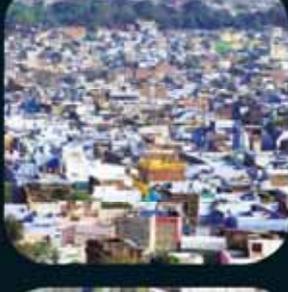
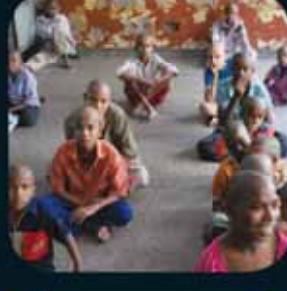
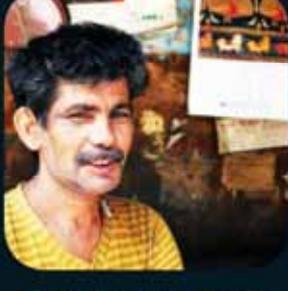
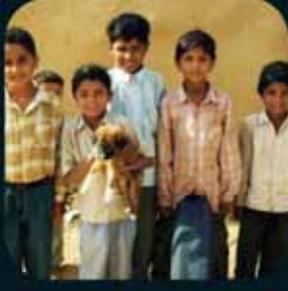
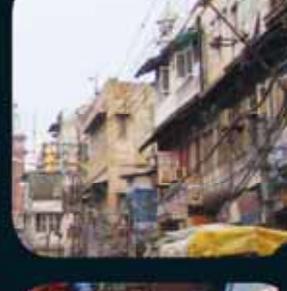
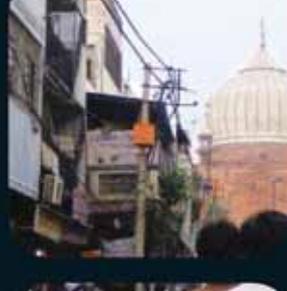
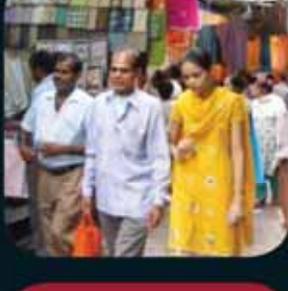


Manual
for City
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HISTORIC DISTRICTS FOR ALL - INDIA

a social and human approach
for sustainable revitalisation





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FOR A BETTER URBAN FUTURE

HISTORIC DISTRICTS FOR ALL - INDIA
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HISTORIC DISTRICTS FOR ALL - INDIA

a social and human approach for sustainable revitalisation





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UN HABITAT **HISTORIC DISTRICTS FOR ALL - INDIA**
FOR A BETTER URBAN FUTURE a social and human approach for sustainable revitalisation



Foreword

The 21st Century is mainly an urbanised world. In India, 30 per cent of the population, that is more than 364 million people already live in urban areas, and the figure is expected to increase to 54.2 per cent by 2050. Over 81 million Indians live below the poverty line, while urban areas will contribute about 65 per cent of gross domestic product in 2011.

The Ministry of Housing and Urban Poverty Alleviation, under my auspices, has launched and implemented major initiatives which link urban development to social equity and justice, such as the National Urban Poverty Reduction Strategy (2010 – 2020): “A New Deal for the Urban Poor – Slum-free cities”, and important schemes, such as *Rajiv Awas Yojana* to give property rights to slum dwellers and the *Swarna Jayanti Shahari Rozgar Yojana (SJSRY)* for self employment and skill development among the urban poor. Basic services to the urban poor and slum dwellers are provided under the umbrella of the *Jawaharlal Nehru National Urban Renewal Mission (JNNURM)*.

Historically, urban areas have always been the pulsing heart of thriving economic activity and social interaction. Traditional and modern ways of life are balanced in a vibrant mixture of cultures: intangible heritage, socio-cultural values and knowledge networks are kept by the inhabitants who are at the heart of urban revitalisation. Core city areas represent a huge supply of economic and human resources for the whole city but, at the same time, they are experiencing severe urban development challenges, such as poverty, inadequate housing,

poor living conditions, lack of remunerative employment opportunities and exclusion from the mainstream urban development process.

I believe there is a need to create a culture of resource allocation that places the needs of vulnerable groups and individuals on an equal footing with the interests of those who are better off. I am convinced that the best way to address this pressing issue is to involve all stakeholders – municipal authorities, universities, residents, NGO’s, as well as policy-makers at various levels – in the process of urban planning and delivering.

The *UNESCO/UN-HABITAT Toolkit on Historic Districts for All – India: A Social and Human Approach for Sustainable Revitalisation*, comprising of a *Manual for City Professionals* and a *Brochure for Local Authorities*, is a powerful instrument for raising awareness and building capacity for local authorities and urban professionals.

I hope this publication will generate debate and will help municipal governments to design and implement policies and programmes for the present and future inhabitants of city cores where the old and new converge.



Kumari Selja
Minister of Housing and Urban Poverty Alleviation and Minister of Tourism
Government of India

Preface

For more than a decade, UNESCO has been promoting the flagship principle of “Humanizing the City” in close cooperation with the UN-HABITAT Global Governance Campaign and UNDESA (United Nations Department for Economic and Social Affairs) to contribute to the United Nations Social Summit Declaration in Copenhagen “Creating Inclusive Societies” (1995), the Istanbul Declaration on Human Settlements (1996), as well as the Millennium Development Goals (2001).

Within its mandate to promote peace through education, the sciences, culture, and communication and information, UNESCO’s purpose is to contribute to the elaboration of innovative urban policies which respect, protect and promote inclusiveness, social cohesion, spatial integration, local democracy and the local dimension of the Alliance of Civilizations. Its work is based on the development of multi-disciplinary knowledge as well as on comparative research and the capacity-building of city professionals, civil society, and national and local government.

A new urban framework is clearly emerging in India where, by 2050, the urban population will represent more than half of the entire population of the country, around 54.2 per cent, constituting more than 875 million people. Indian cities are facing rapid economic and technological development but are still lagging behind on the social dimension, as the so-called “urbanisation of poverty” spreads quickly.

Indian historic centres are without any doubt socially and culturally vibrant areas, but they are also thriving economic hubs, attracting those in search of temporary or permanent employment. Core city areas usually represent the first place in which an array of different and diverse people converge and merge from all over India, as well as from neighbouring countries. This unique combination of the old and the new presents these neighbourhoods with a complex set of developmental challenges.

A people-centred approach is what UNESCO’s Social and Human Sciences Sector advocates for historic districts, promoting and supporting a balance between economic and social needs which includes the improvement of living conditions of current and future residents, city users as well as for tourists. This approach is respectful of the genuine identity of the traditional socio-cultural fabric of historic districts. While being on the cusp of modernisation and authenticity, Indian cities need to strike a careful balance.

The purpose of the *UNESCO/UN-HABITAT Historic Districts for All – India: A Social and Human Approach for Sustainable Revitalisation. A Manual for City Professionals* is to provide a handy tool for capacity building and awareness raising, thus enhancing city professional, local authority and educational institutions’ skills for social sustainability in historic district urban revitalisation.

The Manual is the main part of the *UNESCO/UN-HABITAT Toolkit Historic Districts for All – India: A Social and Human Approach for Sustainable Revitalisation* which also includes a *Brochure for Local Authorities*. The Toolkit was designed to address the different needs of a multiplicity of stakeholders involved in urban development and regeneration processes in historic districts.

I do hope that the *Historic Districts for All* initiative will spread to other countries in South Asia, and allow them to identify problems, compare experiences and develop effective solutions, so that we can all combine our efforts to achieving truly social and sustainable development.

I wish to thank all the experts, both researchers and practitioners, who have contributed to the completion of this manual, as well as the colleagues of UN-HABITAT. We have all combined our efforts towards the realisation of a more just and inclusive Indian urban society.



Armoogum Parsuramen
Director and UNESCO Representative
to India, Bhutan, Maldives and Sri Lanka





1

Introduction



Introduction

1.1 A renewed focus on cities

In the span of sixty years, between 1950 and 2010, the number of people living in urban areas has grown from 730 million to 3.5 billion¹. Since 2007, and for the first time in our history, more than half of the world's population (50.6 per cent) now reside in cities². By 2030, this proportion will rise to 59 per cent, reaching nearly 5 billion people, and will increase to 68.7 per cent - more than 6.285 billion - in 2050³. Humanity's future seems to be urban and the trend of urbanisation, irreversible.

Urban populations are expected to rise much more rapidly in the less developed regions of the world, at an average of 2.3 per cent per year from the year 2000 until 2030⁴. Urbanisation rates will be the highest in Asia (average 1.9 per cent) and Africa (average 3 per cent) in 2010-2030. By 2030 Asia will account for more than half of the world's urban population with a figure of 2.6 billion⁵.

A cause for concern is that this growth also brings in its wake the urbanisation of poverty. Today, about one third of the world's urban

population, nearly one billion people, live in slums. Of the world's slum dwellers, about 60 per cent live in Asia (504 million), 25 per cent in Africa (211 million), and around 13 per cent in Latin America (110 million)⁶.

1.2 The significance of historic cities and districts

Cities are not static environments: they are dynamic and ever-changing. In cities experiencing rapid economic development, historic districts are often demolished due to the increasing pressure on urban land and its subsequent rising value.⁷ Residents belonging to lower socio-economic strata are often the first to be evicted from inner-city areas. Alternatively, these areas can remain zones of neglect and disrepair, alienated from the wider economic development and physical transformation that goes on around them and with their own chaotic construction and expansion which rarely respects their historic and cultural significance.

At the same time, historic districts often serve as the main symbols of a city and can be a major

¹ UNDESA-UNPD (2009)
² UN-HABITAT (2010)
³ UNDESA-UNPD *op. cit.*
⁴ UN-HABITAT (2008)

⁵ UNDESA-UNPD *op. cit.*
⁶ UN-HABITAT (2010)
⁷ Lee (1996)



draw for tourists. Urban planners and policy-makers around the world face the familiar dilemmas of conservation *versus* development and the modernisation of the socio-economic functions of these districts *versus* the preservation of the traditional economy, culture and lifestyle.

UNESCO and UN-HABITAT suggest that an integrated approach to revitalisation must be adopted for historic districts, incorporating the improvement of living conditions for the inhabitants, the revival and diversification of the economic base, enhancement of cultural diversity and the preservation of the

Defining Historic Districts

A historic district is an area within a city which can be considered significant due to a unique mix of characteristics. These relate to its built form, its socio-economic profile, its cultural elements and the functions it performs within the city. Historic districts often illustrate the history of the city; how, why and where it developed, whilst highlighting the natural and cultural resources of the city. In India these districts usually constitute the oldest parts of the cities and are therefore easily identifiable. They are typically characterised by traditional houses, streetscapes, water systems, living communities and their associated traditional livelihoods and social practices and so forth. These existing traditional resources are unique features of the historic districts, clearly differentiating them from the rest of the city. A historic district cannot and should not be defined on the basis of the age of its constituent structures, typology of built form, administrative boundaries, or even the presence of heritage buildings, sites or monuments.

Historic districts often act as the symbols of the city's image despite having undergone numerous

social and cultural transformations. In spite of chaotic and uncontrolled development, land speculation, migration, excessive tourism development and so on, these spaces retain a certain sense of time and place through the human activities abounding in them and their built elements. They create the identity and the image of the city and are key geographic factors for the local and regional economy. These are the places wherein the 'culture' of the city has its greatest expression.

In the Indian context, the following conceptualisation by Menon comes closest to UNESCO's understanding of historic districts: *"Many historic cities do not contain individual buildings of exemplary merit, but as a precinct they represent a way of life and living which is an intangible characteristic of urban heritage"*. It is this concept of a precinct, an area, or a zone with a unique way of life, which UNESCO seeks to support and promote through its work on sustainable revitalisation of historic districts.

Sources: Menon (2005); UNESCO (2008)

important physical aspects. This requires an understanding of the socio-economic, physical, cultural, and ecological characteristics of the city, along with an awareness of its history and traditions.

1.3 The changing urban context in India⁸

India's urban growth has not been rapid, despite the fact that worldwide, the fastest rates of urbanisation are being witnessed in the developing world. India's urban population increased from 17 per cent (63.4 million) in 1950 to 27.7 per cent (288.5 million) in 2000⁹. However, there are some characteristics of urbanisation in India which make even these small percentages relevant. Most significantly, in terms of sheer numbers, India's urban population is vast, with more than 364 million people (30 per cent of the total population) living in urban areas across the country in 2010¹⁰. This figure is expected to grow to more than 590 million people (39.7 per cent of the total population) by 2030 and to exceed 875 million (54.2 per cent of the total population) by 2050¹¹. It is also estimated that by the year 2011, urban areas will contribute about 65 per cent of the Gross Domestic Product (GDP)¹².

Additionally, India's urban distribution has been described as "top-heavy", which means that the larger cities, i.e. metropolises which have over a million residents, and class I cities with over 100,000 residents have witnessed much more rapid growth than smaller towns. In 2001, nearly 70 per cent of the country's urban population resided in the 393 class I cities.

Key development challenges relate to physical infrastructure and services such as water, sanitation and solid waste management, road infrastructure and mass transit, as well as power and telecommunications. Urban land is a precious commodity as the need for housing and industrial and office space increases.

Urban poverty and environmental degradation are other critical issues for all Indian cities, whether they are mega-cities such as New Delhi or Mumbai, or small and medium-sized towns across the country. In addition, there are also enormous social transformations accompanying globalisation, urbanisation and rural-urban migration.

Historic urban areas in India are at a turning point today. While there is an increasing demand for valuable urban land, there is also recognition of the importance of preserving historic districts, particularly in the interests of tourism. However, in many of the historic city centres, a complete *laissez-faire* approach has prevailed in which anyone can build, extend, sub-divide or demolish, generally without restraint. This can be attributed to a lack of political (and therefore financial) commitment to conserve these historic cores, an ill-considered approach to urban development and conservation and to a lack of participation by the residents in the formulation or execution of conservation strategies¹³.

On a more positive note, there are also examples where urban conservation and revitalisation have taken a wider perspective, incorporating not only physical conservation but also socio-economic revival issues. One such case is that of Ahmedabad, where the conservation of the Walled City and its neighbourhoods (*pols*) has been undertaken in a participatory and holistic manner. Creating awareness among different sections of the society about the importance of conservation and the need for a fresh approach was an integral part of the process. The Heritage Conservation Cell of the Ahmedabad Municipal Corporation was set up in July 1996 to oversee and coordinate all heritage conservation efforts¹⁴.

Similarly in Puducherry, following the demolition of nearly 700 heritage buildings, the majority of which were in the Tamil quarter of the town, the local INTACH Chapter initiated the process for conservation of historic buildings and areas. Recognising that the

⁸ See Annex 1 *The Changing Face of Urban India* for a more detailed overview.

⁹ UNDESA-UNPD *op. cit.*

¹⁰ *Ibid.*

¹¹ *Ibid.*

¹² MoHUPA (2009)

¹³ Steinberg (1996)

¹⁴ Nayak and Iyer (2008)



conservation of buildings alone was neither viable nor sufficient, the process of revitalisation of the Grand Bazaar and other initiatives towards urban environmental management were also launched at the same time. For the restoration of private properties, matching grants were provided to individual owners which would contribute half the cost, up to the value of Rs. 2,00,000 (approximately equivalent to USD 4,000).

This is presently a crucial time to build awareness of how to rehabilitate historic areas among Indian urban actors, city professionals, local authorities and educational institutions, as India's urbanisation growth rates are still not very high and socially sustainable interventions can prove successful, if implemented in the short term. We are at a crossroads where sound revitalisation initiatives can prevent the destruction of the actual urban built and socio-cultural fabric of historic areas by preventing the further decay of the buildings in city centres. At the same time, sustainable rehabilitation can enhance the quality of life of the residents of inner city areas by boosting economic activities (including, but not only, tourism), while championing the UN principles pertaining to inclusive urban policies¹⁵.

1.4 Purpose of this manual

The purpose of this manual, which is a contextualised edition of the global *UNESCO/UN-HABITAT Historic Districts for All: A Social and Human Approach for Sustainable Revitalization. A Manual for City Professionals* published in 2008, is to promote and support the revitalisation of historic districts in India with a social and human perspective in mind. Specifically, this manual aims to:

- Promote an interdisciplinary approach to urban revitalisation that takes into account the principles of sustainable development, social equity and justice;
- Raise awareness among key decision-makers, particularly at state and local level, on the role they can play in the balanced development of historical districts in order to prevent social exclusion, "gentrification", "ghettoisation" or "museification";
- Help agents to improve their methods of intervention through presentation and discussion of methodological themes, concrete tools and international references;

¹⁵ The UN commitment to these principles was emphasised once more at the World Urban Forum 5, held in Rio de Janeiro, Brazil, from 22 to 26 March 2010. The theme of the conference was *The Right to the City – Bridging the Urban Divide* (www.unhabitat.org/wuf).

- Clarify notions about sustainable urban revitalisation in historical districts in order to find a common language, while taking into account the shared values set out by UNESCO and UN-HABITAT international documents on urban governance, the UNESCO Convention Concerning the Protection of the World Cultural and Natural Heritage (1972), the UNESCO Declaration on Cultural Diversity (2001), the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (2003), the UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005), the United Nations Human Rights Approach (2005) and the United Nations Decade of Education for Sustainable Development (2005-2014).

The manual is targeted at both policy-makers and practitioners involved in urban development and in the planning and implementation of urban projects and programmes.

It is hoped that the manual will provide information on criteria and guidelines, texts and references, resources, experts, academic networks, NGOs and existing research institutions, in order to help local authorities of large and medium-sized Indian cities in the selection and development of revitalisation projects in historical urban areas. The general principles of a methodology towards implementing and assessing short and long-term urban revitalisation projects in specific historical districts, to be adapted to each case, forms a key element of this manual.

The manual does not provide detailed guidance on technical standards and procedures for conservation or preservation of historic sites and monuments. This is clearly beyond the scope of this publication and the social and human approach to revitalisation which it promotes.

1.5 Structure of the manual

The first two chapters provide a broad overview of urbanisation and the urban development context in India, the trends and approaches adopted towards historical districts in the past, and the challenges faced

by core-city areas in India. The third and fourth chapters present key aspects of the revitalisation process of historic districts, while the fifth provides a summary of the major principles and success factors. The sixth chapter presents a general methodology for assessing revitalisation needs and issues, identifying priorities and developing projects. The seventh chapter provides references, contacts and other details that might be useful for municipalities. Indian examples and experiences are used throughout the manual to illustrate the main arguments being made.

This manual forms the first part of a larger toolkit on social and human revitalisation of historic districts. This toolkit will include the present manual, a *Brochure for Local Authorities*, and will eventually include a collection of Indian best practices and training materials, drawing on the results of research from a network of local experts.

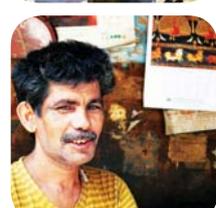
The idea and an initial structure of the *UNESCO/UN-HABITAT Historic Districts for All – India: A Social and Human Approach for Sustainable Revitalisation. A Manual for City Professionals* were first discussed at the World Urban Forum 4 in Nanjing, China in November 2008. A partial draft of the manual was tabled at a peer review meeting organised by UNESCO in partnership with UN-HABITAT and the Institute of Social Sciences (ISS), New Delhi, in February 2009. The purpose of the meeting was to review and discuss the draft and the document was subsequently revised on the basis of the suggestions received. A full draft of the manual (August 2009) was tested at the UNESCO/UN-HABITAT International Workshop on Social and Sustainable Revitalisation of Historical Urban Areas in India, held in New Delhi in September 2009. The workshop was organised in collaboration with the Municipal Corporation of Delhi (MCD) and the School of Planning and Architecture (SPA).

Data and information have been collected mainly through secondary sources. Key sources of information are the Government of India's Ministry of Urban Development and Ministry of Housing and Urban Poverty Alleviation, organisations which are involved in conservation efforts such as the Archaeological Survey of India (ASI), the Indian National Trust for



Art and Cultural Heritage (INTACH) and the Development and Research Organisation for Nature, Arts and Heritage (DRONAH), as well as research and training institutions such as the School of Planning and Architecture (SPA), the National Institute for Urban Affairs (NIUA), and International Organisations, such as UN-HABITAT. Other organisations, institutions and professionals have been approached

for information and consultation during the course of the process. As far as possible, the case studies included in the manual have been verified by the individuals and organisations directly involved in the initiatives. UNESCO is grateful to the various experts who have contributed case studies and provided comments and suggestions for the improvement of various drafts.





2

Social and human revitalisation of historic districts in India:

What Challenges?



Social and Human Revitalisation of Historic Districts in India: What Challenges?

Across the developing world, the regeneration and rehabilitation of historic and inner-city areas receives little attention in urban development policy.¹⁶ “Urban heritage” is usually considered in reference to monuments or the remains of monuments, or at best, sites or complexes containing a number of monuments or other historic structures. The concept of “intangible heritage” has recently come into currency in India¹⁷, but the renewal of entire areas of historic significance remains sporadic. The emphasis on modernisation, including modern housing, transport and infrastructure, means that older city areas, which present a range of complex problems and cannot therefore be modernised easily, are frequently ignored and therefore continue to decline with the result that they are eventually torn down. The link between urban heritage, sustainability and poverty is also seldom established. Inner city urban land becomes valuable for uses other than housing and this contributes to the disruption of the traditional physical, social and economic functions performed in these areas.

In India a similar trend has been observed although the concept of safeguarding urban heritage “beyond the monument” is gaining wider recognition among city professionals. Menon¹⁸ points out that a combination of the

urbanisation of poverty and poor planning on the one hand, and the desire to “modernise” and “develop” on the other, have combined to play a rather destructive role *vis-à-vis* urban heritage.

The particular challenges faced by historic districts are usually considered as part of the broader context of urban studies. Although this has resulted in a lack of disaggregated and neighbourhood specific quantitative and qualitative data, it has at the same time yielded a variety of case studies and experiences. A careful and systematic investigation of historic city areas is crucial to the process of designing comprehensive urban development strategies and initiatives.

Verma effectively summarises the major development challenges faced in what she calls “old housing areas” across India:

“Over years of socio-cultural and political changes, these areas have experienced tremendous transformations and have come to demonstrate some typical characteristics. The ageing housing stock is often in structurally poor condition due to a combination of factors including age, inadequate maintenance and the pressures of overuse. On account of intense sub-divisions, the occupancy rates are high and typically characterised by small units and overcrowding.”

¹⁶ Steinberg (1996)

¹⁷ See the UNESCO Convention for the Safeguarding of the Intangible Heritage (2003), available online at: www.unesco.org/culture/ich/index.php?pg=00006

¹⁸ Menon (2005)



Varanasi: Challenges of the Old City area

Varanasi, a major religious centre for Hindus, is a city known for its educational institutions and spirituality and for its *ghats* (river bank areas), *galis* (narrow lanes) and silk weaving. One of the most ancient urban centres in the country, it is estimated to have come into existence over 3000 years ago and has a very distinct culture and way of life.

Like many other Indian cities, Varanasi is facing huge developmental challenges. Its population has nearly doubled over the last three decades. The city is just 27 sq km, with a population of 1.2 million, and a daily floating population of 600,000. On an annual basis, it draws nearly 2 million domestic tourists and pilgrims and about 400,000 foreign tourists. The problems faced by Varanasi vis-à-vis infrastructure and the urban environment are

especially acute. The majority of the city roads are extremely narrow and, in combination with the high number of vehicles and cycle rickshaws, this has led to congestion and pollution. Electricity is in short supply. Sewage flows directly into the river and the city does not have a regular solid waste collection system. The city has only 3 per cent green cover and high levels of air pollution.

The pressures to develop and modernise the city and the resultant modification and encroachment of urban spaces in the old city centre, are significantly affecting its physical environment and socio-cultural life. The city also has 227 slums in dire need of improvement, most of which are located outside the historic core.

Source: Navneet Raman, INTACH Varanasi Chapter

There is usually a large amount of rental stock. Physical infrastructure does exist but having been designed for few and yet used by many, it is usually stressed and the dense, sometimes organic, patterns of development may be unable to accommodate extensions. Intensive mixed land uses are characteristic and most inner city areas are major economic centres. The scale of commerce is usually large and turnover is high, but

paradoxically, the residents are generally low-income and often engaged in informal sector activities, usually home-based and having strong horizontal inter-linkages. On account of traffic congestion and pollution and of incompatible land uses there may be serious environmental problems. Inner city areas also often have a bad track record with regard to communal politics, riots and high crime rates.”¹⁹

¹⁹ Verma (1993, p.118)

Historic areas are not safe for women: Nizamuddin, Delhi

Historic districts have distinctive structural and architectural features which can make these areas unsafe for women (dark lanes, partially demolished buildings and a lack of public toilets). As a result, women's autonomy and mobility are restricted and their options for work and social activities are therefore limited, which prevent them from enjoying their rights as citizens.

Jagori, a Delhi NGO working on gender-based violence, has recently launched the Safe Delhi Campaign in order to address public violence in the capital. Safety in public spaces is intended for all the vulnerable groups, such as women, but also children, senior citizens and the differently able. Jagori has conducted several safety audits in different areas of the city with groups of local women. While walking through the area, they assess their own perception of safety or risk at different points along the route, and identify risk factors and safety concerns. The results have been integrated on a map of the area.

Such a case is Nizamuddin, a Delhi neighbourhood famous for the *dargah* (shrine erected over a tomb) of Sheikh Nizamuddin Auliya, a much revered Sufi saint. It is a densely populated and crowded area because of the nearby Nizamuddin Railway Station, one of the main stations of the city. The area has a mix of residential colonies. Low-income residents live in its core around the *dargah* and near the railway station while high-income groups live on the outskirts. The residential area around the *dargah* has innumerable narrow and unlit, or poorly lit lanes. Bus, auto-rickshaw and cycle-rickshaw stands are located outside the central area. The local police station is situated near the railway station, far from the main residential area. Young girls are not permitted by their families to go out in the evenings as the area is perceived as very unsafe for women. The results of the safety audit conducted by Jagori in Nizamuddin are illustrated in the map on the next page.

Source: Tandon Mehrotra and Viswanath (2007)

2.1 Poverty, migration and social exclusion

Poverty is one of the major negative manifestations of the urbanisation process in India and is paradoxically often the product of development endeavours. Urban poverty is, in fact, a far more complex phenomenon than rural poverty and many aspects and dynamics of deprivation suffered in the cities have not yet been investigated. In India, of the 364 million plus people who live in cities²⁰, more than 81 million (over 25 per cent of the urban population) live below the national urban poverty line of Rs. 538.60 (a little over USD 11) per month²¹.

The characteristics of urban poverty generally relate to insecurity of land tenure and unaffordable access to housing and social services, particularly health care and education. The largest part of the urban poor live in extremely

disadvantaged conditions, often without sufficient and adequate basic services, such as low-cost water supply, hygienic sanitation facilities, safe sewerage and waste disposal systems²²:

“Eighty per cent of their [the urban poor’s] meagre earnings go towards obtaining food and energy, leaving very little for meeting the costs of living in an increasingly monetized society. As even basic municipal services carry a cost, making them inaccessible even where they are available, indignity and vulnerability have become the permanent face of urban poverty.”²³

Historic areas represent a source of economic and residential opportunity for the urban poor. These neighbourhoods are generally the centre of sprawling business districts requiring cheap labour for the production of goods and services to supply the urban market. Old city areas also provide low-cost housing to accommodate the crowd of migrant workers requiring

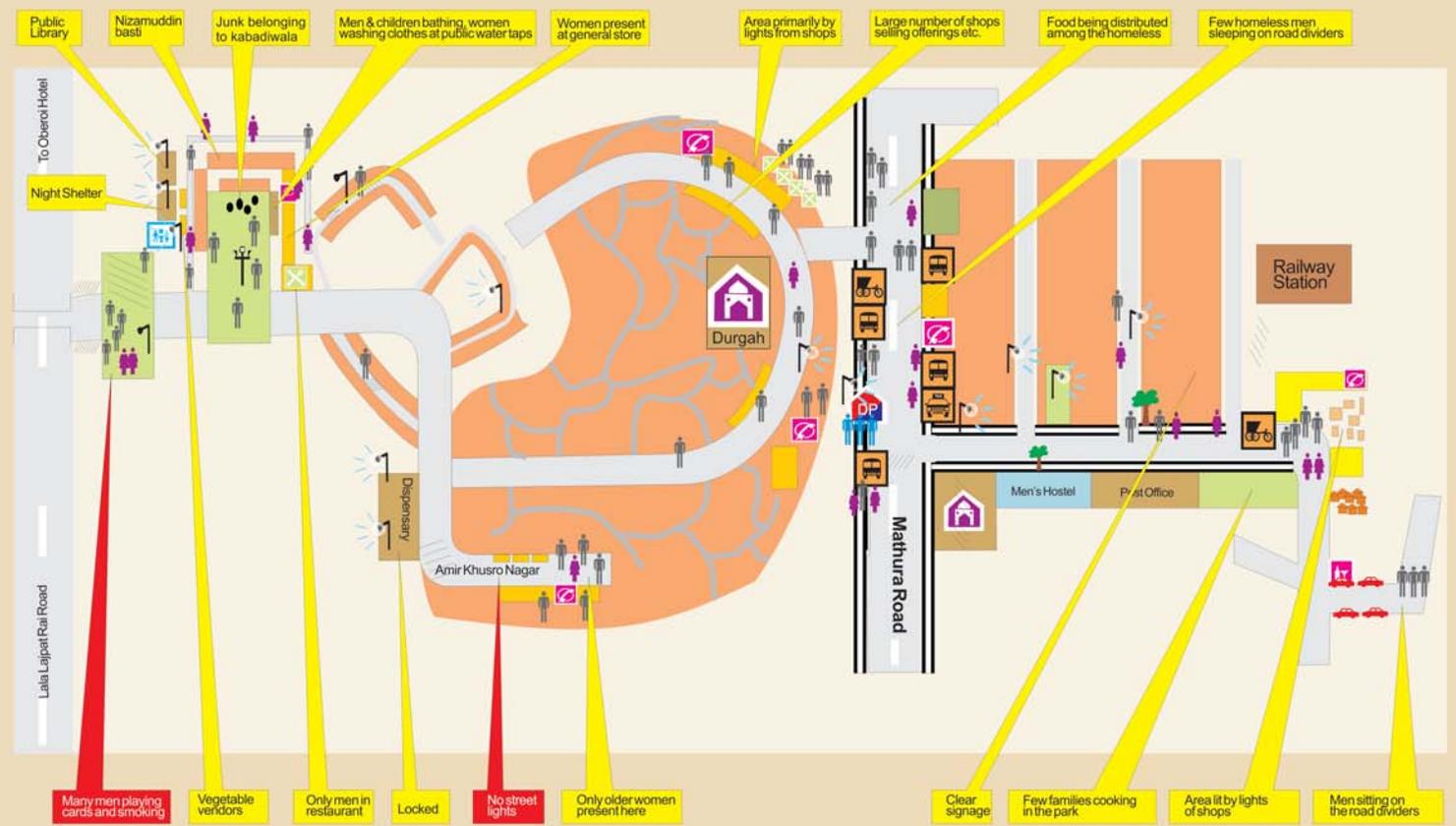
²⁰ UNDESA-UNPD (2009)

²¹ Planning Commission of India (2007-2008)

²² UN-HABITAT (2003)

²³ MoHUPA (2009)

- | | | | |
|--|--------------------------|--|-------------------------|
| | Pvt Residences | | Bicycle Stand |
| | DDA Residences | | Rikshaw Stand |
| | Hutments | | RTV Stand |
| | Factories | | Cigarette shop |
| | Shops / Markets | | Liquor shop |
| | Vendors | | Restaurant |
| | Educational Institutions | | Tea shop |
| | Hostels | | Mother Dairy |
| | Parks | | STD / PCO |
| | Green Area | | Internet Café |
| | Agricultural Land | | ATM |
| | Commercial High-rise | | Toilet |
| | Residential High-rise | | Cinema Theater |
| | School | | Electricity Substation |
| | Police Station/ Booth | | Flood Light |
| | PCR Van | | Street Light |
| | Traffic Police Booth | | Well Lit |
| | Hospital | | Dark |
| | Ambulance | | Electricity Sub Station |
| | Temple | | Inner Road |
| | Mosque | | Main Road |
| | Church | | Pavements |
| | Gurdwara | | Broken / Unpaved area |
| | Monument | | Garbage Dump |
| | Taxi Stand | | Man |
| | Bus Stand | | Woman |
| | Auto Stand | | Policeman |



Safety Map of Nizamuddin Area from Tandon Mehrotra and Viswanath (2007)

Refugees in Indian cities

India is no stranger to refugee flows. Over the centuries, many have migrated to and within the Indian Subcontinent. During the Middle Ages, for example, small groups of Jews who fled Europe settled in India. Later, the Parsi community sought asylum in the subcontinent and made it their new home. In more recent times, India has welcomed significant numbers of Tibetans and Sri Lankans. At present there are also many other groups who receive protection under the mandate of the United Nations High Commissioner for Refugees, (UNHCR). Around 12,000 refugees are registered with UNHCR in New Delhi, including people from countries as diverse as Afghanistan, Myanmar, Iran, Iraq, Somalia and Sudan.

In New Delhi, refugees live amongst the local population and not in refugee camps. However, life in a fast paced and growing urban environment brings various difficulties for refugees. Living mostly in rented accommodation and in difficult financial circumstances, refugees have to negotiate their stay in a city that is facing rising costs and increased gentrification. Individual families struggle to put food on the table, and must often cope with competition and sometimes prejudice, to secure the most basic necessities. UNHCR assists as far as possible with limited financial support and focuses its programmes on ensuring access to health care and education services, improving skills and language ability, and informal income generation opportunities. Living in exile is difficult but the city of New Delhi continues to play generous host to the many refugees who make the best of their lives here on a daily basis.

Among the refugees registered with UNHCR, the majority are Hindus and Sikhs from Afghanistan. Having lived in India for more than 12 years, many have chosen now to make India their home and have opted for naturalisation under India's citizenship laws. In areas like Amar Colony in Lajpat Nagar, Gaffar Market, Karol Bagh and Tilak Nagar Market, refugees live and work, bringing cultural and cosmopolitan diversity to the city.

proximity to their work place in order to minimise commuting expenses and maximise remittances.

As hubs of several economic activities, primarily in the informal sector, historic

Afghan Refugees in Chandni Chowk

During the 1980s and 1990s many refugees from Afghanistan could be found in the crowded winding lanes of Chandni Chowk. There they lived and sold their wares, particularly in Ballimaran, one of the arterial lanes in the Walled City. Most of them have since left India; they have either returned to their homeland in Afghanistan or have been resettled elsewhere.

Mr Khan* lived for twenty years in the Old City with his family of seven. He came as a refugee in 1981 and did a variety of jobs to sustain his family. He sold cigarettes, electronic goods, worked as a mechanic and became an interpreter at public hospitals for Afghans seeking medical treatment in India. In 2007, however, his family was resettled to New Zealand.

Mr Ahmed,* another of the early refugees from Afghanistan, came to Old Delhi in 1989. He also had to feed a family of seven, and managed by opening a small shoe shop in one of the lanes near Chandni Chowk.

Sohail*, on the other hand, came with his parents in 1991. He lived and worked in Ballimaran for 16 years as a salesman, selling shoes and carpets. He also became an interpreter at the All India Institute of Medical Sciences (AIIMS) before he left India in 2007.

Afghan refugees like these three men belonged to a community that made the narrow streets of Chandni Chowk their home for decades and contributed to the vibrancy of this heritage site. Today, less than five refugees registered with UNHCR live in the Walled City.

* Names have been changed

Source: Kiran Kaur, UNHCR, New Delhi

centres attract numerous unskilled individuals with limited education and scant economic resources, who often migrate from small cities or rural areas. These people usually work as casual daily wage labourers, street vendors, rickshaw-walas, and



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Mfg. by SHRI BALAJI INDUSTRIES, BU...

SAWAN

Computer

रुवा गतम्

पासपोर्ट
फोटो
मात्र

Shelterless migrants in Old Delhi

A survey conducted on the homeless population of Old Delhi in 1996 revealed that 96 per cent of the sample were from outside Delhi, of which a large proportion were from rural areas (69 per cent). Migrants mostly come from the neighbouring state of Uttar Pradesh (47 per cent), followed by Bihar, however, their places of origin are as far away as the eastern and southern states, i.e. West Bengal, Orissa, Andhra Pradesh and Tamil Nadu. They sleep on pavements and other open spaces or in municipal shelters: 10 out of the 18 night shelters are located in Old Delhi.

Of those who migrated to a metropolis like New Delhi, 66 per cent came to seek better employment opportunities and the preference given to the capital comes from the presence of relatives or co-villagers already working in the city. These workers are almost exclusively single males or males living as singles and 54 per cent are young men (age group 15-29). Their literacy rate is as low as 38 per cent. Those belonging to upper castes and communities represent 56 per cent of the constituency with 31 per cent belonging to other backward classes and the remaining 13 per cent to scheduled castes and tribes.

The fact that two railway stations and the main inter-state bus terminal in Kashmiri Gate are located within or just beside the Walled City has played a major role in creating employment opportunities. As a result, a significant proportion (52 per cent)

of the sample works in the transportation sector. The largest category is represented by handcart pullers and pushers transporting goods in and out of the local wholesale markets (24 per cent). Cycle-rickshaw driving is also another common activity (20 per cent) as well as loading and unloading activities in the market and the carriage of luggage to and from the two main railway stations. Many workers in the survey have additional or seasonal occupations as waiters, cooks and other services for marriage parties (56 per cent). The average monthly earnings for 60 per cent of the sample is between Rs 1,000 and Rs 2,000 (20-40 USD).

Migrants are basically divided into remitter migrants and seasonal migrants. Remitter migrants have the long-term objective of moving back to their native place once they have saved enough money to open up a small business or buy agricultural land, in order to improve the economic and social status of their family. Seasonal migrants however work in the city for a few months to provide immediate support to their families in their places of origin. For all the migrant groups described, their homelessness is a residential strategy to maximise savings and minimise housing and commuting expenses, as well as securing better economic returns by staying near to the main places for employment opportunities: such strategies are a common practice among the urban poor.

Source: Dupont (2000)

construction or domestic workers. 51.18 per cent of them earn less than Rs. 50 (approximately 1 USD) a day²⁴.

Old city areas are melting pots of very diverse groups of people with different social, cultural and religious backgrounds. It is this scenario which makes up the traditional peculiarities of historic neighbourhoods. Core city areas, however, often become ghettos where the urban poor are confined. The combination of over-population, segregation and inadequate living conditions may at times exacerbate social exclusion and violence, creating an environment where disorders and communal riots

are likely to happen, threatening both personal and communal safety.

In response to these challenging conditions, Mahadevia²⁵ advocates the need for a holistic approach and highlights the four pillars necessary for a sustainable urban development of the South: environmental sustainability, social equity, economic growth with redistribution, and political empowerment of the disempowered:

"This holistic approach incorporates the interests of the poor and the disempowered, challenging the existing systems, whether

²⁴ Mander in MoHUPA (2009)

²⁵ Mahadevia (2004)

A diamond is forever: the *hira karigars* of Surat

Sixty percent of the population of Surat is made up of migrants. The diamond industry is one of the main economic activities of the city and employs 22 per cent of the migrant population. This migrant population comes mainly from the Saurashtra region of Gujarat and belongs to the Patel community of both business owners and diamond cutters. This group of people started a mass-migration in the 1970s after Saurashtra was severely affected by droughts and famine. At the same time world demand for diamonds had skyrocketed and required an additional workforce. Saurashtra migrants were then employed in the workshops owned by Jains of the Bania community from whom they quickly took over the business.

The big factories are now located in Varachha Road, a suburban area cut off from the city by the railway line, but many small workshops are still located in the Old City of Surat in the neighbourhoods of Saiyedpura and Mahidharpura. These workshops employ 20-25 *hira karigars* (diamond cutters) who are usually relatives or fellow villagers. They are paid per stone, independent of its quality. When rough stones are of good quality, a worker can cut and polish about 15-17 diamonds (an average 30

minutes per stone) and earn Rs. 130 and Rs. 150 a day (USD 2.70-3). If the roughs are of bad quality, however, it takes about two hours to cut out a good diamond and the *hira karigar* thus earns only between Rs 50 and Rs 70 (USD 1-1.40) a day. Many of these small workshops do not have a regular supply of diamonds and the roughs are often of bad quality. Diamond cutters earn between Rs 1,500 to Rs 2,000 (USD 30-40) a month.

Hira karigars are usually young men between the ages of 15 and 25 (only a small number is above 35), who start their apprenticeship at 14 or 15, and in a few months are able to master the diamond cutting and polishing skills. The workshops are small rooms packed with machinery, lacking proper lighting and ventilation, where the *hira karigars* sit on the floor. The working day is between 12 and 16 hours. Many diamond cutters sleep in the workshops at night where sanitation facilities are very poor or sometimes absent. If they manage to rent a room, they share it with three or four other workers.

Sources: Breman (1996); Engelshoven (1999)

Ahmedabad – Unemployment, poverty and changing use threatens the urban and social fabric of the Walled City

Since the 18th century the historic centre of Ahmedabad has witnessed major changes in land-use patterns which have affected the size, the nature of activities and the character of the built form. Over the past few decades, extensive commercialisation has taken place within the *pols* (traditional residential clusters) and across the main streets, thus leading to the loss of a resident population to businesses. New roads were cut into the Walled City substantially increasing the traffic flow into the city centre.

The rise in unemployment due to closure of textile mills, increased migration and the subsequent communal tensions led to a breakdown of the social fabric of the Walled City. It was no longer the preferred area to live in and this led to its eventual deterioration. The Walled City which accounted for 64 per cent of total population in 1932 only accounted for 15 per cent in 1991.

Sources: AMC *et al.* (2001); Nayak and Iyer (2008)

*global or local, that have led to unsustainable development. An equitable system could achieve sustainable human development that is employment-generating, resource-recycling, waste-minimizing, socially sustainable and politically just. These four dimensions have to be approached simultaneously in the process of development*²⁶.

She insists on a people-centred approach which is socially inclusive as one of the most pressing challenges.

*"In India mainstream debates look at either urban development or at environmentally sustainable cities and tend to overlook people-centred approaches to the subject. Urban development and economic growth are regarded as synonymous; cities are regarded as economic entities that contribute to overall economic growth. Efforts to create a clean, liveable urban environment and to reduce social inequalities are subsumed into this efficiency paradigm."*²⁷

2.2 Inadequate housing, poor infrastructure, and a deteriorating living environment

Due to unplanned urbanisation and a lack of political will and resources to maintain and conserve the historical landscape, many city centres are facing the problem of a deteriorating physical environment and historical districts which have often become slums, lacking basic facilities and commodities. More than 110 million people, that is 34.8 per cent of the Indian urban population²⁸, live in slums.

Slums are often located within the precincts of old cities and near old monuments as in the case of the area of Tajganj in Agra, where twenty slums with a population of about 40,000 units are located in close proximity to the Taj Mahal²⁹. This is also the case with Shahjahanabad, the Walled City of Delhi, which was classified as a slum through the application of the Slum

Areas (Improvement and Clearance) Act in 1956³⁰. The Act defines as slums those areas where buildings "(a) are in any respect unfit for human habitation; or (b) are by reason of dilapidation, overcrowding, faulty arrangement and design of such buildings, narrowness or faulty arrangement of streets, lack of ventilation, light or sanitation facilities, or any combination of these factors, are detrimental to safety, health or morals" (3.1).

In many historic areas in India, the owners of old *havelis* (traditional private houses) often move away and lose interest in the maintenance and upkeep of their properties. These are often sub-divided and rented out, and sometimes extended and modified, to accommodate more and more tenants, resulting in very high residential densities. In Shahjahanabad, for instance, there is an average of 616 inhabitants per hectare with concentrations in some spots of up to 1,596 inhabitants per hectare.³¹ More often courtyards are used as warehouses or as automobile repair shops, while verandahs and rooms are transformed into light-industry machine shops and printing presses.

According to Steinberg:

*"The income situation of the poor and the disinterest of absentee landlords who earn hardly any income from the low rents being paid by the occupants of their old housing stock, have strongly contributed to the decay and lack of maintenance of old housing stock in historic city centres. For the formulation of area revitalisation and rehabilitation schemes, there is a good chance that the poor will be forced to leave and that they will have to sacrifice their centrally located residences for rehabilitation or redevelopment projects."*³²

The Walled City of Ahmedabad, for example, has witnessed the breakdown of its social fabric over decades. In 1932, of the total population of Ahmedabad, 64 per cent were living in the old city. Sixty years later this figure had dramatically dropped to 15 per cent³³.

²⁶ Mahadevia (*op. cit.*, pp. 61-62)

²⁷ *Ibid.*, p.78

²⁸ UN-HABITAT (2008)

²⁹ USAID-EHAP (2005)

³⁰ Dupont and Ramanathan (2007)

³¹ Dupont (2000)

³² Steinberg (*op. cit.*, p. 470)

³³ Nayak and Iyer (2008)



One small room, multiple functions: Rajabazar slums, Kolkata

Rajabazar is an old area located in central Kolkata, very close to Sealdah station. Several slums are located here, including the settlements of Patwarbagan (3,920 residents) and 166 K.C. Sen Street (5,001 residents). Single-storied huts with tiled roofs are common in these areas, but with the approval of the Thika Tenancy Act (Acquisition and Regulation) in 1981, which allowed owners to convert units into multi-storied buildings in order to accommodate more tenants, most of the huts have transformed into taller structures. In Patwarbagan, ground floors are mostly used as workshops while the other floors are used for housing. Owners usually reside in the building, occupying the top-most floor. On an average, there are three households per floor, but the number sometimes reaches seven. The owner's family often lives in several rooms which are often very small, poorly lit and without adequate ventilation, while household tenants tend to rent out a single room which is very small in size. In 166 K.C. Sen Street, however, 60 per cent of the families have two rooms to live and work in and those households who live in a single room have an average living area of 164 square feet. In Patwarbagan, residents have an average living area of 73.47 square feet. In both settlements, the density per room averages around 2.49 persons. All buildings are inevitably located along narrow and very crowded lanes.

Kolkata Municipal Corporation (KMC) has provided both the settlements with basic facilities such as electricity, asphalted lanes, drains and a water supply. However these still remain inadequate for the size of the population as density in the slums located in central Kolkata is much higher than that of those situated in peripheral areas. Water is supplied by KMC twice a day at fixed hours which often causes tension and conflict among the dwellers and which can occasionally turn violent. There are streetlights and houses have electricity connections. KMC has also provided large bins for the disposal of garbage that municipal workers clean daily.

The residents of both slums are mostly migrants. In 166 K.C. Sen Street there is a large community of Bengali Hindu refugees from Bangladesh (former East Pakistan), who moved with their family members. In Patwarbagan, the residents are

mainly Muslims. Those coming from neighbouring cities move to the city with their families, while those coming from other states come alone first and their spouses join them later. These migrants have settled down in Kolkata and found their place in the economy of the city. Seasonal migrants make up a large part of the migrant population of the two slums where they reside for a limited period of time. An example is the *Chamar* community from Bihar living in 166 K.C. Sen Street, of which only male members seasonally migrate from rural areas. They arrive in the city in July, right before the festive season, and leave in November. They come to the city to make shoes in order to meet the additional demand for shoes in the festive months and, having earned some money in cash, they return to their villages. A group of 8-10 relatives establish a male-only household unit in a small ground floor room. An individual initially rents a room for Rs. 30-40 (0.60-0.80 USD) a month, and then collects a monthly rental fee of Rs. 5-10 (0.10-0.20 USD) from all those who can be lodged in the same room, where concrete or wooden dividing walls are erected in order to accommodate everyone. This single room is used for various purposes at a time; it is not only a bedroom, kitchen and dining room but also a workshop. Rooms usually have electric fans and lights.

Chamars are *dalits* (belonging to lower castes) so they are not allowed by the other residents of the building to use the common water sources, bathrooms and latrines. They use community latrines and shower in the open using a tube well, both of which have been built by KMC. They often tap water illegally, making holes in the KMC supply pipes. A migrant *chamar* keeps his expenses very low, at an average of Rs. 300 (6 USD) a month, in order to send back home as much money as he can. *Chamars* come to the city with the clear objective of improving their rural life so their involvement in the urban context is therefore confined to their economic activity and lacks any opportunity to interact with the life of the city.

Source: Choudhury and Roy (2002)

Old cities stinking

150 years ago in the Old City of Hyderabad, a sewerage system that was adequate for its residents was in use. With growing urbanisation - the historic centre has a population of 4.2 million - the old system has become ineffective and the solution to the pressing problem of sanitation was the construction of dry latrines and open-air gutters, which have to be manually cleaned in order to prevent overflowing and clogging.

Safai karamcharis, officially called “sanitary workers”, are the manual scavengers who clean sewage pits with the help of scrapers or brooms and buckets or baskets, removing and carrying human excreta from latrines to dumping sites. These people come from *dalit* communities and are addressed with different names in various parts of the country: *Bhangji*, *Balmiki*, *Methar*, *Madiga*. Many members of these communities are migrants who leave their birthplace in order to escape from the shame of performing such a job in their own town. Women usually attend private houses where they earn about Rs 50 (1 USD) a month from each household they serve. Men, instead, are generally employed by governmental institutions, local municipalities or, more often, by private companies which work on subcontracts, and earn an average of Rs 100 (2 USD) a day. Men are also employed to manually unclog gutters with no safety equipment. They are only provided with a *khapchi* (a spliced bamboo stick) that the

“divers” (those who enter manholes and swim through the pipelines) use to clear the blockage. Many *safai karamcharis* suffer from chronic skin, eyes and respiratory infections and diseases, and those who work as sewer cleaners often die of suffocation due to the lethal gases generated in the gutters.

Manual scavenging was banned in 1993 by the Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act, according to which the use and maintenance of dry latrines (those not connected to a drainage system) is illegal and liable to imprisonment of up to one year and (or) a fine of Rs. 2,000 (USD 40). The Act, however, has not yet been adopted by all states. The National Commission for Safai Karamcharis was established in 1994 in order to abolish this inhuman practice but with little effect till now.

Official statistics, issued by the Ministry of Social Justice and Empowerment reveal that there are more than 6,76,000 *safai karamcharis* across the country, working at 9,60,000 dry latrines. However, independent statistics claim that the number of people employed as manual scavengers is above 1.2 million.

Sources: Ramaswamy (2005); Anand (2007); National Commission for Safai Karamchari (n.d.)

The deterioration of urban natural resources is another major problem faced by rapidly growing cities, and especially by inner city areas, as their conservation is threatened by the emissions of increasing numbers of air polluting vehicles and a poor public transportation infrastructure and also by inadequate procedures for waste disposal and water harvesting. The revitalisation of old systems, where structures are still existing and eco-friendly, and efficient mass transport systems would be both cost and time effective. Such initiatives would be of great benefit not only to the natural environment and the city at large, but especially to the residents of those neighbourhoods.

2.3 Land tenure, ownership and tenancy

The issue of land tenure is often extremely complex in historic districts. This is in part because of property owners who, having rented their properties either as a unit or subdivided into a number of units, then move out of inner-city and other historic areas and subsequently lose all interest in the maintenance and upkeep of their properties. Rent control legislation plays an important role in this situation. Many historic districts are dotted with decaying buildings and ill-maintained properties as rent control laws do not

The economic profile of *chawl*-dwellers in Bombay – 1980

A sample survey was carried out in 1980 in the old buildings of Kamathipura, which is one of the oldest neighbourhoods in the inner city area of Bombay. It consists of densely-packed rental housing in the form of *chawls* (landlord constructed buildings with very small single room tenements and common utilities). The survey revealed that 60 per cent of the households earned less than Rs. 600 per month at the time and up to 85 per cent of the total earned less than Rs. 1,000 per month. On average a city-dweller in Bombay can only afford to spend less than 35 per cent of his income on rent, hence the appeal of low-rent units in '*chawls*' to working-class households. The survey also revealed that over 84 per cent of the households worked in the same building or in other districts within the inner city and most worked in the informal sector. Another interesting fact to emerge was that the vast

majority of the *chawl* dwellers have been residing there for 30 years or more.

The survey and the 1986 UNCHS report suggest that although they are seen by many as beneficiaries of ill-considered legislation, namely rent-control, "*in reality the chawl dwellers are trapped in an appalling housing situation from which they do not have the economic capacity to escape. This is contrary to established notions that the poor living in inner city rental housing are bridge headers who use their rental accommodation as a temporary arrangement and will soon move out to consolidate their living in peripheral settlements.*"

Source: UNCHS (1986)

permit owners to increase rents commensurate with the market rates and rising costs of maintenance. Public agencies, when devising plans for urban renewal and conservation or redevelopment of these areas, get little response from either the tenants or the absentee landlords. Sometimes, the properties are subdivided due to inheritance issues and the ownership status is not clear. Once again, the occupants are often unwilling to invest in the redevelopment of the entire property when they have been handed only a part of it.

In Mumbai's *chawls*, which are essentially an old form of build-to-let housing, the problem of ownership was bypassed in the Bombay Building Repair and Reconstruction Programme by the use of the term "occupants" in legal documents pertaining to the programme. This covered tenants as well as sub-tenants and helped overcome complicated problems of variety of tenancy and multiple claims for tenancies. The undertaking of repairs did not, in any way, disturb existing relationships between landlords and occupiers. Since existing relationships continued to prevail, whether the occupiers moved to transit camps or made their own private arrangements for

temporary accommodation, rent was paid to the landlord even during the period of non-occupation of the building. However, in the case of reconstruction of buildings, the landlord and tenant-occupier relationship came to an end when the old building disappeared from the site. The property was acquired by the Programme's Board, and from that time on the occupants become tenants of the Board³⁴.

2.4 Legislation and policy

Historically, the fragmented legal policy and governance framework *vis-à-vis* the city has played a major part in the neglect of urban heritage. The laws and policies that have an impact on historic districts are mostly related to conservation, planning and land issues. While the Archaeological Survey of India focused its attention predominantly on individual or groups of monuments, the Town Planning Acts and the work of development authorities only emphasised new development (and to a lesser degree, some urban renewal). Historic areas within cities, thus, fell between the institutional cracks.

³⁴ UNCHS (1986)

³⁵ Shorey (2005)



Heritage conservation and urban development - Initiatives under the Jawaharlal Nehru National Urban Renewal Mission (JNNURM)

Under the JNNURM, the preparation of a City Development Plan (CDP) and the adoption of clearly specified urban governance reforms are mandatory for cities in order to access resources for urban development. A CDP focusing on urban heritage is required to describe the legal and institutional framework in place for managing heritage in that particular state or city and to provide an assessment of whether such a framework is adequate or not. Finally, it must suggest a vision, as well as strategies and satisfactory financial arrangements for heritage conservation in the city, importantly including privately-owned heritage, often the most neglected, due to lack of funds for its protection and restoration.

Currently, it is only the heritage cities nominated by

PEARL (Peer Experience and Reflective Learning) initiative that are obliged to prepare CDPs focusing on urban heritage, according to the guidelines described above. The 15 nominated heritage cities are: Madurai, Varanasi, Agra, Amritsar, Allahabad, Panaji, Bodhgaya, Ujjain, Puri, Ajmer-Pushkar, Mysore, Pondicherry, Mathura, Haridwar, Nanded, Tirupati and Porbandar have been recently added to the list. The capacity of these cities to develop heritage-based CDPs is limited and very few can produce a heritage Detailed Project Report (DPR). UNESCO is addressing this problem by revising the CDP Toolkit and by preparing a heritage DPR Toolkit.

Source: Government of India (2006); Culture Sector, UNESCO New Delhi

Two exceptions to this rule (among others) are Hyderabad and Mumbai, which have had a series of laws and regulations relating to urban conservation enacted over the past three or four decades. In 1982, Hyderabad formulated a bill on urban heritage conservation under a project supported by the Ford Foundation. Mumbai adopted its own heritage regulations

in 1991. Subsequently, in December 1995, the Ministry of Environment and Forests of the Government of India circulated a set of model regulations to all state governments for the conservation of natural and man-made heritage³⁶. Many other cities have subsequently adopted local laws and regulations on heritage conservation.

³⁶ The 74th CAA relates to decentralisation of urban local governance (india.gov.in/govt/documents/amendment/amend74.htm). See Annex 2: *Glossary* for further reference.

Legal framework governing historic areas

There are primarily two organisations in India inside whose purview and within whose framework the conservation of historic districts falls, viz. the Archaeological Survey of India (ASI), which is a central government body, and the Town and Country Planning Organisation (TCPO), which is present in every state of India. These in turn have their respective legal instruments (acts, rules, plans etc.) through which the historic sites in India are protected and preserved.

ASI Legislation

The conservation process under ASI is governed by the 1958 Ancient Monuments and Archaeological Sites and Remains Act. It physically protects the ancient monuments identified to be of national importance but fails to work towards enhancing the values or adding to the significance of the historic structures, therefore acting more as a body using preventive measures. Moreover, the Act does not cover larger areas or sections of cities which may have a concentration of heritage elements, such as heritage zones, precincts and districts.

The rules of the 1959 Ancient Monuments and Archaeological Sites and Remains Act further protect the ancient monuments by creating zones around the historic structures. According to this rule, an area up to 100 metres from the protected limits of a monument is declared as a “prohibited” area for any construction activity and beyond it up to a distance of 200 metres is declared as “regulated” area in which construction is only allowed after permission from ASI.

These preventive measures have ended up freezing in time the monuments, especially in historic districts, turning them into isolated historic islands in the midst of the bustling urban space. However, recent efforts (for instance, in Delhi) have been encouraging with the ASI considering and reviewing projects around the ancient monuments and also within the prohibited zones, as long as these retain a strong focus on urban renewal and (or) development.

Town and Country Planning Acts

Town planning legislation in India requires that master plans and other supporting plans (like zonal and local area plans) are drawn up by the recog-

nised development authorities for all major cities and towns. However, until very recently, many cities across the country had never prepared any master plan, mainly due to a lack of capacity and resources.

“A master plan is the long term perspective plan for guiding the sustainable planned development of the city. This document lays down the planning guidelines, policies and the development code and space requirements for various socio-economic activities supporting the city population during the plan period. It is also the basis for all infrastructure requirements” (www.dda.org.in/planning/master_plans.htm). The Town Planning Act governs the preparation and implementation of master plans in a city. Some of the main issues covered by the master plans include land policy, redevelopment, housing for the poor, environmental issues, heritage, trade and commerce, the informal sector, transportation, health infrastructure, education, and disaster management.

The Delhi Master Plan 2021 includes conservation of heritage as an important task to be undertaken. It identifies six heritage zones and three archaeological parks across the city. It defines a heritage zone as an area which has a strong concentration, linkage, or continuity of buildings, structures, groups or complexes which are united historically or aesthetically by plan or physical development. Alternatively an archaeological park is defined as an area distinguishable by heritage resources and land related to such resources, which has the potential to become an interpretive and educational resource for the public, in addition to its value as a tourist attraction (Delhi Master Plan 2021, p. 81). The Master Plan promotes the preparation of Special Development Plans for the conservation and improvement of listed heritage zones and complexes. Special Development Plans are to be formulated by the local body or by the land owning agency (Delhi Master Plan 2021, p. 82).

The Master Plan divides the city into different zones and the detailed planning of these areas is done through the Zonal Development Plans. These outline the land-use, public and semi-public facilities, utilities and services, roads, housing, standards of population and densities, and other components of development in that particular zone. The Delhi Master Plan is supported by 15 Zonal

Plans, including one for the Walled City, placing a strong emphasis and importance on the historic district of the city (Shahjahanabad). It highlights the historical characteristics of the Walled City and its current status, and recommends measures for urban renewal along with controls and regulations for building in the in the historic area. The Zonal Plan also highlights the issue of protected and unprotected monuments. However, these concerted efforts to address the problems of historic districts in a special manner are the exception rather than the norm.

In addition to these laws, other pieces of legislation that significantly impact on historic areas and the activities which can be undertaken therein, are the Land Ceiling and Rent Control Acts. Land Ceiling Acts, however, have been repealed in many states.

The role of the Rent Control Acts (enacted at the state level to fix rents at standard rates and prevent eviction of tenants) has been equally significant since owners of old buildings have no incentive to maintain them if they are not able to derive adequate value from their properties. In addition, most Indian cities use Annual Rental Values (ARV) as the basis to assess property tax. The effect of the control of rents through rent acts is that the tax base therefore remains stagnant and the amount of tax collected is unreasonably low. Although tenants are protected from eviction and pay unfeasibly low rents thanks to the Rent Control Acts, they have no interest in maintaining the property and thus contribute to its deterioration and decay.

Source: Culture Sector, UNESCO New Delhi

2.5 Weak urban governance and conflicting interests

Indian cities are the stage upon which two major urban actors play key roles to achieve good urban governance: Urban Local Bodies (ULBs), involved in the process at the formal level, and neighbourhood associations, engaged at a more informal level.

ULBs have undergone a process of democratisation after the adoption and implementation of the 74th Constitutional Amendment Act (CAA)³⁶ which had the twin aims of extending electoral representation at the city level and including politically marginalised sections of the society in the democratisation process. ULBs have, in fact, been transformed from administrative bodies into political institutions by the new role of locally elected representatives.³⁷ However the limited powers and sometimes inadequate capacities of municipal councillors have generated a lack of interest in local politics within the middle class. This constituency considers itself neglected by the municipal government, on the basis of the prejudice that city councillors are more concerned with the needs of the poor, since slum areas represent important “vote banks.”³⁸

This has resulted in the emergence of participative initiatives throughout Indian cities in the form of neighbourhood associations, speaking for and on behalf of the middle class, which are present in residential colonies but noticeably absent in slums. These associations represent local people to the municipal authorities. In Delhi, for example, Resident Welfare Associations (RWAs) protested against the reform of property tax calculation, representing the main source of income for municipal corporations. Their objections were taken into account in the new mode of calculation, allowing them to play an active role in the tax collection process. Some of these RWAs are now demanding to be entrusted to manage part of the money collected for the establishment or maintenance of local amenities and facilities, such as parks and water pipes.³⁹

Neighbourhood associations can play a vital role in city regeneration programmes, especially in historic areas, since heritage conservation organisations are mainly middle class initiatives, and local institutions still have limited resources and capacities to address complex issues such as the revitalisation of historic areas. Local authorities have a duty, however, to prevent the eviction of the urban poor facilitating the dialogue between them

³⁷ Tawa Lawa-Rewal (2007)

³⁸ Mooji and Tawa Lama-Rewal (2009)

³⁹ *Ibid.*

“Most residents of Shahjahanabad prefer to stay here, but given the difficulties they face in this area, they are increasingly being forced to move out”

“Most people like staying in Old Delhi”, says Mr Siddiqui. “They are accustomed to it and value the sense of community. Here, people know their neighbours and take care of each other. They also learn tolerance from a young age since people from various religions are living and working together. However, residents are also severely affected by the area’s problems. For this reason, they tend to move elsewhere if they can afford it but, if Shahjahanabad was restored in a way that allows people to stay comfortably, most of them would certainly choose to stay.”

Mr Siddiqui emphasises that in order to save the traditions and ways of life of the area, residents’ living conditions need to be improved. He and his team from the Residents Welfare Association try to address the area’s problems by seeking improvements in services and infrastructure. They raise their concerns with the Municipal Corporation of Delhi (MCD) and Delhi Government, pointing out the urgent need to ensure an adequate water and electricity supply, to remove polluting industries

and wholesale businesses from the area, improve health services and schools and introduce projects to reduce the volume of heavy traffic. Recently, they succeeded in mobilising public opinion and, with the help of the Delhi Government, built new pipelines and pumps to facilitate a regular water supply. Their current project is to remove hazardous electrical cables and wires from the streets and lanes.

However, improving living conditions in historic districts such as Shahjahanabad should require a joint effort by citizens, the Municipal Corporation, local government, NGOs and agencies such as UNESCO. Mr. Siddiqui says: “We from the Residents Welfare Association find short-term solutions but tend to forget about necessary long-term projects. This is why UNESCO’s expertise is needed. UNESCO has a broad vision and can provide guidelines that help local actors to keep long-term strategies in mind and implement them.”

Source: interview with Mr. Atique A. Siddiqui, Secretary General, Residents Welfare Association of Haveli Hissamuddin Haider, Ballimaran, Shahjahanabad (Old Delhi).

and governmental institutions. Often eviction is the result of the social and economic pressures applied by opposing and colliding interests of the poor and the middle class. The urban poor are increasingly displaced to the peripheries because of the present trends of urban development and “bourgeois environmentalism”.⁴⁰ Many neighbourhood associations have, in fact, filed public interest litigations for the relocation and eviction of inner city slums and unauthorised colonies. The participatory approach to urban governance announced in the 74th CAA is thus becoming exclusive, rather than inclusive, as the urban poor are slowly becoming passive spectators, rather than active participants in the development process⁴¹.

Many historic neighbourhoods around the world are undergoing a process of gentrification, defined as “the evolution of an area towards a more bourgeois social milieu”.⁴² In

India, as elsewhere in the world, this process often results in forced evictions and the demolition of selected unauthorised settlements. The liberal market reforms initiated in the 1990s created a new middle class with aspirations of living in world-class cities, as the “Walled City to World City” campaign by the Times of India perfectly captured. This shift resulted in a new representation of the poor from underprivileged individuals to economically irrelevant and environmentally harmful people. From this perspective, forced evictions and demolitions are considered as acts of good governance rather than acts of rights violations.⁴³ There are, in fact, upper class colonies in several Indian cities that are technically illegal (built and developed in complete violation of planning norms and regardless of any standards or guidelines set up by local authorities). Their residents have full access to urban services and benefit from an above-average quality of life⁴⁴.

⁴⁰ Baviskar (2007)

⁴¹ Kundu in MoHUPA (2009)

⁴² Godet quoted in UNESCO (2008, p. 95)

⁴³ Bhan (2009)

⁴⁴ Menon Sen and Bhan (2008)



Gentrification of Hauz Khas Village

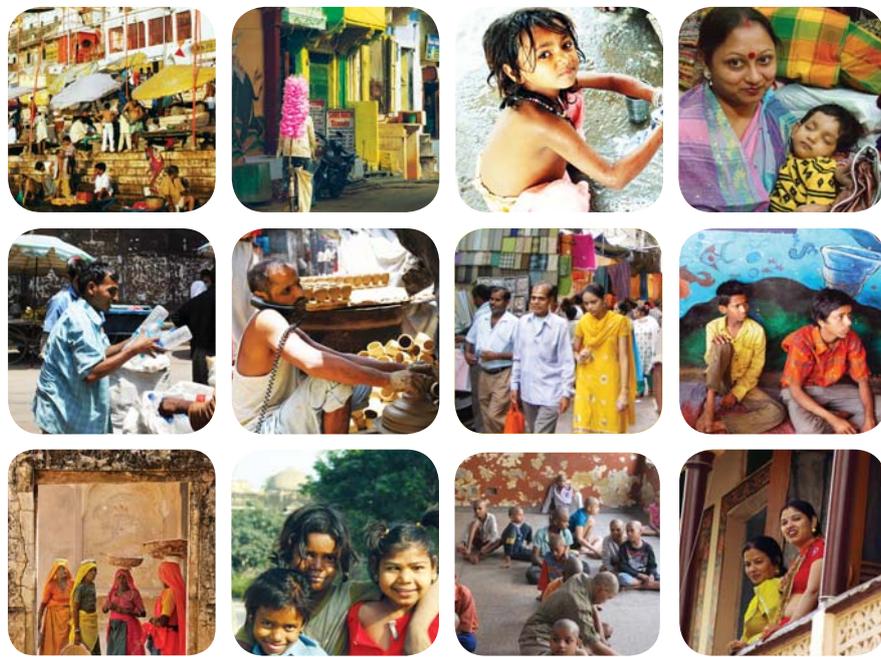
Hauz Khas, a 12th century settlement, is an elitist, salubrious area known for its designer boutiques and high-end restaurants. Hauz Khas is now simply referred to as “The Village”. The gentrification of Hauz Khas began in 1980 when a famous Indian fashion designer opened a showroom in the area. Others quickly followed suit opening more upmarket boutiques and restaurants and today the area is thriving.

Since the 1980s, residential areas around Hauz Khas have undergone dramatic changes and at

present they comprise of a mixed residential and commercial area serving the high-income social class. The historic urban village with its distinctive pattern of settlement, traditional residential typologies, heritage buildings and traditional lifestyle, has been either partially or completely obliterated. The *madrasa* buildings, Firuz Shah’s tomb, and other ancillary structures near the water reservoir still exist, though in a deteriorating condition.

Source: Peck (2005)





3

Revitalising – What? And the Results?



Revitalising – What? And the Results?

3.1 Improving inhabitants' living conditions (poverty, employment, housing and safety)

In many Indian cities, historic areas are a magnet for new migrants or those engaged in the informal sector. Unemployment, lack of decent shelter, social exclusion, violence and insecurity, are some of the dimensions of urban poverty most commonly seen in inner-city areas. In cities like Delhi, many historic areas, including the Walled City of Shahjahanabad, are classified as slums.

Revitalisation programmes for historic areas, therefore, need to address the entire complex of poverty-related issues in an integrated manner. Physical transformations, which form part of the revitalisation process, can become a tool to get local actors and ordinary stakeholders to become more involved in the overall socio-economic development of the area. At the same time, it is important that infrastructure development projects are not carried out at the cost of the urban poor, either by displacing them or reducing their livelihood opportunities.

Development policies for historic neighbourhoods must ultimately aim to prevent marginalisation or its transformation into exclusion. Integration strategies can reduce social conflict by providing the poorest with a means of subsistence and health care and by increasing social housing or financial help

to obtain decent accommodation, along with basic education. Urban policies must also seek to attract employers who can provide suitable jobs for inhabitants which will encourage the preservation of a diverse community as well as improve the inhabitants' surroundings and living conditions.

Revitalisation of historic districts and sustainable urban development also depend in large measure on encouraging local democracy. Participation and involvement of the inhabitants from the early stages can contribute significantly towards sustainable and effective revitalisation initiatives.

Strategies and suggested policies

- Meet the basic needs of the most vulnerable groups of the population (housing, water and sanitation, health care, education);
- Support local democracy and encourage the participation of the groups which are generally excluded, e.g. women and children, and those engaged in the informal sector;
- Oppose property speculation and spatial segregation in historic areas;
- Prioritize and strengthen the social mix and cohesion, in particular through the integration of migrants;
- Establish community mediators for prevention of social unrest and communal conflicts;
- Create employment, both formal and informal;
- Improve infrastructure and services.

Seven Do's and Don'ts to remember

DO

1. Link historic districts with wider urban and regional development
2. Put local communities at the heart of revitalisation projects, building extensive public awareness and participation
3. Improve living and working conditions for the inhabitants
4. Focus on enhancing public spaces and protecting natural and cultural resources
5. Maintain social networks and encourage cultural diversity
6. Manage tourism sustainably with several spheres of activity
7. Capitalise on political will and interest

DON'T

1. Evict the local population (residents and traditional merchants)
2. Hinder traditional occupations or suppress existing trade
3. Contribute to the fragmentation of urban social networks
4. Convert housing into storehouses for itinerant merchants
5. Isolate the historic district from the rest of the city
6. Preserve the built heritage without the participation of the residents, or without an appropriate assessment of the impacts on the entire city
7. Develop tourism as the sole economic activity

Concrete results and experiences

I. A critical urban planning exercise: poverty mapping in Old Pune

One of the main obstacles to effective urban planning in historic urban areas in India is the lack of up-to-date, comprehensive and sufficiently detailed information. This lack of data is a major reason in the failure of urban municipalities to include informal settlements in city-wide planning and urban development. In the absence of information about slums and therefore sufficient understanding of their make-up, these settlements are typically considered to be chaotic masses rather than coherent urban areas. They are easily ignored or else are not planned for as an integral part of the city but are addressed through programmes aimed specifically at slums in isolation.

To address this, Shelter Associates, a Pune-based NGO, has been working over the last few years to develop the use of slum surveys and Geographical Information Systems (GIS) for collecting data as tools for integrating low-income settlements into urban planning and development. The use of GIS to integrate mapping and socio-economic data that can be analysed spatially becomes critical in planning for the poor. The data collection includes overall census information, as well as information about infrastructure and access to facilities, such as toilets and water supply. The socio-economic data that is collected includes employment, caste, education and family size. This information can be graphically overlaid onto the remote sensing image to get a slum-wide or city-wide view of the data. The broad objective was to create critical spatial data about the degraded areas that would aid inclusive city planning.

The fact sheet reproduced in the next page is the result of a poverty mapping carried out by Shelter Associates in the Lohiya Nagar slum, located in Bhavani Peth, named after the Bhavani Mata temple and erected in 1763. The slum covers an area of 6.07 hectares, and has a density of 534 people per hectare, for a total population of 16,556 units.

Source: Pratima Joshi, Shelter Associates

II. Towards “Decent Work”: an account of the life and work of the artisans of Old Hyderabad

The importance of collecting neighbourhood-wise quantitative and qualitative data for core-city areas is fundamental not only for urban planning but for supporting a process of thorough urban development. City centres are huge providers of informal employment, but little is known about the people who work in those areas.

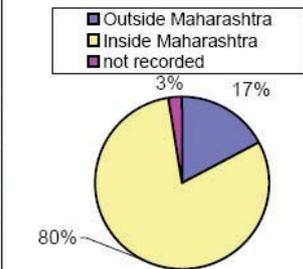
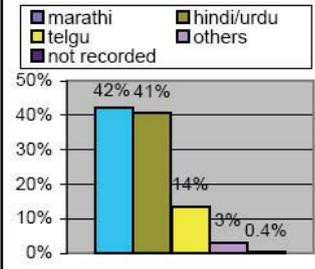
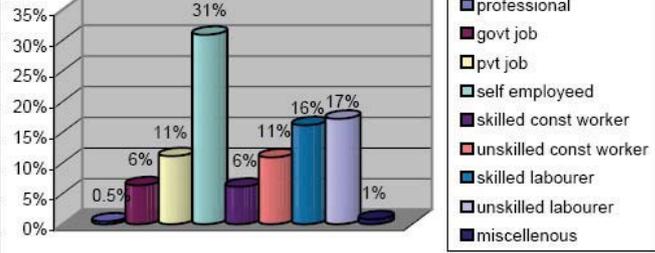
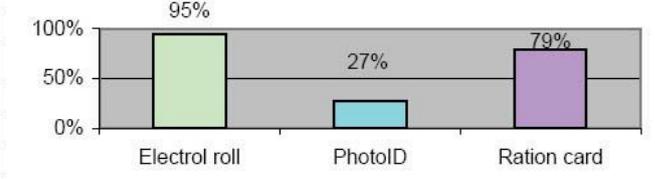
An independent survey was conducted in 2007 among the artisans of Laad Bazar, east of Charminar, Hyderabad. There seem to be thousands, even *lakhs* of artisans working day and night who keep the crafts tradition alive, but there is no account of how many are involved in the business. A few shop owners in the main markets have home production, while others employ men, women and children living in the narrow lanes and by-lanes behind the main markets. The data collection exercise provided us with the following information:

Incomes

- Male artisans in bangle making and metal crafts are paid Rs. 110 (2.20 USD) per day, the same as unskilled labourers. Women who do the stone studding work on the lac bangles get Rs. 75 (1.5 USD) per a set of bangles that is sold for Rs. 2,000 (40 USD). It takes almost a full day to complete the work and usually two or three women work together;
- Children under training are paid only the travel expenses;
- Salaries have almost doubled in recent years;
- There are no retirement or old age benefits;
- Artisans who took loans from their employer repay over a period of time with cuts in payments.

Living and Working Conditions of Artisans

- Women essentially work from home. Men and children work both from home and at workshops owned by the employers;
- Some of the workshops are located in basements, others in ill-maintained shops. Most

Lohiya Nagar-Bhavani Peth		Location on the Pune map		Facts and Figures		
		Survey number	54/FP 45			
		Ration ward	D Division Bhavani Peth			
Land Owner	Private					
Topography	flat					
Location	Front of fire brigade					
Survey date	July-00					
Infrastructure Details				Slum Map		
common toilets	190 stalls in 11 toilets					
public taps	2 taps on 1 standpost					
garbage bins	4					
gutters	yes					
paving	yes					
electricity	yes					
Owners and Tenants		Major Native Places		Main Language		
	yellow color - owners (93%) blue color - tenants (6%) not recorded - 1%					
						
Slum Information		Main Occupation				
year of establishment	1960-61					
area covered by slum	62424 sq.mts.					
number of structures	3644					
nos of houses	3447					
Locked+NN	596+111					
nos. of occupied houses	2740					
estimated population	18227					
tenament density	552 ten/hect.					
legal status	declared					
Condition of Houses		Main Documents				
kuccha houses	81%					
pucca houses	18%					
not recorded k/p/sp house	1%					
ground plus one	93%					
owner	93%					
tenant	6%					
not recorded o/t	1%					
Nearby Facilities		Electricity Connections		Analysis		
hospital	Sonavane Hospital		having electricity	99%		
bus stop	Sonavane Hospital		own meter	85%		
police station	Lohia Nagar Police Chowky		borrowed meter	15%		
market	Mahatma Phule Market		no electricity	1%		
telephone booth	In the slum				household to tap ratio - 178:1	
school	Anna Bhau Sathe Vidyalaya				female headed hses - 21%	
AS SURVEYED BY SHELTER ASSOCIATES AND BAANDHANI				SHELTER ASSOCIATES PUNE, INDIA		

Results of a poverty mapping survey conducted in Lohiya Nagar, Old Pune (Shelter Associates, 2000)

of the activities involve heating. Work-places are dark and have poor or no ventilation;

- The toilets, which are available for workers in only a few places, are usually dirty and without water supply;
- In one of the houses, eight families live in less than 45 square metres;
- There is one toilet for the sixty members of the eight families. Male members of the families living close to Charminar use the toilets of the Mecca Masjid complex;
- Most of the families depend on the municipal water tap and keep water stored within the usable area of their houses. The houses having a well are at an advantage with no dearth of water supply;
- The rent for two rooms of about 1.5 x 2.5 m is Rs. 1,000 (20 USD) per month.

Age Groups, Formal Education and Learning of Crafts Skills

- All age groups are involved in the crafts making process;
- Most of the children of the shop owners are educated, but many of the employed children do not go to school;
- Some of the bangle shop owners say their children are trained in the traditional skills of their families;
- Those involved in other crafts - especially metal crafts, silver cutting, jewellery works - do not want their children to “suffer” by taking up the craft as their main vocation. They do not care about continuing family traditions;
- Most of the youth involved in crafts production (males and females, both teenagers and in their 20s and 30s) do not have any formal education and are illiterate. All they have learnt from childhood is making a part of a craft product, which is made in stages in a chain.

Occupational Hazards and Health Care Facilities

- There is no medical leave for artisans, as they are on daily wages. The concept of extending medical care to families of artisans does not exist;

- There is no research on what chemicals are involved in the manufacture of various crafts and how they harm the artisans over time. There is a need to study how working long hours in hot, unventilated rooms filled with chemical fumes, may affect their health;
- When asked if the elderly, who have spent their lives in working on certain crafts have suffered any particular ailments, the answer was that they think it is not right to look negatively at the profession that feeds them;
- The health hazards due to postural work positions need to be well researched, and hopefully will help improving working conditions and will promote the safe-handling of materials and the use of gloves, masks and goggles.

Source: Vasanta Sobha Turaga, Conservation Architect and Urban-Regional Planner

III. Preventing conflicts: Gandhi Shanti Sena, the non-violent army of Indian cities

The inner city area of Moradabad, a city in Western Uttar Pradesh (U.P.) with a population of about 650,000 (53 per cent of which is Muslim) was frequently ravaged by communal riots for over 150 years. In 2005, the *Gandhi Shanti Sena* (“peace army”) stepped in to settle a dispute which had been ongoing for eight years. This dispute was over the construction of a Muslim college on a piece of land where a temple existed. The situation had always been very tense and prone to violence, but with the intervention of the *shanti sena*, the concerned parties found a peaceful solution to the matter.

The *Gandhi Shanti Sena* is an initiative of the Swaraj Peeth Trust, a network of Indian academics and social activists who try to put into practice the Gandhian concept of *Hind Swaraj*, or Indian Home Rule. The organisation is part of the larger UNESCO International Network on Religions and Mediations in Urban Areas⁴⁵. The *Shanti Sena* is a peace-building and peace-keeping organisation made up of local community members, the *shanti sainiks* (“peace soldiers”), who are trained to prevent communal conflicts from



becoming violent. About 40 per cent of the “soldiers” are males under 30 years of age. The training of women has recently been initiated. All those who wish to become a *shanti sainik* take a pledge of non-partisanship, non-violence and public service. In the time of peace, they undertake social service initiatives concerning all community members, but if violence breaks out, the *shanti sainiks* are ready to act as neutral mediators, emergency relief workers and human rights monitors. They intervene in conflict areas, unarmed and without security protection, through a four-step non-violent process:

1. Assessment of the conflict. A team from the central office in Delhi arrives in a conflict area to analyse the local conditions and determine the modalities of the intervention.
2. Interventions of *shanti sainiks*. Peace soldiers reach the conflict site in order to establish effective communication between the parties involved in the conflict and the local authorities. They impartially present the reasons of the conflict to the local community and counteract any rumours

encouraging tension and which may erupt in violence.

3. Post-conflict engagements. A team of *shanti sainiks* will remain in the conflict area after the restoration of calm to engage in conflict normalisation activities (i.e. mediation between parties, monitoring tensions, public forums to discuss conflict issues, training of community members in non-violent conflict resolutions), and also to address the underlying causes of the conflict in order to identify a sustainable solution. This peace-building team will work toward forming a *shanti sena* centre in the affected area, if one does not exist already.
4. Post-conflict assessment. After the restoration of normality, a team from the central office will return to the area to assess the impact of the activities of the *shanti sena*. The team will evaluate what worked and what did not, compile a report of the overall conflict situation, and determine the current conflict situation in the community.

Source: N. Vora and R. Vora (2008)

⁴⁵ The International Network on Religions and Mediation in Urban Areas was established and is coordinated by UNESCOCat. The Network was introduced within the framework of the International Congress on Religions and Cultural Diversity: Mediation towards Social Cohesion in Urban Areas, held in Barcelona 18-20 December 2006, under the auspices of UNESCO. It is intended to be an innovative tool for society and to provide a specific response to the challenges of social cohesion in societies that, from a cultural and religious point of view, are characterised by their ever increasing plurality and diversity. http://www.unescocat.org/religions-mediacion/index_en.htm#7

IV. Solar rickshaws: an eco- and people-friendly mode of transport

The very structure of many Indian historic centres, with their *galis* (narrow lanes), makes cycle rickshaws one of the most suitable mode of transport for these areas, as no other vehicle can reach and move with ease in such a location. They represent a cheap mode of travel for low income families, and are also an important service for transporting goods to and from wholesale markets, especially in congested areas. There are currently about 8 million rickshaw pullers in India. The Municipal Corporation of Delhi (MCD) estimated that in Delhi alone 7,00,000 people earn their livelihood from the rickshaw business (including people employed in the small-scale industry of rickshaw parts). The figure goes up to 3.5 million if mechanics and assemblers are included.

However, rickshaw pullers are among the poorest employed city dwellers and they perform one of the most physically challenging activities. They are usually uneducated, unskilled rural migrants with no support networks and limited shelter options in cities. Most rickshaw pullers rent a rickshaw for about Rs 30 (0.60 USD) a day, which will earn them between Rs 50 and 100 (1-2 USD) per day, if they work 12-16 hours a day, seven days a week.

An innovative solar-electric cycle rickshaw, the *soleckshaw*, has recently been launched by the Centre for Rural Development (CRD), in partnership with the Central Mechanical Engineering Research Institute (CMERI) and the Council of Scientific and Industrial Research (CSIR), to address issues of decent employment generation and the reduction of air pollution. The *soleckshaw* can be either pedalled or operated with a 36 volts battery, making rickshaw pulling a less arduous activity. The battery has to be charged every six to seven hours, or every 45 miles, from a solar charging station. The first one, located at Chandni Chowk Metro Station, will be operating soon. The new vehicle can accommodate two passengers and can reach a maximum speed of 15 kph. The *soleckshaw* is expected to be introduced as a new mode of urban transport for the 2010 Commonwealth Games.

The *soleckshaw* costs Rs. 22,000 (440 USD) compared to Rs. 8,500 (190 USD) for a conventional one, but the Rickshaw Bank, an initiative of CRD, is designing credit schemes for people interested in purchasing the innovative vehicle. The scheme will allow them to repay the loan in daily instalments of Rs. 30-40 (0.60-0.80 USD), the same amount rickshaw pullers usually pay to rent an ordinary rickshaw that they will never own.

The Rickshaw Bank has already been providing financial assistance to rickshaw pullers in many cities. The Bank supplies aerodynamically designed rickshaws (originally designed by IIT, Guwahati) for Rs. 25 (0.50 USD) a day. This fee is applied toward the eventual ownership of the rickshaw, as well as towards social security, insurance, a uniform, licenses, a photo ID, training, and rickshaw maintenance. In addition, it provides the pullers with a reasonable income, potential savings, and access to financial institutions. The project also supplies the pullers' families with eye and health care, family planning services, schooling for their children, clothing and cooking gas.

Sources: Kishwar (2006; 2009; Page (2008); Pradip Sarmah, Executive Director, Centre for Rural Development

V. A successful story of integration: street vending in Bhubaneswar

Bhubaneswar, the capital of Orissa, is called the "Temple City", as once upon a time it was home to as many as 7,000 Hindu temples, several of them still scattered around the city.

Street vending is an integral part of the intricate Indian social fabric, but it sometimes creates congestion problems in many cities and this has certainly been the case in Bhubaneswar. In order to solve the encroachment problem and to safeguard the livelihoods of many people, Bhubaneswar Municipal Corporation (BMC), with the help of the National Alliance of Street Vendors of India (NASVI) and Khyudra Vyavasayi Mahasangha (the local federation of vendors), introduced the concept of vending zones. This resulted in the creation of 52 exclusive vending zones in the city in 2006, accommodating 2,172 vendors.



Initially bamboo structures, painted green with white letters conveying social messages (“Clean Bhubaneswar, Green Bhubaneswar”, “Progress through Partnership”) were built with financial contributions from the vendors. After a trial period of six months, the bamboo shacks were converted into iron structures (measuring either 6’x6’ or 8’x6’), and the expenses were borne by an advertising agency that procured the area above the shops as advertising space. Vendors are surveyed, listed and photographed and a comprehensive database of vendors in the vending zone is being computerised. Identity cards will be soon issued to the vendors.

Source: National Alliance of Street vendors of India (NASVI)

VI. A friendly police force for Kolkata street children

Kolkata has an estimated 1,00,000 children living on the streets and around the railway platforms. Hundreds of children, either on their own or with their families, live near Sealdah Station and in close proximity to it. These are old areas of the city, bustling and crowded with people and activities, where children are easily lured away or get lost.

When children are lost, missing, abandoned, trafficked or abused, it is the responsibility of the nearest police station to register the details in their records, before contacting CHILDLINE

1098, a national free helpline for children in distress. CINI-ASHA, a Kolkata-based NGO working with 8,500 deprived children, in collaboration with the Kolkata police, has created child friendly spaces in several police stations, such as the one found in Park Street, located in the Chowringee area.

Kolkata Police, again in collaboration with CINI-ASHA, has also established a number of educational centres for street children called *Nabadishas* (“new directions”) at police stations. In 2005 the organisation ran a series of training programmes for officers in charge, sub-inspectors, assistant sub-inspectors, constables and sergeants on child rights and protection. By 2007, it became mandatory for each police station to appoint a Child Welfare Officer (CWO), trained by CINI-ASHA, in order to deal with children and child related issues.

Source: Veena Lakhmalani, CINI-ASHA

VII. Enhancing safety: heritage night walks in Ahmedabad

The Heritage Night Walk of Ahmedabad aims to encourage awareness of and interest in the city’s tangible and intangible heritage. Rather than merely visiting historic sites and buildings, participants can immerse themselves in the life and atmosphere of the old town after dark as the architectural, cultural and socio-economic significance of the city’s old neighbourhoods is revealed.

During the night walk, visitors are taken through some of the most ancient parts of the city. After strolling along narrow lanes, past old *havelis* and monuments, the walk arrives at the crowded food court of Manek Chawk. There, in a small room above the gateway leading to Raja no Haziro, a 600 years old tradition comes to life every night at 11 pm, when drummers signal the closing of the city gates.

Walking tours at night have the additional benefit of enhancing the accessibility and safety of such areas until late in the evening by encouraging people to visit streets, lanes and squares of historic districts after dark.

The Heritage Night Walk of Ahmedabad is organised by CRUTA (Conservation and Research of Urban Traditional Architecture) in association with The House of Mangaldas Girdhardas (see map next page).

Source: The House of Mangaldas Girdhardas (www.houseofmg.com)

VIII. Inclusive urban policies: the Coalition of Cities against Discrimination in Asia and the Pacific

The fight against any form of discrimination has been at the heart of UNESCO's mandate since its very creation. For 60 years UNESCO has mobilised academic and scientific communities to join this struggle. The Coalition of Cities against Discrimination in Asia and the Pacific (APCAD) was officially founded during the Regional Conference of Cities for an Inclusive Urban Society, hosted by Bangkok Metropolitan Administration (BMA) and UNESCO (Bangkok, Thailand, 3-4 August 2006).

The coalition is a network of cities and municipalities interested in sharing experiences in order to improve their policies and strategies for greater urban social inclusion. These aim to counter racism, xenophobia, discrimination and exclusion and defend the human rights and basic freedoms of their residents in the political, economic, social, cultural and other fields of public life. APCAD provides a worldwide platform for member municipalities to meet, discuss and exchange ideas and experiences. In short, to think and act together. Other regional coalitions have been created in Africa,

North America, Latin America and the Caribbean, Arab States, and Europe.

A Ten-Point Commitment relating to Asia and the Pacific has been developed, covering different areas of competences with regard to local authorities; such as education, culture, housing and employment. Joining the coalition is a two-step process:

- 1) Municipalities sign a Statement of Intent, expressing their interest in becoming a member of the coalition
- 2) Municipalities sign an Act of Accession and Commitment, agreeing to fully adhere to the coalition and the Ten-Point Commitment.

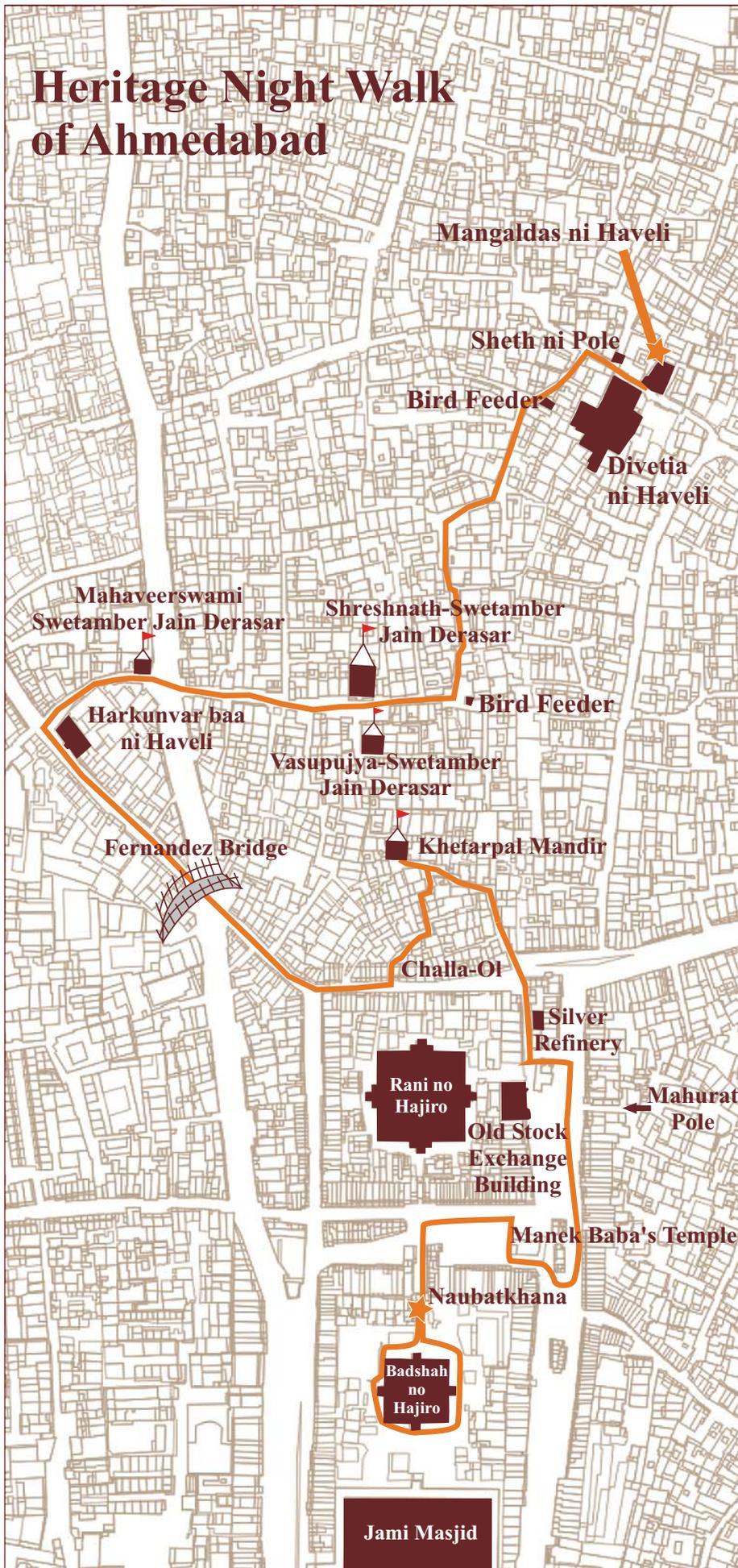
At present there are around four thousand members from 14 countries in Asia and the Pacific (cities, municipalities, associations and institutions). The All India Association of Local Governments (with more than one hundred members), Delhi, Kolkata, Chandigarh and Jhansi have already signed the Statement of Intent as members of APCAD.

Ten-Point Commitment for Asia and the Pacific:

- 1) Assessing Racism and Discrimination and Monitoring Municipal Policies;
- 2) Providing Political Leadership at the City and Community Levels;
- 3) Promoting an Inclusive Society;
- 4) Strengthening Support for the Victims of Racism and Discrimination;
- 5) Facilitating Greater Participation and the Empowerment of City Dwellers through Access to Information;
- 6) Promoting the City as an Equal Opportunities Employer and Service Provider;
- 7) Promoting the City as an Active Supporter of Equal Opportunity Practices;
- 8) Challenging Racism and Discrimination through Education;
- 9) Promoting Cultural Diversity;
- 10) Preventing and Overcoming Racist Incitement and Related Violence.

Source: UNESCO (2006) Towards an Inclusive Society: Coalition of Cities against Discrimination in Asia and the Pacific (www.unesco.org/shs; www.unescobkk.org/rushsap)

Heritage Night Walk of Ahmedabad



The route of the Heritage Night Walk organised by CRUTA in collaboration with The House of Mangaldas Girdhardas.



IX. Attempting to alleviate poverty in historic areas: the City Development Plan for Delhi

The recently formulated City Development Plan (CDP) for Delhi identifies three special zones of historical value. The most important of these is the Walled City area, which is a core business district and thus heavily commercialised. The second is the Walled City Extension, which includes areas of Pahar Ganj, Sadar Bazaar, Roshanara Road and their adjoining areas which are old, congested and built-up areas with mixed land use. The third zone comprises the Karol Bagh Area which has always been one of the important commercial centres outside the Walled City. The land use transformation from residential to commercial in this area has led to a significant increase in parking demand, a reduction in available road width and enormous pressure on other physical infrastructure.

Any effort to improve the Walled City necessarily includes addressing issues of urban poverty. There are 319 *katras* (neighbourhoods) in the Walled City area consisting of about 3,000 buildings or properties. At present, two schemes are being implemented by the Slum Wing for the improvement of the Walled City. These are (1) the structural improvement of *katras*; and (2) the relocation of *katra* dwellers.

Structural improvement of properties is made only where the cost of structural repairs does

not exceed Rs. 1,000 per square metre and with the provision that habitable space should not fall below 3 square metres per inhabitant after structural improvement. In case the per capita space is more than 3 square metres but the cost of repair exceeds Rs. 1,000 per square metre, the occupants are either rehoused or conferred ownership rights to enable them to make improvements either by themselves or by forming a cooperative society.

Katra properties that do not fall under the parameter of structural improvement are to be cleared. Currently, the relocation scheme comprises two components: the construction of 261 flats at Ajmeri Gate where *katra* properties were cleared, and the construction of 900 incremental type houses in various parts of Delhi. The government also runs a programme for the provision of water supply, sewers, storm water drains, public toilet complexes and the widening and paving of lanes and upgrading of community facilities for the overall improvement of *katras*.

Source: Government of Delhi and IL&FS (2006)

X. The Centre on Housing Rights and Evictions (COHRE)

Forced evictions occur in virtually all countries of the world. In the overwhelming majority of these cases, those rendered homeless receive no compensation or relocation assistance and often end up poorer

than before. The issues of forced evictions and housing rights are central to the work of the Centre on Housing Rights and Evictions (COHRE), an international non-governmental organisation based in Geneva, Switzerland and with offices throughout the world. COHRE works to promote and protect the right to adequate housing, which includes prevention and action against forced evictions. Working with a growing network of organisations and groups around the world, COHRE helped to place this critical issue firmly on the international agenda, and began to develop approaches and strategies to counter the trend. In 2003 COHRE established the Global Forced Evictions Programme, with the aim of a more systematic monitoring and response to this problem worldwide.

The Indian branch, ICOHRE, has taken action in response to the forced evictions of large numbers of people in cities such as Delhi and Mumbai. A particular example in the latter city was the case of Netaji Nagar Basti in Ghatkopar from where approximately 250 families were violently evicted without prior notice or adequate rehabilitation on 28th May 2009. COHRE responds to cases such as this one by spreading awareness of the incident, emphasising the illegal nature of forced evictions without adequate prior notice and rehabilitation (both according to Indian as well as International Law) and by supporting local organisations and their campaigns against these evictions.

The right to housing and to live in peace and dignity is codified as a human right in the Universal Declaration of Human Rights, Article 25 (1):

“Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.”

Source: COHRE - Centre on Housing Rights and Evictions (www.cohre.org)

3.2

Enhancing public spaces and the urban environment while sustainably protecting the cultural and natural resources

Most Indian cities have grown from an organic core which is almost always distinct and identifiable, though not necessarily walled. The historic core usually consists of a hierarchy of public spaces, mixed land uses and economic activities and a vibrant social and cultural life. Some of these characteristics have faded with time. Encroachment has taken its toll on public spaces. Increasing density has adversely affected the quality of the urban environment and loss of diversity and growing poverty has impacted on the social networks and cultural life. Nevertheless public spaces, streets, paths, squares, parks and so on, all play a key role in the dynamics and shape of a city, especially its denser historic areas. The quality of urban services and infrastructure also impacts the living environment within these areas, which in turn affects the use of public spaces and the quality of social life therein. The renovation of drainage systems and waste water management to meet health standards and the carrying out of road repairs are just some of the essential basic requirements to be met before inhabitants can be expected to take any interest in conservation or preservation of tangible or intangible heritage.

The enhancement of public spaces and of the urban environment is therefore central to the revitalisation of any historic district within Indian cities.

Strategies and suggested policies

- Conceptualize public spaces within historic districts as junction points for different functions, communities, networks and services;
- Encourage diversity of the public space functions to respond to the diversity of needs (housing, work, transport, education, leisure, sports, services, local shops);
- Encourage public transport, intermediate non-polluting modes of transport, as well as the use of walkways;

- Develop and maintain green spaces, both public and private (for example the gardens of public buildings, private courtyards);
- Promote creativity and enhance the value of culture in public spaces;
- Provide clean water, sewerage connections and effective solid waste management.

Concrete results and experiences

I. Heritage preservation and urban environmental management go hand-in-hand in Puducherry

Over the past decade, Puducherry has become highly urbanised with almost two thirds of its population living in urban areas. This has created a severe strain on the urban infrastructure and facilities and has led to a housing shortage, traffic congestion, deteriorating environmental and socio-economic conditions and a degraded quality of life.

In an attempt to address these issues and improve the life of the local residents, the Puducherry Government applied for support from the Asia-Urbs Project, a scheme funded by the European Commission. The objective of the programme was to achieve urban economic and environmental goals through heritage preservation initiatives.

From 2002 to 2004 this project enabled Puducherry to forge partnerships with two heritage towns in Europe, namely Urbino, a UNESCO World Heritage City, in Italy and Ville-neuve-sur-Lot in France, and to gain from their experiences and their know-how, in terms of integrating conservation and infrastructure development.

Supported by the two partner cities, the project focused on conserving Puducherry's architectural heritage, improving the town's civic infrastructure and also eventually contributing to the local economy by attracting more visitors. The heritage preservation initiatives included:

- *Model Street Restoration Project.* Along the traditional streetscape of Vysial Street in the Tamil quarter which features the typical

Tamil verandas, twenty traditional house façades were restored and several other buildings were re-designed. The objective was to showcase a restored typical Tamil street thereby enabling the owners to feel a sense of pride in their heritage properties.

- *Matching Grant Scheme.* Ten owners of heritage buildings were provided with grants of about 50 per cent of the total cost required to restore and modernise their properties - with an upper limit of Rs. 250,000 per project.

- *Building Plaques and Street Signboards.* Fifteen stainless steel plaques were fixed on important heritage buildings and around three hundred new blue and white enamel street name boards, made in the traditional style, were put up in both the Tamil and French quarters, thus adding to the historic character of the city.

These initiatives were complemented by efforts to improve the urban environment as a whole, through the following :

- *Solid Waste Management.* Waste generation in Puducherry represented a major health hazard for the citizens and the overflowing waste bins made the streets look filthy. The separate collection of organic and non-organic waste was introduced in April 2002 as a pilot project in the northern part of the city. The Municipality, NGOs, private bodies and local residents established a partnership for this initiative. Households were given different coloured bins for segregating their waste and leaflets were distributed to generate awareness. Nine workers with tricycles were deployed for door to door collection. Today more than 500 households segregate their waste, thus saving about five tonnes of waste from going to landfill sites. Furthermore, various self-help groups of economically marginalised women were set up for the management of solid waste. This solved not just the problem of waste generation but also helped in the economic empowerment of vulnerable women.

- *Grand Bazaar Revitalisation.* To help revive the charm of the city's traditional market-



place the entrance gates of the central market were re-designed and other heritage elements restored. Civic amenities like public toilets and garbage disposal areas were also upgraded.

- *Non-polluting transportation.* As a response to the over-burdened streets and traffic congestion within the boulevard area, pollution-free, mass transportation was introduced through specific routes in the form of electric mini cabs (*bijlees*). To encourage their use a battery charging station was built so that the operators could become members and have their depleted batteries changed within 15 minutes.
- *Urban Greening.* A revitalisation scheme for improving green spaces was also undertaken. The re-landscaping of Bharathi Park in Puducherry was inspired by the fenced urban parks in France. Encroachments were removed and the entry of vehicles was prevented, turning the whole area into a pedestrian oasis. A protective cast iron fence with four gates was installed and to save energy and water, a modern lighting and irrigation system were provided. As a result a serene and peaceful environment was created, allowing the residents to reclaim public space in their city.

Sources: Asia-Urbs (2004); INTACH (2008); Ajit Koujalgi, INTACH, Pondicherry Chapter

II. Reviving the lakes of Udaipur

Udaipur is known as the city of lakes and Lake Pichola is its most prominent and well-known symbol. Unregulated and rapid commercialisation has increased the inflow of pollutants into the lakes of Udaipur. The government, on its part, has largely been indifferent to the problem. It was thus left to the citizens of Udaipur to save these dying water bodies. In their attempt to save the lakes, through rallies, public meetings and lectures and by allying with a leading newspaper, the citizens of Udaipur tried to raise awareness of traditional wisdom regarding methods of water management. The shallow part of Lake Pichola was de-silted through voluntary labour in the early 1970s and then again in 1995.

The state's oldest newspaper, *Rajasthan Patrika*, began a daily campaign in the paper called *Amritham Jalam* ("water is nectar") urging people to come to the fore and clean up all traditional water harvesting systems. People from all walks of life worked hard towards de-silting tanks and restoring traditional wells. This also helped break down caste and communal barriers which are extremely strong in Rajasthan. The same newspaper has now taken on the initiative to revive the river Ayad that was once the lifeline of Udaipur.

With the onset of the rainy season, a traditional festival called *Hariyali Amavasya* is celebrated by the entire community along the

banks of the river and the lakes and on the hills surrounding the city. It conveys the message of how important the lakes and plant life are for a sustainable Udaipur. An old and deeply embedded tradition of sustainability has thus been revived as a complement to the more modern initiatives of infrastructure improvement in Udaipur.

Source: Paliwal (2008)

III. Rehabilitating the ancient water reservoir of Hauz Khas, Delhi

Hauz Khas is an artificial lake built by the Sultan Allaudin Khalji in 1305, located near the tomb of Firoz Shah Tughlaq and a *madrasa*. In 1398, one of the historians of Timur informed us that the lake, filled by rainy water during the monsoon season, was so big that it could provide water for the whole population of Delhi for the whole year.

Hauz Khas is now part of a 1.6 square km urban green area of South Delhi. The lake had been dry for almost fifty years due to the diversion and decline of storm water inflow, which had been brought about by the construction of buildings and roads through the centuries. In 2004, the Delhi Development Authority (DDA) and INTACH completed the Revival of Hauz Khas Lake Project, which aimed to take treated water from a sewage treatment plant, clean it further through biological processes and channel it back to the dry lake. The recycled water is taken from Vasant Kunj, a few kilometres away from the lake, where it is treated in two ponds with aquatic plants, such as water hyacinth and duckweed, which absorb the organic matter. The quality of water improves as the water moves from one pond to the other. In order to avoid contamination, the water is channelled back to Hauz Khas Lake through a pipeline.

Fish species feeding on mosquito larvae and organic matter have been introduced in the lake and floating fountains prevent water stagnation. Many birds have also started repopulating the area. Domestic sewage water from Vasant Kunj, which was previously released into the Yamuna, has been used to revive Hauz Khas Lake.

Sources: Kumar (2005); INTACH (n.d.)

IV. Cycling in Old Delhi

Delhi by Cycle, a private tourist initiative, organises the Shahjahanabad bicycle tour to provide an opportunity for the visitor to absorb the details of the lives of its residents and to experience the vitality of the Old City, using a mode of transport that makes one feel a part of the surroundings. Part of the itinerary involves a stop to take tea and refreshments from local *chai* vendors and a visit to a restaurant in the area for breakfast. In this way the tour brings some revenue to the inhabitants.

The Delhi Cycling Club (DCC), an NGO with over 600 members, whose mission is to promote cycling in the capital, offers regular heritage rides in Delhi to its affiliates. A recent ride in Shahjahanabad, organised jointly with INTACH, involved cycling from Pragati Maidan to Fathepuri Masjid, stopping *en route* for explanations of the main sites from an INTACH guide.

For Nalin Sinha, Head of the Delhi Cycling Club, there are multiple benefits to organising cycling tours in historic urban areas. *“We want people to see that cycling can be fun and that it could help to improve the quality of their lives. With our growing appetite for cars, and an embattled public transport system, vibrant streets are giving way to noisy, high velocity roads and traditional lanes to vehicle parking lots”*.

Source: Simon Bishop, Transport and Environment Consultant

3.3 Responding to current needs while maintaining the city's identity and traditional practices

Responding to the city's current needs often implies a neglect of its historic status, identity, culture and traditions. However, the feeling of belonging to a history, a culture, a region or a district, is symptomatic of the human need to know oneself and for others to recognise one's identity. The role of urban heritage is fundamental and the role of urban policy decision-makers is central in facing this need for recognition. Historic districts provide a link between



the past and present of the city, often demonstrating the different stages of evolution of the city.

The importance of intangible heritage, i.e. culture, traditions, and practices, is being increasingly recognised in Indian cities and in particular in the old religious centres such as Varanasi, Ujjain, Haridwar and Vrindavan. In these cities, it is not only historic buildings but also the public spaces, including streets, parks and squares that have particular significance in the day-to-day living, the rituals and traditions of the local population. These buildings and spaces should therefore be enhanced as much as possible.

Maintenance of identity and authenticity, however, is contextual and subjective. Traditionally, authenticity demanded that conservation and reconstruction be done in such a manner that it is closest to the original, in both design and materials used. However, this may not always be possible or desirable, especially where the heritage is multi-layered, multi-cultural or multi-religious. In such cases, authenticity can and should be defined primarily on the basis of function, essence and cultural values of the structure, space or area. The involvement of local inhabitants in rehabilitation processes is particularly significant in such cases. Cooperation between planners, technicians, holders of traditional knowledge and residents and users of the space can effectively enable these different actors to be part of

city life and to participate in its conservation. The “authenticity” of the city becomes a factor of economic progress when the local development project preserves the fundamental character of this evolving identity in line with the needs of the inhabitants of different origins. The integration of immigrants and newcomers to the city is thus reinforced.

Strategies and suggested policies

- Encourage a plural, consensual view of “authenticity”, with an image of cultural diversity and multi-layered heritage in historic districts;
- Emphasise revitalisation processes that restore the functional importance of urban settings (buildings, public spaces, infrastructures);
- Associate improvement in quality of life for the inhabitants with attractiveness to tourists and investors;
- Improve the local economy with capacity-building for inhabitants and involve them in the projects;
- Support community participation and civic education in order to strengthen the city’s identity and encourage higher levels of stewardship amongst the inhabitants.

Concrete results and experiences

I. Improving local government capacity: Ahmedabad Heritage Cell

Ahmedabad Municipal Corporation (AMC) became the first municipal corporation to set up a Heritage Cell in 1996. Prior to this, the various efforts by different Indian cities in the field of heritage had failed to achieve a mainstream, institutional status. Over the past decade, the Ahmedabad Heritage Cell has taken an active role in formulating plans and policies for the revitalisation of the city's historic areas, sites and monuments. The Walled City Revitalisation Plan was drafted in 1997 by AMC and an NGO called Environmental Planning Collaborative. It highlighted the need to modify the old heritage regulations, to reduce the degree of density allowed for new constructions in old areas, and to make larger areas available for pedestrians. The Heritage Cell also advocated extensively for the restoration of the *pols* and the old city walls and gates and for the reopening of traditional water tanks to supply the houses.

In 2001 the Heritage Cell succeeded in introducing a bye-law in the General Development Control Regulations prohibiting any heritage property from being pulled down without prior permission from the Cell. Various other measures adopted include a reduction in property tax for traditional buildings and reduction of FSI (Floor Space Index). City heritage awards are given to individuals and organisations involved in conservation efforts. A heritage walk has been initiated and signage has been improved.

Community participation, awareness-raising activities, cultural revival and support to traditional, local, self-governance arrangements in the Walled City are other key elements of the conservation process in Ahmedabad. The local government has thus successfully established an effective institutional framework for addressing the physical, socio-economic, cultural and environmental problems of the Walled City. The municipal budget sanctions expenditure of approximately five million rupees every year to sustain conservation

activities in the area. This model is now being replicated in a number of other cities across the country.

Source: Nayak and Iyer (2008)

II. Dadabhai Naoroji Road Heritage Streetscape Project, Mumbai: a community-led initiative

Dadabhai Naoroji Road (D.N. Road) is a busy commercial area of South Mumbai. The road is a 19th century north-south artery, stretching from Crawford Market to Flora Fountain, and along which the Victoria Terminus and the Times of India building are located. Due to its historic value, D.N. Road was designated as a Grade II heritage streetscape, under the Heritage Regulations of the Greater Bombay Act 1995. An unregulated signage system and inappropriate street furniture have been concealing the colonial façades for decades.

In 1998, the Mumbai Metropolitan Region Development Authority (MMRDA) launched the Dadabhai Naoroji Road Heritage Streetscape Project. In 2001, following a preliminary assessment and without waiting for government funding, the occupants, local shopkeepers, and commercial establishments in the street along with the local municipal officers, voluntarily implemented the regulation of the shop fronts and signage on the initiative of the project architect. Both the work of relocating the signage and the installation of street furniture were completed through the active participation of the local community. The expenses for relocating and redesigning the shop signs were borne by each individual establishment. A local newspaper sponsored the pilot project for making and installing street furniture along a 100 metre long stretch.

Encouraged by the success of the initiative, all the different stakeholders involved in the project formed The Heritage Mile Association, a citizen's association aiming at promoting regeneration of the area through public participation and private sponsorship. The association raised funds to continue its work for 500 more metres, with other people willing to commit financially and with their labour. The project represents a successful initiative involving local authorities and citizens' asso-

ciations working towards the same objective. The initiative was given the UNESCO Asia-Pacific Heritage Merit Award for Culture Heritage Conservation in 2004.

Sources: UNESCO (2007); Lambah (2008)

3.4 Developing cultural tourism and supporting creativity and cultural diversity

Cities are a magnet for a wide range of tourists with different agendas, whether seeking tangible or intangible heritage, culture, museums, or simply an “urban atmosphere”. It is often tempting to see tourism as a highly profitable, cash-producing sector, and base the entire economy of a city, or an historic area, on tourism alone. Indeed, it can revive a district and support local craftsmen to a large extent. It can also help to preserve a heritage and build awareness of it among the actors.

However, tourism should not be the overarching goal for the revitalisation of historical urban areas. Uncontrolled tourism can also have an irreversible impact on the environment, the social and heritage fabric, and can generate conflicts which are difficult to resolve. Heritage sites or the areas around them can become “*Disneyfied*” (i.e. similar to an amusement park rather than a true experience of the culture of the area) and can transform historic districts into museums, emptied of local trade and living.

Tourism should be seen as a driving force for the development of historic areas but not singular activity which entraps cities. In particular, tourism in historic districts must respect the essence of sustainable development, i.e. to be socially equitable, culturally diversified, economically viable, and not to have an adverse impact on the natural environment.

Creativity and diversity, as an integral part of historic districts, must therefore be central to their revitalisation as well. However, maintaining a unity of meaning, not betraying authenticity and identity, while encouraging creativity and innovation, can be extremely difficult, especially with respect to the built form.

In some Indian cities, literature and poetry have provided a window for the revitalisation of historic areas and have helped citizens become more aware of their heritage, their art and culture within their daily lives. This vitality and dynamism, encouraged by such initiatives, are elements that make people want to live, share and develop an area, and hence, to innovate and create.

Strategies and suggested policies

- Enhance the attractiveness of a region and a district through improvement of its creative potential, its image and the inhabitants’ sense of belonging;
- Protect, develop and give meaning to tangible heritage by linking traditional and modern knowledge;
- Enhance the value of the intangible heritage which gives identity to communities and conserves the authenticity of their neighbourhoods;
- Support artists and craftsmen by helping them to maintain and transmit their know-how and experience, as well as promoting traditional art forms and artisans, and their arts and crafts in the historical area;
- Propose incentives for the population of historic areas to preserve and keep them clean and hygienic;
- Propose activities and cultural events that add value to the attractiveness of the entire area, and thus avoid that the historic neighbourhood becomes the only point of interest;
- Diversify tourist itineraries in historic districts, and control and restrict access to the most visited and endangered sites;
- Conduct carrying capacity and impact studies by taking into account physical, ecological, cultural and social load capacities of the existing urban fabric before any intervention is planned;
- Support actors to set up qualitative and sustainable tourism;
- Ensure that tourism revenue is equitably distributed in the wider city and region, as

well as contributes to services and infrastructure for the entire population;

- Maximize the positive impact of tourism in other economic sectors of the city and thus generate a demand for products and resources outside the tourist season;
- Inform, train and educate the population (inhabitants and visitors) in order to support sustainable tourism;
- Support tourism companies and promote employment of the local population, especially the most vulnerable, in order to develop an independent economy;
- Promote local products which may be related to, but not entirely dependent on, tourism (e.g. handicrafts, small-scale manufacturing, value-added agricultural products), and support diverse sectors of the economy which traditionally employ local populations;
- Equip and enhance tourist sites by reinvesting part of the tourism revenue in their conservation;
- Generate cooperation, as well as national, sub-regional and international partnerships, particularly between the public and private sectors.

Concrete results and experiences

I. "Community, Creativity and Culture for Development" in Jaipur

The Jaipur Virasat Foundation (JVF) is a citizen's forum, initiated with the help of the INTACH Jaipur Chapter, which works jointly with the government to conserve and revitalise the city. It is committed to building community awareness and participation towards the conservation of Jaipur's heritage.

To encourage local communities to appreciate the values of cultural diversity and the benefits of conservation, JVF has built up a unique programme: Community, Creativity and Culture for Development. The programme comprises large scale, widely marketed,

creative festivals. JVF has initiated India's first annual city festival, the Jaipur Heritage International Festival (JHIF) as a landmark event of national and international significance. This popular event provides a common platform to all the artists, craftsmen, residents of the Walled City, municipal officers, NGOs and other institutions to come together to experience the richness of the city's tradition and culture. The event has also achieved international recognition and appreciation. As a measure of its importance in the development context, JHIF has been the first city festival to be endorsed by UNESCO as a "*peoples' platform for creativity and sustainable development*".

Source: <http://www.jaipurvirasatfoundation.org/Programmes1.php>

II. Heritage walks: a revival of public space in Ahmedabad and Jaipur

The heritage walk is a replicable conservation tool for raising historical awareness which is being used by a growing number of cities in India. Focusing not just on tangible heritage but also on intangible heritage through street plays, cultural events and so forth, it builds on the historical and memorial values of the place and often goes a long way in preserving the cultural heritage and giving a sense of pride to the community: "*The heritage walk is a process whereby conservation and restoration can happen at a pace set by the local inhabitants, the real owners of the city*".⁴⁶

In Ahmedabad, the heritage walk was initiated as one element of the Walled City revitalisation project. Following its great success, it was replicated in other cities. The heritage walk has been conducted daily since 1997 by Ahmedabad Municipal Corporation (AMC) to create awareness of the rich architectural history of the old city. The walk is a low cost initiative passing through a number of old neighbourhoods and informing visitors of their architectural, cultural and socio-economic significance. To complement it, a street signage programme was also launched, wherein street plates bearing the name of the area and municipal symbols were displayed at

⁴⁶ Nayak (2003)

the entrance of each *pol*, providing recognition and identity to the historic city.

In Jaipur, the heritage walk was launched in 2001 by the Jaipur Virasat Foundation (JVF) in an attempt to attract tourists and visitors to the inner-most parts of the Walled City. It was designed to go through the inner lanes and streets of the Modikhana Chowkri, a precinct within the Walled City. It became very popular with visitors and locals alike, especially with the shopkeepers who could attract foreign customers who had never previously visited these inner areas. Guiding a heritage walk through a fixed route, JVF has won the trust of the local residents while bringing innumerable visitors to the area. These include members of local and state government, conservationists, world renowned celebrities and philanthropists, interested professionals, school children, citizens of Jaipur and specialist groups. It has provided an interpreted face to face experience of the challenges faced by the city's traditional communities as well as their community strengths. If implemented, the initiative would offer a unique opportunity to start a process of economic and social change. It would initiate improvements in the day-to-day lives and economies of the residents along the walk. Such initiatives can be divided into two parts:

1. The Chowkri Modikhana Heritage Walk Restoration Project: the initiative has to be carried out by JVF and commissioned by the Jaipur Municipal Corporation. This would be funded through the Jaipur Municipal Corporation and a budgetary allocation from central government;
2. The Chowkri Modikhana Regeneration Project (Supporting Projects): JVF has envisaged a number of ancillary projects within the area of the heritage walk to support economic regeneration of the area and look at long term sustainability issues with other partners and funders. These include activities such as a crafts museum for the local craftsmen (*thateras*), local cafés, bed and bath facilities, a heritage house, and a solid waste project with community participation.

Sources: Nayak (2003); Nayak and Iyer (2008); Shikha Jain, DRONAH

III. Cultural revival in Ahmedabad

In Ahmedabad, cultural revival initiatives are key elements in the process of revitalisation of the Walled City, complementing the physical conservation efforts. These include, for example:

- Preservation of the Past and Glimpses of History: this programme helped identify houses in the Walled City related to the history of India's freedom struggle and walks and events were held around them;
- *Kavi Sammelan* (Poets' Meeting): it was organised in honour of the renowned local poet, Kavi Dalpatram, and pictorial story-books, interactive games and leaflets were distributed, providing information about the historical value of the place;
- Ahmedabad Heritage Festival 2008: The Ahmedabad Municipal Corporation's Heritage Cell organised a series of events as part of the Ahmedabad Heritage Festival in November 2008. The events included, *inter alia*, a daily heritage walk and freedom walks, a night walk in the Walled City titled "Discover Ahmedabad at Night" with a street play performed before the walk; traditional food festivals, the screening of films at old *havelis*, outdoor music and dance festivals, kite-making workshops, photo exhibitions.

Sources: AMC et al. (2001); Nayak and Iyer (2008)

IV. Tourism in Jaipur: an attempt to take a holistic view with the City Development Plan

Tourism has always been an integral part of Jaipur's economy and heritage plays an important role in attracting tourists to the city. The new tourism policy of the Government of Rajasthan shifts the focus from tangible to intangible heritage. Along with the conservation of heritage buildings, the policy also seeks to make intangible cultural heritage, such as fairs and festivals, more attractive and to support efforts in the revival of traditional arts.

Apart from a wide range of activities directly or indirectly linked to the tourism sector, the City Development Plan for Jaipur lends significant support to the traditional art and craft production sector which employs nearly

5 per cent of the total workers and is a growing sector. The plan mentions the efforts being made to identify and document the details of the existing master craftsmen skilled in the varied building traditions and styles. Younger artisans and students are trained under the close supervision of the master craftsmen and experts. Data and information on the various construction materials and techniques is being documented by various agencies. This is expected to result in income generation for a large number of skilled artisans.

Other efforts are also being made to transform the economy of Jaipur by understanding, conserving and developing Jaipur's rich cultural fabric. The heritage walk, for instance, has led to the improvement of the Modikhana Chowkri area which comprises 700 households, schools, temples and other buildings.

The CDP views development based on the conservation of heritage and cultural properties, traditional arts and crafts and natural resources as most suitable for Jaipur and attempts to incorporate these into an integrated tourism development plan. This requires the following actions: encouragement

to household industries, creation of organised commercial space for retail and wholesale markets and the comprehensive urban renewal of the Walled City that is the centre of trade and commerce as well as a key tourist attraction. Of the total CDP budget, 25.4 per cent is allocated to heritage and conservation and 12.8 per cent to the urban renewal of the Walled City.

While the Jaipur CDP attempts to take a more holistic view of heritage conservation and historic district revitalisation than similar documents prepared for other heritage cities in the country, the local stakeholders feel that its proposals are still inadequate. In 2006, the Jaipur Heritage Committee was formed by the government and they commissioned the preparation of the Jaipur Heritage Management Plan to JVF and DRONAH. The plan was completed in 2007 and the listing and heritage zones from the plan are currently being fed into the Jaipur Master Plan 2025, the draft of which has recently been approved.

Sources: Jaipur City Development Plan (2006); Shikha Jain, DRONAH







4

Revitalising – How? With Whom?



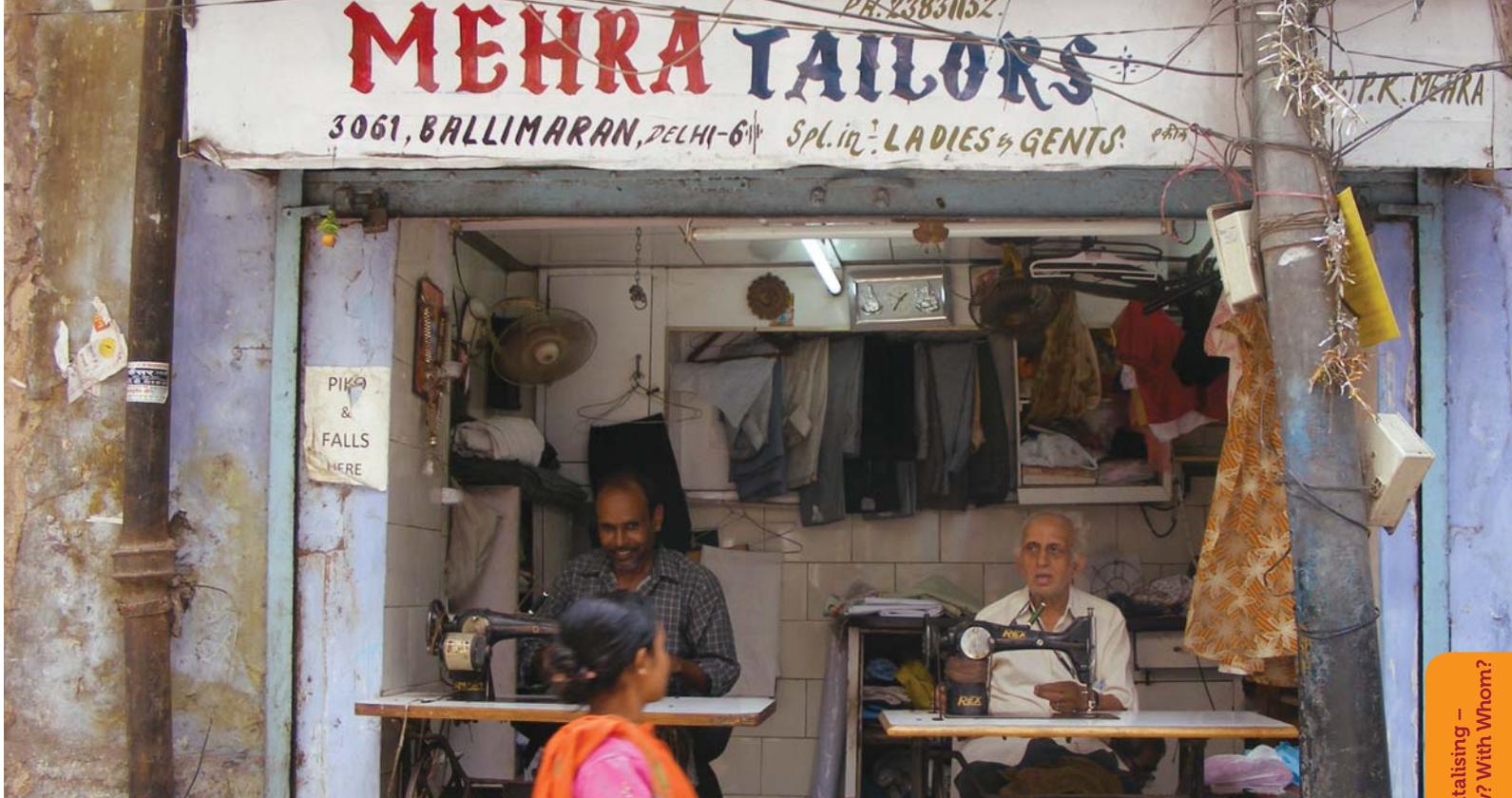
Revitalising – How? With Whom?

For the sustainable revitalisation of historic districts in Indian cities, a good understanding of who the major stakeholders are, and how processes work in partnership-building, is of strategic importance. Although historic districts across the world face some common problems, each country and even its cities are characterised by its own socio-cultural, economic and political context. Strategies for revitalisation must take into account the concrete, local situations and each city must be able to design and develop its own projects according to the financial, technical and human resources available. It is imperative to understand the roles and responsibilities of different actors involved in this process before designing any intervention. It is equally important to learn from past experiences and avoid applying measures which have not been successful, or those which may have been successful elsewhere but are ill-suited to the local context.

4.1 Key stakeholders and partners in the revitalisation of historic districts

In the Indian context, many of its actors and stakeholders are still very much linked to a restricted conservationist approach. At the national level, the Ministries of Tourism, of Culture, and Urban Development are often involved. The same situation also exists at the state level. For instance, the Archaeological Survey of India (ASI) which operates under the Ministry of Culture, is usually given a key role to play, not in the revitalisation process per se, but in the conservation of protected monuments and significant historic sites⁴⁷. If social and developmental challenges are to be addressed through the revitalisation process, it is important to involve a much broader ministerial spectrum. Other key ministries, such as the Ministry of Housing and Urban Poverty Alleviation, the Ministry of Social Justice and Empowerment, the Ministry of Labour and Employment, the Ministry of

⁴⁷ The prime concern of ASI is the maintenance of ancient monuments and archaeological sites and remains of national importance. There are, at present, more than 3,650 ancient monuments and archaeological sites and remains of national importance. In addition, the ASI also regulates all archaeological activities in the country as per the provisions of the Ancient Monuments and Archaeological Sites and Remains Act (1958). It also regulates the Antiquities and Art Treasure Act (1972). For the maintenance of ancient monuments and archaeological sites, the entire country is divided into 24 circles. These ASI Circles carry out the archaeological fieldwork, research and conservation activities on the relevant monuments (www.asi.nic.in).



Basic principles for an effective revitalisation process

TRANSPARENCY:

Revitalisation processes respond to transversal, cross-cutting, multi-disciplinary and multi-scale approaches. These complex approaches require transparency in their implementation.

INTEGRATION:

The historic district is part of a wider urban territory. Projects must be included in a global plan to avoid the fragmentation and exclusion that can result from revitalisation processes in these districts.

PARTICIPATION:

Strong political will and leadership must be accompanied by awareness raising and the concerted and organised mobilisation of all actors (including the private sector).

ADAPTABILITY:

Each historic district has its specificity, even within the same country and the same region, thus no model can claim to replace an analysis of the values and local practices. The methods and tools conceived in a given context may help the actors but must be adapted to the local conditions.

PRECAUTION:

Historic districts need conservation and therefore restoration of the built heritage. In case of irreversible damage, measures have to be taken to prevent further degradation and to enable the district to transmit a heritage testifying to an era and to past generations.

PROFESSIONALISM:

Professionalism is compulsory at every stage, in the fields of planning, environment, services, culture and in the field of information. Training of the people concerned might be necessary to ensure professionalism in all these areas.

Sources: UNESCO (1972); ICOMOS (1987); UNESCO (2001)

Women and Child Development, the Ministry of New and Renewable Energy and the Ministry of Environment and Forests, among others, should take a more active part in the process.

There are also a large number of governmental actors at the local level who have a role to play in the revitalisation of historic districts. The municipal corporation (or similar form of local government), often has a leading role, particularly the town planning department and the heritage cell or department (where it exists). This is also the case with the development authority for the city, such as the Delhi Development Authority (DDA), and likewise for the region, as for example, the Mumbai Metropolitan Region Development Authority (MMRDA), whose task is to prepare long-term development plans for the city or region. In addition, the departments for public works, as well as the agencies or departments taking care of water supply, sewerage and solid waste management, have a potential role to play in the revitalisation process. It is also crucial that educational institutions, such as the schools of planning and architecture, mainstream into their curricula a holistic approach to regeneration of core-city areas.

The role played by non-governmental actors in the revitalisation process for historic districts is also very important. A leading contributor in such a role is INTACH, both at the national level and through its state and local-level chapters. It has 117 chapters across the country. Furthermore, there are a variety of other NGOs, advocacy groups, architectural schools and private firms interested in architectural conservation, which have also contributed significantly to the preservation and conservation of historic buildings and sites.

The strategies adopted by a large proportion of these non-governmental actors have, thus far, focused on buildings rather than districts or zones of historical significance. There are some exceptions to this: for instance, the concept of heritage zones was first developed by INTACH, as well as a number of architecture and planning schools have approached

the problems of inner-city renewal from a holistic planning perspective. Yet, the overarching emphasis of organisations engaged in conservation continues to be on the physical (architectural) restoration of significant structures rather than an integrated revival of the entire area, including socio-economic revitalisation. Finally, with respect to this holistic approach, there is a lack of any coherent policy or understanding of its implications which means that development and conservation goals (and therefore, actors) are often divergent.

The most important and often overlooked stakeholders, in the process of the revival and revitalisation of historic districts, are the citizens of the city at large, and in particular, the communities who live and work within these historic areas. Their needs, priorities and the role they can play has to be considered first and foremost, in order to ensure an effective and sustainable revitalisation process. As discussed in previous chapters, historic districts are often a magnet for low-income migrants, informal sector workers and all those who cannot afford to live in new, more expensive parts of the city. The aspirations of these groups must be taken into account by researchers, NGOs, policy-makers, and all those who have the power to influence the initiatives undertaken in historic districts.

A number of national and international agencies have also shown an interest in conservation of historic buildings and sites, and to an extent, the revitalisation of historic districts in Indian cities. The danger, of course, is that each partner organisation promotes its own approach, without taking into account the specificities of the local context. Another potential problem is the multiplicity of initiatives targeting the same geographical or sectoral area, leading to fragmented implementation and duplication of efforts. The concentration of efforts and interest in few selected Indian cities, such as Jaipur, Ahmedabad or Puducherry, clearly demonstrates by contrast a general neglect of revitalisation projects in historical areas.

Key stakeholders involved in the revitalisation of historic districts

The most important stakeholders involved in the revitalisation of historic districts are of course the urban citizens at large and in particular, the local residents of historic districts. It is of primary importance that those who live and work, or own property or land, in historic areas must be engaged in the process of revitalisation.

Other actors and stakeholders who have a role to play include the following:

Governmental authorities

- Archaeological Survey of India (ASI)
- State departments of archaeology
- Municipal corporations or municipal councils, both political and executive wings (especially town planning departments, where they exist)

- Development authorities
- Para-statal bodies (dealing with water supply, sewerage, solid waste management, roads, transport, slums)

Non-governmental organisations

- Environment, poverty, conservation, advocacy groups and social activists
- INTACH and its Chapters

Professionals

- Urban planners, architects, archaeologists, historians, geographers, sociologists, anthropologists, educational and training institutes, housing corporations

Strategies and suggested policies

- Ensure participation and public dialogue from the early stages of the process in order to develop projects and initiatives that respond to the needs of local communities, as well as the wider interests of the city and its population;
- Reflect on the short and long-term impact of the projects on the local communities and the city as a whole in terms of whether they are socio-economically feasible, and whether they will address both present and future needs;
- Involve a wider range of governmental and non-governmental actors in the revitalisation process to avoid a restrictive rehabilitation of historical buildings and monuments;
- Strengthen dialogue between the various actors at different levels (local and national, as well as regional and international) to build a better understanding of the goals and objectives at these different levels;
- Involve public utility agencies to assist the municipal corporation - as the design and execution of public works is often the responsibility of these agencies;
- Promote training adapted to the local context and the specificities of the various actors (e.g. their role in the process, the extent of their responsibility, their capacity level);
- Strengthen public-private partnerships (national and international) in terms of exchange of information, lessons from different cases and established good practices;
- Establish a nodal agency or department tasked with the coordination of all development and conservation-related initiatives in historic areas. The heritage cells established in many cities are good examples, but the scope of their work must be expanded, from simply ensuring the preservation of heritage properties, to wider policy-formulation and coordination for historic areas;
- Establish a priority list of initiatives and potential strategies in consultation with all relevant stakeholders, and ensure that the initiatives are in line with these;
- Support a multi-disciplinary approach, but develop common procedures and guidelines at the local level, which are also applicable at the national and international levels.

Concrete results and experiences

I. *Bhagidari*: a partnership between Delhi and its citizens

The *Bhagidari* initiative was launched in 2000 by the Government of Delhi in order to give urban governance a participatory approach. It has grown from twenty civil society groups to over 1,700 associations, representing about 3 million people. The initiative aims to involve different stakeholders: residents' welfare associations, market traders' associations, industrial associations, village groups and NGOs as partners in the public administration. It aims to do this by providing a democratic framework for citizens to interact with government officials and municipal authorities.

The initiative entails the organisation of meetings to discuss day-to-day problems with officials of the Municipal Corporation of Delhi (MCD), Delhi Development Authority (DDA), New Delhi Municipal Council (NDMC), electricity companies, Delhi Police, and various departments of the Government of Delhi. The state departments are to develop community initiatives following the discussions. Workshops are organised to set the agenda and find solutions on how to efficiently deliver services. The workshops encourage citizens to share responsibility in matters such as the following: the implementation of water harvesting schemes, solid waste management, crime prevention and neighbourhood watch schemes, the prevention of encroachments on public land, management of public sanitation facilities, rubbish collection and disposal, maintenance of community parks and public areas and facilitating the collection of house tax revenues.

The active involvement of citizens has increased government accountability and created a sense of belonging and public responsibility. The process has heightened the expectations of citizens with the result that they feel they have the right to demand and obtain public services through community action and in cooperation with the government. The *Bhagidari* initiative was awarded the UN Public Service Award 2005 in the category "Improving Transparency, Accountability and Responsiveness in

the Public Service", which was the first time a South Asian entry had won this prestigious prize.

Source: Government of National Capital Territory of Delhi (2006)

II. The Slum Networking Project, Ahmedabad

In 1995, Ahmedabad Municipal Corporation (AMC) initiated a pilot project called the Slum Networking Project (SNP) to up-grade the living conditions in the city's slums. Ahmedabad is one of the fastest growing cities in India with a slum population of 20 per cent⁴⁸ which is spread over 792 locations. Another 958 locations are characterised by hutments and *chawls* constituting semi-slum conditions. Together these locations account for about 3,60,000 households and a total population of 1.8 million.

The Slum Networking Project has three components: 1) improving the physical environment, 2) community development and 3) poverty alleviation. The first component plans to supply water and sanitation facilities for individual households, underground sewerage to each slum unit, roads and pavements, storm water drainage, street lighting, solid waste management and landscaping. The second component aims to provide health-care and educational facilities. The third and final component intends to establish neighbourhood groups for women and youth, to create community-based organisations (CBOs), to mobilise savings and loan groups, and to support vocational training in order to facilitate income generation activities.

Partnerships between the community and various stakeholders such as AMC, NGOs, and the private sector were formed with all parties making a financial contribution. The SNP sought a 33 per cent financial contribution from the community to develop ownership of the project. Each slum household had to contribute Rs. 2,000 to the physical infrastructure component along with a community corpus of Rs. 100 for maintenance. The

⁴⁸Census of India (2001)



total cost of the physical development of an individual slum unit is Rs. 6,000 with an equal contribution of Rs. 2,000 from AMC and industry groups. In the case of the first Slum Networking Project in the slum of Sanjay Nagar, the industry group was Arvind Mills. A total contribution of Rs. 1,000 for community development was given by the AMC (Rs. 700) and NGOs (Rs. 300). AMC contributed a further Rs. 3,000 towards linking the physical infrastructure of the slums with the existing city network system. The largest contribution of Rs. 5,800 for an individual toilet came from AMC making a total project cost of Rs. 15,800 for a slum unit. This has been a unique project partnership model of financial mobilisation, implemented jointly by the above stakeholders. Until 2005 this demand driven project raised more than 300,000 USD.

The *in-situ* development of slums through public-private partnership was the guiding principle of the Slum Networking Project and was undertaken by the AMC with the support of local civil society, a public sector bank and the community concerned. A formal land guarantee (tenure) for 10 years has been given to slum dwellers that have played an important role in forging partnerships for this project. The driving force behind the SNP in Ahmedabad was the development of the project ownership mechanism amongst slum residents and the support of AMC, SAATH-Initiative for Equity and Development, Gujarat Mahila Housing SEWA Trust, SEWA Bank and World Vision.

Nearly 75 community based organisations (CBOs) were involved in mobilising the financial resources for the project.

Source: Anil Kumar Roy, Faculty of Planning and Public Policy, CEPT University, Ahmedabad

III. Collaborative efforts for conservation of the Walled City in Ahmedabad

The Ahmedabad Municipal Corporation (AMC) established a number of partnerships at different levels in order to gain widespread support for the conservation efforts in the Walled City. From 1998 to 1999, a series of workshops on managing the cultural heritage of cities (*Sambhav* Initiatives) were held, with the involvement of INTACH and IIM (Indian Institute of Management) and the Government of France. An agreement was subsequently signed between Ahmedabad Municipal Corporation and the Government of France to prepare a Walled City Revitalisation Plan. As part of the conservation effort, the beautification of the fort wall and city gates was undertaken in partnership with the Archaeological Survey of India (ASI). Furthermore, residents of the Walled City were offered loans at a subsidised interest rate of 5 per cent (as against 10 per cent to 15 per cent) for the conservation and repair of old buildings.

Sources: AMC et al. (2001); Nayak (2003); Nayak and Iyer (2008)

IV. A roadmap for Old Delhi

The historic Walled City of Delhi, also known as Shahjahanabad, has the greatest number of heritage structures within the confines of its walls and gates. The Old City is in need of revitalisation to preserve its heritage character. Revitalisation initiatives must be specific in their approach in order to integrate the historic value of the Old City with its existing dynamic economic activities. The heritage and economy of the Walled City should go hand in hand rather than be conflicting.

What needs to be done? Following the guidelines of the Master Plan for Delhi 2021 on redevelopment and heritage conservation, the main components for the revitalisation of the Walled City as a historic urban area should be:

- To replace incompatible activities with some that are more appropriate to the environment of the Walled City. For instance, the relocation of the *godowns* to integrated freight complexes located on the outskirts of the City, while retaining the retail and wholesale trade offices in the Walled City;
- To link the Chandni Chowk area with the adjoining tourist hubs of Connaught Place and Paharganj through Shradhanand Marg, Khari Baoli Road, Hauz Qazi Road and Chawari Bazaar Road to provide quicker and more direct access to tourists and retail customers;
- To delineate a metropolitan city centre in the Chandni Chowk area with exclusive commercial activities;
- To rebuild existing old markets, dilapidated commercial buildings, and dangerous and neglected residential buildings with

appropriate infrastructure in heritage designs, in consonance with local heritage and indigenous architecture;

- To build new structures to the maximum permissible floor area;
- To devise a practical method of addressing the genuine interests of all stakeholders in the rebuilding process;
- To revitalise indigenous handicrafts and promote local artisans.

How should we do it? In order to implement such changes, the first step would be a systematic door-to-door survey of each and every structure in terms of its stability, heritage value, usage and occupation. Once the data is collected, a practical revitalisation plan can be prepared, in the light of the guidelines of the Master Plan and Zonal Plan, through a participatory process whereby all the concerns of the stakeholders are duly addressed.

To execute these tasks and to prepare the revitalisation plan, a field research centre for analysis and interpretation of the data should be established in Old Delhi.

What has been done? As recently as 2010, under section 23 of the Delhi Building Bye-Laws 1983 of the Government of the National Capital Territory of Delhi, 211 heritage structures, including 35 *havelis* in the Walled City, have been notified. This new bye-law not only assists the revitalisation process for the Walled City, as Section 23 aims to protect the notified heritage structures, but it also encourages the owners, through incentives, to maintain their heritage buildings.

Source: Vijay Singh, former Deputy Commissioner (City Zone), Municipal Corporation of Delhi, currently Special Secretary, Urban Development Department, Govt. of NCT of Delhi

“People first!” says Ballimaran Municipal Councilor

“A level of commercial activity is possible within the household and could usefully be promoted as arts and crafts, but wholesale and hazardous businesses need to be moved out of the Old City. This would help decongest the area and allow for more residential space. A high population density puts a heavy burden on infrastructure and civic amenities, and contributes to aggravate its deterioration. Heritage also suffers because people cannot afford to preserve it. People living in the Old City, and who want to stay there, should be given the possibility to remain and prosper. Improving the living conditions, as well as ensuring adequate health and education of the people of Ballimaran in particular and of Old Delhi in general, comes first. Heritage conservation will follow. By increasing a sense of social responsibility in the inhabitants, it will be possible to change Ballimaran”.

Source: Ms. Renuka Gupta, Municipal Corporation of Delhi, at UNESCO - UN-HABITAT International Workshop on Social and Sustainable Revitalisation of Historical Districts, New Delhi, 30 September 2009



4.2

Learning from the past

There is no single or “miracle” method even for seemingly similar problems. The positive results and good practices, combined with an analysis of the failures and setbacks in the process, are the best elements for progress. Documentation of the methods used, results obtained and of lessons learned from past experiences hold the key to success in future initiatives.

Difficulties encountered in the revitalisation of historic districts in Indian cities often vary, but the following seem to be recurrent:

- An exclusively heritage-driven approach, underestimating the functionality of the district and the city as a whole, and ignoring the social, economic and human fabric of the area;
- Lack of serious diagnosis and competent expertise to assess the situation, notably at a socio-economic level, and the provision of alternative strategies for intervention;
- Lack of training, inadequacy of technical capacities, notably in terms of linking traditional and modern know-how;
- Insufficient involvement of local communities;
- Complete destruction of existing structures with no consideration of their heritage value, to make way for new constructions;
- Lack of cooperation and coordination among actors (national and international);
- Unsustainable financing mechanisms which either rely entirely on the state or on external funding agencies;
- Tourism developed as the sole activity and thus unsustainable in the long run.

Concrete results and experiences

I. Conservation and revitalisation of the living fort of Jaisalmer

Built in 1156, Jaisalmer fort is the world’s only living fort with a population of 2,800 people living in it. The entire population of Jaisalmer used to live within the fort, but with

the increase in the population, people were forced to move out and find shelter under the foot of the Trikuta Hill, on which it is situated. The fort constitutes Ward 6 of Jaisalmer City, and stretches across an area of 18.3 hectares.

The conservation of the fort was initiated nearly twenty years ago and an injection of funds by international donors, such as the World Monuments Fund (WMF), and NGOs, such as Jaisalmer in Jeopardy UK, gave the activity greater momentum. Since 2008, the initiative has also been integrated within the broader development of the city, and efforts are being made to devise a management strategy involving multiple agencies such as the Archaeological Survey of India (ASI), the World Monument Fund (WMF), the Government of Rajasthan, the Municipal Corporation of Jaisalmer and residents of Jaisalmer. Realising the scale and significance of the problem, the state government has become an active partner in the implementation phase. An integrated solution for the fort is being sought under the Rajasthan Urban Infrastructure Development Project, funded by the Asian Development Bank, with WMF and ASI as key partners. The focus of the initiative is the living settlement within the fort.

The main objectives of revitalisation efforts in Jaisalmer fort were to ensure optimum conservation of the 1000 year old fort, stabilisation of the hill on which it sits and improvement of the collapsing civic infrastructure, whilst at the same time, addressing the growing aspirations of a community whose livelihood hinges on tourism. The effort has been holistic in nature, not just concentrating purely on the physical restoration of the monument, but also taking into account the living heritage of the place and its people. Issues and areas of intervention have been identified on the basis of surveys and consultations. Infrastructure rehabilitation has been guided by design criteria that meet the requirements of the residents of the “living fort” and of the visitor base, as well as taking into account the concerns with respect to heritage conservation.

The infrastructure project for the fort was initiated in 2008 for the benefit of the community within the fort, as well as to ensure its conservation which was threatened by exces-

sive seepage due to the failure of previous drainage, sewerage and water supply systems. Learning from previous experience, a door to door survey was carried out to determine the nature and need of such infrastructure for residential buildings. The local NGOs and the fort's residents were involved at every step of the planning.

Public consultations were held to alert the residents to the gravity of the problem and also to secure their support for the road ahead. Under the infrastructure programme, house to house surveys and studies were conducted. Local groups like *Durga Bacho Samiti* ("Save the Fort") became active partners in this exercise. There is now an increasing awareness amongst the community of the significance of this heritage, since the sustainability of the fort has become crucial to their existence. While the past few decades saw increasing encroachments within the fort, today the community removed all existing encroachments. Local residents are now requesting the government to provide them with suitable heritage laws so that they can maintain the ambience of the historic fort.

Not every aspect of the initiative has been equally successful. For instance, the restoration of the King's and Queen's Palaces and their subsequent reuse as museums and community centres were elements of the project that worked well initially. The local community however has not taken ownership of the idea and it is now used sporadically as it does not directly impact on them. Another example is the INTACH initiative to install household toilets so that the residents would have their own facility and this would also prevent environmental pollution and misuse of public space. This has also been unsuccessful. Unfor-

tunately, the entire concept had unintended consequences and instead of using the facilities, a very large number of households now rent out the additional space (i.e. the toilet) and continue to misuse public areas.

While the local government has not obstructed the process, they have also not been proactive. Issues such as solid waste management, which have become crucial to the sustainability and liveability of the fort and the wider urban area, need to be addressed by the local government. Essentially tourism has been the overarching goal of local authorities. The city has developed alternate nodes for tourism, especially in hotels and resorts located outside the fort. This is helping to reduce the adverse impact but is not improving conditions in the fort. The one action that could transform this city is solid waste management, but that is not seen as a priority.

The most important lesson learnt from the experience of Jaisalmer fort is that unless conservation and revitalisation schemes are legitimised through legal processes, community participation and administrative will, they are destined to fail. A broader development plan has been initiated, but it has not been adopted by the state and the fort has been left to its own devices. The initiative in Jaisalmer is unique as it is the only living fort in India with a population of 2,800 people. There is a divergence between the aspirations of the people and the demands of preservation. Higher levels of education and awareness, as well as efforts to build alternative sources of livelihoods, are the major challenges ahead.

Sources: Amita Baig, Heritage Consultant; Shikha Jain, DRONAH





5

A Step-by-Step Approach



A Step-by-Step Approach

Revitalisation programmes for historic districts do not all follow precisely the same steps. The context in each city is defined by various factors, such as the current status of historic districts, past efforts towards renewal or conservation of these areas, the main actors involved, the level and quality of data available, and the level of public awareness and opinion. The major methodological stages of the process, however, can be defined broadly as including:

- **DIAGNOSIS** of the situation and an inventory of its historic characteristics, assets and structures at all levels
- Collective **VISIONING** and strategy development for the revitalisation of the area selected
- **ACTION**, including development and implementation of specific programmes and projects
- **MONITORING AND EVALUATION (M&E)**, throughout and at the end of the process
- **CAPITALISATION** on the lessons learnt from the experience

The key aspect to be emphasized in all these stages is participation. Local communities and stakeholders must be involved throughout this process, from the beginning when the boundaries of the historic zone are defined, to the

final evaluation of the projects implemented. The first step, even preceding the diagnosis, should be raising awareness among the inhabitants of the heritage value of the area and hearing their views on the problems and prospects. Sometimes this may be necessary before starting any revitalisation project, in order to get a local stakeholder on side. In other situations, participation can be initiated through the process of situation analysis.

The stages suggested here are broadly aligned with the stages of a strategic planning process. Planning a revitalisation project requires setting priorities in the short-term and the long-term. For this, a broad diagnosis of present and future needs must be conducted as well as identification of the foreseeable consequences if no action is taken. This diagnosis must also include an assessment of the social and economic profile of the area and its inhabitants, as well as an inventory and typology of the tangible and intangible heritage. An action plan must then be drawn up and implemented with the participation of all main stakeholders.

Cities which have prepared CDPs under the aegis of the JNNURM will find some of these steps familiar. However, it is important to focus on generating the right output at each stage in order to achieve the successful and sustainable revitalisation of any historic area.

DIAGNOSIS

Situation analysis and inventory

- Comprehensive assessment of the historic district in relation to its position and role in the city at large, including demographics, socio-economic profile, housing, infrastructure and services, informal sector assessment, environmental profile;
- SWOT (Strengths-Weaknesses-Opportunities-Threats) analysis;
- Inventory of all resources in and around the historic district like cultural, environmental (potential greening of the district), human and socio-economic (potential economic redevelopment linked to traditional know-how), available and potential resources for the economic redevelopment of the district;
- Listing of prominent heritage structures;
- Identification of key stakeholders and preliminary consultations on situation analysis.

VISION

Development of a collective vision and strategy

- Stakeholder consultations on concerns, aspirations and fears in order to develop a collective vision for revitalisation of the historic district;
- Identification of project objectives and strategic areas for intervention, concentrating on “what”, “how” and “for whom”;
- Prioritisation of interventions, focusing on those which respond to cross-cutting requirements.

ACTION

Development and implementation of action plans, projects and programmes

- Development of action plan(s) for priority strategies, linked with broader development programmes (ongoing and planned);
- Integration of short and long term plans;
- Feasibility assessment, establishment of time-frame and resources required;
- Impact studies of priority projects in close cooperation with all stakeholders;
- Identification and mitigation of risks;
- Resource mobilisation (physical, financial, human, technical) for action plan implementation;
- Development and negotiation of public-private community partnerships;
- Establishment of flexible and transparent procedures;
- Ensuring involvement of beneficiaries in all stages of implementation.

M & E

Monitoring and Evaluation (M&E)

- Development of clear indicators for monitoring and evaluation, including quantitative and qualitative indicators;
- Establishment of M&E procedures;
- Involvement of all major stakeholders in monitoring and evaluation;
- M&E adopted as a learning and training exercise.

CAPITALISATION

Learning from the experience

- Identification of lessons that can be applied to other districts in the same city or other cities;
- Integration of new individual and community practices into established procedures;
- Promotion of lessons learnt for and by inhabitants to value their participation in the process and create a feeling of belonging. This will reward their efforts and inspire the inhabitants of other historical areas to do the same.

5.1 Diagnosis

This is the first step of any strategic planning process, and indeed, any revitalisation effort for historic districts. It should include a comprehensive assessment of the historic district with respect to:

- Its position and role in the city at large, including identification of characteristics which make it a valuable historic area;
- Its demographic profile, housing, infrastructure and services assessment;
- The socio-economic profile, including poverty and informal sector assessment, social networks analysis;
- The environmental profile;
- A SWOT (Strengths-Weaknesses-Opportunities - Threats) analysis;
- A listing of prominent heritage structures;
- The identification of key stakeholders and preliminary consultations on situation analysis.

This assessment should not be merely a mechanical exercise but should also attempt to describe the resources, relationships and dynamics of the area. The focus should not simply be on the structures which are of heritage or historic value, but on the characteristics of the area which make it unique and valuable to the community, the city and the country. This diagnosis should ideally be carried out in consultation or with the participation of the community which lives and works in the area, and other key actors and stakeholders. This is also important in

order to generate maximum information on similar efforts in the past and their respective successes and failures.

Some of the key activities that are included in this stage are listed below. It may be noted that this list is closely linked to the elements of the diagnosis listed above and is illustrative rather than exhaustive:

- Identify the elements (socio-cultural, historic, urban, ecological, demographic, touristic) and their interdependence;
- Build a thorough understanding of the built and social fabric;
- Document past efforts towards historic district management, consider integrating the conservation plan into the town planning;
- Index the heritage elements to be preserved (typology of the built heritage, description of intangible heritage);
- Meet and select the partners (technicians, associations, local and national decision-makers, international organisations, private sector, etc.).

The diagnosis may be carried out through secondary data collection, organising participatory meetings, surveys and interviews. The diagnosis must also lead to a report on the historic district containing a series of maps and charts, the architectural typology, results of socio-economic analysis, the poverty and informal sector profile and a comprehensive analysis of the actors and stakeholders who have a role in the area. Many “non-sustainable” decisions are made either because of reluctance or of neglect in considering the diversity of the forces involved in the revitalisation efforts.

Self-evaluation

Is the historic district well identified and analysed?

We know and have identified:	Yes	No	Why
The main stages of development of the historic district and the city			
The current structure and the function of the historic district, compared to the city at large			
The demographic structure, housing, services, and infrastructure assessment of the historic district			
The socio-economic profile, including income levels, main sectors of economic activity, formal and informal sector employment, poverty levels, and social structures			
The built heritage value (buildings and structures of great value or of architectural interest, etc.), as well as the state of conservation of the built heritage, including: <ul style="list-style-type: none"> - buildings in good, fair and poor condition - any illegal or irregular extensions, subdivisions, or construction 			
The value of the urban landscape, green areas, public spaces and other environmental zones: <ul style="list-style-type: none"> - streetscapes and building alignment - public squares, open spaces, markets and other areas of meeting, exchange and congregation - parks, gardens, other green areas (public and private) - ecological resources of the area 			
The intangible heritage of the area, including: <ul style="list-style-type: none"> - knowledge and practices - know-how, notably traditional - traditions and oral expressions - performing arts - social practices, rites and festive events - social networks 			
The main actors and stakeholders in the historic district			
Past efforts towards urban renewal, preservation, and conservation			

5.2 Visioning

This is an important stage which involves getting to know the community which lives, works or is associated in any other way with the historic district. It involves a series of participatory exercises: meetings, public workshops, round-tables and so on, to share the results of the diagnosis and understand the concerns, fears and aspirations of the community. This should lead to a collective vision for the area which is shared by all stakeholders. The key steps in the visioning stage are:

- Stakeholder consultations to share the results of the diagnosis, collect feedback, and elicit views on concerns, aspirations and fears;
- Development of a collective vision for revitalisation of the historic district;
- Identification of project objectives and strategic areas for intervention, concentrating on “what”, “how” and “for whom”;
- Prioritisation of strategies and interventions, focusing on those which respond to cross-cutting requirements.

Stakeholder consultation for visioning and prioritisation

Suggested agenda

Session	Day	Topic	Aim
Plenary	1/4	Opening and presentation of diagnosis, discussion	Common understanding of the situation and context of the historic district
Plenary	1/4	Brainstorming on stakeholders' concerns, aspirations, and vision for the district	Airing of views and perspectives, highlighting priorities
Group discussion	1/2	Developing a vision, goals and objectives for the historic district	Alternatives emerge from various groups on the vision, goals and objectives
Plenary	1/4	Presentation of group discussions	Ensure a common vision, goals, and objectives
Plenary	1/4	Identification and discussion of strategic priorities	Identification of cross-cutting areas which are a priority for major stakeholders
Group discussion	1/2	Group analysis of identified priorities (one group per priority)	Focused discussion on a single issue, getting different perspectives on each issue
Plenary	1/4	Summary of group discussions; establishing working groups for action planning; conclusions etc.	Consensus on strategic priorities, constitution of working groups for follow-up

Source: adapted from UN-HABITAT (2007)

5.3 Action

Once strategic priorities and areas of interventions have been identified, action planning can be initiated. The action plan is based on a strategic reflection and a political choice at the local level to achieve the objectives, while considering the strengths and weaknesses of the project and the context analysed during the diagnosis. At this stage, feasibility studies also need to be undertaken in order to check the technical, economic, cultural, and social viability of the project, identifying the available resources and the resources to be mobilised, developing indicators for monitoring and evaluation, and identifying the assumptions and foreseeable risks. Listening to the various actors in the area is essential, not only in the action planning stage but beginning with the diagnosis and continuing until the completion of the project.

The action planning phase includes the following key steps:

- Determine concrete activities for each strategic priority area within the revitalisation process;
- Identify and designate the bodies responsible (public and private) for implementation of the various action plans and activities therein;
- Work out the time frame for the various stages of implementation;
- Estimate and allocate the necessary budget (at least for the launching phase);

For each action plan:

- Evaluate the assumptions for the action plan's implementation, test the options in terms of feasibility and determine which options should be suggested for implementation;
- Find out the "complementary" initiatives which could be undertaken along with the rehabilitation project, based on the existing resources and tools;
- Identify the risks of the project and suggest measures for their mitigation;
- Evaluate financial and human resources necessary for the implementation and follow-up of the project.

All action plans need to be tested against the following key questions:

- **Relevance:** does the project respond to a real expectation, and (or) need of the population or a part of it?
- **Viability:** do realisation costs correspond to the funding one hopes to get? Does one have the necessary resources and skills? Is the project visible, in order to gain political and financial support?
- **Coherence:** is the project comprehensive and well-tailored? Are there any stages missing which could jeopardise the project's overall success?
- **Sustainability:** how will the project evolve over time? What is its lifespan? Can it renew or generate other initiatives? Is it repeatable?
- **Risks:** what are the risks taken? Up to what point can one limit them? Can one foresee and (or) mitigate the negative impacts?

Self-evaluation

Is the action plan for the district viable and likely to be sustainable? and (or) mitigate the negative impacts?

The following points have been identified:	Yes	No	Why
Awareness-raising/involvement of the population			
Measures to counter the negative effects of tourism development			
Measures for pollution reduction and any other environmental nuisances			
Measures to improve services and housing conditions			
Measures aimed at the maintenance of the built heritage			
Establishment of a system for monitoring the work agreed upon			
Establishment of a system for cooperation between those responsible for the safeguard of heritage			
Financial arrangements for the development operations (credits, loans, tax relief, etc.)			
Mechanisms ensuring the cooperation of different public and private partners			
Information resources necessary for management of the historic district			
External promotion of the city			
Other			

The implementation of an action plan requires a clear set of activities, the allocation of responsibilities and resources for implementation. The action plan should typically have a limited number of objectives which are understood by all stakeholders, a finite set of activities to be undertaken for each objective and clear indicators and criteria for monitoring and evaluation.

Management aspects: while action plans could, and indeed should, be implemented through existing governance structures at the local level (ward committees, planning offices, heritage committees or departments), a steering committee must be constituted to guide and oversee the revitalisation projects

and programmes. This committee should be composed of:

- Members of administrative and political wings of the municipal councils, a representative of the development authority concerned with the historic area, and possibly a national representative;
- People from civic spheres (inhabitants and civil society organisations), economic spheres (private sector) and technical spheres (town planners, architects, cultural officials, heritage and environment specialists, etc.).

The committee must prepare an organisational chart and define the roles and competencies of

each member. This committee is the platform to share opinions and expertise, as well as to negotiate for the interests of different groups. The political decision-makers must arbitrate. To work in a cross-cutting manner does not imply any confusion of roles and responsibilities. The committee must therefore:

- Clarify and define each person's role;
- Discuss and validate the terms and conditions and the financing plan;
- Take part in the choice of consultants (or consulting firms);
- Be involved in all stages of the process;
- Ensure the effective implementation of the action plan and the different stages, in cooperation with the executing agency or contractor.

Financial aspects: the financial aspects of the revitalisation projects which include financial arrangements, loans and subsidies form a central part of an action plan development and implementation. Clearly, no project can be carried out without the resources to initiate and coordinate the various activities. These resources are of various kinds: human resources (technicians, experts, citizens, associations, artisans), physical (equipment, materials) and financial (co-funding, budgetary allocations, contributions in kind). Apart from the direct resources that are usually mobilised, there is also the mobilisation of indirect resources, i.e. support, management and expertise, which is often underestimated.

Indeed, any revitalisation programme for historic districts should be developed and implemented jointly (as far as possible) by authorities directly involved in planning and heritage management, and the private sector, in order to create or strengthen investment

in the historic districts. This type of partnership (public-private partnership) often proves very profitable and, in the case of developing countries in particular, it reduces reliance on external assistance.

When cities are able to finance a large part of the work, the sharing of responsibility and financing between public and private sectors proves more efficient. An integrated view of the district's rehabilitation, using the existing synergies and complementarities between heritage protection and urban rehabilitation, makes the strategies attractive for the private sector.

Budgets for project implementation should allocate resources for the following main activities:

- Preliminary studies and diagnosis;
- Stakeholder consultations (throughout the various stages of the revitalisation exercise);
- Technical aspects of the district's revitalisation;
- Follow-up after completion.

The main expenditures concern:

- Salaries (experts, technical staff, assistants);
- Organisation of training and meetings (community agents, representatives, citizens, technicians);
- Communication (mail, publication of booklets, questionnaires, organisation of exhibitions, rental fees of meeting rooms, Internet, photocopying, etc.);
- The work (all technical subcontracting);
- Monitoring and evaluation.

Self-assessment

Is the project document clear and exhaustive?

Questions	Content	Yes	No
Where?	The project context is presented		
Who?	The partners are identified: project initiators, contracting authorities, architects, beneficiaries		
Why?	Risks are recalled regarding local/regional (possibly international) issues The general and specific objectives are specified The expected results are identified and measurable		
What?	The project content is specified in a few paragraphs		
How?	The estimated budget is specified The human and physical resources are defined (services, appointment of public servants, internal competences, training, awareness-raising, etc.) Impact studies are envisaged		
When?	The calendar is established The different phases and the duration are presented		
Contact	The details of the project are specified		
Appendices (optional)	Documents useful for understanding the project (plans, press articles, supports, etc.)		

5.4 Monitoring and evaluation (M&E)

Monitoring and evaluation activity for any project begins, not at later stages of the project as is often assumed, but at the beginning when the project objectives are identified and the activities listed. It is at this stage that clear indicators for continuous monitoring and end-of-project evaluation must be established. These indicators can be either qualitative or quantitative. Other steps in the M&E process include:

- Establishment of M&E procedures;
- Involvement of all major stakeholders in monitoring and evaluation;
- M&E adopted as a learning and training exercise.

Early establishment of indicators and processes make the evaluation systematic and objective. While monitoring throughout

the duration of the project enables the implementing partners to review the course and take corrective action if necessary, an end of project evaluation should be based on results of the programmes (coherence, efficiency, effectiveness, impact, relevance), and aim to extract lessons for the future. Ideally, the evaluation should be conducted by an “independent” person, external to the project.

Effective monitoring and evaluation would help in:

- Measuring the impact of the efforts in terms of sustainability, cohesion (regarding the objectives);
- Identifying potential problems at an early stage and proposing possible solutions;
- Determining any action that needs to be taken to readjust the process;
- Readjusting the activities according to the commitments made.

Examples of indicators for assessing progress and impact of revitalisation initiatives

What to monitor and evaluate	Illustrative questions/indicators	Answers
Preliminary studies, diagnosis, stakeholder consultation	<p>Is the diagnosis adequately focused on socio-economic inclusion and the aspects of environmental sustainability?</p> <p>Has the diagnosis been conducted in a participatory manner, involving all major stakeholders?</p>	
Visioning	<p>Have the concerns and aspirations of all stakeholders been heard and taken into account?</p> <p>Is the vision acceptable to all major groups?</p> <p>Is the vision consistent with other ongoing activities? If not, is it likely to influence the course of ongoing efforts?</p> <p>Have the strategic priorities been identified through a participatory process?</p> <p>Have working groups been formed to develop action plans on each priority area?</p>	
Action plan preparation and implementation	<p>Is preservation and economic development of the tangible and intangible heritage according to the potentials and constraints of the areas?</p> <p>Is sustainable improvement of housing and living conditions a core element of the revitalisation process?</p> <p>Is the reorganisation of modes of transport considered?</p> <p>Are the alternatives for economic development diverse and viable?</p> <p>Is preservation of the quality of natural resources included?</p> <p>Is there a focus on the quality of social relationships and networks (exchange, dialogue, cohesion)?</p> <p>Does the intervention enhance diversity and build inclusion?</p>	
Capitalisation	<p>Are there opportunities and resources to document and share the lessons learned?</p>	

5.5 Capitalisation

Capitalising on a revitalisation effort implies, first of all, the identification of key lessons which can be applied to other areas within the same city or in other cities. It also includes the integration and institutionalisation of new practices which may have been introduced through the revitalisation programme, into existing procedures and systems. Without this,

any revitalisation project will remain at the level of a project, or an experiment, rather than being mainstreamed and integrated into policy and procedures.

It is also important that the lessons learnt be documented and promoted by the inhabitants, in order to value their participation in the process and create a feeling of belonging. This will reward their efforts and inspire other neighbourhoods to undergo the same process.





6

Success factors





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Success factors

The main factors for the success of any revitalisation initiative, listed below, are derived from the previous chapters and the examples included in this manual.

Sustainable and successful revitalisation of historic districts in Indian cities warrants that:

- Historic districts are not viewed as optional extras, or only as areas which merit intervention after what are perceived as basic needs have been addressed (new housing, water and sanitation, transport). Rather, their revitalisation integrates all these elements and is seen as central to the development vision of any city;
- Revitalisation of historic districts takes into account the needs and priorities of the living communities that inhabit these areas, rather than simply aiming to beautify and sanitize the areas, in the interests of promoting tourism or building an image of a world-class city;
- Participation of the local stakeholders forms the basis of any revitalisation effort. Such engagement needs to be ensured while defining the boundaries of the historic districts, identifying the unique characteristics and aspects which need to be retained, highlighting the aspirations and priorities of those who live and work there, as well as setting priorities and developing and implementing projects;
- Public spaces, accessible to all citizens and communities, are developed and improved to enhance the sense of pride and belonging experienced by the residents of the city;
- Tourism is not seen as the sole strategy and purpose behind the development of historic districts. A multi-functional, diverse economic and social structure is more sustainable, as well as authentic;
- Revitalisation efforts are built on both previous and ongoing initiatives, and involve a wide range of actors from the public and private sectors as well as the community. Collaborative efforts hold the key to successful resource mobilisation (financial and otherwise) and effective implementation;
- Revitalisation projects are mainstreamed into governance structures and institutions and systemic changes are introduced as a result of the lessons learnt from pilot interventions.





7

Need Help?



Need Help?

Need Help?

More information on various aspects relating to the revitalisation of historic districts in Indian cities, including heritage conservation, poverty and social inclusion and urban planning and governance can be found through the institutions and individuals listed below. The list also includes the main international conventions relating to heritage conservation and protection (which may or may not have been ratified by India). Several annexes do provide additional references (Annexes 3, 4 and 5).

Conventions

Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005)
http://portal.unesco.org/en/ev.php-URL_ID=31038&URL_DO=DO_TOPIC&URL_SECTION=201.html

Convention for the Safeguarding of the Intangible Cultural Heritage (2003)
<http://www.unesco.org/culture/ich/index.php?pg=00006>

Convention on the Protection of the Underwater Cultural Heritage (2001)
<http://unesdoc.unesco.org/images/0012/001260/126065e.pdf>

Convention for the Protection of the Architectural Heritage of Europe (1985)
<http://conventions.coe.int/Treaty/Commun/QueVoulezVous.asp?NT=121&CM=1&CL=ENG>

Convention Concerning the Protection of the World Cultural and Natural Heritage (1972)
<http://whc.unesco.org/en/convention>

Convention on the Protection of Cultural Property in the Event of Armed Conflict (1954)
http://portal.unesco.org/culture/en/ev.php-URL_ID=35156&URL_DO=DO_TOPIC&URL_SECTION=201.html

India: Key Ratified Conventions

Convention Concerning the Protection of the World Cultural and Natural Heritage
Paris, 16 November 1972 (ratified 14/11/1977)

Convention for the Safeguarding of the Intangible Cultural Heritage
Paris, 17 October 2003 (ratified 09/09/2005)

Convention on the Protection and Promotion of the Diversity of Cultural Expressions
Paris, 20 October 2005 (ratified 15/12/2006)

India: Official Planning Documents

City Development Plan (CDP)
<http://jnnurm.nic.in/nurmudweb/missioncities.htm>

Jawaharlal Nehru National Urban Renewal Mission (JNNURM)
<http://jnnurm.nic.in>

India: NGOs and Research Institutes

Aga Khan Trust for Culture (AKTC)
<http://www.akdn.org/aktc>

Centre for Environment Education (CEE)
<http://www.ceeindia.org>

Centre for Heritage, Environment and Development (C-HED)
<http://c-hed.org>

Centre for Science and Environment (CSE)
<http://www.cseindia.org>

Centre des Sciences Humaines de New Delhi (CSH)
<http://www.csh-delhi.com>

Center for the Study of Developing Societies
<http://www.csds.in>

Center for Urban Economic Studies
http://www.caluniv.ac.in/academic/centre_urban_economic_studies.htm

Development and Research Organisation for Nature, Arts and Heritage (DRONAH)
<http://www.dronah.org>

ICLEI - Local Governments for Sustainability (ICLEI)
<http://www.iclei.org>

Indian Council of Social Science Research (ICSSR)
<http://www.icssr.org>

Indian Heritage Cities Network Foundation (IHCN-F)
<http://www.ihcn.in>

Indian National Trust for Art and Cultural Heritage (INTACH)
<http://www.intach.org>

International Network for Traditional Building, Architecture & Urbanism (INTBAU)
<http://www.intbau.org>

Institute of Social Sciences (ISS)
<http://www.issin.org>

Nabha Foundation
<http://www.khemkafoundation.org>

National Foundation for India (NFI)
<http://www.nfi.org.in>

National Institute of Urban Affairs (NIUA)
<http://www.niua.org>

Society for Participatory Research in Asia (PRIA)
<http://www.pria.org>

Sarai
<http://www.sarai.net>

Society for Development Studies
<http://www.sdsindia.org>

Urban Age
<http://www.urban-age.net>

India: Institutes with Specialisation in Planning (Urban, Regional, Environmental and Geographical)

Birla Institute of Technology, Mesra, Ranchi
<http://www.bitmesra.ac.in>

CEPT University (Centre for Environmental Planning and Technology), Ahmedabad
<http://www.cept.ac.in>

Chandigarh College of Architecture
<http://cca.nic.in>

Guru Nanak Dev University, Amritsar
<http://www.gndu.ac.in>

Institute of Town Planners, Delhi
<http://itpi.org.in>

Kamla Raheja Vidyanidhi Institute for Architecture and Environmental Studies, Mumbai
<http://www.krvia.ac.in/Krvia/index.php>

L. S. Raheja School of Architecture, Mumbai
<http://www.lsracheja.com>

Rizvi College of Architecture, Mumbai
<http://www.rizvicollege.com/rizcolarchi>

School of Planning and Architecture, New Delhi
<http://www.spa.ac.in>

Sir J.J. College of Architecture, Mumbai
<http://www.sirjjarchitecture.org>

Sushant School of Art and Architecture, Gurgaon
<http://www.sushantschool.org>

Training Institutes and Centres:

Administrative Staff College of India (ASCI)
<http://www.asci.org.in>

Administrative Training Institute (ATI)
<http://www.atimysore.gov.in>

Centre for Good Governance
<http://www.cgg.gov.in>

Haryana Institute of Public Administration (HIPA)
<http://hipa.nic.in>

HCM Rajasthan State Institute for Public Administration (HCMRIPA)
<http://hcmripa.gov.in>

Human Resource Development Institute of Andhra Pradesh
<http://www.hrdiap.gov.in>

Human Settlement Management Institute (HSMI)
<http://www.hsmi.in>

Indian Institute of Public Administration
<http://www.iipa.ernet.in/index.asp>

Lal Bahadur Shastri National Academy of Administration
<http://www.lbsnaa.ernet.in/lbsnaa/index.jsp>

Sardar Patel Institute of Public Administration (SPIPA)
<http://spipa.gujarat.gov.in>

Uttaranchal Academy of Administration
<http://www.uaoa.in>

Yashwantrao Chavan Academy of Development Administration (YASHADA)
<http://www.yashada.org>

International and Regional Organisations

Alliance for a Responsible, Plural and United World

<http://www.alliance21.org>

Asian Development Bank

<http://www.adb.org/India>

Asian Planning Schools Association

<http://www.apsaweb.org>

Cities Alliance

<http://www.citiesalliance.org>

Commonwealth Local Government Forum (CLGF)

<http://www.clgf.org.uk>

Directorate of Architecture and Heritage (DAPA)

<http://www.culture.gouv.fr/culture/da.htm>

Department for International Development (DFID)

<http://www.dfid.gov.uk>

Eurocities

<http://www.eurocities.org>

International Association of French-speaking Mayors (AIMF)

<http://aimf.asso.fr>

International Development and Research Centre (IDRC)

<http://www.idrc.ca>

International Federation of Landscape Architects (IFLA)

<http://iflaonline.org>

International Labour Organization (ILO)

<http://www.ilo.org>

International Society of City and Regional Planners (ISOCARP)

<http://isocarp.org>

Italian Cooperation for Development

<http://www.ambnewdelhi.esteri.it>

International Union of Architects (UIA)

<http://uia-architectes.org>

National Association of Cities and Countries, Art and History, and Cities with Heritage Protected Sectors (ANVPAH & VSS)

<http://www.an-patrimoine.org>

Organization of World Heritage Cities (OWHC)

<http://www.ovpm.org>



School of Architecture and Protected Spaces, Inspectorate General of Architecture and Heritage (CAEP / IGAPA)
<http://www.culture.gouv.fr/culture/da.htm>

Swiss Agency for Development and Cooperation
<http://www.sdc.admin.ch>

United Cities and Local Governments (UCLG)
<http://www.cities-localgovernments.org>

Union of Latin American Municipal Leaders (UIM)
<http://www.uimunicipalistas.org>

United Nations Educational, Scientific and Cultural Organization (UNESCO)
<http://www.unesco.org>; <http://www.unesco.org/newdelhi>

United Nations Development Programme (UNDP)
<http://www.undp.org.in>

United Nations High Commissioner for Refugees (UNHCR)
<http://www.unhcr.org>

United Nations Human Settlements Programme (UN-HABITAT)
<http://www.unhabitat.org>

World Bank
<http://www.worldbank.org.in>

World Federation of United Cities (FMCU)
<http://www.fmcu-uto.org>

Annex 1:

The Changing Face of Urban India

In order to make a case for a new approach towards the revitalisation of historic districts in India, it is important to understand the context of urban development, particularly the new approaches towards urban planning, local governance and land and infrastructure development, all of which have a significant impact on the historic areas within cities. It is for this reason that this annex has been included in this manual.

Changing approaches towards local governance

Since the establishment of the first municipal corporation in Madras in 1688, the understanding of local governance in India has come a long way. In 1992, 73rd and 74th Constitutional Amendment Acts (CAA), based on the principle of local self-government were introduced, to strengthen local governance systems in rural and urban areas respectively. The 74th CAA proposed that Urban Local Bodies (ULBs) be established and strengthened in order to improve the quality of the urban environment, provide services in a more responsive and effective manner and enhance the participation of local stakeholders in decision-making

processes. According to Savage and Dasgupta, the amendment is “the first serious attempt to ensure the stabilisation of democratic municipal government through constitutional provisions.” (Savage and Dasgupta 2006: 43)¹. Since local government is a state subject according to the Constitution of India, the 74th CAA had to be adopted individually by each state legislature before it could be applied to the local authorities under its jurisdiction. One of the more prominent results of the act has been the increased participation of women in governance at the local level. Another is the wider participation of citizens through ward committees. However, while the act directly addressed the issue of planning (the first of the functions assigned to ULBs under the Twelfth Schedule which is part of the Amendment Act), this has subsequently remained marginal to the development of India’s towns, cities, districts and regions. According to a report prepared by the National Institute of Urban Affairs (NIUA) in 2005 assessing the implementation of the 74th CAA in 27 states and 1 union territory, District Planning Committees (DPCs) and Metropolitan Planning Committees (MPCs), which according to the act should be established by each municipal authority, are yet to be established in most states.

¹ Savage and Dasgupta (2006, p. 43). Similar processes of urban governance reform have also been seen, for example, in Brazil, with the passage of the City Statute. It might be useful to explore cooperation between India and Brazil in this context.

“An important observation is that while there has been full compliance in respect of select provisions, such as the constitution of three types of ULBs, the reservation of seats, and constitution of SFCs, others, namely the constitution of WCs, DPCs, and MPCs have not been adopted to the fullest extent. West Bengal has shown full commitment and a high compliance with the provisions.”²

The failure of urban planning

Indian town planning legislation has historically been modelled on the British Town Planning Act of 1947. Under the federal system, town planning or urban planning is the responsibility of state governments, although the central government can play an advisory and guiding role by issuing model town planning laws and regulations and encouraging states to reform their systems. Across the country, however, master plans and other supporting plans such as zonal and area development plans exemplify the predominant approach to planning which is highly focused on regulation, segregation of land uses and the control of densities and the built form.

Across Indian cities, large and small, the ineffectiveness of these planning instruments has become endemic. Master plans are usually developed and implemented by specially constituted development authorities which are outside the purview of the local administration and hence not directly accountable to the local population (unlike local governments which have an elected council that is accountable to the citizens). According to Ansari³, the key drawbacks of the master plan include the limited attention paid to social and economic development aspects, financial resource mobilisation for the implementation of the plan, as well as the length of time needed for plan preparation and the limited stakeholder involvement. Economic planning or local economic development strategies are rarely incorporated into the spatial planning exercise with the result that the plans are unrealistic and impossible to implement⁴. *“What emerges [...]*

is largely a bundle of half-baked ideas incorporated into a proposed land use plan that planners insist should be implemented in its entirety, at all costs.”⁵

Furthermore, the implementation of master plans and other urban development plans in Indian cities is hampered by the fact that water and sewerage systems, power and telecommunication services, roads and public transport and housing and slums, are controlled by other parastatal bodies or line departments of central and state governments. Local governments are responsible only for solid waste management, maintenance of public spaces, and some basic repair and maintenance of other services such as roads, street lighting and drainage systems. According to Gnaneshwar: *“In the post-Independence period, except for making them more democratic, few structural and functional changes have been made to the urban local bodies. On the other hand, their significance and role have declined gradually over time [...]”⁶*

The control of urban land

Urban land has always been, and continues to be, a contentious issue in most Indian cities. Like urban development and local governance, land is also a state subject under the Indian federal system. The central government provides policy advice and guidance in this area, but it is up to the state governments to adopt any central policies or directives⁷.

One of the major legal instruments which has significantly impacted (in fact, hindered) the development of urban land in the country has been the Urban Land Ceiling and Regulation Act (ULCRA) of 1976, which was applied in cities with populations of 2,00,000 or more in the year 1971. The key objectives of this act were to *“curb the activities of private land developers, to check undesirable speculation, to operate a land bank to keep land prices within reasonable limits and to ensure plan development with special reference to the needs of the poorer segment of the population.”⁸*

² *Ibid*, 2006, p. 44

³ Ansari (2004)

⁴ Sridharan (2008)

⁵ Ansari, *op. cit.*, p. 15

⁶ Gnaneshwar (1995, p. 295)

⁷ Banerjee (2002)

⁸ Sivam (2002, p. 529)

Although these goals were undoubtedly noble, the act led to the freezing of large tracts of land in the big cities, ostensibly for planned development. The slow pace of such development, in turn, led to a scarcity of land for development and skyrocketing prices. Land acquisition also became more and more expensive for development authorities, as well as being a cumbersome process fraught with litigation. This in turn fed the cycle of low supply and high demand⁹. The act thus shut out the urban poor from the housing market in most large cities, with Delhi being a prime example. In 1998, the central act was finally repealed. Most states have also repealed the corresponding state acts, particularly as this is now a precondition laid down by the JNNURM (see below) as part of its urban reform agenda.

Jawaharlal Nehru Urban Renewal Mission: a first step in the right direction

The launch of the Jawaharlal Nehru National Urban Renewal Mission (JNNURM) towards the end of 2005 has significantly influenced both the local governance and the urban planning systems in India's large cities. Covering 63 cities across the country, the JNNURM's overarching goal is to encourage reforms and to fast track planned development in the identified cities, with a focus on improving efficiency in the delivery of urban infrastructure and services. Community participation and building the accountability of local authorities towards citizens are the other objectives of the mission¹⁰.

One of the prerequisites for any city to access funds under the JNNURM is the preparation of a City Development Plan (CDP). To support cities in this process, the JNNURM secretariat has produced a toolkit containing guidelines for CDP preparation. The toolkit suggests that a multi-stage process be adopted for the preparation of a CDP. This would include an assessment of the current situation, the development of a vision for the future in consultation with stakeholders, a strategy formulation and the

development of a City Investment Plan¹¹. With the intervention and support of a number of organisations, including UNESCO's Culture Sector, urban renewal and heritage conservation are now being included among the key thematic areas identified for support under the mission.

The work of UNESCO's Culture Sector in supporting and promoting the inclusion of heritage concerns in City Development Plans is worthy of further explanation. The first toolkit for CDP preparation, as developed by the Ministry of Urban Development at the start of the mission, did not take into account any aspects of heritage at all. A supplement to the CDP Toolkit focusing on heritage was issued in November 2006. This was done essentially to facilitate the preparation of CDPs by the 15 Heritage Cities, nominated as such by PEARL (Peer Experience And Reflective Learning), an initiative under the JNNURM. This document, for the first time, attempted to take a broader view of heritage than that hitherto adopted in Indian legislation and policy on this subject, by mentioning both protected and unprotected heritage, as well as tangible and intangible heritage. It also emphasised the need for heritage conservation to be integrated into the overall plan for the city, an important step forward from the older approach of focusing on the conservation of monuments and structures, often virtually in isolation from their surrounding environment. Finally, it also highlighted and supported the concept of "Heritage Zones", first suggested by INTACH, and outlined the essential components of conservation plans that are to be formulated for such zones¹².

Over time, however, it was recognised both by the JNNURM Directorate and the cities themselves that the majority of the Indian cities are heritage cities and heritage must therefore be an integral part of the CDPs of all mission cities, rather than being restricted to the 15 Heritage Cities. The UNESCO New Delhi Office (Culture Sector), at the request of the JNNURM Directorate, revised the second draft of the JNNURM CDP Toolkit in April 2009, in

⁹ Gnaneshwar, *op. cit.*; Sivam (2002)

¹⁰ Government of India (2005b)

¹¹ Government of India (2005a)

¹² Government of India (2006)



an attempt to mainstream heritage concerns into urban development. The revision process by UNESCO highlighted the fact that heritage cannot be viewed as an isolated topic, but must be integrated in all assessment and visioning efforts to address the planning of cities in a sustainable way.

While the preparation of CDPs, and particularly the inclusion of heritage issues therein, is indeed a welcome step forward, nevertheless, the distinction between these plans and the old-fashioned but statutory master plans remains a little blurred. It is unclear whether CDPs will replace master plans as the key statutory document for planning, or are to be developed in addition to master plans. It is of course too soon to comment on the extent to which each CDP has been implemented and its long-term impact on the city concerned.

Furthermore, the relationship between planning and local governance also remains blurred despite the emphasis of the JNNURM on urban sector reforms. The adoption of some of the key provisions of the 74th CAA is “optional” rather than “mandatory” under the JNNURM. While the JNNURM demands that over the duration of the mission, urban planning should become a designated function of elected local bodies, it is a distinct possibility that the development and implementation of the next round of CDPs might remain as fragmented as it has

been in the past, with responsibilities divided among local bodies and various parastatal organisations.

Another initiative similar to the JNNURM, but focusing on small and medium towns is the Urban Infrastructure Development Scheme for Small and Medium Towns (UIDSSMT), which aims to support the improvement of urban infrastructure in these towns. Once again, planned and integrated development of urban areas is one of the stated objectives of this initiative, the others being the enhancement of public-private partnerships and improvement of infrastructure and services.

Conservation trends in Indian cities

In India, the trend of conservation has to a certain extent followed a global trend. From a predominant focus on monuments or their remains, or sites containing monuments, conservationists have over the last few years started to discuss the importance of the protection of urban heritage ‘beyond the monument’ in the rapidly changing urban environment across the country. *“Many historic cities do not contain individual buildings of exemplary merit, but as a precinct they represent a way of life and living which is an intangible characteristic of urban heritage.”*¹³

¹³ Menon (2005, p. 2)

An important step forward from the conventional approach to heritage conservation was taken in the INTACH Charter, promulgated in 2004. The charter proposed a concept of “heritage zones”, the conservation and development of which necessitates the adoption of a multi-disciplinary approach. Furthermore, urban heritage need not be defined by age and antiquity alone. Rather, it is a dynamic concept that includes historic districts from different eras, with distinct characteristics, sometimes superimposed on each other, sometimes existing side by side.

In May 2005, INTACH organised a seminar on “Heritage Conservation and Urban Development”. The subject illustrates recognition of the need to focus on heritage conservation as part of the broader processes of urbanisation and urban development, rather than in isolation or in conflict with the latter (which had been characteristic of the traditional conservation approaches). Various cities and states from across the country shared their experiences in this regard and expert commentators provided their own views. It was noted that rigid laws and bye-laws, for example the ASI’s “no building zones”, are often *“self-defeating and inimical to the cause of conservation.”*¹⁴ The fact that post-independence planning has for the most part ignored the older areas of cities, focusing instead on greenfield site development, and allowed myriad forms of urban activity to spread unchecked in the historic areas, was emphasised by many speakers. The problem is exacerbated by the fact that there are *“no regulations to guide their [old cities] development, no base maps to propose improvements and no intellectual space devoted to planning them.”*¹⁵ Clearly, the development and renewal of historic districts in cities, with their complex and layered built form, wide-ranging economic activities and multiple uses, needs to be addressed as a whole, rather than as a sum of many parts.

Urban heritage conservation efforts seem to have received a further boost thanks to the establishment of the UNESCO-led Indian Heritage Cities Network (IHCN) with

the endorsement of the Ministry of Urban Development. The purpose of this network is to provide a platform for sharing experiences and expertise in the area of urban conservation and the sustainable socio-economic and cultural development of India’s historic cities. A recent issue of *Context – Journal of the Development and Research Organisation for Nature, Arts and Heritage* brings together a wide range of examples from this network, discussing methods and approaches towards urban conservation. Most of the analysis, however, focuses heavily on the architecture and spatial morphology of the city, or a particular site within it, emphasising its historical development and physical characteristics, and in a few cases, its cultural dimensions (intangible heritage).

There is very little in terms of the broader socio-economic problems faced by the city, the significance of the historic or heritage precinct to the city at large, or of urban infrastructure, environmental problems or the aspects of poverty. Tourism is often the overarching goal and the strategy for development of the city. Very little space is devoted to any analysis of the population that resides in historic districts, their social structure, homogeneity or diversity, their livelihood options or their aspirations for the future, all of which should be important aspects of any revitalisation plan.

While all these initiatives undertaken thus far are huge steps forward in themselves, they still don’t go far enough in terms of being “people-centric”. The focus is far more on what heritage can do for the city in terms of revenue raising and increasing tourism inflows, rather than on what it does in terms of promoting social cohesion and inclusion, sustaining livelihoods and serving as an important, integrative symbol of the city (among others). Furthermore, there is very limited emphasis on the particular significance, or specific problems, of historic precincts or districts. There is little space devoted to the concept of “urban revitalisation” and even less to principles of sustainable development or social inclusion, which must form the basis of any revitalisation effort.

¹⁴ *Ibid.*, p. 6

¹⁵ Ravindran (2005, p. 11)

Annex 2: Glossary

73rd Constitutional Amendment Act

The 73rd Constitutional Amendment Act (also referred to as 73rd CAA, 73rd Amendment or the *Panchayati Raj Act*) was passed in 1992 and came into force on April 24, 1993. It was meant to provide constitutional sanction to establish democracy at the grassroots level, similar to the state and national levels. This initiative was undertaken in response to a growing recognition that the development initiatives of the preceding decades had not delivered, that the extent of rural poverty was still much too large and thus the existing structure of government needed to be reformed.

The primary changes envisaged under the 73rd CAA included:

- The *Gram Sabha* or village assembly as a deliberative body to decentralize governance and to be regarded as the foundation of the *Panchayati Raj System*;
- A uniform three-tier structure of *Panchayats* at village (*Gram Panchayat* – GP), intermediate (*Panchayat Samiti* – PS) and district (*Zilla Parishad* – ZP) levels;
- To promote planning from the bottom upwards, the District Planning Committee (DPC) in every district is to be accorded constitutional status.

74th Constitutional Amendment Act

The 74th Constitutional Amendment Act (also referred to as 74th CAA, 74th Amendment or the *Nagarpalika Act*) for decentralisation of urban local governance also came into force in 1993. One of the requirements under the 74th Amendment, for cities with a population of more than three *lakhs*, is the formation of ward committees in municipal corporations, making them responsible for the planning and implementation of local services.

Key tasks to be accomplished by Urban Local Bodies (ULBs) under the 74th CAA are, *inter alia*:

- Urban planning including town planning;
- Regulation of land use and construction of buildings;
- Planning for economic and social development;
- Roads and bridges;
- Water supply for domestic, industrial and commercial purposes;
- Public health, sanitation conservancy and solid waste management;
- Urban forestry, protection of the environment, promotion of ecological measures, and the redevelopment and improvement of slums;

- Urban poverty alleviation;
- Promotion of cultural, educational and aesthetic aspects.

Chawl

A *chawl* is a residential building typically found in Western India, especially Mumbai. These are usually 4 to 5 floors high with about 10 to 20 tenements on each floor, originally constructed to house the migrant worker population. A typical tenement in the *chawl* consists of a single multi-purpose room (living and sleeping) and kitchen, with shared or common utilities for each floor. In Mumbai the *chawls* typically provide housing for new migrants of low-income strata, who cannot afford the high rents and house prices in the city.

City Development Plan (CDP)

The CDP is an essential document that has to be prepared by the 63 cities included under the Jawaharlal Nehru Urban Renewal Mission (JNNURM) scheme, in order to be eligible for central government funds. It is meant to be a comprehensive plan, visionary in nature and aimed at sustainable development of the city with a strong focus on addressing its immediate priorities. Strategic and integrated in nature, the CDP is proposed to be consultative in nature and suggests a resource-based approach, including social, economic, natural and cultural resources available in the city.

Crore

10,000,000 (ten million), in the Indian numbering system.

Dalit

Self defined low-caste person.

District Planning Committee

The District Planning Committee (DPC) is the committee created by the Constitution of India for planning at the district level. The committee

in each district consolidates the plans prepared by the *panchayats* and the municipalities in the district and prepares a draft development plan for the district. The plan includes issues like spatial planning, sharing of water and other physical and natural resources, the integrated development of infrastructure and environmental conservation and the extent and type of available resources, both financial or otherwise.

Godown

In India, a *godown* refers to a storage warehouse, a warehouse or a storehouse for goods and merchandise.

Haveli

Haveli is the term used to denote private mansions in North and West India. The word *haveli* is of Persian origin, meaning “an enclosed place”. The *havelis* are usually closed from all sides with a single large main entry and exit gate with living spaces inside. They typically consist of one or two courtyards with rooms around. They are traditionally energy efficient and climatically appropriate structures, especially suited to the dry and hot climate of North and West India. The *havelis* of Shekhawati in Rajasthan are famous for the beautiful frescoes that adorn their external walls and internal ceilings while the *havelis* of Jaisalmer are noted for their richly carved stone *jaalis* (screens) and *jharokhas* (windows).

Indian Heritage Cities Network (IHCN)

The UNESCO-led Indian Heritage Cities Network (IHCN) was established in 2006 with the aim of providing a platform for sharing experiences and expertise in the area of urban heritage conservation and in the sustainable socio-economic and cultural development of India’s historic cities. The IHCN is endorsed by the Ministry of Urban Development, Government of India. It currently has approximately 60 members both national and international, including cities, regions, institutional partners and NGOs.



In its first two years, the IHCN's focus has been on adapting the existing planning, policy, legal and regulatory frameworks at the national, state and municipal level to incorporate the protection of urban cultural heritage. It has also attempted to make vital issues, like conservation and heritage-based sustainable urban development, an integral part of the national urban reform schemes. IHCN has recently revised the JNNURM Draft Toolkit for CDP preparation and is in the process of developing a Heritage Detailed Project Report (DPR) Toolkit and in reviewing the CDPs of five mission cities (see explanation of JNNURM below).

Through its various membership-driven projects, IHCN is working towards fostering a heritage-sensitive, urban regeneration of historic cores of Indian cities by means of creating partnerships between people, technical experts and administrative bodies and encouraging local community participation. It will also aim to the creation of sustainable livelihoods through heritage-based development while respecting the culture, traditions and social networks of the people. For more information, visit the IHCN website: <http://www.ihcn.in>

JNNURM

Jawaharlal Nehru National Urban Renewal Mission (JNNURM) is a large-scale

modernisation scheme launched by the Government of India in 2005. It is the flagship project of the Ministry of Urban Development in association with the Ministry of Housing and Urban Poverty Alleviation. The programme aims to provide basic services to the urban poor and to upgrade and improve infrastructure facilities in urban areas in the 63 selected mission cities across the country. This envisages huge investments over a time period of seven years (2005 to 2011). For more information, visit the JNNURM website: www.jnnurm.nic.in

Katra

A *katra* is the spatial organisation of neighbourhoods typically found in the walled cities of northern India, especially Delhi. These walled city neighbourhoods are entered through a single arched gateway (main entry and exit point) and consist of two to three storey houses along narrow streets, surrounded with markets on all sides. It is very similar to a *pol*, described below, found in Western India.

Lakh

100,000 (hundred thousand), in the Indian numbering system.

Madrasa

Madrasa is an Arabic term indicating an educational institution.

Metropolitan Planning Committee

A Metropolitan Planning Committee (MPC) is the committee created by the Constitution of India for every metropolitan area. Its purpose is to prepare a draft development plan for the metropolitan area as a whole. The legislature of a state can decide on the composition of the Metropolitan Planning Committees and the manner in which members are to be elected.

Parastatal Organisations

Parastatal organisations are state-run establishments or enterprises. They are legal entities created by a government to undertake commercial or service-provision activities on behalf of the government. Development authorities and service providers found in most large cities and towns, for example Delhi Development Authority or DDA, Mumbai Metropolitan Region Development Authority, MMRDA, Delhi Jal Board (for water and sanitation), all fall under this designation. These bodies often drive the development agenda and control large amounts of resources (such as land) despite being unelected organisations.

Pol

A *pol* is a cluster of traditional houses in walled or inner city areas in which a number of families live together and are linked by caste, profession or religion. *Pols* are typical of traditional walled cities in Gujarat and are still visible in Ahmedabad. The word *pol* is derived from the Sanskrit word *pratoli* meaning entrance to an enclosed area. A typical *pol* normally has one or two entrances and contains beautiful wooden carved houses with internal courtyards and fresco work on courtyard walls and ceilings.

Public Space

“The public space, be it a garden, street, square, belvedere or promenade, is an open space, a constitutive element of a landscape, composed

of the space in itself and all natural or urban elements visible from this space towards the horizon. The public space is a fraction of the landscape, perceived differently by anyone at any time” (Cabaneau n.d. quoted in UNESCO 2008, p. 94).

Slum

According to UN-HABITAT, a slum household is defined as a group of individuals living under the same roof and lacking one or more of the following conditions: access to improved water, access to sanitation facilities, sufficient living area (not more than three people sharing the same room), structural quality and durability of dwellings, and security of tenure.

According to the Government of India, an area can be designated as a “slum” under the State Slum Clearance (Improvement Act) when the competent authority is convinced that the area is a source of danger to health, safety and convenience, or when buildings are found to be unfit for human habitation due to dilapidation, overcrowding or lack of ventilation, light or sanitation facilities. According to the 2001 Census, the slum population of India in cities and towns with a population of 50,000 and above was 42.6 million. As urban development is a state subject, state governments have the responsibility of notifying an area as a slum. Notified slums are recognised slums by the Government of India and are eligible for improvement of services under the programmes sponsored by the government. The percentage of notified slums increased from 36 per cent in 1993 to 51 per cent in 2002.

According to the 2001 Census, 17.7 million people live in slums in the 27 cities with a population of more than 1 million. The Greater Mumbai Municipal Corporation with 6.5 million slum dwellers has the highest number of slum dwellers (54.7 per cent of Mumbai’s total population), followed by Delhi Municipal Corporation (1.9 million), Kolkata (1.5 million) and Chennai (0.8 million).

Urban Local Bodies (ULBs)

ULBs in India are the constitutionally mandated administrative units that provide

basic infrastructure and services in cities and towns. According to Census of India 1991, there are 3,255 ULBs in the country, classified into three main categories:

Nagar Nigams, or municipal corporations, which govern large urban areas. The area under a corporation is further divided up into wards. Individual wards or collections of wards within a corporation sometimes have their own administrative body known as ward committees, as also described under the 74th CAA;

Nagar Palika, or municipal councils, which govern smaller urban areas. Municipalities are also divided into wards, which may be grouped together into ward councils;

Nagar Panchayats, for very small towns, or peri-urban rural areas.

Urban Policies

“Urban policy and urban planning are concerned with the management of urban transformations. They are activities that seek to influence the distribution and operation of investment and consumption processes in cities, for the “common good” (Kovacs, 2005 quoted in UNESCO 2008, p. 92).

“Urban planning is a forecasting and organising method that allows public authorities to guide and control urban development by drawing up and implementing urban planning documents. It is principally expressed in two separate documents: master plans and land-use maps. These documents establish the basic guidelines for the organisation of the land concerned, taking into account both the need for urban expansion and agricultural activities as well as the protection of sites and landscapes” (Merlin and Choay, 1996 quoted in UNESCO 2008, p. 92).

Urban Renewal

The concept of urban renewal first gained currency in India in the 1970s and 1980s, as a process of land redevelopment in moderate to high density urban areas. It is a policy based approach that aims to regenerate the central business districts, with a strong focus today on retaining the existing communities and

their livelihoods. Although urban renewal has been on the agenda of many master plans and development programmes, it has only achieved limited success in Indian cities, where the over-arching focus has been on horizontal expansion of cities and development of green field sites in the suburbs.

Urban Revitalisation

“Revitalisation is a process combining the architectural and urban rehabilitation of historical centres while at the same time enhancing the urban activities therein” (UNESCO 2008, p. 94).

“Urban revitalisation encompasses projects aimed at renewing the economic and social life of a rundown part of a town” (Lisbon Charter, 1995 quoted in UNESCO 2008, p. 94).

“Bringing back new vitality, bringing back to life (a building, a community, a neighbourhood, activities, business, etc.). It may involve the allocation of new uses. The term is the opposite for a “museum city” and does not include revitalization of an existing social/economic dynamism, but its proper order and dimension, including the informal sector” (Mutual, 2001 quoted in UNESCO 2008, p. 94).

“Rehabilitation consists in giving the urban and architectural heritage its full capacity to play a useful role for society. It is not a backward-looking approach; it should contribute to the continuity of urban and architectural enrichment; it should be considered as a priority regarding a new construction or a drastic renovation” (UNESCO 2008, p. 95).

World Heritage Site (WHS)

This is a site (such as a monument, groups of buildings, a city, a forest, a mountain) designated by the UNESCO World Heritage Committee as being of outstanding, universal value and significance. As of 2010, the World Heritage List includes 890 sites : 689 cultural, 176 natural, and 25 of mixed properties in 148 countries across the world. Each World Heritage Site is the property of the country on whose territory the site is located, but it is considered in the interest of the international community to preserve each site.



The World Heritage Convention provides the following definitions of different types of heritage:

- **Cultural Heritage** includes monuments, groups of buildings or sites which are of “outstanding universal value”;
- **Natural Heritage** includes natural features (physical or biological formations or combinations of these), geological and physiological formations and other natural sites, also of “outstanding universal value”;
- **Mixed Cultural and Natural Heritage** includes a combination of the two types of heritage described above;

- **Cultural Landscapes** represent the “combined works of nature and of man”.

To be included on the World Heritage List, sites must be of outstanding universal value and meet at least one out of ten selection criteria. The criteria are regularly revised by the World Heritage Committee to reflect the evolution of the world heritage concept itself. For more information on selection criteria and other aspects of World Heritage Sites, visit: <http://whc.unesco.org/en/criteria/>, or <http://whc.unesco.org/archive/opguide08-en.pdf>.

Annex 3

International Instruments

Charters

The Montreal Charter for Rights and Responsibilities (June 2005)

http://ville.montreal.qc.ca/portal/page?_pageid=3036,3377687&_dad=portal&_schema=PORTAL

UNESCO Charter for Architectural Education, Revised Version 2005

http://www.uia-architectes.org/image/PDF/CHARTES/CHART_ANG.pdf

The New Charter of Athens, European Town Planners Council (2003)

<http://www.ceu-ectp.eu/index.asp?id=108>

Charter of the Vernacular Built Heritage (1999)

http://www.international.icomos.org/charters/vernacular_e.htm

Charter of European Cities for Sustainability - Charter of Aalborg, 27 May 1994

http://ec.europa.eu/environment/urban/pdf/aalborg_charter.pdf

Charter of Educating Cities (1990)

http://www.bcn.es/edcities/aice/estatiques/angles/sec_charter.html

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

http://www.international.icomos.org/charters/towns_e.htm

International Charter of Historic Gardens ICOMOS-IFLA 1982 (Florence Charter)

http://www.international.icomos.org/charters/gardens_e.htm

European Charter of Architectural Heritage (Council of Europe, October 1975)

http://www.icomos.org/docs/euroch_e.html

International Charter for the Conservation and Restoration of Monuments and Sites (Venice Charter, 1964)

http://www.international.icomos.org/charters/venice_e.htm

The Athens Charter for the Restoration of Historic Monuments (Athens Conference, 21-30 October 1931)

http://www.icomos.org/athens_charter.html

World Charter on the Right to the City

<http://www.urbanreinventors.net/3/wsf.pdf>

Declarations, Appeals

Jerusalem Declaration (2006)

<http://whc.unesco.org/en/cities>

Declaration on the Conservation of Historic Urban Landscapes from the Vienna Memorandum on World Heritage and Contemporary Architecture – Managing the Historic Urban Landscape (2005)

<http://whc.unesco.org/uploads/activities/documents/activity-47-3.pdf>

Universal Declaration on Cultural Diversity (UNESCO, 2001)

<http://unesdoc.unesco.org/images/0012/001271/127160m.pdf>

Declaration of Budapest (2002)

<http://unesdoc.unesco.org/images/0012/001257/125796e.pdf>

Hanover Call of European Municipal Leaders (2000)

http://www.logincee.org/remote_libraryitem/1009?lang=en

Declaration of Seville (1999)

http://euronet.uwe.ac.uk/www.sustainable-cities.org/Seville_Statement_English.doc

The Salamanca Declaration: a Sustainable Future for Historical Cities (1998)

http://portal.unesco.org/education/en/ev.php-URL_ID=39142&URL_DO=DO_PRINTPAGE&URL_SECTION=201.html

The Istanbul Declaration on Human Settlements, 1996

<http://ww2.unhabitat.org/declarations/ist-dec.htm>

The NARA Document on Authenticity (1994)

<http://whc.unesco.org/archive/nara94.htm>

Rio Declaration on Environment and Development (1992)

<http://www.unep.org/Documents.Multilingual/Default.asp?documentid=78&articleid=1163>

Vancouver Declaration on Human Settlements (1976)

<http://habitat.igc.org/vancouver/van-decl.htm>

The Declaration of Amsterdam (1975)

<http://www.icomos.org/docs/amsterdam.html>

Annex 4:

UNESCO Chairs and International Networks on Habitat and Cities

UNESCO Chair on Urban Management and Sustainable Urban Planning

<http://www.unesco.org/new/en/social-and-human-sciences/themes/social-transformations/urban-development/unesco-chairs/>

UNESCO Chair on Landscape and Environmental Design

<http://www.unesco-paysage.umontreal.ca/>

UNESCO Chair on Urban Policies and Citizenship

<http://www.chaire-urbademo.com/welcome/index.php>

UNESCO Chair in Sustainable Urban Development for Asia and the Pacific

<http://www.newcastle.edu.au/school/arbe/research/unesco-chair-in-sustainable-urban-development-for-asia-and-the-pacific>

UNESCO Chair on Social and Spatial Inclusion of International Migrants: Urban Policies and Practice

<http://www.unescochair-iuav.it/?lang=en>

UNESCO Chair on Social Sustainability in Historic Districts

<http://www.unesco.org/en/unitwin/access-by-region/asia-and-the-pacific/korea-republic-of/unesco-chair-in-the-social-sustainability-of-historical-districts-829/>

UNESCO Chair on Growing Up in Cities

<http://aap.cornell.edu/crp/outreach/growingupincities.cfm>

International Network on Religions and Mediations in Urban Areas

<http://www.unescocat.org/en/departments/diversity-and-interreligious-dialogue/main-projects/international-network-on-religions-and-mediation-in-urban-areas>

Annex 5:

UN-HABITAT International Training Centres

UN-HABITAT Best Practices Office for City-to-City Cooperation, Barcelona, Spain
<http://www.unhabitat.org/categories.asp?catid=508>

UN-HABITAT International Urban Training Centre (IUTC), Chuncheon, Gangwon Province,
Republic of Korea
<http://www.iutc.org>

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Notes:

A series of horizontal dotted lines for taking notes.



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