A COLLECTION OF ESSAYS
FROM THE LECTURE SERIES

HERITAGE, EQUITY AND THE CLIMATE CRISIS

GLASGOW
URBAN LAB
THE GLASGOW
SCHOOL OF ART

SCOTTISH
CIVIC
TRUST

Preface

This collection of essays captures the proceedings from the lecture series *Heritage, Equity and the Climate Crisis* hosted by the Scottish Civic Trust in 2021. Its publication has been supported by the Glasgow Urban Lab at the Glasgow School of Art.

The Scottish Civic Trust was set up in 1967, to help people connect to their built environment heritage and take a leading role in guiding its development. In its infancy, it successfully campaigned for the restoration of Edinburgh's New Town and can also claim credit for bringing Doors Open days to the United Kingdom. Doors Open Days is Scotland's largest free festival that celebrates culture, heritage and the built environment by offering free access to over a thousand venues across the country every September. Our mission is to celebrate Scotland's built environment, take action for its improvement and empower its communities.

The Glasgow Urban Lab, at the Glasgow School of Art, is a think tank established to provide a link between research, practice and education. It is part of a wider strategic partnership between Glasgow City Council and the School of Art, to facilitate knowledge exchange between research, practice, policy, and the public in accessible ways.

Recordings of the original lectures are available on YouTube, click on the link on each page.

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About the authors

Jerker Bexelius is the åejvie/CEO of the Sámi foundation Gaaltije. The foundation is well known for its focus on Sámi cultural heritage having run several projects on examining and documenting heritage sites. Presently, the foundation is leading the work with a new official program for protecting and maintaining Sámi cultural sites. Jerker holds a BA in business administration from the University of Uppsala. In 2019 he was designated ”Gregorius”, the person of the year in the local region of Jämtland-Härjedalen. With his heritage from the Sámi village of Tåssåsen he has witnessed the effects of climate change on the Sámi cultural heritage site Bartjan.

Gabriella Laing has worked for Edinburgh World Heritage (EWH) since April 2018 and has delivered various international projects including the recently completed AtlaS.WH project on sustainable management of urban World Heritage Sites. Currently, she is managing community outreach projects for EWH. Gabriella previously lived and worked in Glasgow, firstly as an archive assistant at University of Glasgow, and then as Heritage Officer at the Scottish Civic Trust.

Gül Aktürk is a Visiting Fellow at The Arctic Institute. She is a Ph.D. in the Department of Architecture at TU Delft in the Netherlands. Her research deals with the impacts of climate change on rural built heritage. Her research interest lies in climate adaptation and management of cultural heritage particularly in the Eastern Black Sea region in Turkey. She is a member of the ICOMOS Netherlands and the Centre for Global Heritage and Development under heritage & environment. She is also in the editorial staff of the European Journal of Creative Practices in Cities and Landscapes. She holds MSc in Architectural Conservation from the University of Edinburgh in the UK.

Dr Susan O’Connor is Head of Grants, External Relations & Partnerships at Historic Environment Scotland. In her previous role as Director of the Scottish Civic Trust, she led the Trust to take an increasing role in promoting diversity and inclusion in Scotland’s heritage sector and advised local civic groups on how to frame their response to the climate crisis and how to structure their volunteer programmes to deliver more equitable access to history and places. An architectural historian by training, her research interests include cultural impact analysis for heritage events and Scottish town halls.

Linda Shetabi is a heritage policy consultant and PhD Candidate in Urban Studies (University of Glasgow, School of Social and Political Sciences), examining Scottish heritage conservation policy within the context of the UN 2030 Agenda and environmental sustainability. Alongside teaching, she serves as the ICOMOS SDGs Working Group Task Team 1 Coordinator, focusing on the development and localisation of heritage policy that supports achieving the SDGs. Previously, Linda was the Academic and Research Coordinator for the Architectural Conservation Programmes at the University of Hong Kong where she led the implementation of the Heritage Inventory and Management System for Hong Kong and Yangon.

Introduction

Although marginalised communities bear the brunt of the impacts of climate change, they are often underfunded, under-resourced and excluded from discussions about sustainability. As the impacts of climate change increase and threaten our buildings and places, it is more important than ever that we support everyone to get involved with making a more sustainable future.

This text is from a digital lecture series hosted by the Scottish Civic Trust during the United Nations Climate Change Conference in Glasgow (COP26), which took place in October-November 2021. The organisers felt that the institutions and people looking after our historic built environment often overlook the fact that the climate crisis is inextricably linked to issues of equity, treating these as two separate issues. For example, when we look after historic buildings, we engage with climate change in very practical ways, like how buildings are impacted by changes in rainfall or erosion. We also strive to make heritage sites and collections more equitable by removing barriers and increasing opportunities for participation for all members of our communities. In reality, however, we can’t tackle the climate crisis or improve equity without considering how these two things are linked. With the eyes of the world on the City of Glasgow during COP26, it seemed like a good opportunity to highlight work being done on structural inequalities in the management and care of heritage resources, indigenous approaches to heritage and the climate crisis, engaging children and young people with heritage and the climate crisis, and ecocentric approaches to looking after heritage.

In the first talk, *Surviving climate change – the importance of speaking about Sámi cultural heritage sites*, Jerker Bexelius, åejvie / CEO of the Sámi foundation Gaaltije, discusses the need for active maintenance of Sámi cultural heritage sites in relation to traditional, indigenous peoples’ beliefs of nature as giving and taking. Sámi cultural heritage sites are under great threat from climate change and its effects. According to the Sámi people, preserving culturally important constructions or land are important but are subject to the preservation of the stories, myths and knowledge that are carried by them.

In *Answers on the back of a postcard: giving children a voice on the sustainable management of their World Heritage cities*, Gabriella Laing, Community Heritage Officer at Edinburgh World Heritage, reports on the Interreg-funded AtlaS.WH project. The goal was to investigate and promote sustainable management of five World Heritage Cities: Porto, Bordeaux, Santiago de Compostela, Florence, and Edinburgh. The project engaged over 1,000 young people through stories and art, asking them to consider what made their cities special to them. Using the familiar and accessible format of a postcard, children expressed their creativity in designing the front, and were able to be critical and honest in writing a message on the back. These are more than just souvenirs of a classroom activity – these postcards are being used to inform World Heritage Site level policy. In Edinburgh, they are feeding into the Climate Change Risk Assessment methodology for community engagement as well as the World Heritage Site Management Plan review.

Gül Aktürk, Ph.D. candidate at TU Delft and visiting fellow in The Arctic Institute, examines how the impacts of climate change are influencing communities unevenly, especially in the context of developing countries in *Unjust burden of climate crisis in vernacular heritage sites*. Many scholars have studied the effects of climate change on World Heritage and National Heritage Sites, whereas there are many unresolved issues regarding the preservation of undesignated heritage sites and intangible values attached to them. The city of Rize in Turkey is rich in vernacular heritage but as much as in other countries, this form of heritage is not recognised for its heritage value. The preservation and management of these sites rely on the homeowners, who often have insufficient funding to refurbish their buildings. The lack of institutional support and lack of attention to the destruction brought by floods and landslides cause these buildings to decay. There is a need for an understanding of this damage in the context of rural sites that are surrounded by farmland and water resources. Aktürk argues that preservation approaches should focus on different scales considering the issues of abandonment, crop failures, drought, and deforestation.

In *Restoring our future: how investing in buildings can make for fairer, greener places*, Susan O'Connor, Head of Grants at Historic Environment Scotland and former Director of the Scottish Civic Trust, outlines how better policy decisions about how we treat buildings can help reduce inequity and lead us to a greener future. By changing how we treat Scotland's rich built heritage, we can achieve greater social equality and make a positive impact on the climate crisis. O'Connor explores the hidden impact of local and national government decisions on marginalised people, the built history they engage with and the environment they live in.

Heritage, Equity and the Climate Crisis

Finally, Linda Shetabi, International Council on Monuments and Sites (ICOMOS) UK and SDG Working Group Task Team 1 Coordinator, looks at how both natural and cultural heritage can be instrumental in addressing the 17 Sustainable Development Goals (SDGs) that were introduced in the United Nations' 2030 Agenda for Sustainable Development in *Heritage and the Sustainable Development Goals: People, Planet, Prosperity, Peace and Partnerships. The ICOMOS Heritage and the Sustainable Development Goals: Policy Guidance for Heritage and the Development Actors* was published in 2021 to demonstrate the many ways in which heritage can be harnessed towards achieving these goals. Grounded in the five 'P's underlying the 2030 Agenda (People, Planet, Prosperity, Peace and Partnerships), this policy guidance illustrates how heritage is mobilised to achieve the well-being of people and the planet, and demonstrates the potential of heritage in promoting social cohesion and dialogue for peace and creating strong partnerships, while celebrating the embodied resources that support the prosperity of communities. Shetabi highlights the interrelated nature of the SDGs and the potential of heritage in addressing these goals through a series of case studies.

Each of the contributors exemplifies the ways in which we need to pay attention to the interconnectedness of place, past, climate, and wellbeing. From our own local neighbourhoods and vernacular traditions to wider, global initiatives, we need to look at the intersection of heritage, equity and the climate crisis in order to have meaningful conversations about how we work together to preserve the past and make our future more sustainable.

Surviving climate change: the importance of speaking about Sámi cultural heritage sites

Jerker Bexelius, åejvie
CEO of the Sámi foundation Gaaltije

see the recording of
the original lecture here

Good day and welcome to Staare in Saepmie, also known as Östersund in the Sámi part of Sweden. My topic is *Surviving climate change: the importance of speaking about Sámi cultural heritage sites*, in which I will try to describe how the Sámi traditional way of relating to cultural heritage sites stresses the need for keeping the stories and myths alive.

My name is Jerker Bexelius and I'm proud to introduce myself as the åejvie, the CEO, of the Sámi foundation, Gaaltije. The foundation is well known for its work in documenting Sámi cultural heritage and through different projects, developing Sámi society, culture, and language. Presently, we are working on establishing a Sámi museum in Staare. Some 20 years ago, the members of the Sámi villages Jämtland-Härjedalen, in a judicial process instigated by landowners, were asked to show physical proof of their presence since time immemorial – in this case defined as 93 years. Due to the Sámi traditional relation to nature and land, Sámis did not succeed.

Subsequently the court decided in favour of the landowners. The Sámi belief is this: We are responsible for enabling nature to recur. Look at the landscape and that in this picture (Figure 1) overleaf.

This is what it used to be.
This is what it is, and this is what we want it to be.
You should leave no traces.

According to our tradition, the next generation should find the area in the same shape as you did. And with the same prospects as you did, when for the first time setting foot in the area.

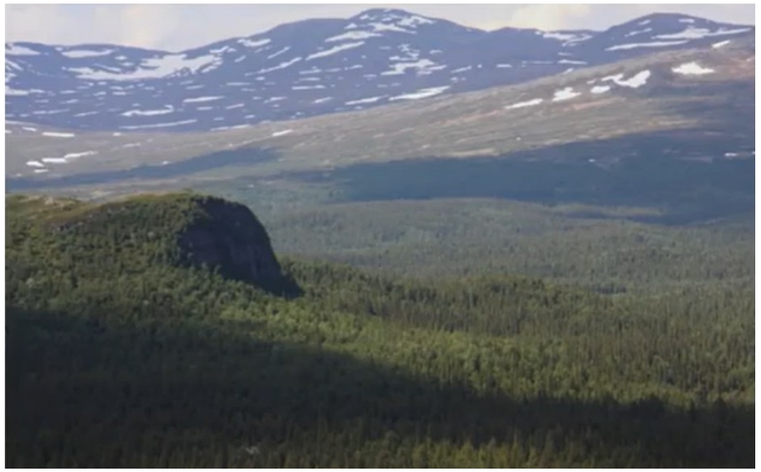


Figure 1
Natural landscape of Sámi people

Let us start with the basics: Who are the Sámis? The Sámis are a recognised unique people living in the northern parts of four countries: Sweden, Norway, Finland, and the Kola Peninsula in Russia. The Sámi people are the only recognised indigenous people of Europe. In three of the four countries – with Russia the exception – the Sámis consider themselves as distinctively different, having their own history, their own culture, their own language, their own ambitions, their own values and their own perspectives. For Sámis, the transfer of traditions and traditional knowledge to younger generations is very important and also stressed in discussions, development plans and other strategic documents.

So the topic for my lecture is surviving climate change, the importance of speaking about Sámi culture and heritage sites. What then is a Sámi cultural heritage site? In the Sámi context, we speak about material biological and immaterial cultural heritage, but recognise of course, that it is not always easy to divide and / or categorise. Material cultural heritage could be physical constructions like the fence for the meadow where reindeer are being gathered for different events, such as for example, the marking of the cows, or like in this picture, the gaaltije, which is the traditional family hut, or the storage for food and other valuable items. They could also be the disused physical constructions. Like the old living site in this picture would have accommodated a hut from which the wood and the peat have now degraded.

Heritage, Equity and the Climate Crisis

Figure 2
A traditional family hut or gaaltije

Figure 3
Structure for storage

Figure 4
Footprint of a gaaltije

Figure 5
Pit for storing milk

Biological cultural heritage could be milk pits – naturally formed or dug pits for storing milk over the winter or a religious site like here in the bay, in the shape of a big stone. The immaterial cultural heritage is all of the stories and myths that are connected to the specific heritage. In some ways, perhaps, a religious site to a great extent could be considered immaterial heritage. There are different views on the definition and the need of additional definition of Sámi cultural heritage sites.

Presently the responsibility for cultural heritage sites in the Swedish part of Sápmi by the Swedish authorities, the Swedish National Heritage Board, and at regional level, the County Administrative Boards. In their strategies, there are limited regulations specifically related to Sámi cultural heritage, but instead they are being treated as any other cultural heritage. Cynically, one can claim that this leads to a risk of the Sámi cultural heritage being overlooked or forgotten, which in turn can lead to a further loss of knowledge about them. Supporting these regulations is the legislation for cultural environments, the legislation for planning and construction, the legislation for conservation, and the legislation for forestry.

The Sámi Parliament is in this regard only a supportive organ, giving the other Sámi views and perspectives on the strategic plans and measures. Obviously this means there is a lack of Sámi power in the management of the Sámi cultural heritage. Lack of Sámi power means overlooking the differences in views and perspectives, leaving the Sámi cultural heritage at risk of being treated in the same way as other cultural heritage and the measures imposed upon it that are not in accordance with tradition or cultural needs.

Figure 6
Religious site

Lack of emphasis on Sámi cultural heritage can put it even further at risk from being ruined from, for example, felling or infrastructural development. In order to increase knowledge about Sámi cultural landscape and heritage, and to stress the importance of specific treatments, we and other Sámi organisations, every five years, initiate and lead work on a programme for handling the Sámi cultural landscape. The programme focuses on protecting and preserving the Sámi cultural landscape and heritage, suggesting strategic measures, responsibilities, ambitions, and goals.

According to the Sámi Parliament, the definition of Sámi cultural heritage is "the culture and history of the Sámi people in a geographical context, the cultural heritage reflects time past, but it's also the base for the Sámi philosophy and the current Sámi society and culture." The definition underlines geography and access to traditional lands and nature as closely related to history and philosophy. Sámis have always been identifying and monitoring climate change and its effects. These are: increased temperature leading to drought with springs petering out and difficulties for the reindeer finding snow to cool off; extreme weather with frequent changes in temperature from plus to minus, from minus to plus affecting accessibility to grazing, for example; changing growth with trees growing at higher altitude, damaging first and foremost, the biological heritage; new and more insects spreading new diseases, among the reindeer and also among people.

The climate change effects affect all the different types of Sámi cultural heritage. Our material heritage, such as tipis, storage, etc., are being affected by moisture and mould, leading to degradation. Our biological heritage is being affected by invading growth, such as trees, grass, and others, or by, as in the case of the high snow simply disappearing because of rising temperatures, the immaterial culture heritage is also being affected, but perhaps more as a result of the degradation in the others.

The material and biological heritage work as platforms for the immaterial heritage to be carried to generations to come.

Bartjan a significant cultural heritage site of the Sámi village, where I personally have my roots, was the subject for studying the Adapt Northern Heritage Project a few years ago. Here, all the examples of effects of climate change can be found. In our traditional gaaltije, the tipi, would easily find proof of how the wooden structures are being attacked by moisture, sometimes causing mould. We also experienced moisture making it more difficult to handle the open fire. While using the fire, we can experience lots of smoke coming from the walls of gaaltije.

Figure 7
Damp and mouldy wood from gaaltije

Figure 8
Access to water for water informs the location of Sámi settlements

For the past 20 years, the Sámi village just had to focus on handling the invasive growth. For example, with trees that once were not to be seen on this altitude, now grow in excess and in turn bring increased numbers of – or new types of – insects, harming both humans and the reindeer.

Figure 9
Invasive species and plant growth

The climate change effects affect the reindeer, causing them to move for better areas. Reindeer herders are subject to how the reindeer adjust to climate change effects, and therefore may find it necessary to abandon a specific area, leaving the cultural heritage site to its own fate by following the reindeer to other pastures. In the historical context and in a situation where there is limited competition for land, leaving a site would be considered normal. And according to the belief in the reoccurring cycle and this context, the idea would be to let the site go back to what it used to be with no traces of human activity long before being cultivated again. Sámis would also be safe in knowing that the sites, although degraded, would be left unharmed and not subject to excessive or damaging use by others.

In the modern context, where competition for land is strong, protecting cultural heritage sites is important and high on the agenda of the Sámi society. This is of course important from a personal perspective, probably no one would want the land or cultural heritage of his or her ancestors or relatives to be destroyed. It is also important from the collective perspective, protecting the cultural heritage sites is fundamental for the survival of the culture. Furthermore, the Sámi culture and heritage sites can be considered as important for the cause of claiming rights to land and self-governance and therefore should be protected for their own sake.

Climate change effects put the Sámi society in a challenging situation. Should we stick to our tradition and let climate change affect, at a faster pace, the culturally important sites so that they go back to what they once were and become difficult for the untrained eye to see or should we recognise the modern context and strategically work on maintaining these sites? If we choose the latter, the need for long-term measures and resources will be strong and raise expectations on the majority of society to provide them. If we choose the former, we need to put great emphasis on keeping the knowledge about the sites and make sure that it is transferred to the younger generations.

In indigenous cultures, as well as the Sámi culture, the spoken word is fundamental in keeping traditions and knowledge alive. Material or biological cultural heritage are important, but can stand alone in this sense. Hence, the title of this lecture is surviving climate change, the importance of speaking about Sámi cultural heritage. What are the cornerstones of Sámi perspectives on the cultural landscape and heritage?

The Sámi cultural heritage can be defined through different definitions and descriptions. The Sámi Parliament defines the Sámi cultural heritage as the culture and history of the Sámi people in a geographical context. The cultural heritage reflects time past, but it's also the base for the Sámi philosophy and the current Sámi society and culture. This definition is connected to the view of the Sámis and other indigenous peoples on life and existence.

Nature, the landscape and mankind are connected to each other and inseparable. That is our belief in holism that is fundamental to our culture and history. Our perspective is that all is environmentally related and changes in any of the constituents will affect the others. Undoubtedly climate change and its effects would change the balance of this system, putting people as well as cultural heritage sites, under new and tough challenges.

The common saying in Sápmi is "Our nature is our culture", stressing that culture is based on nature and its qualities. If nature is damaged, so is our culture.

This has effects on the present day, but maybe more so on our future situation. We believe in a recurring life. What we do today, will reward or punish us tomorrow. Important is the focus that we put on securing the prerequisites for younger generations so that they will have the same prospects, possibilities and opportunities as we did growing up. We shall leave an area just as it was when we once settled it.

Going back to my introduction, about the situation in Härjedalen, of course the reindeer herders could not prove their presence since time immemorial. Their whole belief has always been to minimise their effects on nature and the traces that they leave. For many, the reindeer herding is the symbol of Sámi culture.

Working in nature, it is the reindeer herders that are the first to see and acknowledge changes in the landscape and the climate.

Concerning the Sámi cultural landscape, it is important to understand that to a great extent, the reindeer decides. According to the tradition, as well as the law, the reindeer is considered a domestic animal, also a migrating animal moving between the mountains in the summer and the forest in the winter, constantly looking for areas and ensuring security from outer threats, such as predators or extreme wind and weather conditions, for areas giving access to grazing and water, or for areas ensuring access to snow for cool and protection against the insects. Almost all traditional Sámi cultural heritage sites have emerged in places that can accommodate the reindeer in the best possible way.

Few sites have been chosen by the people for their own needs and few Sámi cultural heritage sites exist on their own merits. They have been cultivated for the cause of managing the reindeer. Once the reindeer needs to find better areas, the reindeer herder needs to and will follow. Traditionally going back to a time when there was little competition for these areas, the reindeer moving to find better areas would not have been seen as troublesome, but normal and something that would have, or could have, occurred once or several times during the life of a herder. Today with the ever-growing climate-related changes, these situations can be more common at the moment and there are competing interests, such as tourism and development. The wind turbines constantly are demanding more space and competing for these areas, moving to establish a new site is becoming more and more difficult. Simply it might not be possible to find new sites.

Figure 10
Sites are chosen to suit the reindeer's needs, like access to snow

Material and biological cultural heritage are important in themselves, but are being enhanced by the philosophy, knowledge and stories that they carry and convey. It is also the other way around.

With the degradation of physical cultural heritage, the philosophy, the knowledge, and the stories, risk losing their platform and disappearing and never again being told.

This could lead to a loss of knowledge about the land, the people and the important events connected to the site.

In their strategic document, the Sámi Parliament declares the importance of transferring your traditional knowledge. Hence, the immaterial cultural heritage is fundamental. It will ensure our kids learn about our history and traditions, about the people and the myths and knowledge for building traditional construction and handicrafts. In this way the immaterial cultural heritage is key to the transition of our culture to younger generations, and thus key to the survival of the Sámi culture.

We, the Foundation Gaaltije, as well as other Sámi organisations, take great measures toward examining and documenting the Sámi cultural heritage sites through stories about the place, but also about the people and the events. Most importantly, though, are the conversations between generations.

Do we need physical cultural heritage for a culture to live on, if the elders shared their knowledge, stories and myths? Do we need physical cultural heritage, if the young ones promise to listen?

Gähjtoe! Thanks. For more information, please look into our website.

Answers on the back of a postcard: giving children a voice on the sustainable management of their World Heritage cities

Gabriella Laing
Community Heritage Officer
Edinburgh World Heritage

see the recording of
the original lecture here

Hello everyone! My name is Gabriella Laing and I am Community Heritage Officer at Edinburgh World Heritage (EWH), the independent charity set up in 2007 tasked with the care and conservation of the Old and New Towns of Edinburgh World Heritage Site with partners Historic Environment Scotland and the City of Edinburgh Council.

Edinburgh World Heritage undertakes a wide range of work for the benefit of the World Heritage Site, inscribed by UNESCO in 1995, including public realm projects, a grants programme for historic building conservation, education and outreach and a packed members' programme of walks, talks and special events.

I joined EWH in 2018 as part of the International Programme of projects that positioned Edinburgh's World Heritage expertise on both a European and global scale. Projects I was involved in included the British Council-funded KORU project in Turkey – a capacity building project for heritage at risk near the conflict zone in Syria; APPROACH, an Erasmus+ funded project working to create 3D models of urban World Heritage Sites across Europe in order to explore their topographical development, as well as reach wider audiences through digital technology; and most importantly for today's talk, the ATLAS project.

Is it possible for a children's craft activity to go beyond 20 minutes of busy time at the end of a long day? Can such an activity successfully communicate really tough concepts that most adults struggle with, myself included? Today I want to talk to you about a small part of the recently-completed AtlaS.WH project – full name, *Heritage in the Atlantic Area: Sustainability of World Heritage Sites*, which is having a big impact.

The European Regional Development Fund, Interreg-funded AtlaS.WH project's goal was to investigate and promote sustainable management of five World Heritage Cities: Porto, Bordeaux, Santiago de Compostela, Florence, and Edinburgh. Capitalisation activities designed for primary school children captured the essence of the project's goals by conveying tricky concepts of heritage and sustainability.

Now, these are concepts that I'm sure many of us here would struggle to satisfyingly and succinctly define, myself included. But my challenge was to try and do this in order to give primary school children an opportunity to voice their thoughts and concerns about the heritage of their cities, what it means to them, and how it might change in the future. I was keen for this activity not to be a tick-box exercise, or one that simply teaches a lesson that is quickly forgotten with no further impact. I really wanted these children's interactions with the project to be meaningful. We talk a lot about community engagement best practice in our sector – this was just one way of platforming an underrepresented group in the wider engagement strategy for the management of our World Heritage Site in Edinburgh.

I wanted to do more than just give these children a seat at the table – because perhaps the table is too high, the chairs too slippery or the whole room is just not child-friendly. Giving them a seat at the table would be an effort to make the consultation process equal.

We might all be familiar with the image of three people looking over a fence, each standing on one box to see over. But the different people have different needs and the same box for each person, though an equal measure, does not help in the same way. Therefore, the boxes should be shuffled around a bit to ensure that each person could see over the fence, like this. This is what I hoped to achieve to do with the activity I designed for schoolchildren taking part in the AtlaS.WH project.

In Edinburgh, we talk a lot about 'mainstreaming heritage' – breaking the barriers between heritage and sustainability to ensure we can impact both shared challenges. The AtlaS.WH project addresses these challenges front and centre.

Funded by the Interreg Atlantic Area Programme through the European Regional Development Fund, the project has been working on developing sustainable management plans for each World Heritage Site by addressing common problems faced by each partner city. This includes issues such as gentrification, over-tourism, and the climate emergency.

Edinburgh World Heritage has participated in the AtlaS.WH project for over three years and we have made important and lasting relationships with each of project partners:

- Municipality of Porto, Portugal (project lead)
- Municipality of Florence, Italy
- Bordeaux Metropole, France
- Consortium for the City of Santiago de Compostela, Spain

It is interesting to note that Edinburgh was the only partner not to be represented directly by the municipality.

The AtlaS.WH project has benefited Edinburgh greatly by sharing the latest in sustainable heritage management research, providing frameworks and forums for discussion on how to shape our next management plan for our World Heritage Site. It has allowed Edinburgh World Heritage to engage widely with local schools through craft activities, creatively asking some really difficult questions such as, what is our heritage and how can we look after it for people in the future? The project has also engaged with professionals, in the Council and within the heritage sector and beyond, by providing a brand new online CPD course titled *Managing heritage in a changing world*.

Importantly, however, the Atlas World Heritage project has reminded us of what we are most proud about our World Heritage Site. The international platform and network has brought expertise and case studies from all over Europe. Positioning ourselves within this partnership has been a challenge for us as the only non-municipal partner, but we have held our own throughout, for the most part. We may not have had as easy access to data, or schools, or civic amenities in the city, but we still delivered everything we set out to, and more besides.

In preparing for the development of the educational activities, I looked to case studies from Atlas partners and beyond for inspiration and to get an idea of where each partner's experience lay with providing educational activities. Porto showcased two practices: self-guided walking trails of the historic city centre for young people aged 9-15, and a programme called *My Porto is World Heritage* for primary school students, which is a series of four consecutive workshops which ended with a public exhibition of students' artistic responses to the content of the workshop. Porto's offer of self-guided tours as well as guided workshops and site visits recognises a good level of flexibility to allow schools to choose what suits them best. The public exhibition was a fantastic way to engage with the wider public and solidify young people's sense of pride and ownership of their heritage.

Bordeaux's offer was instrumental in shaping this activity. They are very well equipped, with a dedicated heritage interpretation centre at their disposal to receive school groups. Over 5,000 students visit the centre per year. Bordeaux has a comprehensive activity guide which outlines all their activities on offer, divided between age groups, as well as information on teacher training sessions. Activities include, for the smallest children, looking at the city through its colour palette, and for the older ones, self-guided trails exploring the concept of heritage. Aside from this, they also organise one-off programmes coinciding with anniversaries or special events. One such was called *Draw me your treasure* where children were asked to draw their treasure, to explore how children view their heritage, or what they consider to be their heritage. These charming drawings were compiled into a book. Here's an extract – Gergana has included something we might think of as typical heritage, an aspect of the built environment, but it's special to her because it's where she plays with her friends. For Julien, his treasure is the music played in his family – his dad's guitar, his little brother's piano, and the trumpet. Again – this physical output of the project was recognised as good practice, just like Porto's exhibition.

A key learning from Florence was the successful combination of exploring heritage through sustainability and artwork. High school students were given the opportunity to become guides to some of Florence's many museums and art galleries. The programme was called *Art Ambassadors* – the very name instilling a sense of ownership and pride in the young people. About 2,500 students were involved in the project, which ran over two academic years. Florence also holds dedicated teacher training sessions, in collaboration with a number of the city's cultural organisations.

Glasgow City Heritage Trust have a lot of good ideas to share about their educational resources. Their Garnethill Kids Trail involved getting children from a primary school and youth club in the city centre Garnethill neighbourhood to get out and explore their area and its past, to create a heritage trail. Key learnings from this included the active encouraged participation of children from minority backgrounds, as well as introducing children to the different roles heritage practitioners play through some of the activities on offer. For example, children were split into groups to explore the built heritage of their area – one person was tasked with being the architect and they had to make drawings, one was the historian and they had to make notes.

The conclusions I came to as a result of this study are that the activities should bestow a sense of ownership on young people of the heritage, be flexible in terms of audience and format, and I should stress that ultimately these activities were never intended for the sole use of schools, but also Scouts and Brownies, youth groups, holiday clubs, etc. These activities should have a tangible output, such as an exhibition or printed or digital souvenir book. And they should encourage strong links to local curricula and include guidance for teachers.

With these insights and conclusions, I set about designing and developing the activity for the Atlas project. The activity is called *Wish you were here?* – the question mark immediately encouraging a pause and rethink over what we value about our World Heritage and what it means to us, as well as providing an opportunity to re-interpret the classic 'picture-postcard perfect' view of Edinburgh. I've always loved anything to do with post, and postcards seemed like a great way of introducing the idea of 'expectation vs. reality' – what tourists see in a city vs. what local people experience.

I wanted to use the postcard to explore how the same city can be very many different things to different people, whilst providing the opportunity to include a message on the back to explain and expand on the picture on the front.

The learning outcomes for the activity are as follows:

- I can describe what heritage and sustainability means
- I can identify some of the issues facing Edinburgh
- I can suggest ways to look after Edinburgh
- I can design a postcard to show what makes Edinburgh special for me

The activity introduced the concept of heritage in terms of things they might consider 'keeping for the future'. This included both tangible (e.g. the castle) and non-tangible (e.g. ceilidh dancing) examples. It sowed the seeds of everyday things having importance to people over many hundreds of years, and that this can be considered heritage. The example of playground games was used to show how what might be special to them is actually part of a very long tradition enjoyed by children for hundreds of years. The concept of sustainability was discussed through the idea of caring for toys so that younger siblings or friends could use them, and therefore no new energy was used in making new toys.

From this, the activity discussed the concept of change: how it is necessary for development but how it can be managed to ensure that our heritage is not impacted and we can live sustainably. Two picture books by Jeannie Baker, *Window and Belonging*, wordlessly examine change through the view of a window. In *Window*, as a city develops around a once-secluded house, the owners of the house decide to leave and start again somewhere new. In *Belonging*, the urbanisation of the city is shown through development, increasing traffic and deterioration of buildings, before the community organises itself to clean and repair the city to improve the quality of life for residents. These two contrasting stories of change set the task nicely for viewing two contrasting views of Edinburgh city life, both presented as postcards. Which is a more accurate depiction of Edinburgh? Can both be true at the same time?

I wanted the children to look a bit deeper into how Edinburgh is depicted in images, be it artworks, photographs, or, indeed, postcards. The activity book guided children through different depictions of Edinburgh through art over the centuries. Looking at the town plan, for example, you can clearly see the difference in the Old and New Town streets: ordered and planned, versus organic and medieval. The paintings chosen focus on features of the built environment such as the castle and St Giles Cathedral, as well as people using and living in the city.

Then children were asked to compare and contrast the artworks with images popularly found on postcards, along with the 'realistic' postcards showing the realities of the morning after Hogmanay, the litter-strewn gardens, the traffic. Finally, they were asked to design their own postcards, highlighting what is special to them about THEIR Edinburgh, and the message on the back should explain their choice.

It's about time I introduce you to these 'abstract' children – the very real heroes of this activity – the P7 Class of 2020 at Preston Street Primary School. Preston Street Primary School sits in the shadow of Arthur's Seat in the south side of Edinburgh, nestled between Edinburgh's two major green spaces: the Meadows and Holyrood Park. Across the road is the Scottish Widows building, designed to echo the Crags behind it, and the Royal Commonwealth Pool beloved of residents for generations since opening in January 1970 for the Commonwealth Games.

Preston Street Primary School was designed by Robert Wilson and opened in September 1897. It is Category B listed. There are currently over 400 children on roll. The school is hugely diverse and welcomes children from some of Edinburgh's most deprived communities.

P7 at Preston Street Primary School is made up of two classes, taught by Mr Anderson and Ms Craig. Depending on how old these children were when they started school, being in P7 means you're between 10 and 12 years old, so these children of the Class of 2020 were born around 2009-2010. These children were only just born after I was finishing my A-Levels and starting university. Sometimes this feels like only yesterday, but then again, they have been growing up in one of the most exciting, curious and changeable periods in our recent past. Let me run through some recent memories which might make the past decade-and-a-bit feel ever the more alien…

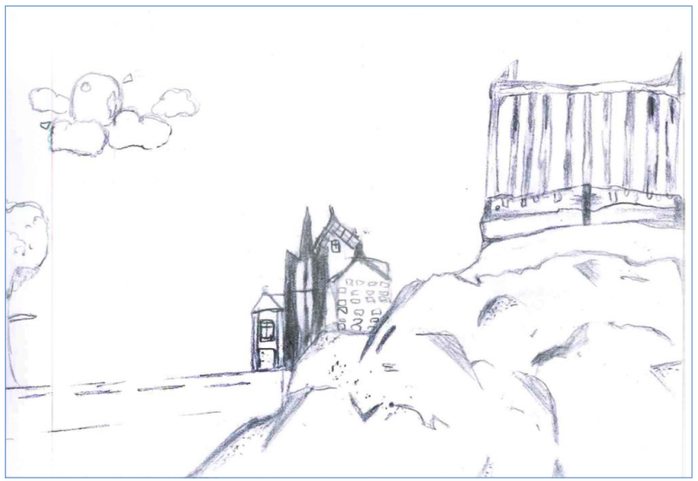
- In 2009, the best-selling single in the UK was *Poker Face* by Lady Gaga.
- In 2010, that volcano in Iceland which I will not attempt to pronounce the name of erupted and caused travel disruption the world over.
- On 28 April 2011, Ed Balls infamously tweeted his name. A few days later on 2 May 2011, Osama Bin Laden was killed.
- 2012 brought the Olympics to London.
- In 2013, the UK passed the same sex marriage law.
- In 2014, flight MH370 went missing.
- In 2015, water was found on Mars.
- In 2016, Leonardo di Caprio finally won his first Oscar, the Brexit referendum took place, and Donald Trump won the US election.
- 2017 saw the tragedy of Grenfell Tower.
- In 2018, the UK was visited by the Beast from the East – huge snowfalls across the country which many saw as particularly viscous and unseasonable for early Spring.
- 2019 saw scores of Extinction Rebellion protests across the world.
- 2020.. well, I don't need to tell you about 2020, but *Blinding Lights* by The Weeknd was the best-selling single in the UK, and I'm sure many people's lockdown soundtrack.

And I don't tell you all these things to brush up your pub quiz general knowledge; rather, to emphasise that there is no period of history so distant as the recent past. During this past decade, the UK's carbon dioxide emissions fell by 29%. But whether the UK will reach net-zero by 2050 is undecided. In 2050, this P7 class will be entering their 40s and the Costa del Leith might be more of a sobering reality than a funny thought experiment. In 2020, these children were at a great crossroads in their lives: between primary and secondary school. We continue to be at a crossroads in terms of decisive action regarding the management of climate change.

The climate crisis and how it affects our cities cares for neither postcode nor Outstanding Universal Value, and so the voices of these children are especially important to consider.

Through providing a personal connection in the postcards, the activity inspired the way these children thought about looking after our heritage for generations to come.

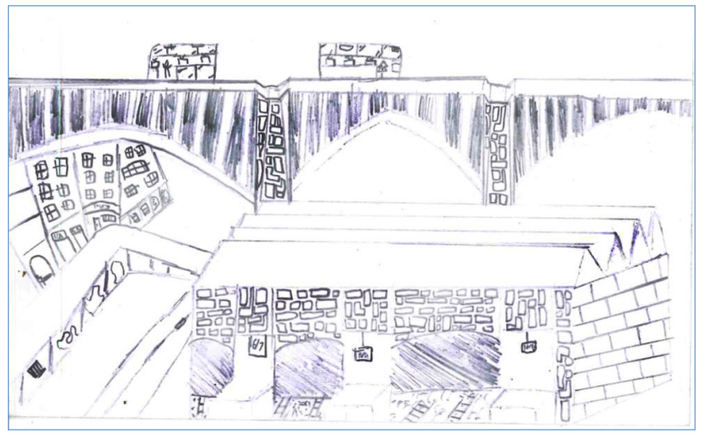
Here is a snapshot of some of the postcards designed by P7. In the spirit of celebrating the art of letter-writing, I have included an extract from my reply to each child.



Helena, age 11
Calton Hill

Thank you for sharing why Calton Hill is special to you. I am so pleased that you get to meet your friends in such a beautiful place, and you have drawn it so carefully as well. Did you know that the National Monument, which you have drawn, was never actually finished? However, its imposing placement on Calton Hill helped give Edinburgh the nickname 'the Athens of the North' because it looks like the Parthenon!

What struck me most about these postcards was the way landmarks in Edinburgh had a whole new depth of meaning to these children. For example, Calton Hill is not just special for its examples of neoclassical architecture, but it's a place where Helena likes to meet her friends.



Oliver, age 11
Waverley

I thought your postcard of Waverley Station was fantastic. I love trains and train stations for the same reason as you – that they bring all sorts of cultures from abroad into Edinburgh. Places are best when they are shared with everyone, and your postcard makes that point really well. The detail you have included in the buses and the platform numbers is really great, and you've got the shape of the glass roof just right!

Waverley Station is not just important for being Category A listed and is an example of one of the UK's greatest surviving Victorian city stations, Oliver recognised it for being the first meeting point for people coming to the city, old and new, from far and wide, bringing together a host of different cultures.

Eloise, age 11
Fireworks from window

I really enjoyed your postcard. It shows how such a popular thing about Edinburgh, the Fringe Festival, is also enjoyed by local people. Showing the view of the fireworks from your window makes this point really well, and shows how this is a personal experience for you. Well done!

Even the experience of the Edinburgh Fringe festival is special to Eloise. She gets to see the fireworks from her window, a really special image in reminding us that Edinburgh is a living, breathing city which must work for locals and tourists alike.

Monzila, age 11
Princes Street

You have captured Princes Street incredibly well – I love the two-toned sky as the sun sets and how you have shown all the lights twinkling. Your postcard reminded me of the artist Yukino Ohmura who uses colour sticker dots to make images of cities. Check her out!

For Monzila, Princes Street is more about the feelings it evokes through the coloured lights and how this contributes to the experience of Edinburgh as a whole.

Ashton, age 12
Sunset

This is an absolutely beautiful postcard. The colours are stunning, bold and bright and I can tell that this place is a really special place for you. Thank you for sharing your memory of going here with your mum. I can imagine seeing your postcard hanging in the Scottish National Gallery – you have a real talent for using colour so well.

And now let me specially mention Ashton's postcard – Ashton is a looked after child and what he chose to depict cannot be easily attributed to a single landmark or setting in the city. His beautiful sunset picture captured the time he spends with his mother. That is something so precious and intangible and it reminds us that World Heritage Sites hold such importance for people that we can only begin to imagine.

Heather, age 12
Pigeon

Your postcard made me smile so much. This is a good way of getting a message across to people – using a bit of humour to make an important point. You have drawn the pigeon so well and the colours you have used are just right. It doesn't look like a flying rat at all!

I couldn't end without showing you Heather's drawing of a pigeon. Something considered so annoying and verminous by so many grownups can still be a source of humour and enjoyment for children, and I think this postcard in particular reminds us that we should never assume or take for granted what we think children might come up with in their responses.

These postcards will begin to impact policy changes down the line in a number of ways. Firstly, through the Climate Change Risk Assessment project being undertaken by Edinburgh World Heritage – and for the first time in an urban World Heritage Site setting. The children's responses will be used to complement a comprehensive community engagement programme examining the risks to Edinburgh's heritage as a result of climate change, moving beyond physical impacts such as flooding to emotional impacts such as destruction of traditions, cultures and memories. Wonderfully, the children's postcards capture similar topics and concerns to the variety of focus groups, but the results were achieved in a more accessible way. This is what I meant about giving the children a few more boxes to stand on.

The postcards will also be used as evidence in the World Heritage Site Management Plan consultation which is engaging with communities across Edinburgh to provide their thoughts and feedback on the management of the World Heritage Site. These postcards are already starting to support the trends in the results of initial consultations, specifically the importance of Edinburgh as a place for residents to live. Early results indicate that the next Management Plan should consider what additional measures or provisions are needed to centre the experience of local people without compromising the touristic offer to the city. Eloise captures this idea in particular with her special view of the fireworks from her window.

What is my answer on the back of a postcard for engaging children in the climate crisis and giving them a voice on the sustainable management of their World Heritage cities? I might need to write very small because we are still seeing the results of this project take shape in the production of the next management plan for the Old and New Towns of Edinburgh.

In essence, the take-home message is that you might be surprised with how insightful children can be when given a creative prompt and the opportunity to be honest and critical.

Using the familiar and accessible format of a postcard, children expressed their creativity in designing the front, and were able to be critical and honest in writing a message on the back. These are more than just souvenirs of a classroom activity – these postcards are being used to inform World Heritage Site level policy.

The main thing I wanted to get across in this activity is that there are no wrong answers. The way Edinburgh is depicted on postcards is not wrong, but it is perhaps unrepresentative of lived experience. This is why it is so vitally important to capture children's thoughts regarding their city, and the image-focused method sparks many conversations around tangible and intangible heritage which is considered so important by UNESCO. It is hoped that taking part in this activity has inspired the P7 class of 2020 to feel proud of where they live, and urge those with power and influence, those already with the boxes to act in such a way as to put them under their feet. Until then, we can only wait and see what the P7 class of 2050 write home about.

Unjust Burden of Climate Crisis in Vernacular Heritage Sites

Gül Aktürk
PhD candidate at TU Delft and visiting fellow
Arctic Institute

see the recording of
the original lecture here

Hello everyone. My name is Gül Aktürk, and I'm a PhD candidate at TU Delft in the Department of Architecture, and I'm also a visiting fellow at the Arctic Institute. I've been working on the impacts of climate change on rural, built heritage. As part of my PhD studies, I will discuss the unjust burden of climate crisis in vernacular heritage sites.

I've been working on the impacts of climate change on vernacular heritage, specifically in Fındıklı in Rize, Turkey. I first wrote about the intangible heritage of wooden artisanship in the region, in the city of Rize, based on the interviews with locals and in collaboration with other researchers. I wrote about the intangible cultural heritage in relation to climate-displaced and lost communities, also barriers to building climate resilience in cultural landscapes. With my colleague Stephan Hauser, we mapped the vernacular heritage sites in disaster-prone areas by using ArcGIS. Currently I'm working on a research paper in collaboration with Hannah Fluck from Historic England, which is currently in the process of publication.

The term vernacular architecture has been associated with resilience, climate, and culture. Then the term expanded to vernacular landscapes by recognising the fountains, bridges, murals, natural heritage, intangible heritage, forms of vernacular expressions surrounding the vernacular buildings and settlements. The municipal charter on the vernacular built heritage in 1999 used the term of vernacular heritage, and this started to appear in the studies starting from 2008, and this charter recognised the significance of vernacular built heritage and vernacular – the vernacular settlements were actually built in specific physical, social, economic, and cultural conditions by local people, relying on the techniques that previous generations passed down.

The building decisions behind these settlements were never coincidental or arbitrary. Climate knowledge is embedded in vernacular settlements and lifestyles, along with other determinants such as environmental, cultural and societal.

Vernacular built heritage globally may be considered resilient and sustainable in most cases, however, its historical value, integrity and significance can be adversely affected by the exposure to changing extreme climate conditions. Particularly maladaptation, loss of heritage, and traditional knowledge are among such deteriorations. Another implication of these events can be climate migration with increasing displacements of agricultural driven communities, from rural to urban areas and rural populations, particularly in mountain valleys, are already susceptible to slow-onset events, like desertification, land and forest degradation, increasing temperatures, crop failures, and effects on livestock and abandonment.

Despite all of these challenges that vernacular settlements face in times of crisis, it is the least mentioned form of cultural heritage in climate and heritage studies. Climate change often deals with broader scales, national, regional, and urban scales, while a heritage site, particularly vernacular heritage studies, focus on building scales. Aside from the scale gap, the documentation of vernacular heritage sites is often insufficient to address these challenges of climate change. This is why I conducted interviews with locals to better understand the vernacular heritage sites under threat.

I studied the case of Fındıklı in the city of Rize, which is located in the Northeast part of Turkey, due to two reasons. The first one is that the area receives the highest humidity and precipitation and experiences extreme rainfalls, flooding and landslides. Second, the city and the district is rich with cultural and natural heritage sites. Fındıklı has 31 villages and neighbourhoods in which many settlements are scattered and sparse in the hinterland. Fındıklı has river plains and valleys that were formed by three main rivers, from west to east: Arılı, Çağlayan and Sümer.

Heritage, Equity and the Climate Crisis

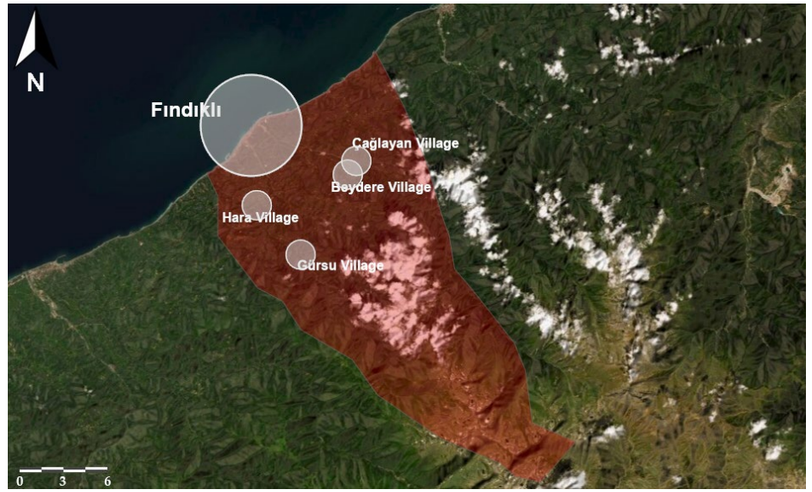


Figure 11
The boundaries of the Fındıklı district and the locations of the interviews conducted in Fındıklı created in ArcGIS software. Source: Created by Gül Aktürk and published in https://www.mdpi.com/2073-445X/11/2/276/htm

The spots that you see on the map shows the areas where I conducted the interviews with locals in the district (Figure 11). Due to steep terrains and a narrow strip coastline, arable lands are quite limited in the area. The local economy of the district of Fındıklı primarily relies on the tea and hazelnut cultivation, fruit farming and fisheries, beekeeping, and livestock cultivation. There are many tea factories in the city of Rize and while in Fındıklı tea is cultivated by small landholders and among all the agricultural activities, the tea plantation has become the most important economic income for the area as the city meets the tea demand in the country.

Figure 12
(a – c) Source: Photograph by Gül Aktürk taken in July 2019 and published in https://www.mdpi.com/2073-445X/11/2/276/htm.
(d) Source: https://karadeniz.gov.tr//konut-ahmet-sakir-efendi-konagi/#prettyPhoto (accessed on 8 February 2022).
(a) Timber buildings elevated on stone in Hara village.
(b) Stone-infilled building in Çağlayan village.
(c) Mixed construction on a building in Hara village. The stone and stone-infilled technique on the ground floor and the plastered façade of the first floor is an example of the çakatura technique.
(d) Amulet-filled building in the district of Pazar in Rize.

Fındıklı in Rize is rich with vernacular built heritage, such as mosques, stone bridges and traditionally built stone-infilled timber houses (Figure 12b and 12c), mills, barns, kilns, archaeological sites, natural heritage sites, such as waterfalls, plateaus and forests and intangible heritage, such as timber artisanship, stonemasonry, coppersmithing, basket making, weaving, and cornbread making, in addition to other representations of food culture.

The builders chose local materials, such as stone from nearby rivers and chestnut timber from the forests that could withstand the rainfall, water, and extreme humidity. They built these houses with a modular design. Vernacular houses are often equipped with necessary tools to be resilient to the surroundings with the specific construction details of these buildings. Vernacular houses, even though surviving for approximately 250 years, are particularly vulnerable to changing climate along with other pressures, such as economic developments in the hinterland, a decline in rural population and abandonment.

This study primarily relies on the interviews conducted with local people, and on-site observations, notes undertaken during January and July 2019, I conducted the first fieldwork on the selected case area for a week in January 2019. While a second case visit was carried out for two weeks in July 2019. In total, 16 unstructured interviews were conducted face to face with 14 people from four different villages, and one from the administrative central district (Figure 11). In-depth interviews were carried out using the snowball sampling technique and all interviews were audio-recorded and video recorded, transcribed and translated from Turkish to English, keeping the meaning of the local terms.

Interviews revealed a lot of information on the past traditional knowledge, current problems of flooding, landslides, and rainfall. In addition to climate-resilient futures of vernacular heritage. According to the statements of locals, in the past, the vernacular buildings were built on the higher end of the cornfields so that the rainwater carried the scat of the animals down the slope to fertilise the land. And the reason behind this settlement pattern is the close proximity to water sources, exposure to solar radiation in the morning and, to manage their lands, the farmlands face the beautiful landscape.

Dealing with microclimate, local communities were self-reliant in the selection of building sites. Regarding the past settlements, locals said that Fındıklı was a swamp with mosquitoes and locals mainly did not settle in the city centre due to this. According to a folk story, the location of the house used to be determined after hanging meat on the selected site for three months. The rotten part of the meat signalled the area that received high precipitation and humidity, which could deteriorate the timber and that area would not be considered as suitable for construction.

In the past, there was no need to construct a retaining wall behind the houses, as the walking path behind the building did not exceed one and a half metres. The snow cover used to increase the load amount on the roofs in the past, and the locals would clear the roofs from the snow weight, which was relatively higher compared to today's weather conditions. Villagers mentioned that 1.5 to 2 metres of snow would cover the village, and the villagers would help each other out to shovel the snow on the roofs with the help of stairs.

Today, homeowners descended from local craftspeople restore their houses with their own knowledge. Some of these renovated buildings have complete extensions, which keep the community inside. Particularly in winter, this part of the house becomes highly humid and observations from the locals revealed that the concrete extensions do not provide the climate comfort of the original part of the building. More than half of the interviewees mentioned flooding, landslides, and extreme rainfalls as major challenges induced by climate change. The others identified these events as linked to too many interventions and natural disasters. The locals mentioned flooding in 2016 was the most serious one, and that damage in the Beydere village was particularly severe. They reveal that the Çağlayan River was similarly flooded and the road to the villages were closed. In the first case, locals repeated that Beydere village was a landslide zone, but the observations on Çağlayan revealed that even though the village once had a relatively low risk, it now carries a higher risk to river flooding.

Figure 13
Çağlayan river surrounded by retaining wall which was constructed at the time of second case study trip to Fındıklı, photograph taken by Gül Aktürk, 2019

Today, there is flood defence constructed by the hydraulic works along the river of Çağlayan, although the area was relatively safer in comparison to the other villages (Figure 13). According to one historic homeowner, the land facing the rear facade eroded twice. A very big storage house drifted during the flood. There are a few storage houses that were lost, and some of the buildings in Aslandere and Beydere villages were damaged by this flooding.

Beydere village, in more elevated topography, concurrently appeared in the mentions of locals as the area most affected by the floods. It is a disaster region, due to the frequency of these events. There are very rare examples of original historic buildings in this village, and the remaining ones are extensively modified. Karaali village was also mentioned as a landslide zone where historic buildings were damaged.

Figure 14
A House in Çağlayan village in Fındıklı, photograph taken by Gül Aktürk, July 6, 2019

However, even though most of the houses survived disasters, the rear facades of some of these houses have become degraded due to landslides, particularly in the case of a house where the main door faces the rear façade, receiving the most damage from the landslides. Most of the buildings are not oriented towards the slope where the landslide poses a risk. However, this particular house was an exception, as this building was rebuilt with the remaining materials of a historic building, which was burned down after bombing during a Russian invasion of the region from 1916 to 1918 (Figure 14). Afterwards, the successive generations lost the traditional knowledge of this building, built 250 years ago. The differences in generational construction practises present future threats to local construction knowledge and experience with local environments. Because they forgot the traditional knowledge on the building orientation, they built the main door facing this slope, which was damaged by the landslide.

The local term of 'a rotten month' is mentioned for the month of July, when the area receives the highest precipitation and rainwater, and the area would be damp. The dampness and changes in the temperature also cause crop failures. As part of this integrated historic environment, locals noted that pears do not grow the same. Cherries used to grow in the past, but only very few are growing now. Some of the locals emphasise the effects of chemical fertilisers and the construction of dams as external factors, but they could not deny the effects of changing climate. Now, the fruits do not mature enough and fall from the trees earlier.

The house on the right top degraded due to rainfall, as the roof eaves of this construction could not cover the facade from the rain waters. The roof is usually extended to 150cm in Çağlayan village, but this house, located in Hara village, with less than 100cm, received rainwater, which led to the decay of the facade of the upper floor.

Figure 15
The entrance of the village of Çağlayan in Fındıklı, photograph taken by Gül Aktürk, July 5, 2019.

The locals emphasise the damage of extreme rainfalls on the historic buildings that are abandoned. So if the building is neglected by the homeowner, a drop of water can destroy the whole building, even though some of these buildings were renovated, they decay again. Together with the opening of the roofs to let vehicles between the houses and the slopes, villagers also clear the slopes for tea plantation (Figure 15) or through the frustration of parking of personal vehicles, as can be seen on the image opposite (Figure 14). This led to an increase in the landslide risks.

The construction technique called çakatura, which is the plastering of the facade of the first floor, is found to be particularly vulnerable to rainwater, and it decays faster. When the building is neglected by the owner, the rainfall can destroy the building. When the eves of the historic buildings extend wide enough to keep the facade secure from the precipitation and the rainfalls, and the local roof tiling, known as Ottoman tiles, are used, it makes a resilient roof covering. The major difficulty in renovating the roofs of these buildings with these materials is that it costs more money.

Figure 16
The unavailability of the local materials led to preservation practices with new construction materials, photograph taken by Gül Aktürk, 2019.

People built near their new buildings and on riverfronts, which made them vulnerable to floods. Vernacular landscapes are transforming constantly with the increasing effects of urbanisation and climate change, and changing water patterns are causing the rapid deterioration of vernacular buildings by causing loss of material and integrity of the structures (Figure 16). They are also causing the erasure of the cultures around them.

The Ministry of Environment and Urban Planning (now known as The Ministry of Environment, Urban Planning, and Climate Change) in Turkey announced the regional climate action plan for the Black Sea region on 12th July in 2019; the 15 actions to be taken in the region includes several practices in the building sector. The most relevant to cultural heritage is the 13th article on encouraging the use of local materials in the construction for climate resiliency. One implication of such a decision is that the encouragement in the use of local materials and techniques and the legal exemptions from any types of fees or taxes in the construction of these houses.

There are fundamental issues in overcoming the barriers and challenges on the way to safeguarding vernacular heritage. The data on the geographical locations and historical background, and past and present images of these buildings are not correctly, precisely documented, and preservation and future development require careful identification of present and expected hazards. Heritage value of vernacular sites should be reassessed, and prioritise the significant elements in times of climate crisis. Finding such information on the past and present conditions of these buildings requires studies beyond traditional archives.

The oral transmission of knowledge can provide a better insight in the use of techniques and materials of these buildings. Historical building techniques and materials have long withstood disasters and they can inspire future construction.

In addition, there is a need for creating awareness about cultural heritage in the context of disaster management, and especially various stakeholders, including local communities. For example, in Fındıklı workshops, such as EU-funded project training masters for rural built heritage in the Eastern Black Sea region, have provided education in carpentry to local artisans. This actually increased the local awareness about the importance of the historic buildings. As a result, they opened their buildings to tourism, which led to an additional income for them. As the governmental institutions have insufficient funding for the preservation of vernacular heritage there is a need for this promotion of this type of heritage, especially in facing contemporary challenges of climate crisis. We need to re-evaluate our understanding of climate resiliency in the context of vernacular heritage science.

Restoring our future: how investing in buildings can make for fairer, greener places

Susan O'Connor
Head of Grants
Historic Environment Scotland
formerly Director of Scottish Civic Trust

see the recording of
the original lecture here

My name is Dr. Susan O'Connor and my theme is *Restoring our future: how investing in built heritage can make for fairer, greener places*.
I want to give credit for the inspiration for this talk. My thinking has been very largely informed by Professor Karen Bell's book, *Working-Class, Environmentalism: An Agenda for a Just and Fair Transition to Sustainability*. In relation to the larger issues of the climate crisis and environmental equity, Professor Bell's book is supplemented by my own knowledge and lived experience as director of Scottish Civic Trust in relation to heritage and how it is impacted by climate issues, with supporting data drawn from Glasgow City Council, Historic Environment Scotland, and other sources as well.

I want to be clear that although my talk will give quite a lot of focus to issues in Glasgow, it's not intended to be specifically critical of Glasgow City Council. Rather I'm using them as my example, because it's relevant to COP26, and Glasgow's the city that I know best. The themes that I'll be discussing are by no means unique to Glasgow. It's more the implementation of them here that I'm most familiar with.

I'm going to give you some definitions to help your understanding with what I'm going to talk about. I'll be talking quite a lot about the working class and by working class in this context, what I mean is people without a financial safety net or power-holding network, whose earnings place them in the bottom 10% of income level. I'll also be referring to middle-class people. And by that, I mean people who have a financial or political power-holding support network whose income may vary. There's a very big difference between middle-class environmentalism, which tends to focus on the climate crisis on a global scale, and looking at some species loss, deforestation, rising sea levels, loss of the polar ice caps, working-class environmentalism, which really takes an anthropocentric approach and looks at how environmental change impacts on health, access to work, and opportunities to play. This is referred to as the environmental justice movement, or you'll hear about environmental injustice if you're in the US, or environmental inequality in the UK. I tend to use environmental justice myself, so you'll hear me refer to that throughout the rest of this talk.

It's that anthropocentric approach based around the interest of humans that gives us the drive for understanding why the working-class view of the climate crisis is so closely aligned to cultural heritage, because of course that's to do with the things that humans make. I'm going to be talking through the overlapping themes of environment, heritage, and equity. I'm going to suggest to you that the working-class experience of heritage has almost always got a strong element of environmental inequity attached to it. And by making improvements in how we treat our built heritage in particular, we can simultaneously address inequity and the climate crisis.

We're going to work through a variety of examples, all of which relate to Scotland, and most of which examines Glasgow in particular. Much of my evidence is map-based and has been drawn from the Scottish Index of Multiple Deprivation, or the SIMD as we call it, which locates deprivation geographically in Scotland. And there's a link to the SIMD website given at the end of this talk. So the structure of today's talk is based around the different ways in which the working class have experience of heritage and the environment is disadvantaged. I split it into three different categories: everyday life, access, and decision-making. I would say that there are quite a few more than those, but time is limited, so hopefully using just these examples, I'll be able to build a compelling case that will persuade you of the importance of heritage in the environmental justice debate.

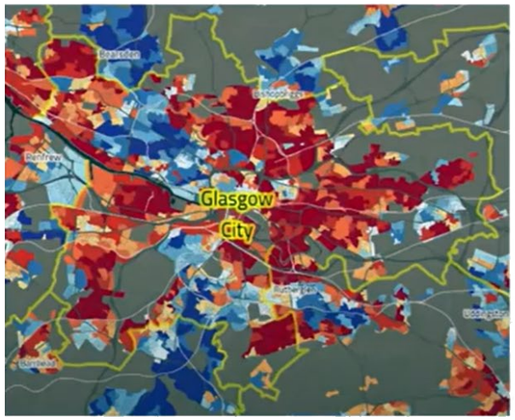
Heritage, Equity and the Climate Crisis

First of all, we're going to talk about everyday life. And this section is going to focus primarily on the working class's experience of everyday heritage, which in Scotland and in Glasgow particularly, is largely centred around tenement living. Glasgow is home to an estimated 70,000 pre-1919 flatted properties, which are referred to as tenements in the Scottish context. They make up approximately 21% of all properties in the city, to give you a sense of the context. Tenements are very important as part of Scotland's built heritage, and Glasgow and Edinburgh in particular have their own types that define the nature of city living. It's so important, the tenements in Glasgow's Hyndland area are conservation area in their own right designated specifically to protect the building type.

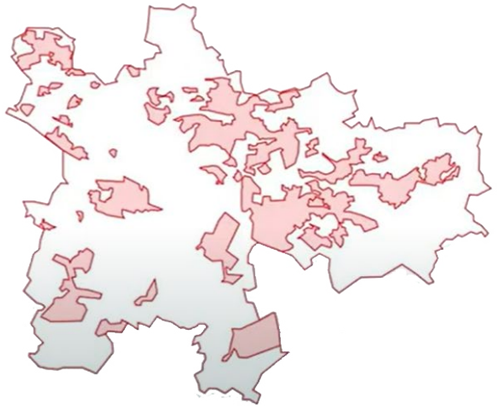
The map (below) shows the abstracted locations of all 1919 properties across the entire council area. You can get a sense of their geographic spread. Tenement properties are not just a preserve of the working class in Glasgow. There are areas in the south and west of the city where tenements are very much middle class and upper middle class.

Pre-1919 tenements in Glasgow (Source: Author's illustration)

If we cross reference our tenement map with the SIMD map of Glasgow, where red indicates the most deprived areas, you can see where the working class people are most likely to be living in pre-1919 tenements. The areas in purple there are the intersection between the lowest decile residents in terms of economics and the pre-1919 tenements in Glasgow are indicated by blue, giving us a purple overlay, which shows where those people are most likely to be living.



Left: Most deprived areas in Glasgow (Source: SIMD, simd.scot)



Right: Most deprived areas in Glasgow, abstracted version (Source: Author's illustration)

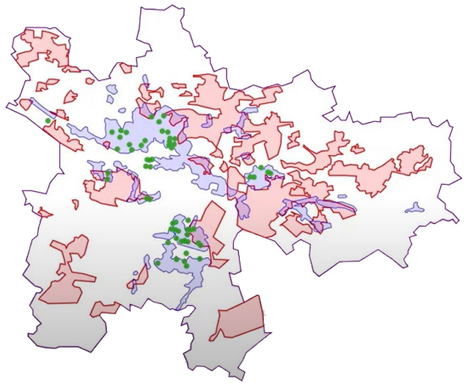
As you might anticipate, although already a high-density living solution, some tenements are more high-density than others. And there's a huge variation from the three-story, four-bedroom tenements in Mount Florida to the five-story, one-bedroom flats that you might find in Kingston.

These tenements have the kind of density that you'd really struggle to get through in a modern planning department. High-density living in heritage buildings such as these, when serviced properly, is an excellent response to the climate crisis because people living in close proximity require fewer resources to service their needs in terms of water and energy supply. The use for cars declines because shops and leisure facilities are located nearby, capturing the local market. And in theory, anyway, more open space is left to nature. In considering the ways to combat the climate crisis as a local government entity, it would make sense to concentrate your efforts where you're most likely to get the biggest impact for your public spending, right? So spend the money where most people are likely to reap the greatest rewards.

Well, as the examples I'm going to talk to now demonstrate, that doesn't seem to be the case in Glasgow. Let's start off talking about cycling. It's commonly promoted as an important tool to beat the climate crisis as a form of commuting, and as a means of transport more generally. It's seen as a great alternative to cars with additional health and wellbeing benefits. But if you live in a tenement, it's common for there to be no place for you to safely keep your bicycle. This makes people living in tenements less likely to cycle, and therefore more reliant on private cars or public transport to travel. This in turn has a knock on impact of crowding out the streets around tenements with cars and buses, whose fumes are particularly noxious to the soft buff and red sandstone, which the majority of Glasgow's tenements are built with. The acid released by petrol and diesel fumes breaks down the surface of the stone and it makes it much more susceptible to decay mechanisms. And if you'd like to find out a bit more about that, there's excellent information from the Historic Environment Scotland website, or there's a very good book, *The Effects of Air Pollution on the Built Environment* by Peter Brimblecombe.

It seems like a no-brainer then, on both environment and heritage grounds, to make it simpler for people living in historic tenements to own and to store bicycles safely. To their credit, this is exactly what Glasgow City Council did by installing these rather nice looking cycling huts around the city in 60 different locations. Local residents can apply for a key to lock their bikes there, safe in the knowledge that it will be secure very close to their front door, but they didn't install them equally in all areas with tenements.

Figure 17
Cycle huts



Source: Author's illustration

Figure 18
Intersection of cycle hut locations, most deprived residents, and historic tenements in Glasgow

Next we look at everyday waste disposal. It's a truism in the historic building sector to say that the best way to preserve the built heritage is to occupy it. Empty buildings decay faster than occupied ones, but they are far cheaper to repair than replace. And of course they have the added benefit of reusing the embodied energy again and again. For people to want to live in historic buildings, they have to be attractive as far as possible from an environmental perspective.

Now, Glasgow's tenements, in my very biased opinion, have got that aesthetic quality, diamond spades: they look great from the outside, they're spacious, they have large windows. But there are major downsides to them as well. They have narrow little bathrooms, often dark shared closes, and no lifts going up what can be many, many flights of stairs.

Then there is waste disposal. Accommodation for waste disposal in historic Glasgow tenements is anything but consistent. Some flats have designed bin areas to the rear of their garden areas from which disposal trucks can access waste. Some use the ground floor area of tenements themselves for storing the bins, and some tenements keep their bins to the front of their property. It is at best haphazard and ad hoc. But given the priority put on personal waste segregation, how much we were all told that the future of the planet lies in separating out our plastics, surely this has been the first area for action by local authorities with a high proportion of tenements? Let's not forget that 73% of Glasgow's population lives in tenements, old and new. If we want to foreground good waste segregation, this is the best place to invest, isn't it?

Well, not so much. In Glasgow City Council areas, currently there is no comprehensive system of garden waste disposal for tenement buildings, for example. Tenements can apply for a trial scheme, and even then they have to safely present the bins to the kerbside, unlike other waste, which is usually collected for them from a communal area without organised intervention from residents. Tenement dwellers also don't have access to glass recycling at their own property, and have to find neighbourhood recycling skips to bring their waste glass to. There have been a number of recent stories in the press about these disappearing, reducing the opportunities for recycling.

By contrast, if you can afford to live in a private house in Glasgow, you can have your own glass recycling bin and a garden waste bin. Needless to say, new flatted properties are all built with site-based waste storage designed in. It's not as if Glasgow City Council are not aware of this impartial provision. Their leaflet on kerbside recycling for house dwellers is available in just English, while the leaflets on tenement recycling is available in Romanian, Slovakian, and Urdu, the languages of new Scots who are more likely to be working in lower-paid jobs. I'm not even going to comment on the wisdom of using the same stock image in each leaflet for trying to encourage recycling between very different ethnic groups.

The lack of priority put on the day-to-day workings of waste disposal for tenement properties is echoed in capital investment. 931 historic tenemented streets in Glasgow were designed with private back lanes behind them, mainly to allow for fuel deliveries and the discreet disposal of waste. Unfortunately, the ownership of these lanes was often tied to individual tenement buildings themselves in that there's no local government responsibility for maintenance. The lanes are also often very narrow with uneven surfaces, which does make access quite difficult. As a result, in many areas, waste disposal contractors refuse to remove rubbish from them, creating fly-tipping zones that are deeply unpleasant and can turn into a public health hazard, as well as creating a safety issue for local residents.

A Glasgow City Council report from 2002 estimated it would cost roughly £50 million to refurbish all of Glasgow's lanes. Adjusting for inflation, that looks more like £83 million today. However, there's no comprehensive action plan to deal with this issue. A toolkit has been prepared to help concerned civic groups, which features council-funded projects in historic tenements, say Battlefield and Woodlands, areas corresponding neatly with areas of middle class tenement dwelling as defined by the SIMD. You can see where those spots are. Those are the yellow dots on the map where the trial projects were run, neatly placed right in the middle of middle-class dwellers of pre-1919 tenements.

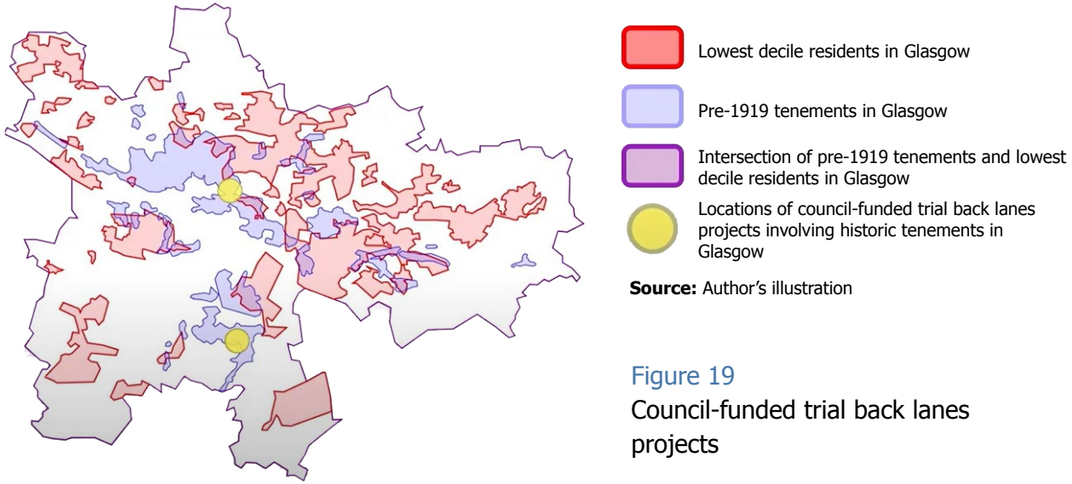


Figure 19
Council-funded trial back lanes projects

Glasgow City Council is due to announce a new lane improvement fund in the next couple of weeks, which will be aimed at constituted groups. In other words, well-established neighbourhoods with a low-transit population where people are invested enough to form a special interest group. Because of this, I'm comfortable predicting that the vast majority of this improvement fund will be spent in middle-class areas.

Of course, on one level, it makes sense to target the easy win areas where you can be confident of the results, but it does mean that the more difficult problems are allowed to fester and worsen. Good waste disposal provision is a central tenet of our pressing response to the climate crisis and impacts hugely on people's feelings of wellbeing. There is little more likely to turn you off living in a particular area than the overwhelming smell of waste or the sight of fly-tipping out of your back window. It indicates a lack of care and oversight that impacts on your sense of personal safety, and importantly, it sets the local culture for maintenance.

Why would you want to live in a tenement if you're going to be smelling your neighbour's week old vegetable peelings all the time? Why would you take care to look at your building if there's been a mattress sat in your back lane for three months? By not creating the conditions for good waste disposal in tenements, Glasgow is both ignoring the opportunity to help the less well-off positively impact on the climate crisis, and it is making it less likely that those people will be willing to live in historic tenemented properties, raising the long-term prospect of vacancy and potential dereliction, and making their engagement with the built heritage less likely.

Moving on now to talk about access, there is a reason why your school children were all bused off to historic sites. It is to foster an interest in the built heritage from a young age.

Simply put, the physical experience of heritage is very meaningful in developing a longstanding sense of connection, engagement, and responsibility.

It's why museums have handling kits. They understand the importance of getting your hands on something for developing a sense of ownership.

And that's why the Scottish Civic Trust runs Doors Open Days, to give as many people as possible free access to heritage. But try as we might, access to heritage is very much a class issue. This is because investment in public transport, as part of the strategies addressing the climate crisis, tends to prioritise increasing and supporting rail provision over bus transport. This is despite the substantially higher capsule investment costs of rail over bus, particularly in Scotland, where the uneven terrain of the Highlands and Islands presents very unique challenges. The Scottish government published their rail services de-carbonisation action plan in July 2021, which promotes a highly ambitious expansion repair and electrification plan for rail up to 2035 with no price tag attached. And for buses, a £500 million bus partnership fund. It's nowhere near the same magnitude of investment or interest.

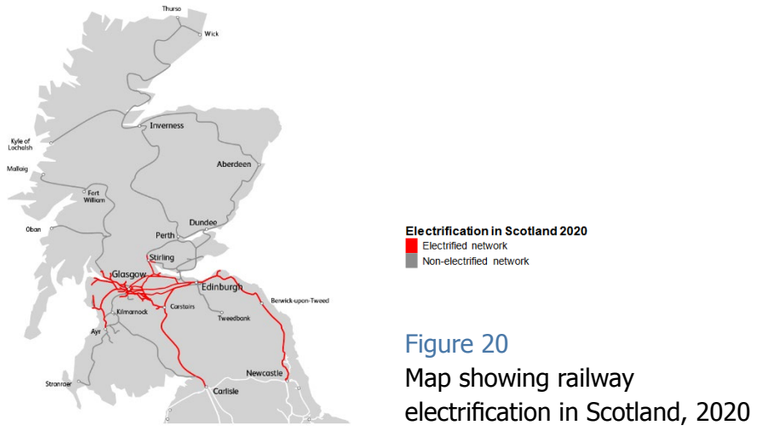


Figure 20
Map showing railway electrification in Scotland, 2020

Why rail? Is it because middle-class people use trains more than working-class people who catch nearly four times as many buses as trains, according to the UK Department of Transport? Whatever it is, poor public transport provision not only encourages polluting car use, it also has a direct impact on how accessible remote heritage is for the working classes.

Here's a very useful example. International hit show *Outlander* sets much of its first series on the Isle of Skye, to the west and northwest of Scotland. It's an idyllic location, and one that has seen an astronomical increase in tourism since the show came out. *Outlander* is big both internationally and with local audiences here in Scotland.

It's not surprising that more people want to visit the island's rich, natural, and built heritage. If you have access to a car, you can get there from central Glasgow in just under five hours. However, if you don't have access to a car and just ask Google to figure out a public transport route, it's unable to find you any option at all.

You can go all the way north, to Inverness and then take a bus west, but the best possible option will take you well over eight hours alone for a minimal waiting time, and will cost you £74 each way, or more than an entire day's work on the minimum wage of £8.91 per hour here in Scotland.

That's from the centre of Glasgow, where the main bus and rail terminals are a five-minute walk away. What if you're in a large housing estate in the outskirts of Glasgow, as many of the working class are? You could easily add another hour onto the travelling time, taking you to about nine hours.

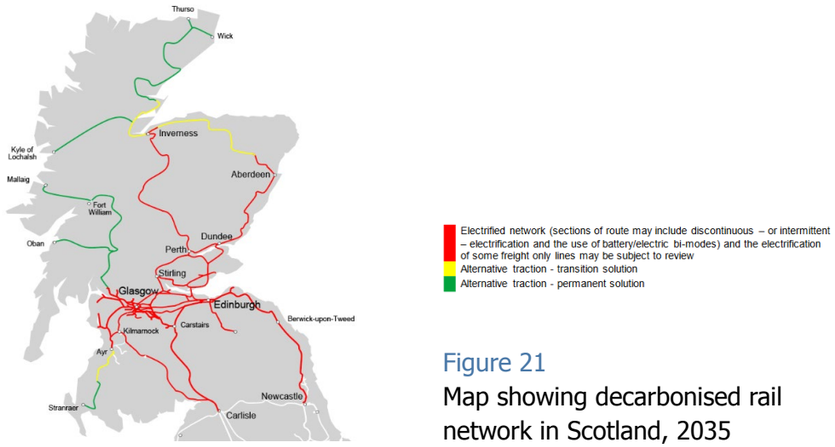


Figure 21
Map showing decarbonised rail network in Scotland, 2035

So here are the facts: it will take a family of four travelling from central Glasgow, five hours of about £112 to drive to Skye. It will take the same family on public transport, about eight hours and £300 to get there. If those adults are on minimum wage, that's a week's take-home pay for one of them. And that's not even including the cost of the return journey. You need to be a deeply committed heritage fan to be willing to spend that money and time to get to Skye. Even for an *Outlander* super fan, on minimum wage, that is a very big commitment.

You can see that for people without a car, visiting most heritage sites is prohibited. It's very straightforward to visit sites in the Central Belt and in the cities of Glasgow, where public transport is very good, but with the main tourist attractions, it is extremely difficult without a car. The codicil to this is that much of Scotland's heritage is geographically different. There are very large numbers of castles, country houses, and kirks spread far across the mainland and the islands, many of which are uniquely fascinating because of the impact of that remoteness on their design. The image overlead (figure 22), is a map illustrating the density of listed buildings across Scotland as why it's a good demonstration of the spread of Scotland's historic buildings. Scotland's heritage is not solely defined by what is found in urban settings; an understanding of our heritage in those terms is both skewed, and to be honest, it's pretty bland.

Non-car-owning working-class people are effectively barred from accessing world heritage because of poor public transport, infrastructure, and funding.

As we've seen, driving a car is by far the quickest and cheapest way to visit most heritage sites, increasing air pollution, and causing traffic jams on remote one-track roads at their destination.

By not funding better public transport to remote locations, we're both damaging the environment and promoting a system of selective engagement with heritage. This disenfranchises the voices of poor people as participants with an appropriate depth of knowledge to be considered as legitimate decision-makers.

Finally, let's have a chat about decision-making. As Karen Bell notes in her book, the right to inclusion in environmental decision-making is enshrined in both the Rio and the Aarhus Conventions. However, on environmental issues, there is a tendency towards middle-class takeover, where consultation events are designed to suit the skills, timescales, and locations of the middle class and become dominated by those voices, in turn marginalising the voices of the working classes. Consultation events are held at times to suit those working traditional nine-to-five jobs, or done online through complex forms that can be challenging for those with lower levels of digital literacy. In-person events tend to be run as formal meetings, which again, can promote engagement issues for those who have not been in a formal setting since school.

Most importantly, from our perspective, the location of consultation events tends to be in places that suit those doing the consulting, rather than the consultees, such as council premises, or in sports complexes. These locations may be geographically removed from the actual site of environmental impact, and indeed from people who are supposed to be being consulted. The issue of location is paramount, because physical consultations are very important for working-class people who may not have the skills or experience to interpret information in two dimensions, or have access to the level of connection needed to download to data-rich documents timelessly or in full.

It's important to have these conversations as locally as possible, because as we've seen, travel time and cost can be a real barrier to access and engagement. Yet up and down the country, public halls and other community spaces are being closed by cash-strapped councils who say they are too expensive to maintain. These spaces are very often architectural gems. These were built by benefactors in remote locations in the 19th and early-20th centuries in particular. Historic Environment Scotland records some 692 listed public halls in Scotland, which goes some way to demonstrate their geographic spread. There is one for roughly every 6,000 people in Scotland, making them a particularly good option for facilitating local democracy.

Each time one of these spaces is closed, the opportunity for real inclusion and decision-making decreases. Each time one of these spaces closes, a part of local identity is lost. Each time one of these spaces closes, people have to travel farther to be part of the discussion.

And if people can't meet easily, they cannot participate, debate, or organise. Closing public halls is bad for heritage, bad for working class people, and bad for the environment.

Of course, some local groups have taken the threat of closure of their local public hall as a challenge, and have rallied together to exercise their community asset transfer rights, to take ownership and gather funds for refurbishment, resulting in some really wonderful success stories. The Scottish Civic Trust mentored quite a few of these groups through the My Place Mentoring scheme. But the makeup of these groups? I've discussed this with other colleagues of similar experience to my own in Scotland, and we have yet to come across even one that has majority working-class membership or has working-class leadership.

Middle-class people dominate because they have the ability to fill in the forms, attend the meetings, and most importantly of all, from my own experience, speak in the linguistic register of the funders. And if middle class groups are dominating refurbishment projects, they will go on to play a key role in colouring what the actual community ownership of a building is. In other words, how, and who feels they can use the public hall. So the end result might not be a true community facility at all.

Through all of these issues discussed above, everyday life, access, and decision-making, I hope I've proved that the innate connections between equity and environment and heritage exists. It's clear that they cannot be solved as some in the active field might suggest by the actions of individuals. State-level intervention to drive through equitable changes to transport, waste disposal, and decision-making is the only way to tackle the problems I've highlighted. But how to make that palatable? Well, who doesn't love castles? Since the early 19th century, Scotland has been riding a heavy wave of Romanticism based on that vision of Sir Walter Scott in Ivanhoe. As we all know from the success of *Outlander*, that thirst for castles and lands has yet to be sated two centuries later. Facetiousness aside, heritage is a no-brainer in terms of positivity. It is very, very difficult to argue that Glasgow's tenements aren't crucial to the city's identity, and therefore should be made as attractive as possible to live in. Who could deny that democratising access to remote heritage sites would be a good thing? And surely we would all agree that Scotland's attractiveness is in large part, down to the uniqueness of the buildings, in its tiny villages and towns. Why not fund those things? So I say this: why not let heritage be the Trojan horse of environmental change? Throughout history, our buildings' culture of stories have been interpreted to legitimise past and future actions with great success. Why don't we start to use them to achieve environmental justice?

Heritage and the Sustainable Development Goals: People, Planet, Prosperity, Peace and Partnerships

Linda Shetabi
SDG Working Group Task Team 1 Coordinator
ICOMOS UK

see the recording of
the original lecture here

Hi and thank you for joining me for our discussion on the contribution of heritage to the sustainable development goals. My name is Linda Shetabi. I'm a policy analyst on urban heritage conservation and environmental sustainability. I'm also a member of the International Council on Monuments and Sites, or ICOMOS, and the task team coordinator for the ICOMOS Sustainable Development Goals Working Group focusing on the localisation of the Sustainable Development Goals or the SDGs.

My talk will illustrate how heritage, understood in its broadest sense, which includes cultural, natural, tangible and intangible, can contribute to sustainable development, with a particular focus on the five key principle concerns of the SDGs; namely People, Planet, Prosperity, Peace, and Partnerships, commonly referred to as the 5 Ps.

The aim is to show how the SDGs are an intertwined framework, instead of a group of siloed goals and how heritage can not only be a vehicle for delivering progress on all these goals, but a key instrument in highlighting the interconnectivity of the goals. This is important because delivering sustainable development requires a change in thinking, and a recognition that the SDGs are an interdependent framework where progress on one aspect or domain must balance and support progress on another.

Before we look at how heritage can contribute to the SDGs, let's first take a quick look at what they are and what we mean by sustainable development. Sustaining a liveable planet through sustainable development continues to be one of the strongest global concerns shared amongst nations worldwide, as evidenced by the current focus on climate change and its impact on our future. The idea of sustainability is not new. Concerns over the impact that development on our environment has been raised since the early days of wide scale industrialisation. The concept of sustainable development as it's generally discussed today comes from the definition that was introduced in *Our Common Future*, The United Nations World Commission on Environment and Development Report that was published in 1987, also known as the Brundtland Report. In that report, sustainable development was defined as development that meets the needs of the present without compromising the ability of future generations to meet their own needs.

Generally illustrated as development that's supported by the three pillars of economic viability, social equity, and environmental protection, or through the Venn diagram (below), that shows Sustainable Development at the intersection of Prosperity, People and the Planet. But, like every other concept that's meant to have a global application, including the concept of Heritage there is a plurality of interpretations which has led to different approaches at achieving sustainability, each reflecting different philosophies and each attempting to address the conflicts that arise between environmental protection and viable development, while encapsulating the social dimension of sustainable development.

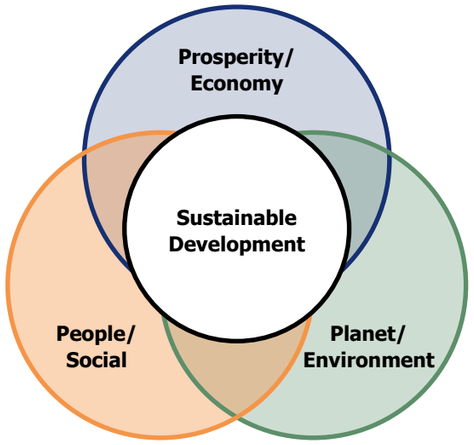


Figure 22
Intersection of Prosperity, People, and Planet

The bottom line is that without a healthy ecosystem, we cannot have a viable economy and without cooperation and mutual understanding, we cannot reach solutions that can address our global problems. It is in this spirit that in 2015 all 193 United Nation Member States adopted a world plan for action for sustainable development in *Transforming Our World, 2030 Agenda for Sustainable Development*, which led to the creation of the sustainable development goals as a holistic approach for global collaboration between governments, NGOs and private and public entities to end poverty, fight inequality and tackle climate change.

While it's been long established that culture is the fourth pillar of sustainability and an enabler and key driver of sustainable development, this recognition of the full contribution of heritage to sustainable development, and indeed the SDGs has remained rather limited. Cultural Heritage appears most prominently in goal 11 on Sustainable Cities and Communities in target 11.4 to protect the world's cultural and natural heritage, and more implicitly in other goals such as SDG 4 on Education, SGD 8 on Work and Economic Growth and SDG 12 on Consumption and Production.

But the 2030 agenda fails to acknowledge fully and offer the importance of heritage as an essential driver and enabler of sustainable development and its potential to contribute to all of the SDGs.

Our heritage is much more than just monuments and tourist attractions, it's an ever evolving resource that reveals our identity, provides tangible references to our practices and memories, creates a sense of place, at times, strengthens social cohesion and fosters socio-economic regeneration that improves our wellbeing.

At the International Council on Monuments and Sites, we strongly believe that heritage can play a key role in addressing the SDGs, but more work is needed to understand and address the potentials and challenges, then link heritage to each goal. Even though ICOMOS has a variety of documents declarations, concept notes and action plans, more comprehensive text explaining heritage and his contribution to each of the sustainable development goals was still needed.

So in 2021 a policy guidance document was created as a first step in addressing this gap and to demonstrate the many ways in which heritage can be harnessed towards achieving the SGDs. It illustrates how heritage can have a positive contribution and be leveraged by all actors in the heritage and the development fields to improve policy and practice. It draws upon a diverse range of expertise sourced from ICOMOS's SDG working group and representatives of ICOMOS's national and scientific committees who provided input through an in person expert meeting, online survey, online working group meetings and two rounds of consultations on drafts of the document. It also builds on the large number of doctrinal texts shaping cultural heritage protection literature worldwide created by the ICOMOS global membership.

An essential principal has been to ensure that there is a balanced representation of experts from all five global regions and all areas within the practice of heritage conservation and management. While this is an ICOMOS-authored publication, the document is also aligned with guidance from UNESCO and other advisory bodies such as International Union for Conservation of Nature (IUCN) and the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM), as well as other key institutions.

Heritage, Equity and the Climate Crisis

Grounded in the 5P's underlying the 2030 agenda – People, Planet, Prosperity, Peace and Partnerships – this policy guidance illustrates how heritage is mobilised to achieve the wellbeing of people, and the planet and demonstrates the potential of heritage in promoting social cohesion and dialogue for peace and creating strong partnerships, while celebrating the embodied resources that support the prosperity of communities, all of which highlight the interrelated nature of SDGs and the potential of heritage in addressing these goals.

The policy guidance consists of 17 policy sections each addressing a specific SDG starting with a baseline of the current context, threats and potentials, and a policy statement on the contribution of heritage to the targeted SDG. Each section is concluded by a case study that provides an example of practical implementation strategies and the interplay between the different SDGs.

Although some of SDGs may seem more relevant to heritage than others, all SDGs have been addressed consistently in this policy guidance to showcase how heritage-based approaches can contribute to sustainable development in more ways and conventionally assumed.

I will detail some of these case studies to articulate the role of heritage in supporting social cohesion, prosperity, peace, strong partnerships in a sustainable planet.

The first case study that we will be looking at will focus on people and SDG 5 on gender equality, showing how we can harness the potential of heritage to achieve gender equality, eradicate bias and violence based on sexual orientation, and empower all genders, recognising that heritage is constantly changing and evolving and ensure that all genders are able to access and enjoy heritage equally and are involved equally in all aspects of heritage from identifying and interpreting to conserving, managing, and transmitting to future generations.

Our first case study is based in Jordan, it is the USAID Sustainable Cultural Heritage through Engagement of Local Communities (SCHEP) and was implemented by the American Center of Research, or ACOR. The project works to enable communities to preserve their cultural heritage resources and market these to both domestic and international visitors. By engaging local communities in the preservation, management and promotion of heritage sites, the aim is to ensure their viability as long term resources. Some of this work is done through capacity-building programs that equip cultural heritage workers and institutions with key skills, which also contributes to SDG 4 on education.

SUSTAINABLE CULTURAL HERITAGE THROUGH ENGAGEMENT OF LOCAL COMMUNITIES PROJECT (SCHEP)

Background

Jordan hosts a vast number of archaeological sites that serve as important cultural heritage resources (CHRs) for the country. Aside from the most well known tourist attractions and World Heritage Sites, these include numerous lesser-known locations that hold tourism potential if developed sustainably. Many such locations are located within under served areas and poverty pockets outside of Amman, presenting the opportunity to develop the local economy. Unfortunately, many such communities lack the capacity and resources to capitalize on the tourism potential of these sites.

Project overview

USAID's Sustainable Cultural Heritage through Engagement of Local Communities Project (SCHEP) aims to enable communities to preserve cultural heritage resources and market them to both international and domestic visitors. This is achieved through site development projects that engage communities in preserving, managing, and promoting these sites in a manner that ensures their visibility as long-term resources.

In the Middle East region, Jordan ranks second to Egypt in total number of tourists. SCHEP builds on this by working with communities, cultural heritage experts, and the tourism industry to upgrade, preserve and promote Jordan's cultural heritage sites.

The project brings together governmental, non-governmental, academic and private sector stakeholders to develop strategies and policies that guide the management of Jordan's cultural heritage resources, which also contributes to SDG 17 on partnerships. This is done by providing small-scale grants to develop a strong local community of heritage practitioners, creating relationships between relevant governmental departments, institutions and professional associations. It involves community members and site development through training, awareness and job creation related to cultural heritage, which also contributes to SDG 8, or employment and economic opportunities. The key importance of the project is that it actively engages women from cultural heritage resource-mandated entities, micro and small enterprises and local heritage institutions for capacity building programs, and on job training opportunities.

Heritage, Equity and the Climate Crisis

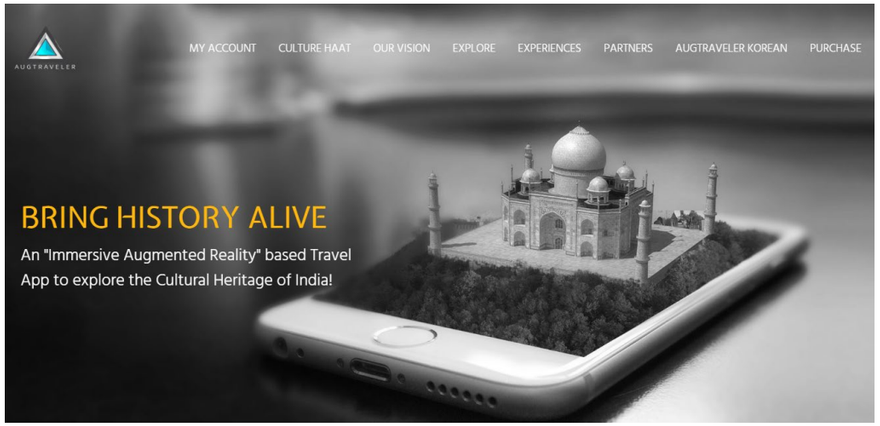
This support has resulted in women-led cooperatives and companies being set up to care for neighbouring heritage sites and to provide products and services that generate income and employment opportunities, which has so far succeeded in engaging over 200 women.

The project has facilitated the transfer of knowledge, career development, participation in international and national conferences, leadership in developing sector-based strategies, policies and procedures, and a more active participation by women in high-level management of World Heritage Sites. Therefore, this project not only supports greater gender equality in the heritage sector, but also contributes to SDG 4 and SDG 8 through education and capacity building, which leads to better employment opportunities and to SDG 17 by facilitating partnerships between national and international NGOs, government entities and the education and private sectors. So in just one case study, we can see that heritage contributes to a number of SDGs.

Our next case study will focus on the planet to show how we can harness the potential of heritage to promote landscape-based, value-based, and human rights-based approaches to the protection, restoration and sustainable use of our ecosystems. This global project is called the CultureNature Journey and was created in response to persistent issues arising from the systematic separation of cultural and natural values that's entrenched in many conservation systems and practices. It emerged in response to the ICOMOS and IUCN Connecting Practice project, which focused on identifying, developing and communicating shared localised methodologies to provide sustainable conservation outcomes. By focusing on World Heritage properties, the journey became a vehicle to engage the broader membership of ICOMOS and IUCN, in transferring the lessons learned from these properties and applying them to a range of other heritage contexts.

The CultureNature Journey is a shared space where heritage practitioners are encouraged to explore and recognise the interconnectedness of nature and culture and the role that nature plays in shaping and conserving our cultural identity and traditions. The journey promotes an approach to heritage that is based on the understanding that the relationship between people, their traditions and the natural environment have shaped and sustained our natural and cultural environments. Similar to the earlier case study, the CultureNature Journey not only contributes to SDG 15 or life on land by collecting, initiating and fostering, multi and interdisciplinary conversations on improving the protection of natural in cultural heritage across Protected Area landscapes through the inclusion of a diverse range of interested natural and cultural heritage practitioners, but it also contributed to discussions on best practices for Seascapes, or SDG 14, and included projects that demonstrate the importance of nature and culture to the mental and physical wellbeing of people, or SDG 3, and the importance of culture and natural values to the effective design of urban environments, such as the historic urban landscape, which by the way, contributes to SDG 11. CultureNature Journey approaches are also integral to developing sustainable initiatives for addressing climate change impacts and in that way contributes to SDG 13. Yet again we see how one case study contributes to a range of different SDGs.

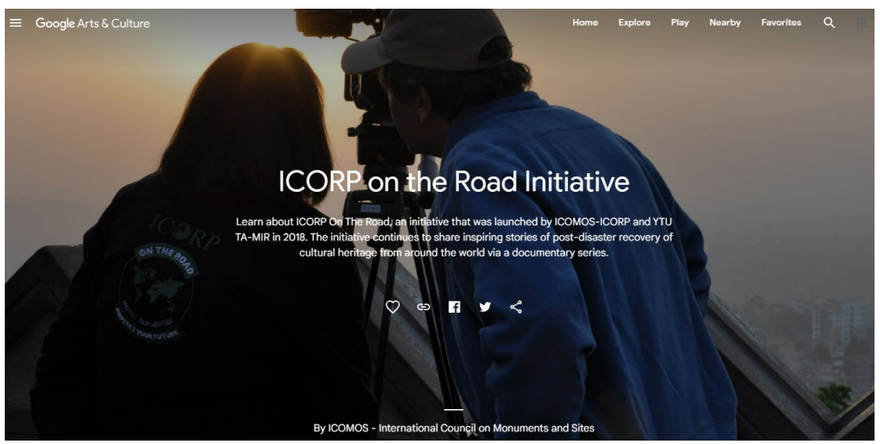
From People and Planet we move on to Prosperity, because who doesn't want to live in a prosperous life? Our next case study harnesses heritage as a resource for inclusive and sustainable local and regional economic development. Augtraveler uses interpretation technology to build a sustainable tourism model in Jaipur, India. The broad goal of the project was to use digital technologies to create awareness of the heritage values in and around Jaipur, in the context of the current threats facing the city. Featuring augmented reality, audio visual and textual information and interaction, Augtraveler mobile application was developed to curate content layers that provide accurate interpretations of the built heritage of Jaipur, as well as highlighting: the unique traditions, rituals, culinary habits, environmental dependence, cathartic practices, iconographic accounts of the communities and their thought processes, and nuances of ecology, flora and fauna and their impact on living heritage.



The proposed heritage walk of the Chowkri Modikhana on Augtraveler is the first of a series of planned ‘extended self-exploratory experiences’ beyond the built heritage of Jaipur. This heritage walk showcases a selection of historic, cultural and architectural heritage of the walled city, which might otherwise have remained unnoticed notice. The augmented reality experience of Amer Fort developed in the context of the site management plan created by the Global Heritage Fund offers an accurate and highly engaging interpretation for its visitors. The Augtraveler connects visitors directly to the host communities and helps promote their traditional crafts, arts and cuisine, thus kick-starting a micro-level economic model for local communities. To create the heritage walk, students of Jaipur Architecture School documented the traditional intangible cultural heritage and on-boarded the traditional brass- and coppersmiths of the region. This helped the students build an appreciation for the diversity of the local culture which supports SDG 4.

The platform also gives the host communities a curated online marketplace, which they can use to highlight their products and services that are unique to their region, thus supporting SDG 8. The online marketplace will be available to a larger global customer base via Augtravelers outreach in the heritage tourism space. The long-term plan of the project is to bring on board larger communities of trades people, local eateries and the like, to improve the economy. This work would not have been possible without fostering partnerships with local, national and international agencies and institutions, and thus this case is also illustrating how heritage practices contribute to a variety of SDGs, such as SDG 4, 8 and SDG 17, and how the SDGs themselves are interconnected and interrelated.

But let's face it, without Peace our heritage, the people and our planet are at risk, so the next case study focuses on peace with a project called ICORP on the Road. This project shows how heritage can be harnessed in the development of a just, inclusive and peaceful society. ICORP on the Road is an initiative launched in 2018 by the International Committee on Monuments and Site and the ICOMOS International Scientific Committee on Risk Preparedness (ICORP), in partnership with TAMIR, the Research Centre for Preservation of Historical Heritage at Yıldız Technical University in Istanbul, Turkey. It sheds lights on untold stories of post-disaster response and recovery of cultural heritage sites narrated by the affected local community members and conservation experts from around the world. The project uses a variety of means to bring stories of survival and rebuilding to international audiences – stories of people who are protecting their heritage and cultural identity, even though they could be endangering their own lives.



These stories showcase the rebuilding of lives by saving the physical remnants of their past and their collective memories. Six documentary episodes conveying inspiring stories of resilience and unity from heritage sites and communities that were affected by armed conflicts and nature-induced disasters bring us closer to heritage sites in Nepal, Turkey, Pakistan, Brazil, India and Mali. The project highlights the importance of the post-disaster recovery of cultural and natural heritage and the role that cultural heritage can play in securing peace in the world.

ICORP on the Road retells the tremendous efforts that local experts and community members take to ensure that cultural heritage is safe from serious threats like destruction from natural disasters or conflict to illicit trafficking in the most challenging times.

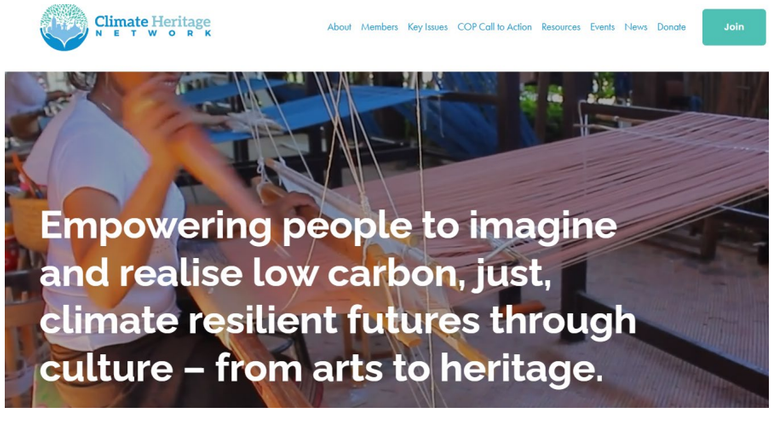
Safeguarding their tangible and intangible heritage can be a vehicle that helps affected communities move forward with strength and resilience.

By conveying these stories to international audiences, the project aims to share these experiences and first-hand knowledge to inspire other effective communities in similar circumstances and provides valuable knowledge to experts, focusing on the protection of cultural heritage in times of disaster and armed conflict.

In addition to the documentary series, the project team members participate in scientific organisations, training and gatherings with young professionals to strengthen international cooperation and local capacity building, which contributes to, among others, SDG 17, and by covering cultural heritage sites and communities that are affected by conflict, the project aspires to promote peace and combat violence and terrorism and thus contributing to SDG 16.

Finally a sustainable planet with peace and prosperity for all people cannot exist without strong partnerships, so the last of the case studies will be on SDG 17 and the Climate Heritage Network, which shows how harnessing the potential of strategic partnerships in heritage processes can foster sustainability-oriented heritage and development policies and practices. The Climate Heritage Network was conceived in 2018 and instituted in 2019 it's a voluntary self-sustaining and mutual support network for arts, culture and heritage organisations committed to tackling climate change and achieving the ambitions of the Paris Agreement. The focus of the network is to engage, provide support and learn from colleagues from jurisdictions that have made concrete climate action pledges, like the Under Two Coalition, and the global Covenant of Mayors for Climate and Energy, with approximately 200 members from a diverse range of sectors such as the arts, culture

heritage, universities and research organisations, design firms, artists and businesses, as well as indigenous peoples' governments, representative bodies, and organisations and other NGOs.



The Climate Heritage Network aims to find new connections and partnerships to accelerate climate action goals, as well as help bring communities to the global climate change conversation. The network has provided intersectional content for more than 100 in-person and virtual conferences, webinars and symposia, all in the service of better engaging climate action partners in new synergistic ways. By mobilizing on a global scale, the Climate Heritage Network provides a framework for cultural heritage and the arts to transform climate action at local levels. Because it's by strengthening partnerships at all levels of civil society and tapping collective knowledge that the goals of the Paris Agreement can be met.

These case studies illustrate a few examples of how the potential of heritage can be harnessed to address the SDGs and a while our definition of heritage might differ from nation to nation or amongst different members of society.

In the most general sense heritage is a blueprint of our journey through time and a manifestation of our hopes, our ideals and sometimes our coping strategies or responses to the world around us, and embedded in this heritage we can find solutions and pathways towards a more sustainable life.

Although there are differences in defining sustainability, ultimately, we live in a planet where every human activity can have an impact on the entire ecosystem. To maintain a liveable planet we must be mindful of these impacts. Therefore everything we do, including the management of our heritage, should support a living, healthy and sustainable planet by reducing the unnecessary depletion of resources and for that we will need solutions that are suitable and practical at the local level. Towards that end, the ICOMOS Working Group has started a new campaign to transform the policy recommendations in this policy guidance into effective and measurable actions that support practitioners in developing context appropriate responses.

For that, of course, we will need the help of all of our heritage practitioners across the world in engaging with the SDGs so that the inconsistencies or contradictions between heritage practice and sustainable development objectives can be addressed and the evolving perspectives on heritage and sustainable development can be integrated into future action plans.

If you'd like to learn more about the policy guidance, please visit ICOMOS's website where you can download the document for free here.

Further Reading

Chapter 3

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Please note all links throughout the document were accessible at the time of publication.

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