveys of the citizens. I have found that a close local community has been

formed there, and as a result, the lively atmosphere of the city of Yangon, including the buildings, is well preserved. Will you please tell us, Ms. Lwin, in the future in the Yangon development plan, what type of threats are anticipated concerning the downtown residents and what measures are to be taken in the community development in Yangon against the anticipated threats?

Lwin: Because of the drastic pace of development, we have experienced in only a few years a sky-high increase in property and commodity prices, and rapid changes. Under such circumstances, we started our advocacy to protect and preserve heritage. To date, we and other NGOs have been leading the initiative to encourage people to pay more attention to urban preservation and be aware how this cultural heritage environment is a valuable asset. People have learned and responded through media and social networks, and deepened their appreciation.

It's not realistic, however, to assume that all the community wants to live in the same place, in the same building and in the same condition. There must be a lot of private interests driven by the surge of property and commodity prices that happen in the development process. What we are doing at this stage is approaching and working with the government and responsible authorities to have a sounder policy framework in place in city planning and management procedure.

Although not all of them, many people harbor sentiments in the past and towards these built heritage assets. I emphasize the protection and preservation of built heritage more, because they have longer lives than humans and survive a number of generations. People have their life experiences and memories associated with this heritage environment. Many have appreciated it, but some have a type of prejudice.

These were built during the colonial period. They provide evidence that Burma once was colonized. To fight against the prejudice, we have been slowly advocating that we are not maintaining the British colonial legacy, but that this built heritage environment is associated with the struggles of our people for the country in the past as well as our issues, people and society. The awareness that all of the members of society are central players will spread across society if we keep advocating slowly and not bow down to the pressure for development. It will create a sense of belonging to the community for the people and they

will not feel displaced.

Ota: The discussion has made me aware of the importance of memories and shared history in the first place. In this context, as Dr. Widodo suggested in his keynote lecture, there is an idea of regarding the city for which each speaker is working as a home or a family. This kind of attitude requires a history, or a story shared by the local people. Dr. Widodo, will you please discuss the topic further and add whatever you want to emphasize? Also, I would like to hear what others have to say.

Widodo: Yeah, there are actually many examples that show how difficult it is to have this common narrative. You cannot ask everyone to agree to one story. If the story comes from the government, there may be some people, especially the young generation, who say, “Well, we don’t believe you.” I think one key point is, the number one key point is, trust. To be able to be trusted, the government has to be open, transparent and accountable. If the people trust the government, then whatever government policy or whatever from the top will be accepted more easily by the people. That depends on the relationship with the government.



Then, in terms of the relationship with its own people, there must be a sense of pride. Let’s take the example of the people of Kyoto. They don’t really need people from outside. They don’t even need the government. They can run everything by themselves. They have a lot of pride. They don’t even need the recognition from UNESCO. This sense of identity is very important.

In Penang, you are very proud of your food and think that your food is better than Singaporean food. Your laksa is better than Singaporean laksa, for example. That kind of sense of pride from the population helps encourage everyone to buy the story.

Then, the third key point is, of course, respect. Respect is important because we are dealing with tourists. If we ask the tourists to come to our home and let them do anything they want in our living room, in our bedroom or in our kitchen, then we destroy our own home. We have to tell the tourists to behave. There should be some kind of limit. You cannot just do whatever you like. For example, if

you come from a country and then you apply your behavior of that country in my country, it shouldn’t be acceptable. One example is Bhutan. They impose a very high tax on tourists and therefore seek better tourists. The tourists that are willing to spend more are those who are also able to appreciate things more and be respectful.

Then, the fourth one, of course, is commitment, that is, the commitment of everyone to consider their own city as a common city, like the city of Vigan, for example. The relationship among the mayor, people and community is very close, because this is a small town. A town like Songkhla, for example, which is also a very small town, is very different from a big city. Even Yangon has become very, very difficult. Penang is already a very big city. But a smaller town has better hope, because everyone knows each other.

This common understanding about our own home regarding how to treat visitors, how to create pride in our own heritage, and how to gain trust among the family members can be easily achieved. I think the challenge is how we deal with a bigger city because of the higher complexity. But, maybe, in a bigger city like Tokyo, there are still many pockets of different groups, for example, in the neighborhood. When I walk from here to Nishi Nippori, then to Nippori, and pass through a very small alley in the small neighborhood opposite the Tokyo Daigaku and Hongo, for example, I find a community across the road. There are many, many pockets actually even in a city like Tokyo that are still functioning as small villages. If we look at the cities, even a city like Penang, there are pockets that will be the starting point of building many narratives. But we have to be open. It is not that just a single narrative is necessary. There are many narratives, and because there are many narratives, you have a bigger pool of identities and to accept the bigger pool of identities and diversity is the key to trust, respect, commitment and pride.

Ota: Dr. Widodo suggested that although Tokyo is a big city, we can find clues to a common sustainability. Moreover, it was impressive that the trust in the narrator was emphasized, probably because Dr. Widodo is based in Singapore. He mentioned the government, but it is not always necessary that the narrator is the government. It is of course all right for the narrator to be among the community members. Maybe the experts could provide some help in this regard. I also felt that it might serve as a clue for

outside people to offer their opinions.

Well then, what about the activities conducted in Penang regarding common narrative and sustainability?

Liang: Talking about the taste of Penang food, it is cosmopolitan, developed along with the harbor city history. People in Penang came from many countries. We counted about 15 different ethnic groups. Then, to add to the complexity, we don't assimilate fully. Each group retains its own culture, language, and religion. For example, if you walk around George Town, this area is China Town, but across the street is Muslim town and the opposite side is Little India, and we also have a Christian area, things like that. Assimilation happened very slowly. And nowadays, the process of assimilation has almost stopped.



We don't have a common history background. Each ethnic group has its own perspective and story. What we want to stress is that we are not looking for one story, but rather we are looking for multiple stories from different perspectives. This is why we call for different views, because we do not like to force the views on the others.

Especially in Malaysia, there is always an official version of the story written in the history textbooks. But nowadays with the development of multimedia, we have started to hear stories from other sides. I think it's important that we don't want the city to have only the narrative that is forced upon others. It should be on consensus, as every community has its place in the city. A good example is, as Professor Widodo mentioned, the fact that we have pockets in the urban settlements. One of these is the water villages, or the Clan Jetties. They are unique because every water village has its own unique community. They share the same family name and they have been living there for a few generations. They have their story, which we deem very important. This is part of the story of the city, and we held many symposiums on the history of the city and discussed them openly and shared with people. Also, my area of research is the minorities and includes the Japanese history in Penang in the 19th century where – in the heart of George Town, we used to have a Japanese town called Nihon-yokocho. The road name is maintained

in Kanji as Nihon-gai even today. This is the story about the Japanese ethnic community that is no longer there. But why were they there in the first place? This is something we have to research into and share with others to unveil the true story. There is a lot of mixing up of stories; some say these Japanese were the people who came during the Second World War. But this is not true. They were the 19th century immigrants who came here, looking for a better life. This is where we have to correct the past mistakes and share a more objective view of the history and its narratives.

Ota: What about Vigan, and Yangon?

Lwin: While we are talking about the heritage, the past heritage, especially for the built environment, there are a lot of buildings in colonial style, wooden houses and traditional religious structures. They have been there for more than 100 years. There have been people born during this time that have memories associated with these buildings. And there are those like us middle-aged people who have enjoyed a lot of these places and environment in their young lives as a native and as a student or as a staff member. We have a lot to talk about or to remember when discussing the good old days with the heritage environment.



But I am also wondering about those newcomers and younger generation. They have arrived very late to Yangon, and they are living mostly in the suburban area, maybe in a not very high quality apartment or crumbling structures. But you see, they also have their own experiences and memories to treasure forever. They also have their own stories to talk about, or to remember. Sometimes, like us, there are people who are very proud of, for example, our college, our university as a very prestigious and very high-quality entity. In the past decades, because of, as you know, the government rules and systems, the education level had been quite degraded and lacking in quality. Sometimes, however, I can see through the social network service that young people are also very proud of themselves and their own environment. So, the places of importance in their lives will soon become their heritage narratives to talk about, to preserve and to hand over to the next younger generation.

Ota: It was very impressive in the lecture by Ms.

Lwin that there is a clear difference between before and after 1988. I think there are several people here in the venue who were born in the 1980s and after. There is a gap between the two generations. And moreover, as has just been mentioned, there are an increasing number of residents who came thereafter. Then, what is it that we should pass down? You have the history of more than 100 years ago, but cities drastically change in a short time frame of 10 to 20 years. In such circumstances, how can we address sustainability, how can we pass down the memories? Speaking of storytellers, we should not just listen to the stories old people tell us. I have come to think that there is a difference between those who know and those who do not know about things before 1988. What do you think? Do you think there is a difference?

Lwin: There is not much difference in appreciating or learning about the past. They have things very much in common, including intangible cultural things. For example, one of the great intangible things is viewing Shwedagon Pagoda because this is not just only for the Buddhists or people in Yangon; It is also for the rest of the people in the country. This is an object of appreciation, the great architecture set in the city in a great position that people, even short-term visitors, will enjoy. Such viewing of Shwedagon Pagoda is also something that we have to value, maintain and pass onto the next generation. I think that some of the values are not different, but, of course, the older generations have more memories to talk about in relation to the past of the cities.

Zerrudo: Well, for Vigan, with regards to the narratives, before the major rupture prior to the World Heritage Declaration, there was really government-authorized dictated narratives because of the presence of very strong political families with strong land holdings that were pervasive during the time in that region.

After the change, when things became better for the small city, many of these narratives were positioned or enshrined in official interpretation platforms like museums. Vigan has around nine museums; a very small city with nine museums, with so many different layers of stories. But later we realized that the youth, especially those we call the millennials, also have their own impression of their city.

For the past 2 years, we've been putting together a heritage project with social media. All the participants

are required to set up their own Facebook, Twitter and Instagram accounts. They have to express all their feelings and their impressions about their city. It's here that we are able to monitor what their views and what their impressions are, which will also let policymakers know what the needs of the youth are. It's maybe a change of platform; it's also a change in terms of accessibility, but definitely, it creates such a big impact with regards to how we shall navigate into the future. Thank you.

Widodo: Okay. It's a really interesting discussion about the change of generation. Sometimes, we forget that actually history is moving forward. What we are doing today will become history tomorrow. If you are talking about cultural heritage, I think the post-war modern cultural heritage is equally important, maybe more important than colonial heritage and classical heritage.

There are buildings like housing estates, hospitals, schools, marketplaces and community centers that now are not recognized as cultural heritage. And so, a lot of demolition is carried out even in Japan. How many city halls have been demolished for modernization? Maybe, one of the few remaining examples is the Olympic Stadium designed by Kenzo Tange. Such heritage sites are for our children and their generation. Well, we demolish everything because we are in power now. We forget that actually we need to keep those schools, hospitals, markets or whatever, even public housing. We even think that they are not worth preserving, and we do not need them because they were built in the colonial era. They are very meaningful to people but we erase them.

I think the discussion also needs to be moving forward. We don't need to go back to the Hashima issue or even the Seoul Gyeongbokgung issue. But we really ought to talk about future heritage, about how the socialist Vietnam heritage in Ho Chi Minh City or in Hanoi is shaping the new generation and how we preserve it and hand it down to the next generation. Not many studies have been done on this issue. I think we need to push ourselves to cross the threshold. Okay, colonial heritage is fine, classical heritage like Shwedagon Pagoda is fine. Yes, of course, we need to keep Shwedagon. But Buddhist monasteries, temples, mosques or churches are not the be-all-and-end-all of a colonial town. We have to think about these post-war, post-independence entities that have already become cultural heritage.

Su: I think it is necessary for the promotion of sustainable development to first and foremost think about people. It is people that create cultural assets. It is people that protect and preserve them. It is, however, also people that destroy cultural assets.



Now, Hoi An is in textbooks for the promotion of the value of Hoi An, Vietnam, as a cultural asset.

Another thing that is important, I think, is to protect not only past values but future values and create a new sense of values. It is very important to respect the values unique to the area, I mean, to respect identity, but the sense of value of diversity is also important. Taking the example of Hoi An, merchants came to Hoi An from a considerable number of countries between the 16th and 17th centuries and established a truly diversified culture. We are representing the government of the city of Hoi An and when we develop a new rule, we consult with citizens before anything else. We promulgate it as a law only after we obtain agreement and approval from the citizens.

To summarize my remarks, I would like to specifically mention two points. One is the importance of consultation between citizens and policymakers. The other point is the fact that not only Vietnamese people but also people from various other countries, including Japan and China, live in Hoi An. Although the cultural background is diverse, they seem to be accustomed to the local culture, which has given Hoi An a very unique and diverse culture.

Ota: Thank you. Well, it was careless of me not to notice the passing of time. I am afraid the remaining five minutes is not enough to wrap up the discussion, but Mr. Sue has just proposed important keywords. One of them is the relationship between the citizens and the government.

Here, I would like to talk about tourism as well. Tourists are, as it were, short-term visitors. And the city you are discussing this time is a city of immigrants. We may say that your city is a city of long-term visitors. Just like the things that are happening in the city of Hoi An, tourists are moving in and staying. A wide variety of aspects will be developed there. I would like you to discuss what comes beyond tourism, that is, the relationship between the long-time and short-time stayers.

Lwin: Yes, we have an increasing number of local

immigrants, because Yangon is the center of vital activities in the country. We are actually struggling with ever-increasing migrants from the countryside. The government has to deal with that issue. It's a great deal of trouble. There is a never-ending stream of squatters and illegal settlements. How can they be resettled with housing that is good enough for people to live in?

For the tourists, Yangon still is minor, I mean, compared to the cities in neighboring countries. As a heritage advocacy group, we are convincing the government to develop a tourism prospectus. If the cultural heritage in Yangon and its vicinity is well preserved, Yangon will become a unique place to visit, and then the prospect of increasing tourism to help the city revenue will be stronger. We are trying to convince the government to include the aspect of cultural heritage in the development policy.

Tourism is not a threatening factor for Yangon yet. We are not a world heritage site like Penang or Lijiang. I would say, a balanced kind of gentrification would help increase the revenue for renovating these heritage properties. People somehow feel unsafe living in those 100-year old buildings. But demolition will not be necessary if the maintenance work is done. We tell citizens that heritage buildings are still safe, repairable and better than recently-built buildings.

Zerrudo: For Vigan, we consider tourism as a good problem. It's a problem because of the sudden influx, the meteoric rise of the number of visitors. We surveyed many of its residents and they have been complaining that they couldn't sleep anymore because they close the



shops late at night and they have to wake up very early. All the tourists are already on the streets and all the noises are resonating along the old streets of Vigan. Sometimes the shops are overcrowded. They don't know any more if the tourists are paying or not.

There are some problems: congestion, gentrification, and loading capacity are just some of the things we have to address. But it's also good, because it has forced many of the policymakers in the government to be very creative and think about how to actually solve the problems and accept the tourists in a very cautious way. Then, all tourists will appreciate Vigan in terms of heritage.

The city of Vigan is already creating another city, outside the heritage area, where there are modern facilities. Using traditional colors, materials, external appearances and techniques, they are developing new sites other than the core zone. They have already integrated seven other towns, adjacent and adjunct to the core city of Vigan. The above mentioned seven other towns are already benefitting because of the overload of tourists. They spillover and go to the other towns for more hotels, more souvenirs and more experiences. They have created a One Vigan Program, which is not just for Vigan, but led by Vigan for the benefit of the whole region. It's a good problem when you look at it. Not only all our policymakers but also other people are being creative so as to be able to take on the load of more tourists eventually.

Liang: I'd like to share something on Penang and its capital city George Town. Together with Malacca, similarly inscribed into the UNESCO world heritage site listing, George Town has gone through the booms in tourism and a surge of tourists. For example, last year we recorded 6 million tourist arrivals in Penang, and very soon the number will hit 7 million. But the town population is only 300,000. Then we have issues with the carrying capacity, a big problem caused by massive traffic jams, rise in shop rents, and then, yes, gentrification is happening. We do not have any good solution yet, but it's something that the town planners and all stakeholders have to sit down together to work out. Some people like the tourism boom because it brings good business; others of course don't like it at all because they have nothing to do with tourism and they see it as a daily nuisance.

The opinions are divided. Where is the town heading? Now, we are having more and more large cruise ships coming to town. Every time they arrive, they dump 3,000 tourists down for half a day, causing traffic jams. The tourists hardly buy anything, as they prefer to go back to their ship for food and accommodation. Do we need those kinds of tourists? Question over to you.

Ota: Well, it's about time we wrap up this discussion, but before we do so, as a discussion is being held in Japan on a similar flow of events, I would like to ask Mr. Tomoda to discuss the possible involvement by Japan and what is expected of Japan, and then, we shall conclude this session.

Tomoda: As I am the only one among the members of this discussion working for the provision of

international cooperation for city development, I will discuss what came to my mind at the start of the cooperation from a few viewpoints. For example, the preservation of Duong Lam in the suburbs of Hanoi was started triggered by the speech by Mr. Do Muoi, General Secretary of the Central Committee of the Communist Party of Vietnam, that went: It is Okay for Vietnam to become a modern industrialized state, but the fundamental spirit of Vietnam is the mutual cooperation in agricultural villages, which is the starting point of the current Communism and which we should not forget. To achieve the above, I would like you to preserve the traditional villages as they are to pass them down to future generations. He asked us to provide cooperation, as we were successful in preserving the townscape of Hoi An. At that time, we did not think we would reject the request because the project was to preserve communist heritage. Ideologies change, reflecting the values of the era. But cultural assets are preserved hundreds of years over generations and survive. Even when it happens that they are preserved for political purposes, it should be regarded as a wonderful idea. So, we wanted to provide international cooperation to eternally preserve the country's culture.

On the other hand, what is important in providing international cooperation is the counterpart. Who will be the leader in the promotion of the preservation of the city? This is a question that will determine the success or failure of the international cooperation. We need to be cautious in the provision of cooperation. Actually, it was after a few years of our activities of cooperation in Hoi An when Mr. Nguyen Su started directly taking part in the townscape preservation as the mayor. We had sufficient national- and provisional-level support, but we have discovered that the most important role is that of the mayor who directly leads the administration. I respect Mr. Su. He has just given a presentation, discussing very mild topics. But actually, he is not at all an obedient person. At that time, he had just made his political debut, and he often said, "When I offer my opinion, basically 90% of people oppose it. But after 12 months, all will say, 'It was good that we did as you had told us to do.'" People's values and



the tone of the comments of the media always keep changing. But I think Mr. Su has had a strong belief that if the preservation of townscapes is successful for placement on the World Heritage List, people's lives will be richer by accepting tourism in an appropriate manner. Thus, although many citizens were temporarily against the project, Mr. Su issued various ordinances to promote preservation, which has led to the current prosperity of Hoi An.

Now, I have been lucky to have gained certain favorable reviews on the activities in Hoi An and received requests for cooperation from various communities, from among which I have selected for international cooperation the cases of the communities where I was sure that townscape preservation and tourism-based town development would succeed. And based on my experience in Hoi An and in addition to cooperation in preservation, I took advantage of JICA's project for the improvement of livelihood and support of community residents, Japan Foundation's Town Development through Citizen Exchange, and local municipalities' own international exchange schemes to successfully help preserve townscapes and develop tourism in some of the districts. The above consortium is participated by many organizations that provide support not only to preservation but also economic development and international exchange. Thus, a system that will lead to successful international cooperation through collaboration has been established. The consortium will consider your request for international cooperation, if you make the request after building a good framework.

Ota: Thank you, Mr. Tomoda. Although we have gone past the session's end time, if you have something you must say about what you expect from Japan, please go ahead and tell us concisely.

Widodo: A very short one. As a person from Southeast Asia, when I am asked how Japan can provide support, I remember the "Oshin diplomacy" in the 1980s. The story about how this boy and some girls from Yamagata were able to survive became very

popular. Within a year of the movie being shown in Southeast Asian countries, anti-Japanese movement, everything against Japanese stopped and we started to see Japan from very different perspectives. I think that the cultural soft policy approach Japan pushed forward played an important role. Japan is in a very good position and here in JICA, we are dealing with government-to-government bilateral cooperation.

We have the Japan Foundation, which is the government arm performing the soft policy. So if you work together like what happened in Vietnam, in Indonesia and even in South Asian countries, I think in the future, if the focus is really on the youth education, transfer of knowledge and capacity building, by showing good examples from Japan: how Japan is able to preserve their own heritage, revive themselves from disasters, and being resilient in whatever, which I call the "Oshin diplomacy", it will inspire the other Asian countries.

Rather than following the steps of China with AIIB, building infrastructure, creating a lot of problems, and not necessarily following the ADB or World Bank approach, which is a very, very harsh top-down approach, we would develop more initiatives to support exchange scholarships, cooperation and capacity building. I think that is what Japan can do now to counter the damage created by big, big players in the regions.

Ota: Communities, education, passing down of memories, tourism and the role Japan is expected to play, well, there are still many topics we need to discuss. This is simply a break between sessions. We will definitely keep discussing during the reception after this discussion and after the panelists leave the stage, and there will be occasions when we will meet at a different venue. It took rather a long time to get the discussion going and once it did get going, the time was too short to successfully wrap it up because of my poor facilitation skills. Let me express my appreciation for your kind patience and your active participation today.



JICA-Heritage



Closing Remarks

Kunikazu Ueno

Professor, International Goodwill, Nara Women's University/
Director, the Subcommittee for Southeast and South Asia of the Japan Consortium for
International Cooperation in Cultural Heritage

I thank you for having participated in today's symposium. I am very happy to see so many of you here.

I guess I am one of the few that have visited all the cities reported in today's event. At the end of the symposium, I would like to briefly summarize today's forum and make it my closing statement.

This symposium corresponds to the theme, "Continue steady interaction," raised in the ASEAN +3 Cultural Heritage Forum held in December 2015. Accordingly, we made the symposium a site of interaction under the theme of "Sustainable Development of Historical Cities in South-East Asia."

The keynote lecture and the reports from four cities touched upon the protection of cultural heritage in historic cities and development of the cities unfolding in Southeast Asian countries in detail. We have found out every country with ongoing rapid changes is now facing a common challenge to harmonize activities to protect cultural heritage with related businesses. Regarding the experience in activities to harmonize the protection of cultural heritage with the development of cities, we pointed out that, in spite of some small differences among cities, participation of citizens and collaboration with them are important elements. Of course, no projects can advance forward without the efforts made by the administrative bodies and experts. We have also raised some future challenges to tackle. Expected hereafter is further promotion of exchange of ideas and interactions among administrative bodies, citizens, and experts in all countries.

Dr. Tomoda reported his experience about the joint activities in Vietnam conducted by Japan. I would like to continue promoting some collaborative activities for Japan to organize multiple interactions related to the protection of cultural heritage in Southeast Asia. Although it is difficult to imagine that our experience in Japan will be directly adopted to other countries without any modification, I hope that our experience will be of some use to them.

I thank you again for sharing so many hours of your time with us today. I would now like to announce the closing of the symposium.

International Symposium

Sustainable Development of Historical Cities in South-East Asia

Organizer: The Agency for Cultural Affairs of Japan, the Japan Foundation Asia Center, and Japan Consortium for International Cooperation in cultural Heritage (JCIC-Heritage)

Date: 7th of October, 2017 (Sat.) 13:00-17:30

Venue: Heiseikan-Auditorium, Tokyo National Museum

In association with:

The Ministry of Foreign Affairs of Japan, Tokyo National Research Institute for Cultural Properties, Nara National Research Institute for Cultural Properties, the Japan International Cooperation Agency (JICA), the Sumitomo Foundation, the Mitsubishi Foundation, the Toyota Foundation, the Foundation for Cultural Heritage and Art Research, the Cultural Heritage Protection Cooperation Office, Asia/Pacific Cultural Center for UNESCO (ACCU Nara), the National Federation of UNESCO Associations in Japan, the National Museum of Ethnology, Japan, the International Council on Monuments and Sites, Japanese National Committee (ICOMOS Japan), **NHK** (Japan Broadcasting Corporation), the Asahi Shimbun Company, the Sankei Shimbun Co., Ltd., the Tokyo Shimbun, Nikkei Inc., The Mainichi Newspapers Co., Ltd., the Yomiuri Shimbun Co.

Number of audience: 177



Program

- 13:00-13:05 **Opening remarks**
Yoshiaki Ishizawa
(Chairperson, JCIC-Heritage/Director, Sophia Asia Center for Research and Human Development)
- 13:05-13:50 **Keynote Lecture “Conservation is about People: Preserving the Historic Urban Landscape and Sustaining Developments in Asian Cities”**
Johannes Widodo
(Associate Professor, National University of Singapore)
- 13:50-14:20 **Lecture 1 “Sustaining the Living Heritage in George Town, Challenges of a World Heritage Site”**
Clement Liang
(Council Member, Penang Heritage Trust)
- 14:20-14:50 **Lecture 2 “Conservation of Yangon’s Heritage as a Tool for Sustainable Development”**
Moe Moe Lwin
(Director/Vice Chairman, Yangon Heritage Trust)
- 14:50-15:05 **Lecture 3 “The Small City with Big Dreams: The World Heritage City of Vigan and its Heritage-Driven Sustainable Development”**
Eric B. Zerrudo
(Director, UST Graduate School - Center for Conservation of Cultural Property and Environment in the Tropics)
- 15:05-15:35 **Lecture 4 “The Conflict Resolution between Hoi An Cultural Heritage Preservation and the Development in Contemporary Society”**
Nguyen Su
(Former Chairman, Hoi An Municipal People’s Council)
- 17:20-17:30 Break: 15 minutes
- 15:35-16:05 **Lecture 5 “Sustainable Development of the Old City of Hoi An and Japan’s International Cooperation”**
Hiromichi Tomoda
(Director, Showa Women’s University Institute of International Culture)
- 16: 05-16:35 **Discussion**
[Facilitator] Shoichi Ota
(Committee member, Subcommittee for Southeast and South Asia of the Japan Consortium for International Cooperation in Cultural Heritage/Associate Professor, Kyoto Institute of Technology)
- [Speakers] Johannes Widodo
(Associate Professor, National University of Singapore)
Clement Liang
(Council Member, Penang Heritage Trust)
Moe Moe Lwin
(Director/Vice Chairman, Yangon Heritage Trust)
Eric B. Zerrudo
(Director, UST Graduate School - Center for Conservation of Cultural Property and Environment in the Tropics)
Nguyen Su
(Former Chairman, Hoi An Municipal People’s Council)
Hiromichi Tomoda
(Director, Showa Women’s University Institute of International Culture)
- 16: 35-17:20 **Closing Remarks**
Kunikazu Ueno
(Professor, International Goodwill, Nara Women’s University/Director, the Subcommittee for Southeast and South Asia of the Japan Consortium for International Cooperation in Cultural Heritage)



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