

Cities and Cultural Landscapes

Cities and Cultural Landscapes:

*Recognition, Celebration,
Preservation and Experience*

Edited by

Greg Bailey, Francesco Defilippis,
Azra Korjenic and Amir Čaušević

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INTRODUCTION

THE IMPORTANCE OF PLACE

GREG BAILEY, FRANCESCO DEFILIPPIS,
AZRA KORJENIC, AMIR CAUSEVIC

‘a place’... ‘the place’... ‘lovely place’... ‘horrible place’... ‘our place’...
‘my place...’

It is an intrinsic trait of human beings to seek and talk about ‘place’, indeed, a fundamental need... itinerant Eastern holy men carried their tatami mat, their place in the world whenever they laid it down... stickers on camper-vans announce ‘home is where I park it’. We have all made the ‘beach walk’, subconsciously recognising that ‘place’, which will feel like home for a few hours, make the experience of that time the best it can be, a place maybe even to shed our phones, giving us a base from which we might go out and challenge ourselves against nature, the environment, against the sea, against the wind or the frustrations of the ice-cream queue, to return to family, friends, a few special possessions, and enjoy again... till it is time to leave... a deceptively simple but defining illustration of our basic need, as humans, for PLACE.

An old man sits under a tree talking with others sitting around him, without delineation between scholar and ‘pupil’. The apocryphal story, said to describe the beginnings of the ‘university’, carries the concept a little further. Essentially, just another spot on the Earth’s surface, it is nonetheless THE place at the time, defined by the presence of the tree, acting as a marker, and no doubt offering shade from the Mediterranean sun, perfectly suited to the vital activity taking place... learning, understanding, nourishing and being nourished through ‘gathering’ and communicating with others... a PLACE.

However, in its infatuation with development and the mantra of continuous economic ‘growth’, our contemporary world regards such esoteric matters as irritating hindrances at best, primarily considering only those parts of the process that might be of immediate monetary value,

frequently disregarding the lives, desires, needs, and indeed innate rights of ordinary citizens in the quest to maximise short-term profits. Consequently, in many parts of the world, instead of celebrating the value of places of quality, not only are natural environments damaged, but countless urban environments have become degraded and rendered ‘place-less’ through neglect, inappropriate development, blinkered social policies and conflict.

In a belated response to social concerns, UNESCO and many built environment professional bodies now talk about place again, and about ‘place-making’; for many though, ‘how-to-do-it’ remains the elusive question. As with our subconscious identification of the right place on the beach, the elements are somewhat ephemeral, it is difficult to draw up a ‘check-list’. How might professionals decide what to do and importantly, determine their methods for evolving what to do?—maybe through Juhani Pallasmaa’s perceptive hand drawing? How do ordinary citizens know what to press for? Only one thing is certain, ‘real’ place evolves through human activity and experience over time, and so planners, architects and urban designers must seek to make places of ‘possibility’ where human life can take place with dignity and enjoyment.

By showcasing a broad spectrum of studies into the multitudinous elements involved in this process, from education and recognition through restoration and conservation technicalities to new construction, this book, and its associated International Conference Series on the “Importance of Place” seek to provide a major contribution to the vital raising of awareness and understanding of these issues. Proposing approaches and political and technical solutions at many levels to inform and maintain pressure on the relevant authorities and decision makers to act, in some circumstances before it is too late, as is sometimes the case with the historic urban landscape, frequently the most serious area of neglect.

However, there needs to be some consensual clarity about the underlying form of appropriate future directions. We must look to values expressed within citizen-focused development, like some of the post-World War II Yugoslavian programmes, and the work of Joze Plecnik in Ljubljana whose early 20th century democratic principles are an invaluable ingredient in its current city planners’ thinking. Also, to look to cities like Vienna, internationally celebrated as a successful and nourishing place for people to live, alongside illuminating research such as that of Dr. Lemes de Oliveira at Portsmouth regarding ‘Green Wedges’.

Our world feels as if it is in a precarious situation at the moment with a plethora of significant social, political and environmental pressures that we have to manage urgently, but it is the height of irresponsibility for

anything to happen in the built environment that does not lead in some degree in the direction of real social and environmental value. Combined within this ambition, not just the retention and renewal of special places for citizens, but the creation of new places of richness, that nurture and support, need to be integral to all new development programmes, to play their part in healing and reinvigorating our damaged societies.

Therefore, making places is still the main aim and challenge of architecture. And this book, together with the conference series on 'The Importance of Place', intends, first of all, to reaffirm this in a historical moment dominated by the idea of the 'generic city' and by the conviction that it is no longer possible to think of urban space by referring to the paradigms (both architectural and socio-cultural) of the past and to found new places in our cities.

Indeed, according to the thoughts of Heidegger, architecture with and through its built forms can make the existing forms of a site—natural or artificial—as well as its value, connected to history or collective memory, recognizable, exalting its intrinsic characters and qualities and transforming it into a place. In other words, architecture can still 'rebuild' or 'found' places.

The problem of recognisability, of making reality recognizable, is always the central issue of architecture and it is connected, first of all, to the idea of the city (and landscape) and the idea of space (both architectural and urban), since architecture cannot play a 'progressive' role without interpreting the idea of the city and space of the time in which it operates.

This is the lesson of ancient architecture and the city. This is the lesson of urban places like the Acropolis in Athens, the Piazza del Campo in Siena or the Piazza del Popolo in Rome. According to specific ideas of space and the city, in these and other paradigmatic cases architecture, through its built forms, reveals the values of a site, connected to peculiar natural conditions or anthropic factors, strengthening them and making them recognizable and meaningful. By doing this, architecture transforms the site itself into a place, a space defined by the relations between buildings arranged in different ways (from the free standing temples of the Acropolis to the continuous aggregation of houses and palaces of the Piazza del Campo in Siena) capable of admitting different uses and corresponding to the aspirations of the inhabitants over time.

The problematic field that, through its essays, this book, and, through their contributions, the conferences, address, is not only that of the old towns and villages, with their undermined, but still recognizable forms and

places; but also that of the suburbs of our contemporary cities, with their “non-places”, with their spaces devoid of form and identity since being conceived not as spaces of relation, but as residual spaces, undefined empty space between indifferent built ‘objects’.

In the first case, the loss of identity or meaning of these spaces, connected to the loss of form (caused by abandonment, destruction or improper transformations), poses, essentially, a problem of recovery and restitution through the reinterpretation of the pre-existing form, according to the idea of the city and space that influenced the urban form in its context. Apart from the possible different approaches and solutions, the redefinition of places as spaces recognised by the people is in this case favoured by their collective memory, as well as by the context itself.

Of course it is not assured that operations of urban ‘rewriting’ always succeed in ‘regenerating’ places, even if they belong to the historical image and memory of the city. In this regard, the case of the reconstruction of Leipziger Platz in Berlin is emblematic. It struggles to regain its original value of place as Friedrichstadt.

In the second case, it is necessary to define new ideas of the city and space, capable of interpreting not only the aspirations and instances of our times, but also the territorial condition of the contemporary city, or to refer to ideas of the city and spaces of the past, by virtue of their capability to create recognizable places. It is necessary because of the formal and spatial ‘weakness’ of the context, whose indifferent and pervasive urban structure does not foresee the presence of ‘places’, defined as spaces of relations and representations of collective values (apart from the indoor spaces of malls).

The ‘open’ and extended structure of the contemporary city, the presence of wide free spaces within it (brownfields or fragments of nature and cultivated fields, which sometimes have the form of green wedges), suggest new ideas of a city whose places are no longer traditional streets and squares, but nature itself with its original forms, or with the anthropological ones of agriculture. The definition of these new types of places requires new composition ‘grammars’, adequate to their scale and capable of conferring on them ‘order’ and character corresponding to their use and meaning. Their recognisability as urban places always depends on the built forms of architecture and their precise spatial relations.

Otherwise, the contemporary city can be interpreted as a ‘polycentric’ structure and its potential centres, identified and made evident by the empty spaces of nature between them, can be conceived and defined as ‘compact’ units connoted by a volumetric and spatial density analogous to

that of the traditional town, as well as by the presence of places that evoke the spatialities and characters of its streets and squares.

Both approaches are possible since they recognize and assume the underlying structure of the contemporary city and make it meaningful through the definition of different types of place, corresponding to different conditions, as well as to different aspirations.

In this regard the urban studies carried out at the Schools of Architecture of Aachen (by Uwe Schröder), Bari (by Carlo Moccia) and Eindhoven (by Christian Rapp) are interesting. They state that the complexity of the city of our time, which reverberates also in our territories increasingly affected by anthropocentric processes, requires new conceptual tools and paradigms, corresponding to socio-cultural changes. But, at the same time, they reaffirm the importance of making places within our cities, the necessity of finding them both in the centre and in the suburbs and recognizing them by their architectures that should be representative of their different identities, rather than only of their uses.

Up to this point, technical considerations for improving the quality of life have mainly focused on expanding urban space, and creating mass living places for the growing population. Old, historic buildings have often had to make room for new constructions built out of robust, but energy-intensive materials, which provide safety, but no connection to any form of nature.

All of this, even though studies have shown that further moving away from our natural habitat is of no help to anyone. It is not a good sign that only the people living in these modern buildings have noticed this loss, while most of the technicians have been focused on energy efficiency and building more densely and higher. The possibility of connecting our homes properly to the outside, by using ecological materials or creating green spaces for example, is mostly overlooked, although nature and its diversity is ideal for improving our state of mind and our connection with others. Nowadays, everyone has their own little bubble/bunker that he or she lives in, disconnected from others and therefore in perfect conditions for social and ecological conflict. The importance of separated, or wherever possible shared, places for people, with different needs and age groups, can be seen in the problems apparent in many badly planned mass building complexes all over the world.

The requirements of people have changed much over time, and outside spaces have had to adapt accordingly, while still providing a proper place for everyone. Integrating nature within those spaces, and maybe even into the buildings, would also lessen our impact on climatic change. The

concentration of high buildings in cities causes temperature increases, making cities less and less liveable with increasing global temperatures. Elderly people and children especially, can keenly feel and suffer from these effects. To counteract this, urban development in the future will have to be made sustainable and take climate protection goals into account, both in new constructions, as well as in existing buildings. Basically, all questions of the orientation of buildings, as well as the urban structure, have to be considered and calculated for concrete situations, much as local factors, such as wind directions, slopes and topography have to be considered.

Implementing green areas in the city, for example, greatly helps in preventing heat islands resulting from the accumulation of solar radiation on building and road surfaces. In the future, due to further increases in average temperatures and the increased occurrence of extreme events, such as heatwaves, floods and droughts, the urban system will depend on its resilience to ensure quality of life for the inhabitants. The ideal urban climate is one with as few anthropogenic air and noise pollutants as possible, to offer urban dwellers the widest possible variety of atmospheric conditions and, thus, urban microclimates, while avoiding extremes. Another aspect and area for improvement can be found in using construction products and system solutions based on renewable raw materials.

The production of most building materials is energetically very demanding (complex processes with high energy expenditure for firing and drying processes) and also has negative effects on the environment (dust, waste, CO₂). Therefore, the use of fossil fuels for the production of building materials should be limited, which may be unavoidable anyway—when paying attention to the inevitable exhaustion of these resources. Only by using natural or environmentally friendly, ecological, renewable materials can it be ensured that the environmental impact of production, use and recycling, is reduced to a minimum, though their advantages are not only functional and environmental, but also in strengthening regional economic structures.

Furthermore, an increasing emphasis has to be placed on the health and safety of building materials and of the environment. Tendencies towards this approach are reflected, and can be observed, in recent innovations in building materials and construction. If possible, a combination of using these materials while keeping existing constructions is certainly to be preferred. The impact on the environment of using new energy intensive materials can be reduced, while retaining the historic context of these buildings. Therefore, efforts have to be made to keep nature and the

environment intact for future generations; taking more resources from nature than it can reproduce must be avoided. Future-oriented and innovative building means: interdisciplinary planning and the implementation of a building or built environment, which pursues the basic ideas of sustainability and takes into account the interaction between the building, society and the environment.

At their essence, urban cores represent the fusion of man-made creations and socio-cultural contexts created by human actions. Each generation has an impact on this ever-changing process by either enhancing creation or eliciting destruction. Of the total number of built structures in the world, very few serve the public benefit. This phenomenon should be tackled through the development of educational programs devoted to the preservation and development of our cultural heritage.

Scientific research has afforded us significant advances in our understanding of what causes the degradation of cultural objects. However, land itself possesses a memory and this memory is an essential part of what we today tend to evaluate as the importance of a place.

In 1992, the World Heritage Convention became the first international legal instrument to recognize and protect cultural landscapes. The Committee, in its 16th session, adopted guidelines concerning their inclusion on the World Heritage List. The Committee acknowledged that cultural landscapes represent the “combined works of nature and of man” as designated in Article 1 of the Convention. The well-being of human society and settlement, over time, is dependent on its interaction with the environment. We continue to look at the health of the earth and to understand nature as the background and base for all human activities and help to bring people, their structures, activities, and communities into a harmonious relationship.

The term, cultural landscape, as native space embraces a diversity of interaction between humankind and its natural environment through landscapes designed and created intentionally by man, organically evolved landscapes and associated cultural landscapes.

“The world is moving into a phase when landscape design may well be recognized as the most comprehensive of the arts. Man creates around him an environment that is a projection into nature of his abstract ideas. It is only in the present century that the collective landscape has emerged as a social necessity. We are promoting a landscape art on a scale never conceived of in history” (Geoffrey Jellicoe, *Landscape of man*)

With all of these feelings, more than thoughts, we would like to pose the problem of the dimension in which we are interested: the relationship between a person and his or her own space, in everyday life; the space of our homes, of our daily life, in our families or as individuals; the space of life in communities, in larger and smaller communities, in towns or in villages; the space of distance, of silence, of separateness, always in relationship with others and with nature.

Conservation does not make any sense unless it is considered within an evolving idea of heritage. This evolution is a process in which memory is a vital function; it is necessary to portray a representation of the past, but it also offers hope for the future. We have learned the lesson, but we have also understood that the vital space of daily life represents the first stage of the heritage formation process, and, moreover, the greatest hope for its own survival. As a matter of fact, we cannot define heritage unless we put this concept in a close relationship with the conception and vitality expressed through the spaces of everyday life. The intensity of these factors allows us to understand the role and function of cultural heritage.

The main goal of this book is to promote environmental and sustainable performance measures for existing cultural heritage landscapes without adversely impacting the significance of their cultural heritage. Their re-use has important environmental, social, and economic benefits—the three pillars of sustainable development.

Heritage conservation involves protecting our history in its past, present and future. It is the duty of every one of us. Heritage preservation can be considered to be an investment in our community that rewards us today and leaves an invaluable resource for future generations. Cultural heritage professionals recognize the synergistic relationship between conservation and sustainability. However, the role of heritage conservation in achieving sustainability has not been well recognized, nor have heritage needs been well integrated into sustainability initiatives. This failure, in some instances, has led to conflict between heritage conservation efforts and environmental regulation.

Rapidly increasing urban population levels demand that we research cities as lived spaces and sites of collective identity within broader socio-cultural and political contexts. An open approach is necessary that considers the built urban heritage as composed of places where people have lived their everyday lives; where social values and a sense of place are inherent. Accordingly, a variety of values, cities and urban ensembles are among the most discussed and elaborated properties of urban heritage. A broader point of view towards more efficient preservation requires the

conservation of cultural heritage to be seen as an important tool, based on best practice and local conditions and traditions.

Seeking more sustainable processes of urban development that would integrate environmental, social and cultural aspects into its planning, design and implementation phases, encourages the development of the new historic urban landscape approach. Its important focus is the integration of environmental, social and cultural aspects into a conservation approach where cultural heritage is recognised as a diverse and non-renewable asset.

While addressing the increasing number of threats to our heritage, rapid urbanization is also putting pressure on the availability and use of resources. Successfully satisfying the conditions of society and cities over time is dependent on their interaction with the environment. Therefore, the shift in thinking about the urban environment, away from purely physical tissue and urban fabric towards the cultural landscape model, is among the most important in moving towards sustainable urban conservation. Cultural landscapes are complex phenomena that represent the “combined works of nature and of man”. Furthermore, cultural landscapes embrace associative values, rather than solely maintaining a focus on the tangible, physical fabric. Interaction between nature and culture; tangible and intangible heritage; and biological and cultural diversity creates cultural landscapes and thus constitute the defining identity of places and cities.

Cities need to move towards a better understanding of the need to identify new approaches and new tools for urban conservation. Of these, the historic urban landscape approach is a vital tool for reinterpreting the values of urban heritage. The identification, evaluation, protection and celebration of cultural heritage are crucial issues within conservation, and must emphasise the proper management of heritage as the most valuable in working towards a sustainable approach, environmentally and most importantly, socially.

In support of all these urgent aims—of spreading the word, of pushing for change—this book gathers together an international group of authors, with a broad range of focuses and approaches. Presented in three parts, the first group of contributions addresses the theoretical underpinning of the positions adopted here. These are followed in Part II by essays grouped within a framework of recognition and innovation, while matters relating to preservation and valorisation make up the final section, Part III. Altogether they offer a powerful voice in the urgent bid to re-value our living spaces, indeed to re-value ourselves, through re-valuing PLACE.

PART I:

PLACES, CITIES AND LANDSCAPES: THEORY ELEMENTS

CHAPTER ONE

CULTURAL LANDSCAPE AND SMART CITY CONCEPT: NEW DIMENSIONS IN PROTECTION POLICY

MANFRED WEHDORN

Abstract

For years there have been three mainstreams (“megatrends”) in the protection of monuments and sites worldwide:

1. In the field of industrial buildings
2. In the protection of contemporary architecture
3. In the discovery of the cultural landscape

Meantime a fourth category must be added in the field of historic city preservation, which is sometimes in conflict with the classical concept of the protection of monuments and sites, i.e.:

4. The smart city policy

Keywords: Cultural historic Landscape; History of Protection of Monuments; Smart City; Vienna Memorandum

The historic development

The term “Protection of Monuments” has been characterized by a contentious broadening of its content over the course of history.

Since the Romantic era, from about 1770, when the protection and restoration of monuments became a scientific field of work, and during the entire 19th century, protection related to the single monument only.

Irrespective of whether the restoration principles were influenced by John Ruskin’s romantic point of view, the rules of Eugène-Emmanuel Viollet-le-

Duc's "stylistic restoration" or the scientifically based paragraphs of the first "carta del restauro" formulated by Camillo Boito in 1883, the object under consideration was always the single monument.

It was only at the end of the 19th century that the value of a city in its entirety was discovered. Camillo Sitte, the famous Austrian town planner, stated in his 1889 book *Der Städtebau nach seinen künstlerischen Grundsätzen* (City Planning to Artistic Principles)¹ that – for reasons of aesthetic value – the development of a historical city must be effected on the basis of an understanding of the morphological and typological situation. The idea of a historic continuity in urban development was heavily criticised later by the representatives of early Modernism, such as the architect Le Corbusier or the CIAM (Congrès Internationaux d'Architecture Moderne).

However, at the beginning of the 20th century at the earliest, the "Heimatschutz" ("Homeland") movement emphasized the value of the historic ensemble and the landscape, leading to the first important broadening of the term "restoration". But in practice, monument preservation after World War II, as a result of the huge destruction, continued to be primarily involved with the individual monument and its reconstruction. It was only in the 1960s, following global developments, above all the model of the Loi Malraux in France, that the world of architecture discovered the ensemble in a modern way, i.e. as an important factor in the quality of life.

It was also in the 1960s that terms such as "industrial archaeology" or "everyday culture" became part of ordinary language. A broad public discovered that the part of its environment that was worthy of preservation was made up not only of churches, palaces and civic buildings, but equally of factories and workers' dwellings, barns and rows of wine cellars.

It was only at the end of the 1980s that modern architecture, taking a Dutch approach as the model, was systematically included in monument preservation, giving additional stimuli to the involvement with the interdisciplinarity between the old and the new. In Vienna the "Haas-Haus" opposite St. Stephan's Cathedral, a redesigned department store built between 1985 and 1990 by the architect Hans Hollein (fig. 1-1) and the renewal of a part of the Hofburg castle, the "Redoutensaal" wing (fig. 1-2), in a contemporary manner by the present author after a major fire in 1992 caused major public controversies. In the meantime, both interventions have acquired the status of a "monument".



Fig. 1-1 Vienna, the “Haas Haus”, one of the first contemporary works of architecture in the historic centre of Vienna, opposite St. Stephan’s Cathedral, built 1985 – 90 by the architect Hans Hollein



Fig. 1-2 Vienna, Hofburg Castle, “Redoutensaal” as an early example of the interdisciplinarity between the old and the new in Vienna. The Redoutensaal wing dating back to the Baroque period, the last historic intervention being by the architect Ferdinand Kirschner in 1893, and destroyed by fire in 1992, followed by a new intervention by the architect Manfred Wehdorn, with paintings by Josef Mikl. Since 2017 - with an additional interior – in temporary use by Parliament (whose regular building is being restored).

However, the greatest expansion of the concept of the historic monument took place worldwide with the adoption of “The International Convention concerning the Protection of the World Cultural and Natural Heritage in 1972”². By recognising and encouraging the equivalence of architecture and nature and the significance that attached to both, not only were historic gardens included in monument preservation, but in addition the concept of the cultural landscape was created as the highest and most comprehensive category to date.

To underline the importance of this development in historic town planning, it should be recalled that the famous “Venice Charter” of 1964 (International Charter for the Conservation and Restoration of Monuments and Sites)³, still “the bible” of all restorers, includes only one paragraph (Article 14) that mentions the word “site”: The sites of monuments must be the object of special care in order to safeguard their integrity and ensure that they are cleared and presented in a seemly manner...

Many other regional and international recommendations and charters document the development in thinking. As a minimum, mention must be made of:

1979 The Burra Charter (The Australia ICOMOS Charter for Places of Cultural Significance)

The Burra Charter is based on the term “cultural significance”. Within this open definition the Charter ultimately plays an essential role in the understanding and protection of vernacular architecture – an important category of architecture based on local needs, construction materials and reflecting local traditions.

1981 The Florence Charter (Charter on Historic Gardens)

This Charter was promoted by ICOMOS-FILA, the international Committee for Historic Gardens. The special problem of restoring historic gardens is formulated in Article 2: The historic gardens’ appearance reflects the perpetual balance between the cycle of the seasons, the growth and decay of nature and the desire of the artist and craftsman to keep it permanently unchanged.

1987 The Washington Charter (Charter for the Conservation of Historic Towns and Urban Areas)

The Charter regulates the conservation of historic towns and other historic urban areas as an integral part of coherent economic and social development policies and of urban and regional planning at every level.

In addition, qualities to be preserved include the historic character of the town or urban area and all those material and spiritual elements that express this character, especially:

- a) urban patterns as defined by lots and streets;
- b) relationships between buildings and green and open spaces;
- c) the formal appearance, interior and exterior, of buildings as defined by scale, size, style, construction, materials, colour and decoration;
- d) the relationship between the town or urban area and its surrounding setting, both natural and man-made; and
- e) the various functions that the town or urban area has acquired over time.

And it states:

Any threat to these qualities would compromise the authenticity of the historic town or urban area.

The Washington Charter has played an important part in the widening of the term “monuments and sites” to include the term “urban landscape”. 1994 The Nara Document on Authenticity

The Nara Document (Nara is a city in Japan) is one of the most important UNESCO documents. The document is based on the fact that ... diversity of cultures and heritage in our world is an irreplaceable source of spiritual and intellectual richness for all humankind (Article 5).

Authenticity, considered in this way and affirmed in the Charter of Venice, appears as the essential qualifying factor concerning values. The understanding of authenticity plays a fundamental role in all scientific studies of the cultural heritage, in conservation and restoration planning, as well as within the inscription procedures used for the World Heritage Convention and other cultural heritage (Article 10).

In this sense “authenticity” refers to form, colour, material and building technique and – last but not least – to the place.

Behind the development from the single monument to the landscape is of course the change of life, of our environment and the evaluation of qualities. “Quality of life” is the keyword of our time.

In this context the concept of the cultural landscape does not mean that international monument preservation has reached the end of its development. The most recent discussions on the nominations for the World Heritage⁴ show that worldwide there has been an increase in the importance of what are known as intangible values, i.e. values that ultimately are not bound to “matter” – to architecture or the landscape. And nevertheless, precisely such values can be essential elements of the identity of a nation or an ethnic group. In explanation, as an example it should be recalled that the nomination of the historic centre of Vienna to the UNESCO World Heritage list (fig. 1-3) was also based on the fact that Vienna has been recognised as the European capital of music since the 16th century.

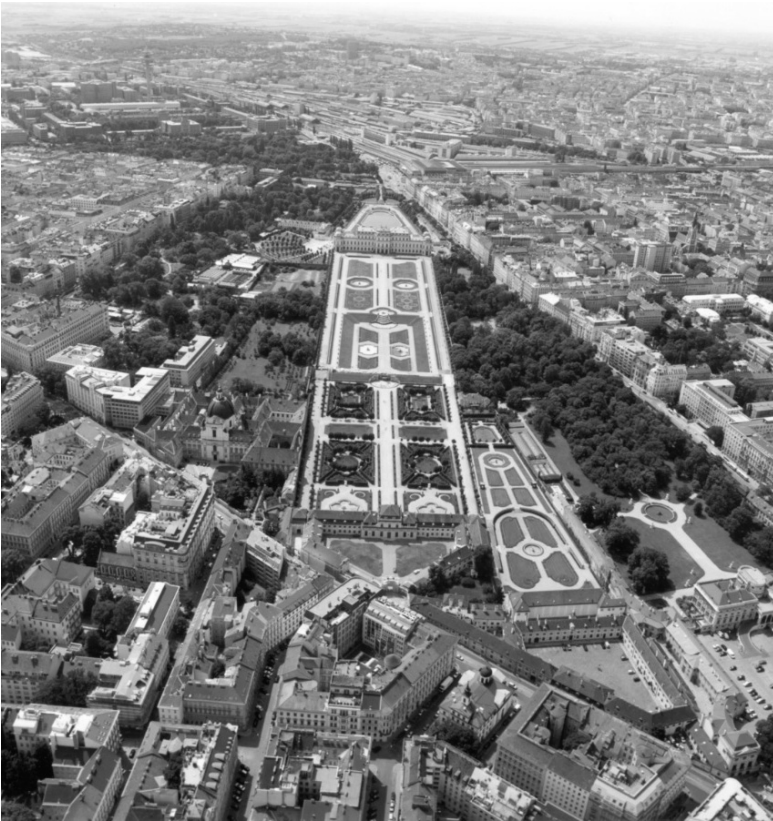


Fig. 1-3 Vienna, The Historic Centre, World Cultural Heritage since 2001, bird's-eye view over the Belvedere and the Schwarzenberg Palace with their gardens and the Salesian Monastery. The entire core zone covers about 1,600 buildings and an area of 3.7 km²; the buffer zone appr. 2,950 buildings and 4.6 km². The photo underlines the fact that about 50% of Vienna is green zones

UNESCO Declaration on the Conservation of Historic Urban Landscapes	2011	
European Initiative on Smart Cities, started by the European Commission	2010	
	-2005	UNESCO Conference "World Heritage and Contemporary Architecture" in Vienna, Austria ("The Vienna Memorandum")
The Memory of the World Register of UNESCO	1997	
The Nara Document on Authenticity	1994	
The Washington Charter (Charter for the Conservation of Historic Towns and Urban Areas)	1987	Foundation of DOCOMO - International Committee for Documentation and Conservation of Buildings, Sites and Neighbourhoods
The Florence Charter (Charter on Historic Gardens)	1981	
The Burra Charter (The Australia ICOMOS Charter for Places of Cultural Significance)	1979	
The World Heritage Convention (International Convention concerning the Protection of the World Cultural and Natural Heritage)	1972	Foundation of TICCHI - The International Committee for the Conservation of the Industrial Heritage
The Venice Charter (International Charter for the Conservation and Restoration of Monuments and Sites)	1964	Foundation of ICOMOS - The International Council of Monuments and Sites
	-1962	The "Malraux Law" - The first "modern" law for the protection and promotion of historic districts, planned by André Malraux, Minister for Cultural Affairs in France
	-1959	Foundation of ICCROM - International Centre for the Study of the Preservation and the Restoration of Cultural Property
	-1945	Foundation of UNESCO - United Nations Educational Scientific and Cultural Organization
	-1938-45	World War II
The Athens Charter for the Restoration of Historic Monuments	1931	
	-1914-18	World War I
	-1900	First Restoration Day in Dresden, Germany: Georg Dehio states: "Conservation, not Restoration"
The first "Carta del Restauro" presented by Camillo Boito during the III. Conference of Architects and civil engineers in Rome, Italy	1883	Camillo Sitte's book "Der Städtebau nach seinen künstlerischen Grundsätzen" (City Planning according to Artistic Principles) is published in Vienna, Austria
	-1854-68	Eugène-Emmanuel Viollet-le-Duc's 10 volumes of the "Dictionnaire raisonné de l'architecture française du XI au XVI siècle" are published in Paris, France
	-1851-53	The three volumes of John Ruskin's book "The Stones of Venice" are published in London, Great Britain
	-1850	Foundation of the K.K. Centralcommission zur Erforschung und Erhaltung der Baudenkmale (Commission for the investigation and preservation of built monuments) by the State of Austria.
	-1848	Eugène-Emmanuel Viollet-le-Duc becomes <i>Inspecteur Général du Service Diocésain</i> of France
	-1844	Start of the rebuilding of the Cathedral Notre Dame in Paris, France by the architects Jean Baptiste Lassus and Eugène-Emmanuel Viollet-le-Duc
	-1842	Laying of the foundation stone for the rebuilding of the Cathedral in Cologne, Germany
	-1830	Start of the inventurisation of Monuments by the State of France (<i>monuments historiques</i>)
	-1771	Johann Wolfgang Goethe speaks <i>Von Deutscher Baukunst</i> (About German Building Art)
International laws, Charters and Recommendations		Historic Events and Influences

Fig. 1-4 From the Single Monument to the Protection of Landscapes. A Time Chart.

However, where previously such intangible values were only recognised by the World Heritage Committee alongside other values, there appear to be indications of a change in approach. As early as 1982, as part of the first UNESCO World Culture Conference in Mexico City, the demand was raised for a “broadened concept of culture” that basically defined everything created by man as culture, and hence included ways of life, world images, traditions and religious or other convictions. The continuing globalisation and the penetration of the cultures and technologies of the industrialised nations into the most remote regions have created an awareness of the vulnerability and the risk of the irreversible loss of many forms of traditional knowledge. The recognition of these traditions and the respect of cultural variety to which it is testimony is expressed in the UNESCO programme for the protection of the intangible heritage. As early as 1989, UNESCO adopted the Recommendation on the Safeguarding of Traditional Culture and Folklore, followed in 1997 by the establishment of The Memory of the World Register of UNESCO, a list of the major historical documents of the world, which includes works such as the original score of Ludwig van Beethoven’s 9th Symphony kept in the Berlin State Library in Germany (since 2013) or the famous Lipizzaner Horses of the Spanish Riding School in Austria (since 2015).

Heritage and Contemporary Architecture (The “Vienna Memorandum” and the “Historic Landscape”)

The continuing broadening of the concept of the historic monument, however, also involves risks. Architects and urban planners in particular, just like politicians, fear a fixation on a tradition that leads to towns and villages becoming mere museums. In this context, reference is made in particular to the UNESCO conference on the topic of “World Heritage and Contemporary Architecture” held in Vienna in May 2005, attracting over 600 participants from 55 countries around the world. The Vienna Memorandum adopted within this conference clearly states that in a city, notwithstanding all the responsibility for the architectural heritage, if it wishes to “live” and continue to develop, there must also be space for innovative developments and exciting architecture. Based on this Vienna Memorandum, the 15th General Assembly of States Parties to the World Heritage Convention, held at its Paris Headquarters in November 2011, adopted an important Declaration on the Conservation of Historic Urban Landscapes.

The "Vienna Memorandum" can be seen as the first step towards the coexistence of historic and contemporary architecture. The major precondition was the positioning of the concept of the "Historic Landscape"

as the focal point of considerations and strategies. The issue is not so much that of the individual monument, but rather the overall character of a town. The 31 items of the Vienna Memorandum summarise the guidelines and indications that ultimately serve to secure a general level of quality. For this reason, a holistic consideration of a living historical urban structure requires both a responsible urban planning that respects the preservation of the historical heritage as one of its starting points and, in particular, an interdisciplinary discussion and mutual understanding between urban planners, architects, historic monument preservers, sociologists, economists, investors, politicians and so on. The Vienna Memorandum encourages the scientific investigation of the status quo and the long-term analysis of proposed interventions as essential elements of relevant urban planning. Historic buildings, streets and squares, parks and gardens – and of course industry – determine the character of a town. At the same time, however, contemporary architecture is to be recognised as a necessary and integral part of a historic urban landscape that points to the future.

The Smart City Concept

The term “Smart City”⁵ was first established in the 1990s and initially focused on information and communication technologies. As environment and climate protection became more important, the definition changed more and more to mean a sustainable, technologically forward-looking concept of city development that protected resources.

The concept of a “Smart City” is an approach to integrated city development that uses active and mitigating measures to meet current scenarios with regard to climate and environment. On the way to becoming a Smart City, Vienna focuses strongly on the social aspect.

In 2010, the European Commission started the European Initiative on Smart Cities as part of the SET (Strategic Energy Technology) Plan. Its goal is to support cities and regions that want to reduce greenhouse gas emissions by using and producing energy sustainably. The focus is climate protection, energy efficiency and the associated fields of activity, energy production, transport and buildings.

The following global challenges will be met actively by the Smart City:

- Climate change
- Urbanisation
- Increasingly scarce resources
- Globalization

The Smart City Vienna initiative was launched in 2011. The primary goal of the Smart City Vienna framework strategy is to maintain and increase the high quality of life in the city and to dramatically reduce the consumption of resources. By 2050, greenhouse gas emissions should be reduced by 80% per person based on 1990 levels. Innovation in different areas and technologies are seen as an engine for achieving this goal. The fields of activity for Smart City Vienna highlight major aspects of the quality of life (environment, health and social inclusion) and innovation (education, business, research/ technology/innovation), as well as four core areas (energy, mobility, buildings, infrastructure) with regard to resources. In combination with mid-term goals until 2030, the long-term time horizon of 2050 of the Smart City Vienna framework strategy makes it possible to continually review progress towards goals and adapt any measures adopted. At the core of Smart City Vienna is a broadly-conceived, open stakeholder process in which different interest groups, including public and private bodies, the administration, research institutions and companies, regroup to discuss different topics and develop new approaches together.

Résumé and Perspective

Initially it seems that both concepts – the Cultural Landscape and the Smart City Concept – strengthen each another. The idea of looking at a city in its entirety from the point of view of protection seems to be a good basis for sustainable city development. Today a city must be based on ecology, the economy and social equality. The goal must be to raise and maintain the quality of life for our children. And the protection of monuments and sites is part of the quality of our cities.

So, where are the problems? As usual the problems come on the one hand from technology and on the other from humankind.

An example from practice: We would seriously damage the architectural heritage if we followed the usual advice about thermal insulation. I am not referring to “major” monuments such as palaces, castles and so on, but more about the simple historic town houses which essentially shape our cities. Vienna has a building stock of about 35,000 houses from the “Gründerzeit” period (1859 – 1914). If we were to hide the architectural décor of these houses behind thermal insulation materials, Vienna would no longer be Vienna. Consequently, we have to develop other methods. One concrete example is the Liechtenstein Palace in Vienna, with its outstanding baroque facade. The restoration implemented between 2007 and 2012 by the present author’s Architectural Office, Wehdorn Architekten, did not touch the

façade, but thanks to the use of a number of other technical interventions, the palace is today listed as a “Green Building”.

As usual the danger from human activities is much worse than technical requirements. The concept of a town landscape within the idea of a smart city is sometimes used by developers for their own interest. Once more an example from practice from Vienna: The listing of the historic centre of Vienna in 2001 has already led to turmoil: the height and size of what is known as the “Wien-Mitte” urban development project on the edge of the buffer zone was heavily criticized before the nomination. At the time, the problem was solved by changing the project, above all by reducing the height of the buildings. At present, another urban development project close to the centre of Vienna – on the “Heumarkt site” – designed by a world-famous architect is felt by many Viennese to be a danger to the city’s World Heritage Status because of its height and its volume (fig. 1-5). Because of this project, Vienna was placed on the “red list”, the list of endangered monuments, at the UNESCO session in July 2017. In 2020 the project was withdrawn by the developer.



Fig. 1-5 Vienna, the “Heumarkt Site”, an urban development project at the periphery of the World Heritage zone, designed by the architect Isay Weinfeld. In the opinion of many Viennese, it was a major risk to Vienna’s World Heritage Status. In 2020 the project was withdrawn by the developer.

The Smart City Concept underlines the fact that architecture and green zones are only small pieces of this big cake we call “life”. Of special interest in this context is a project shown as part of the Venice Biennale 2018 by the Czech artist Kateřina Šeda entitled UNES-CO (Universal Cozy Organization), “Building normal life in the minds of men and women”. The project reminds us that in some towns on the UNES-CO World Heritage List – for example Venice or the Czech village of Český Krumlov - tourism is so overwhelming that normal life is no longer possible. It was to make us aware of this danger that UNES-CO was founded, a fictitious company which pays the local population for doing the “ordinary” activities of family life that are gradually disappearing, such as childcare, playing in the streets, cleaning, washing cars, and so on. UNES-CO is based in the Czech Republic and Slovak Republic Pavilions in Venice and as of today has initiated membership negotiations with 195 countries.

These few examples show that being a World Heritage site means assuming responsibility for a future-oriented urban development in the sense of being a Smart City but just as much responsibility for the historic heritage which is part of our “quality of life” too.

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Figures

Fig. 1-1 Christian Chinna, Wehdorn Architekten ZT GmbH, Vienna

Fig. 1-2 APA, Austria Presse Agentur, Vienna

Fig. 1-3 City of Vienna, Magistratsabteilung 41- Stadtvermessung

Fig. 1-4 Manfred Wehdorn, Wehdorn Architekten ZT GmbH, Vienna

Fig. 1-5 Wertinvest, Vienna