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## New Heritage Frontiers: Heritage, Landscape and Sustainability

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Newcastle University



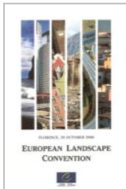
What I want to talk about today is

- Newer definitions of heritage, its intangibility as well as its materiality
- The connections between heritage and landscape, place and sustainability
- The social embedded-ness of heritage, and what it means to people
- The use of heritage
- The emergence of new attitudes and approaches, more holistic people-focussed
- a regeneration of the heritage process itself?



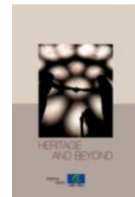
# Introduction

- ‘Heritage’ is in transition, being questioned and challenged on many fronts.
- New approaches (eg, localness, identity, place, landscape, environmentalism, sustainability, democratic equity) arise, which all overlap with heritage



**Two Council of Europe** (not EU) treaties -

- European Landscape Convention (ELC) Florence, 2000;
- Faro Convention on the Value of Cultural Heritage to Society, 2005;



## Current changes

- Attitudes to experts; experts sharing heritage
- The effect of the new landscape paradigm
- Broader boundaries to ‘heritage’
- a realisation that heritage values are attributed so all heritage is intangible
- A more diverse society, no single national narrative, supra-national as well as well as sub-national views
- the ways of valuing heritage are becoming pluralistic
- heritage as a cultural and social process not a series of products, ‘protection’ becomes just one goal,
- about people not only with things (fabric)
- Using and living with, not only ‘saving’ the past

## Risks of change

- Anxieties and fears , ‘baby and bathwater’
- But the world is changing. Small government, new economic fears and priorities, energy needs, new democratic awareness, public/private spheres of influence / responsibility / power
- But at same time, ever greater calls for participation, concern for place, establish a different set of changes

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## All those changes concern ‘everywhere’

- Heritage has traditionally been selective; much expert judgement is used to identify the ‘good’ buildings.
- But protecting a relatively few special buildings and areas no longer meets the problem
- Is Heritage what we wish to pass on? Or merely what we have been able to afford to pass on / or are allowed to?
- Or is heritage everything that is inherited, everywhere, everyday stuff, as the Faro and Florence conventions suggest?
- New approaches are needed

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## The 'Landscape' idea

Landscape is not a simply a category *within* heritage, but an overarching and unifying concept, a way of seeing, thinking and acting that can change Heritage practice. It:

- Belongs to all three categories of heritage: digital, tangible, intangible ,
- Alters the relationships between subject (the viewer) and object (the thing viewed)
- introduces ideas of continual change not stasis
- Helps to change "Heritage" (elite and/or expert values) to "heritage" (everyone's inherited landscape, the frame of everyday life not the stuff of tourism).

A new take on 'whose heritage', us and them; experts protect citizens' heritage where they live, citizens support expert endeavours for the special and the distant heritage

## Place

## Heritage

## Sustainability

If we expect public support for what we say is important, we should support what 'they' think is important

Which way does the 'education' flow?

Let us not restrict Heritage to 'that which we wish to pass on' but (re)extend it to everything we have inherited – to the totality of our inheritance - whether or not we choose to try to pass it on or not. █

There are other ways to celebrate and mark heritage than its full physical preservation. Passing on heritage to our successors ('keeping' it) is just one way of responding to this inheritance; we can also celebrate it as it fades away and create memories, transform it, or use it to effect a transformation.

So...

Heritage is much, much wider than we've allowed it to be;

- A new paradigm might reverse the assumption that 'Heritage' includes only the special out-of-the ordinary buildings or places that we can aim to protect, and extend the word to everything we have inherited – the 'in-the-ordinary' heritage- but we adopt a wider range of goals
- In other words, use the word heritage as a verb not a noun – something we do, not the things we work with;
- more importantly, emphasise even more than we do that heritage is a people-focused process: people not things come first, the buildings they value follow.

The remainder of this presentation looks in more detail at the following strands which encompass many of the new ideas in heritage will be

- a) Landscape
- b) The Value of Cultural Heritage for Society
- c) Cultural and social Sustainability,
- d) From Protection to Managing Change
- e) The everyday heritage of ordinary life
- f) Lincoln Townscape Assessment

## a). Landscape and the ELC

The European Landscape Convention (ELC);  
Council of Europe, 2000

The first international instrument dealing with the whole landscape. Opened for signature in 2000, rapidly attracting support. In force in 38 of the Council of Europe's 47 member states. All but 4 of the 27 EU countries have adopted it, so in theory it should be improving the lives of over 80% of the EU's population.

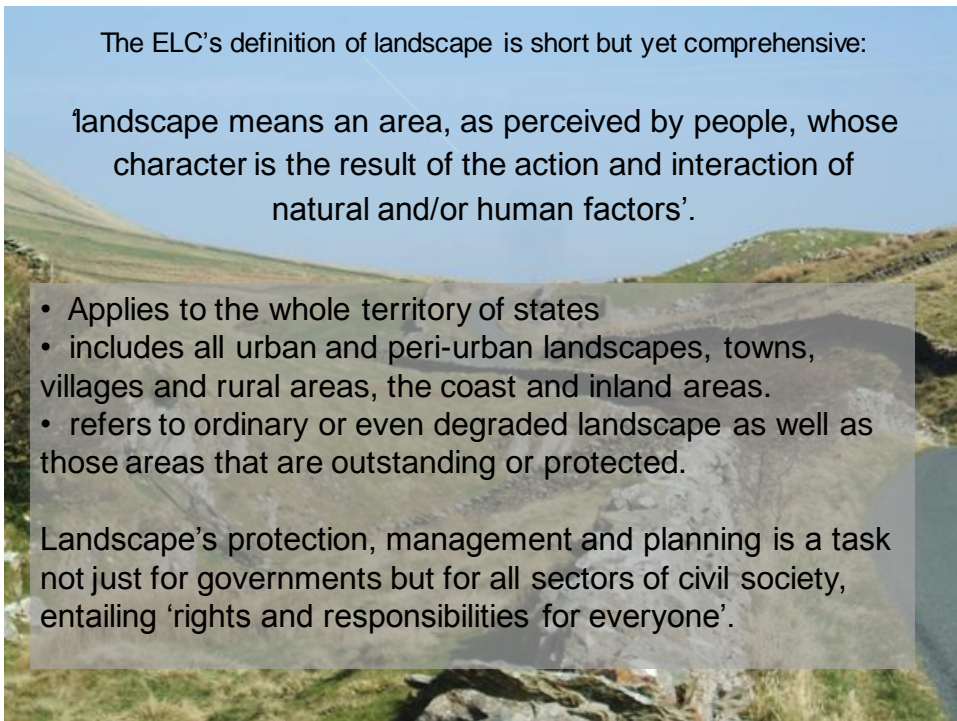


The ELC's definition of landscape is short but yet comprehensive:

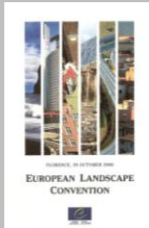
'landscape means an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors'.

- Applies to the whole territory of states
- includes all urban and peri-urban landscapes, towns, villages and rural areas, the coast and inland areas.
- refers to ordinary or even degraded landscape as well as those areas that are outstanding or protected.

Landscape's protection, management and planning is a task not just for governments but for all sectors of civil society, entailing 'rights and responsibilities for everyone'.



Florence, 2000: European Landscape Convention



Starts with people –  
landscape is ***'an area as  
perceived by people ...'***  
No landscape without people

... And ends with people '  
'landscape quality objectives  
- the aspirations of the public  
with regard to the landscape'




## Landscape Quality Objectives



- Aspirations of the public
- Quality of life and of place for people.
- But everyone has their own perceptions and priorities, just like heritage
- Personal landscapes / social consensus

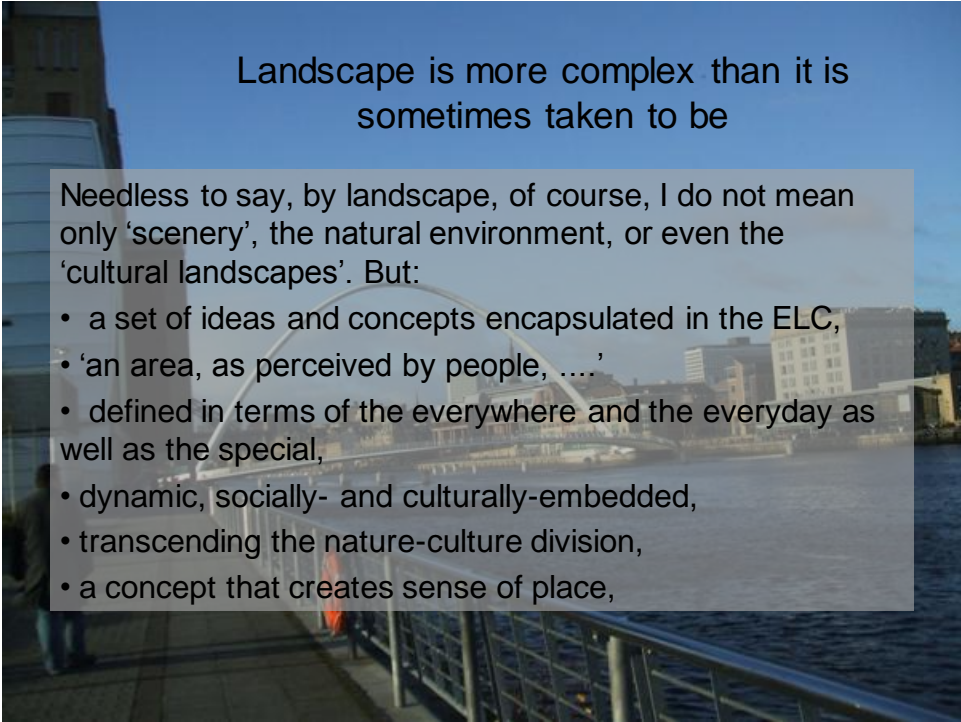


Photos: Walsh & Partington / Lincoln City Council



The European Landscape Convention (ELC; Council of Europe, 2000) promotes 'landscape' as more than just scenery.

- the frame of daily lives,
- a tool for sustainability at all scales,
- a unifying concept merging nature and culture
- a cross-sectoral mainstream imperative that is not sidelined into a single policy area.



Landscape is more complex than it is sometimes taken to be

Needless to say, by landscape, of course, I do not mean only 'scenery', the natural environment, or even the 'cultural landscapes'. But:

- a set of ideas and concepts encapsulated in the ELC,
- 'an area, as perceived by people, ...'
- defined in terms of the everywhere and the everyday as well as the special,
- dynamic, socially- and culturally-embedded,
- transcending the nature-culture division,
- a concept that creates sense of place,



Landscape and heritage should be closely interwoven.

- Landscape and Heritage could be seen as different words for the same thing:
- both are ways of seeing the world, both
  - link past with future
  - have people and social interaction at their centre,
  - have traction on environmental challenges,
  - helping society to pursue sustainable development.

## Connecting Heritage and Landscape

**ESF/COST - SPB41**  
**Landscape in a Changing World- Bridging Divides, Integrating disciplines, Serving Society**



- Inter-disciplinarity
- Research integrated with practice
- Addressing real world challenges - landscape as tool

### **CHeriScape**

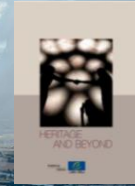
Cultural Heritage in landscape

- A new 3 year network programme (UK, Norway, Netherland, Belgium, Spain) starting this month
- under the EC's 'Joint Programming Initiative on Cultural Heritage' (<http://www.jpi-culturalheritage.eu>) to integrate national research spending, on the interconnections between landscape and heritage
- landscape as heritage in terms of policy, science (research), community, global change, and imagination and the virtual future

## b). The Faro Convention on the Value of Cultural Heritage for Society

Council of Europe, 2005.

In force but only in 15 countries (6 more have signed but not ratified)



### Broader definitions

- intangible as well as tangible,
- perceptual as well as physical,
- action and performance, custom, behaviour, identity.
- central to 'real life', an economic resource (not just tourism)
- People-centred
- Heritage as process not product



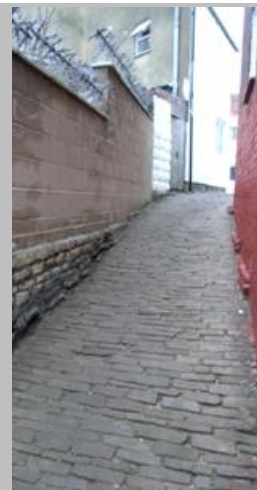
Council of Europe

### The Faro Convention, 2005: The Value of Cultural Heritage for Society



#### Concerned with:

- the 'why' not the 'how' of heritage
- people and their values, less concerned with 'things'
- heritage's benefits and uses for society



Photos: Walsh & Partington / Lincoln City Council

The Faro Convention differs from earlier conventions such as the Venice, Grenada, and Valetta conventions, which mainly focus on the fabric of heritage.



Faro (and Florence) concern people:

- **People-centred** focussed on the (living) people who construct, use and celebrate (or oppose) heritage
- A citizen's **right to heritage** and to participate in cultural life matched by **responsibilities** - individual and collective - to respect and protect the cultural heritage, and the cultural memory, of other groups – 'everyone, alone or collectively, has the responsibility to respect the cultural heritage of others as much as their own heritage'.
- external attributed significance and **plurality of view and uses;**
- heritage and landscape as **constructs;**
- relate to concepts like 'place', landscape, culture or identity ...and ordinary, commonplace things



Photos: Walsh & Partington / Lincoln City Council

## Everyday (Not only the 'best')



- Heritage has often been defined as the only the "best" buildings and monuments, not *here*, where we live, but *there*, where we visit, or in another town where better examples are found. Heritage thus risks becoming an instrument of exclusion.



- Faro suggests that recognising ordinary, lived-in heritage, heritage defined as "everything people have inherited" rather than only "special" things, enables heritage to be an instrument of inclusion.

Photos: Walsh & Partington / Lincoln City Council

heritage as human right, with the responsibility to respect the heritage of others



- Heritage as a tool of conflict resolution and reconciliation
- Social equity / social cohesion
- Heritage communities
- Common European heritage ,and the pattern of signature



Photos: Walsh & Partington / Lincoln City Council

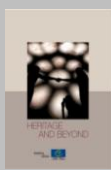
Summing up Faro: Heritage not for its own sake (only), but for the part it plays in the present day and in making the future.



- Heritage as a resource, not only as something fragile to be kept safe but as something robust enough to be used constructively, where necessary modified.
- a big role for the general public as well as for experts; with experts in a facilitating rather than authoritative role, different types of heritage will be identified
- A focus on landscape and place rather than buildings and fabric
- A broader and more dynamic heritage
- Protecting authenticity of a minority of special monuments and buildings fulfils only a small part of the social potential of heritage.



Photos: Walsh & Partington / Lincoln City Council



## Participation

The Faro Convention speaks of the need, in the context of heritage as human right and common responsibility,

- to involve *everyone* in society in the ongoing process of defining and managing cultural heritage”, to preserve heritage for explicit and broad social benefit.
- and an asset to encourage social and economic development on the basis of the past .... ensuring its continuity.
- What matters is not only the fabric of buildings, but the memories and associations they contain and the lifeways and social customs they reflect.



Photos: Walsh & Partington / Lincoln City Council

## Action

‘heritage’ denotes actions, and indeed could be treated as a verb:

- action and process
- multiple values
- the totality of our inheritance
- expanding definitions
- “resources”, rather than “assets”.



Photos: Walsh & Partington / Lincoln City Council

A heritage that is **everywhere and relevant** to everyday life is **central to sustainability and culture**



The Faro Convention “on the Value of Cultural Heritage to Society” gives a glimpse of how a socially-embedded concept of heritage might work.

Responsibility towards cultural heritage is not solely the domain of experts, but should be exercised - and indeed in daily life often is - by individuals and by heritage communities, people who share values about specific aspects of cultural heritage to be sustained and transmitted to future generations.



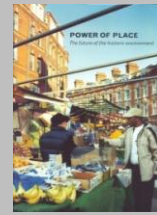
Photos: Walsh & Partington / Lincoln City Council

### c). Sustainability, cultural and social

- Sustainability is one of the strong foundations – and aspirations - of the Faro Convention and of the ELC.
- Sustainability is a cultural as well as an environmental issue.
- Sustainability concerns the relationship of people with the world - how people live (life-ways or lifestyle crucial to landscape construction as well), quality of life, place, *cadre de vie*, social responsibilities and rights, how we can adapt to change.
- Heritage should be central to all these



### 'Sustaining the Historic Environment', 1997



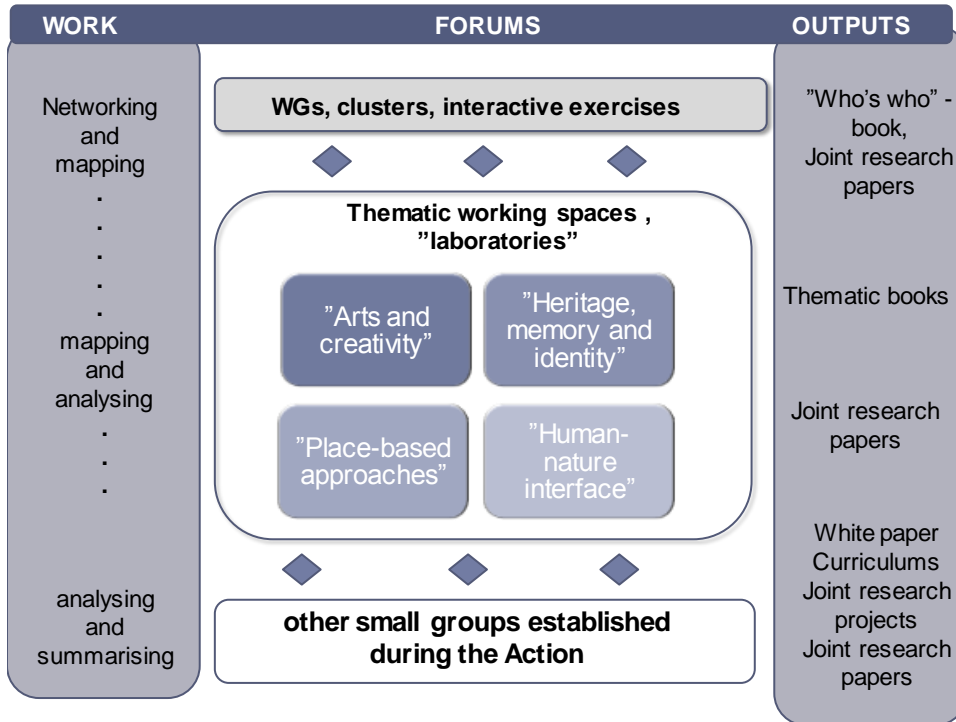
### 'Power of Place', 2000

- preserving the past not for its own sake, or even only to learn about the past, but because the past plays important roles in the present day,
- Heritage seen as a resource not an 'asset', not fragile to be kept safe but often robust enough to be used and altered constructively,
- The contribution of the general public as well as experts,
- A focus on landscape and place rather than buildings and fabric that now underpins both the Faro and the Florence Conventions
- The idea of managing change everywhere as opposed to only protecting special places

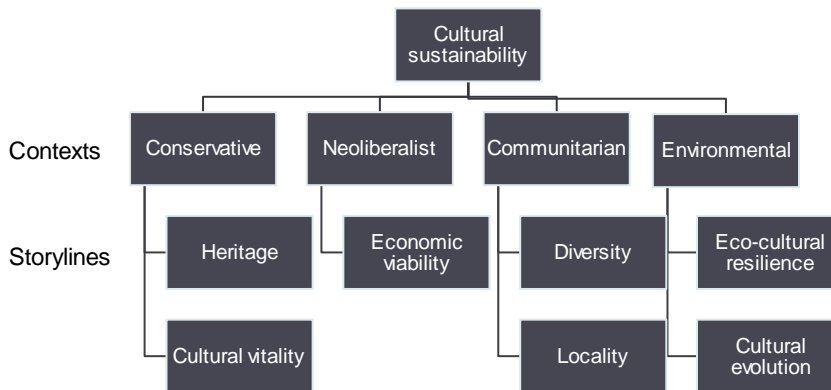


### COST Action IS 1007 - Investigating Cultural Sustainability (2011-15)

- ▶ European research network - co-ordination of national research activities in the field - workshops, conferences, researcher exchange, training schools and dissemination
- ▶ 90 participants, from
  - ▶ 24 European countries (and Australia and New Zealand),
  - ▶ a variety of disciplines, eg sociology, archaeology, anthropology, geography, environmental studies, policy, heritage, tourism, arts, museum and cultural studies, communication and media studies, philosophy.
- ▶ Aim: to increase the understanding of the meaning and role of culture in Sustainable Development, based on multidisciplinary principles and approaches



Current academic discourse on cultural sustainability



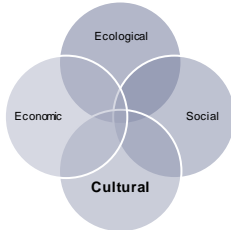
Soini, K. & Birkeland, I. 2013. Exploring the scientific discourse on cultural sustainability. A paper to be published in *Geoforum*.

Based on this work and the work carried out in network, we have identified three main approaches for understanding culture in, for and as sustainable development. See the next slides.



## Three approaches to 'culture in sustainability'

I  
Culture as a freestanding fourth pillar of sustainability



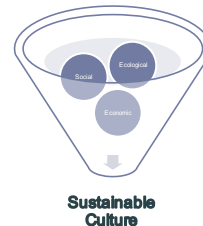
Cultural aspects considered in addition to the ecological, social and economic ones, in order to achieve sustainability.

II  
Culture as a transversal instrument in sustainable development



Culture as an intermediary - driving processes and translating the drawbacks and benefits of ecological, economic and social development.

III  
Culture as a new paradigm of sustainability

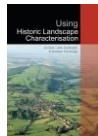


Cultural transition or "eco-cultural civilization" to achieve more sustainable society.

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## d). From protection to Managing Change

- Using HLC -



- EH Conservation Bulletin 47 -



- Capitalising on the Inherited Landscape – an introduction to historic characterisation for Masterplanning (*with HCA*) -



- Assessing the Effects of road schemes on HL Character (*with Highways Agency*)



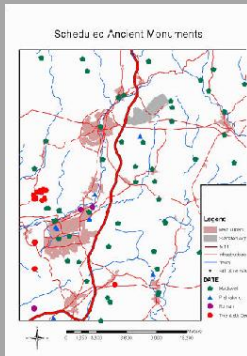
- Understanding Place: An Introduction (to Historic Characterisation & Characterisation & Spatial Planning



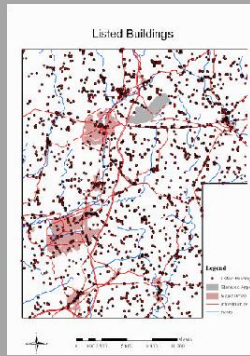
[www/english-heritage.org.uk/characterisation](http://www.english-heritage.org.uk/characterisation)

[www.helm.co.uk](http://www.helm.co.uk)>understanding/recording >characterisation

# Problems with sites & dots

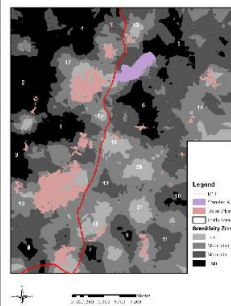
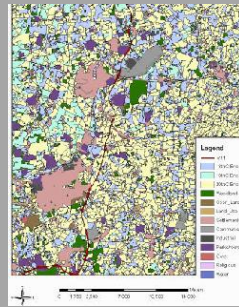


SMs



LBs

## HLC types

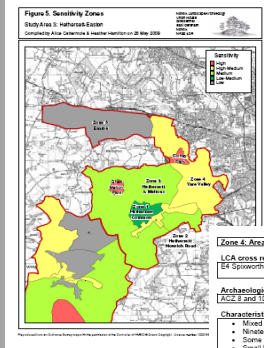
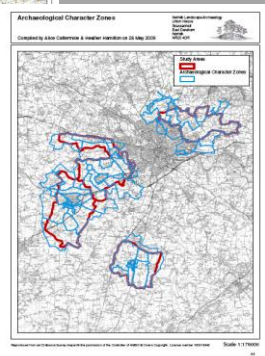


HLC Sensitivity

## M11 Growth Area, Harlow – Stansted pilot



# Greater Norwich Growth Area characterisation and sensitivity assessment study



**Zone 4: Area South of Spixworth**

LCA cross-reference  
E4 Spixworth Wooded Estate Lands

Archaeological character zones cross-reference  
ACE 8 and 10

**Characteristics summary**

- Mixed agricultural and urban fringe uses
- Nineteenth and early twentieth century boundary loss
- Some woodland belts
- Small historic parks

**Qualitative summary**

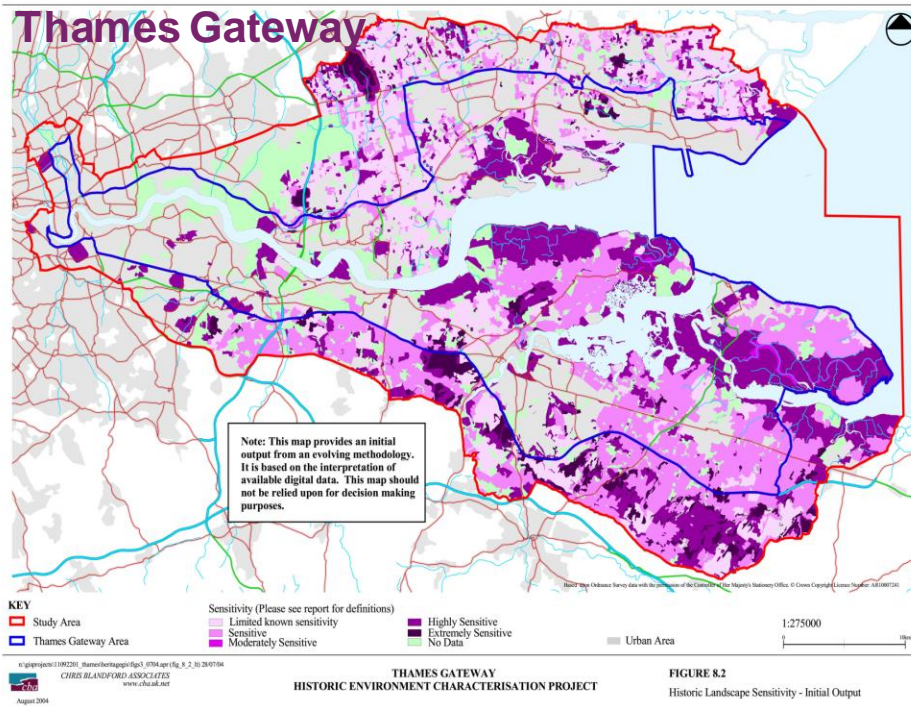
This formerly rural zone contains a mixture of agricultural and urban fringe uses (park and ride, sports fields etc). Although the zone contains one extant medieval church (Spixworth) and one lost church (the Becketon St Andrew) there is little trace of historic settlement.

By the mid-nineteenth century, the local population of both Spixworth and Becketon St Andrew was only around 50. The area was one of isolated farm sites and two small parks (Oak Lodge and Red Hall). The landscape of small fields around various older lanes was reorganised into larger units in the late nineteenth century and again in the twentieth century.

Although this zone contains pockets of historic interest, the mixed uses and peripheral activity means that overall it is lacking cohesion.

Robustness is affected by the proposed Northern Distributor Road and the change that has already taken place.

**Overall sensitivity assessment**  
Zone 4: Area South of Spixworth | LOW-MEDIUM

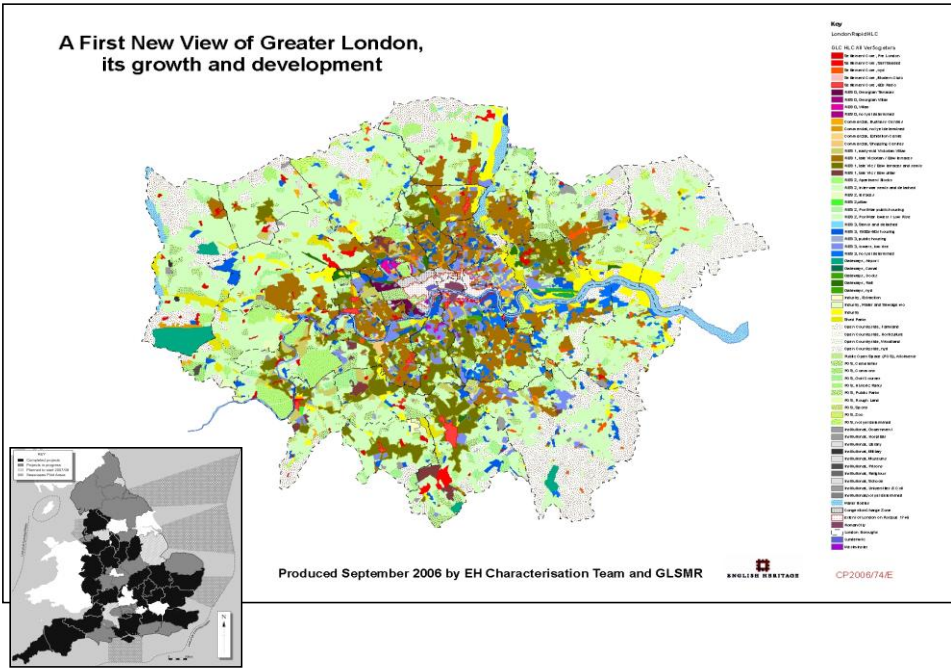
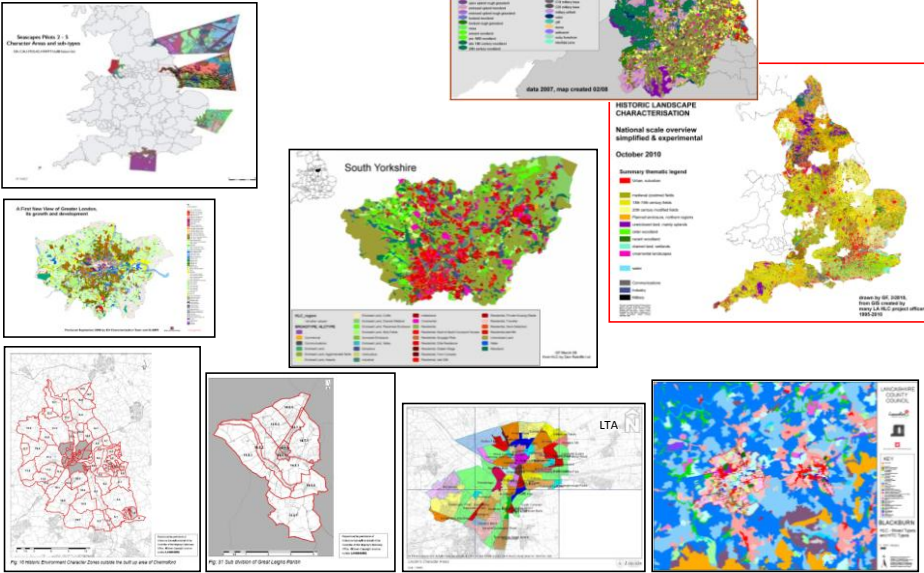


e). The everyday heritage of ordinary life



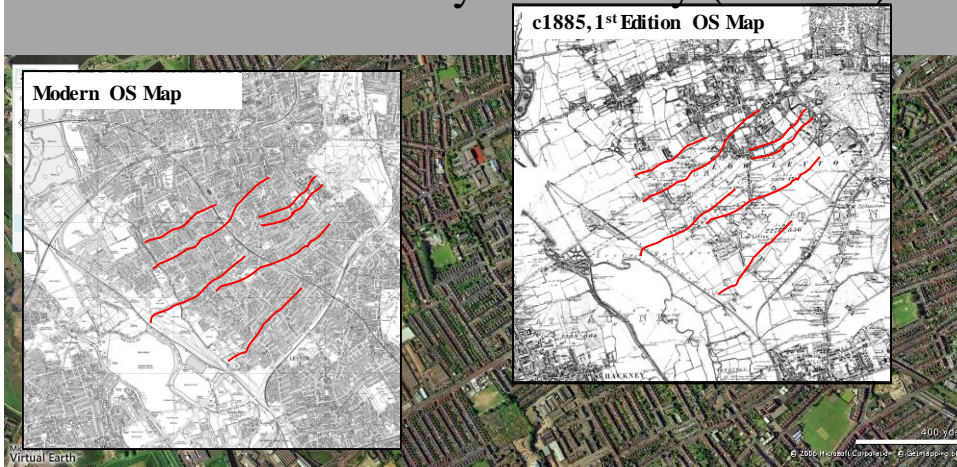
Photos: Walsh & Partington / Lincoln City Council

There are many types and scales of historic characterisation, all have in common the use of generalisation



## Continuities – the past in the present

### Roads and track-ways: Hackney (London)

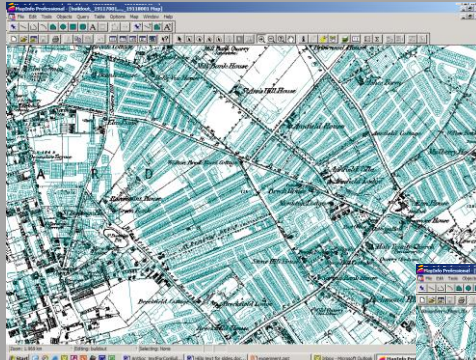


— Examples of surviving boundaries

## Urban landscape, heart of modern life

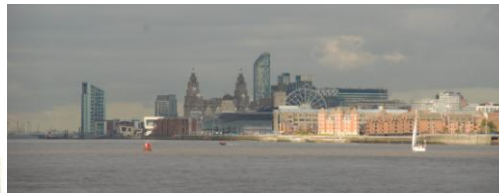
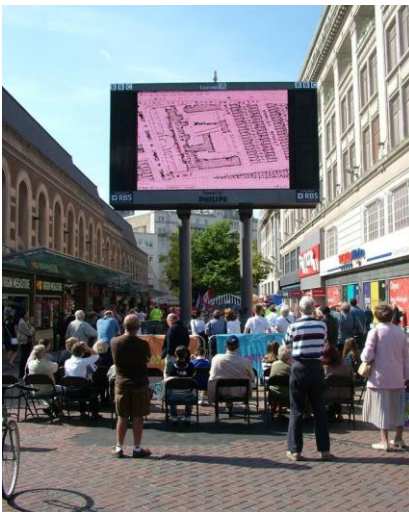
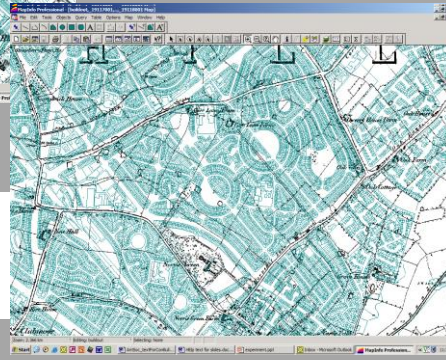


# Two Liverpools

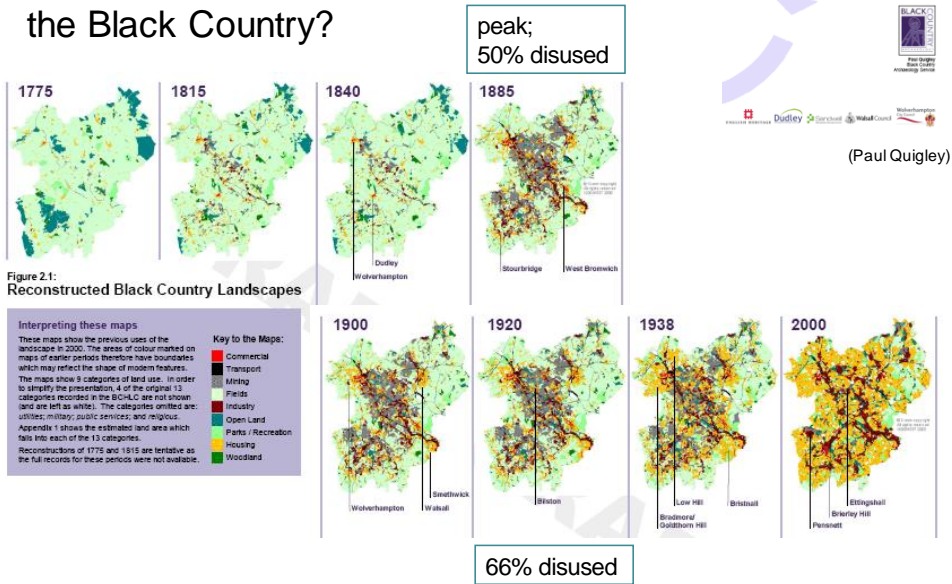


Anfield, the presence of a past

Norris Green, Liverpool, the absence of a past



Progressive abandonment of industry.  
When did the post-industrial period start in the Black Country?



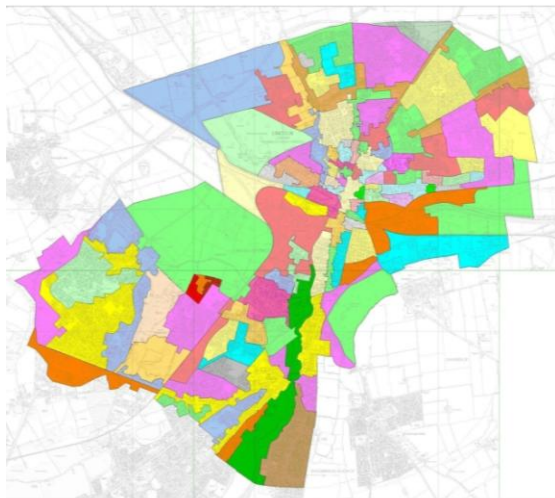
f). Lincoln Townscape Assessment



f). Lincoln Townscape Assessment



f). Lincoln Townscape Assessment



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David Walsh, Adam Partington



## Using (landscape) characterisation in a town like Lincoln



- A way of seeing
- Looking at the whole
- Looking at places
- Place means people
- Place as inheritance and legacy
- Seeing buildings (for ex.) in their place instead of compared to national criteria
- A tool for managing change



Photos: Walsh & Partington / Lincoln City Council

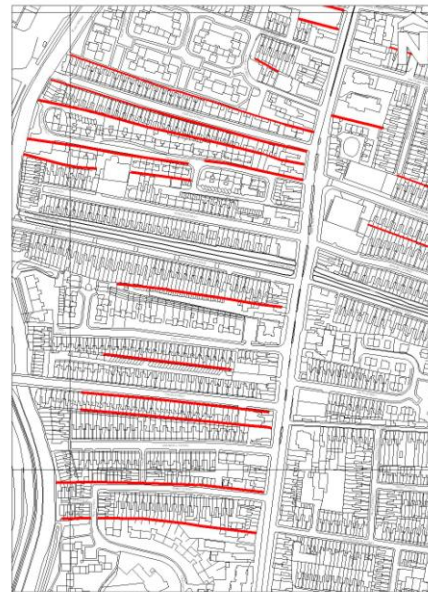
## Lincoln Historical Development – Street Layout



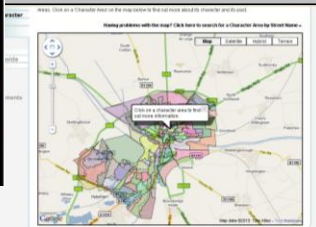
Set backs  
Open/closed



# Historical development - Burgage Plots: Lincoln

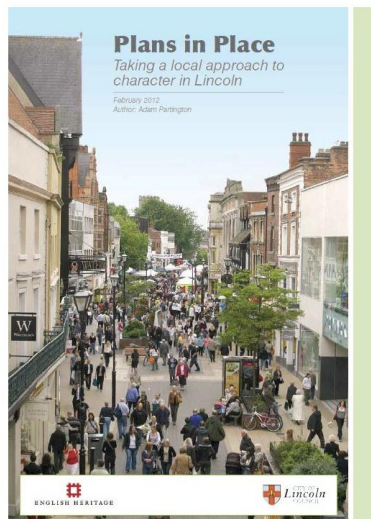
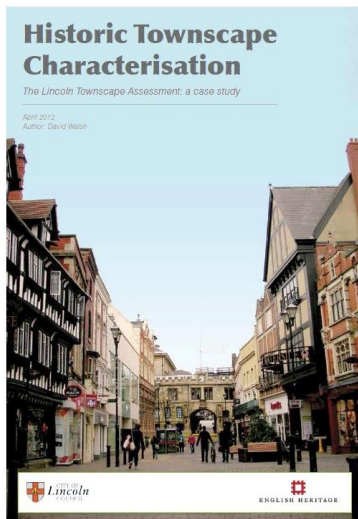


<http://www.heritageconnectlincoln.com>



The image displays two side-by-side screenshots of the 'Heritage Connect Lincoln' website. Both pages are titled 'High Street' and 'Maps & Photos'. The left screenshot shows a grid of map thumbnails with labels like 'HL\_Charterhouse\_001.JPG' and 'HL\_Charterhouse\_002.JPG'. Below the maps is an 'Upload your own images' section with a form for 'Your Name', 'Your Street Address', and 'Description'. The right screenshot shows a grid of photo thumbnails with labels like '1887.jpg' and '1887.jpg'. It also features an 'Upload your own images' section with a similar form. At the bottom of both pages, there are logos for Lincoln City Council, English Heritage, and a note: 'Website design by iStock for Success and City of Lincoln Council'.

## Planning, change, new buildings and landscapes





## Social issues



- Quality of life
- Identity
- heritage where people live
- Sustainability is a cultural problem (or solution)



'Place' and therefore both heritage and landscape contribute to people's quality of life and community identities.

Conventional 'Heritage' might be what people go on holiday to see, but Place and Landscape are where they live their lives, or hold in their memories or use as the stage set for future aspirations.

Photos: Walsh & Partington / Lincoln City Council

## Demographic issues

### migration, mobility, multi-culturalism



Changes in inherited definitions of heritage (national and expert criteria) caused by differences in ethnicity, mobility, class, wealth, gender, race, religion.

New types of (mixed) identity too; distant mental landscapes

These are important. People carry their heritage with them, in memory if not physically; to adapt they will sometimes share it on arrival, and they will find and make new heritage in their new homes. European heritage for example exists on other continents. People on other continents have heritage in Europe. Official definitions of heritage can be poorly fitted to such fluid circumstances.



Photos: Walsh & Partington / Lincoln City Council

## Economic aspects

Cultural heritage is central to life, in the very mainstream of economic activity.



a mainstream contribution to the economy, not just through tourism,

a fundamental resource like any other critical resource we have inherited such as land, people or raw materials.



High quality of place . attracts business, employment, people; good quality landscapes which for many people means those with strong historic and cultural dimensions, support successful economies.

Photos: Walsh & Partington / Lincoln City Council

## Environmental challenges



Life is lived among what was made before

Our 'natural' environment is humanised, artificial, modified ; how people view the environment is cultural and social. Solutions to environmental problems have to be social solutions as well, heritage has its place in that.



## A living heritage is a changing heritage



It used to be asked what is the cost of keeping heritage; we should ask what is the cost (social, human even politically as well as financial) of not sensibly using heritage?

Photos: Walsh & Partington / Lincoln City Council

Thank you for listening

