

# **HERITAGE AND COMMUNITY: The Roles of Mediators in the Innovative and Creative Conservation of the World Heritage Cities<sup>1</sup>**

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## **INTRODUCTION**

A heritage city is a city or regency poses extra-ordinary treasures in the forms of natural and sustainable cultural artefacts, buildings and its open spaces, including their physical, economical, and socio-cultural aspects (the Indonesian Charter of Heritage City Conservation 2016). It is, indeed, not mainly about monuments and/or other tangible culture heritage. It is also a place to live which consists of various social and culture activities including intangible culture heritage and somehow the new life style within heritage place as well.

Urban heritage conservation is, therefore, not just about the past. It is also not mainly the preservation of city's historic fabrics nor beautification of city center, but more holistic approaches for conserving natural, cultural – tangible and intangible heritage. The sense of innovative and creative utilization and continuity of history urban landscape becomes more important than ever. The culture and heritage contribution in shaping the sustainable cities, promoting livability and equity, enabling social cohesion, as well as and the local economic development have come about due. The involvement of the community in managing those conservation efforts is crucial. The relationship of heritage with local community is one of the conservation key issues. However, heritage communities at the local level need encouragement and their enthusiasm of conservation participation need support from outsiders or other stakeholders. That is heritage conservation mediators.

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## A. GLOBAL GOALS: SUSTAINABLE DEVELOPMENT GOALS

The United Nation 17 Sustainable Development Goals (SDGs) of the 2030 Agenda for Sustainable Development officially came into force this year on 1 January 2016. This set of goals aims to end poverty, protect the planet, and ensure prosperity for all. Each goal has specific targets over the next 15 years, and government, the private sector and civil society need to do their part.



The number 11th Goals is Sustainable Cities and Communities that is to make cities inclusive, safe, resilient and sustainable. The third Habitat III Preparatory Committee held in Surabaya last July, 2016, discussed the New Urban Agenda (NUA) Zero Draft, and the outcome document prepared for the upcoming Habitat III Conference in Quito, Ecuador, October 2016.

Among various issues, many parties propose the integration culture and heritage into SDGs and the New Urban Agenda<sup>3</sup>, as they bring a variety of benefits and enhance to the sustainable of the urban areas.

## B. HERITAGE AND HERITAGE CITIES

### 1. The Notion and Principles

Heritage or *Patrimoine* (French), *Erfgoed* (Dutch), *Erbschaft* (Germany), *Pusaka* (Indonesia) has diversity of types. In the case of Indonesia, as stated in the Indonesian Charter for Heritage Conservation 2003, that the heritage of Indonesia is the legacy of nature, culture, and *saujana*, the weaving together of the two. Natural heritage is the construct of nature. Manmade heritage is the legacy of thought, emotion, intentions, and works that spring from over 500 ethnic groups in Tanah Air Indonesia, singularly, and together as one nation, and from the interactions with other cultures throughout its history. *Saujana* (cultural landscape) heritage is the inextricable unity between nature and manmade heritage in space

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<sup>3</sup> Adishakti, Laretna T. 2016. "Indonesian Heritage Trust: Cases of government engagement and local participation", presented in the Side Events PrepCom 3 Habitat III "Governance and Planning: the Role of Culture Heritage" organized by APA, ICOMOS, BPPI, UGM. Surabaya, July 24, 2016.

and time. Cultural heritage includes both tangible and intangible legacies. This charter also stated that heritage, bequeathed from the generations that precede us, is the a vital foundation and initial capital for the development of the Indonesian nation in the future, and for these reasons, must be conserved and passed along to the next generation in good condition, without loss of value, and if possible with an enhanced value, to form heritage for the future.

Heritage city as stated in the Charter of the Indonesian Heritage City Conservation 2016 is a city or regency poses extra-ordinary treasures in the forms of natural and sustainable cultural artefacts, buildings and its open spaces, including their physical, economical, and socio-cultural aspects. This charter also stated that the principles of heritage city management and conservation are as follows:

- a. Heritage city conservation is not meant to freeze the live and culture, but is an effort to understand and utilize wisdom, values, and spirit from the past for future development. The heritage city management is a continuous efforts to integrate and put heritage orientation into the city development.
- b. The heritage conservation is followed by its utilization in accordance to heritage management rules and procedures. The heritage utilization must bring prosperity to the people and enhance the quality of life. The economic empowerment must be in harmony with the social and cultural growth.
- c. The heritage city management and conservation is conducted in such holistic and comprehensive to ensure the people's passion in maintaining their heritage cities and vibrant economic as ell as cultural development on the basis of local wisdom and heritage cities conservation guidelines.

## **2. Heritage and Heritage Cities as the Sustainable Concept**

Heritage itself is a sustainability concept where our common responsibility to the future generations in the time of globalization is to develop the local identity through interactive coordination's heritage (Mimura, 2003). Moreover, heritage is an economic instrument in policies of regional and urban development and regeneration (Graham, Asworth & Tunbridge, 2000). The sense of continuity of heritage becomes more important than ever. Heritage is not just about the past. It is a duty for everyone in this century to maintain and pass along to the future generation and the same time it is a right to create, develop and contemplate the future heritage as well as managing heritage as creative

industry. For example in the case of Indonesian Batik that in 2009 designated by UNESCO as Masterpiece of Oral and Intangible Heritage of Humanity. In the old time, batik mostly used as a *kain sarung* or *selendang* (scarves), but currently there are many batik utilized for various contemporary outfits as well as functions of crafts, and still respect to the tradition of the batik making process (painted and/or stamped)



Picture 1. The innovation and creation of batik tradition

### 3. Heritage Conservation as Management of Change

Presently, heritage is not only a static artefact within a static area. The heritage, especially the intangible heritage, can be anywhere, even side by side with a very strong new development in the dynamic setting of space. In many cases, a heritage is not just a place to be visited, but rather, a place to live and/or something to live with. It is important to note the observation of Tung (2002) that “*Cities cannot be sustained if they do not have a constituency to support the quality of life. The environment of the city is complex and dependent on many circumstances that are constantly changing and acting simultaneously. Ultimately, life in a city is too complicated to be objectively defined or engineered: it has to be experienced holistically*”. This also highlights that heritage is part of the environment of the city which the conservation of heritage should also be holistically managed. Heritage conservation management is not an elite and exclusive movement.

It is understood that changes as an impact of development in the built environment, on whatever scale, from neighborhood units to the entire city, are, in fact natural occurrences. The problem, therefore, lies in how far those changes can be called “natural”. Self-control is crucial, in order to safeguard continuity of the valuable assets and value while in the same time obtain a proper measurement of change in realizing the modern needs and a better quality of life.

These issues deal with the subject of urban tangible-intangible culture heritage and environmental conservation. It is meant that conservation does not lie only in the intrinsic beauty of what being preserved, but also in the survival of specific socio-culture amid processes of modernization and an awareness of the future. Above all, there is the identity that should be conferred, such the spirit of the place or “Genius loci”. And once again, heritage can be a place to live and/or something to live with.

Continuity admits change is, therefore, the central concept of conservation, a notion that differs from preservation. Consequently, this means that the changes which taken place are not drastic in nature (eradicating all previous components), it consistently preserve previous naturally or through selective choice. Conservation is dynamic and evolutive. The sustainability of heritage city is therefore related with the efforts of the community in managing those heritages.

The question then, who can be the manager of change or agent of change? How to be? Is there any training/education related to this competence? Could the local community become agent of change too?



Picture 2. Management of change in the conservation of Tamansari Water Castle,  
Yogyakarta, Indonesia

### C. COMMUNITY FOR PEOPLE CENTERED-MANAGEMENT

In principle, heritage conservation is cultural movement. The Charter of Indonesian Heritage Cities Conservation 2013 highlights that heritage city encourages partnership between the local government, communities, universities, and private sectors. The involvement of the residents or local community is important aspect in resolving conservation through a bottom-up planning approach and to support people as the center of conservation management. This is actually strengthening the platform for future development of heritage site.

In this case, we have to learn from the experience of Venice where tourism was attacking many of the qualities that make a city habitable, and residents were being pushed out. The historic city was not being repaired because too few Venetians actually live in Venice and was subject of its conditions (Tung, 2001).

Another case is Kotagede Heritage District, Yogyakarta, Indonesia<sup>4</sup> that was struck by the 5.9 Richter Earthquake on 2006. This heritage site is well known for its traditional houses, unique *Kalang* houses and kampong of sterling silver craftsmen and is seriously endangered. Many traditional houses which are embodiment of folk heritage have been destroyed by the earthquake. And many of these valuable wooden structures were sold and removed from the heritage site soon after the disaster. Their owners deprived of the necessary resources might not be able to restore buildings in their traditional forms. While most craftsmen have lost the necessary resources to continue their work. Although they are still live there they lost many tangible and intangible cultural heritage and suffer from future development.

Ten years after the Java earthquake aftermath, Kotagede Heritage District has step by step revitalized. Although, not all district is recovered, some traditional houses now utilized for creative activities and works. These rehabilitations have been done by the local community and supported by various parties including government, donors, civil societies, and private societies. Some books related to heritage and disaster recovery have been published. And some local groups conducts Kotagede Heritage Trail. There are some efforts from the local to manage their own heritage assets after disaster. The situation has changed from people-centered development into people centered management.

#### **D. THE NEEDS OF COMMUNITY MEDIATORS/FACILITATORS**

Heritage communities at the local level need encouragement. And enthusiasm of local community in participating within culture and natural heritage conservation need support from outsider. The community mediators or facilitators to motivate, empower, and foster community movement on innovative and creative heritage conservation have become crucial issue. The Charter of Indonesian Heritage Cities Conservation 2013 also mentions that facilitators are required to motivate, find and offer solutions, broaden perspectives, and to inform experiences as well as lesson learnt from many different cities. This is a strategy as well to redesign the activity to be more effective, efficient, and inclusive.

A professional community mediator for heritage conservation should be a field to be developed, and building capacity in this field is needed. However, the success of people

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<sup>4</sup> ) Kotagede Heritage District, Yogyakarta, Indonesia, an older area with remains of the old Mataram Kingdom struck by the 5.9 Richter Earthquake on May 27<sup>th</sup>, 2006, was inscribed as 2008 World Monument Watch List of 100 Most Endangered Sites.

involvement and community mediator is still also depended on other supporting system. Comprehensively, there are five interdependence factors on the heritage conservation management (Adishakti, 2003):

1. People-centered management and the benefit of community participation;
2. Collaboration of multi disciplines specialists/experts/technicians/sectors and development of human resources of the related agencies and other relevant bodies including the community mediators or facilitators;
3. Enabled institutional mechanism and government support from various sectors upon community appreciations and initiatives;
4. Strong legal aspect and law enforcement;
5. Conservation market to support sustainability of management. And in response to people's expectations regarding economic benefit on heritage conservation, pilot or conservation demo projects should be continually conducted.

#### **E. SOME LESSON LEARNT ON DEVELOPING HERITAGE COMMUNITY MEDIATORS**

Working with the community is, indeed, time consuming. It needs much more patience as it was thought to be. Initiative and creation on community mobilization is also significant in building community awareness and innovation in answering the time's challenges. Various levels of heritage community, from local into national as well as international, need to be established and strengthen. Instead of mobilizing those various types of heritage organizations or forums, utilization of the neighborhoods/social organizations, or kinships meeting as a means of supporting the dialogue, communication, and networking will also generate more community and civic movement. Following are some efforts of developing heritage community mediators in Indonesia:

- Organize Indonesian Heritage Movement
- Strengthen formal education on the real conservation cases
- Conduct heritage conservation field programs
- Conduct strategic on site conservation actions
- Formulate manual and other publications



## 1. Organize Indonesian Heritage Movement

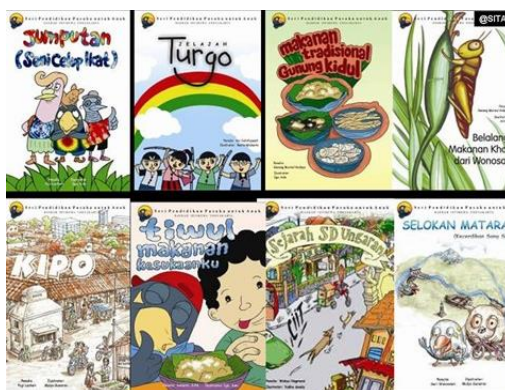


Picture 3. Indonesian Heritage Movement

More than twenty years ago, civic organizations involved in heritage conservation were limited in Bandung, Jakarta and Yogyakarta on Java. Nowadays, many cities across the Indonesian archipelago have community organizations devoted to the protection of heritage.

In 2004, a national heritage conservation organization was established, called Badan Pelestarian Pusaka Indonesia/BPPI (Indonesian Heritage Trust). One of the obligations of this organization is to guard the Charter of Indonesian Heritage Conservation 2003. This is the first charter owned by Indonesia, and was launched as a milestone in Indonesia Heritage Year 2003. The years 1990s - 2003 are noted as the first decade of the Indonesian Heritage Movement (IHM). The second decade of IHM is 2004 – 2013 where in the year 2013 the Charter of Indonesian Heritage City Conservation 2013 was launched. The 2014 was marked as the first year of the Third Decade of IMH under the theme Heritage for Community Welfare. This movement mostly lead by heritage lovers, professional and activists that are actively community mediators or facilitators from many parts of Indonesia.

## 2. Strengthen formal education on the real conservation actions



Picture 4. Series of Heritage Education Book

The experiences and achievements along the Indonesian Heritage Movement are important materials for supporting the formal education from elementary school to university. These update knowledge will strengthen the curriculum of education, in many levels, including heritage community mediator development.

In the Department of Architecture and Planning, Faculty of Engineering, Universitas Gadjah Mada, the new knowledge such as Heritage City Conservation, Infill Design of Heritage buildings are teaching materials either for teaching courses, studio or final projects.

### 3. Conduct heritage conservation field programs



Picture 5. Call for Participants for International Summer Course on Imogiri Saujana Heritage

Learning and working together among students, scholars, professionals, officials and local community in the innovative and creative field programs is an effective way to conduct the capacity building for community mediators or facilitators on the heritage conservation. There are several schemes of the programs such as field school, field internship, or summer course in certain area and specific heritage topic.

The important of this kind of field program, instead of providing enhancing knowledge for participants with various background of disciplines, is also a media for working together in solving the problems under the given assignments. It will enhance participant skills in implementing concepts, methods and techniques of conservation and direct experience in the field to do planning and design. Some field programs organized by Center for Heritage Conservation, Department of Architecture and Planning, Faculty of Engineering, Universitas Gadjah Mada in collaboration with many institutions are International Field School on Borobudur Saujana Heritage and International Summer Course on Imogiri Saujana Heritage.

### 4. Conduct strategic on site conservation actions

The recovery of disaster effected areas such abovementioned in Kotagede Heritage District is an example of the strategic on site conservation actions. During the immediate rehabilitation or long-term recovery community mediators have an important role in managing the program as well as encouragement to the local people movement post disasters.

This kind of on site conservation actions is also a media for community mediator capacity building.

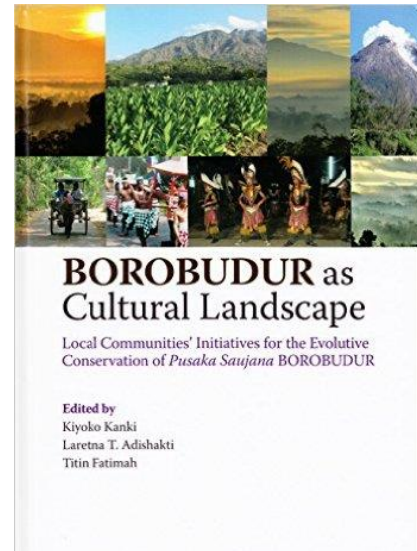
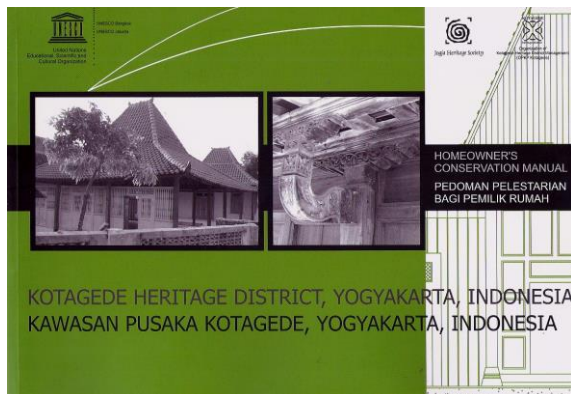
To promote the innovative and creative awareness campaign on heritage conservation that not create waste or visual destruction should also be encouraged. This is an example of innovative and creative awareness campaign on tangible and intangible heritage by Arif Adishakti Center, 2016.



Picture 6. Innovative and creative awareness campaign on tangible and intangible heritage.

## 5. Formulate manual and other publications

Lesson learnt of the relationship on heritage and community needs to publically circulate and promote. Manual and other publications on these issues are important materials for community mediator development.



## CONCLUDING REMARKS

The role of community mediators in supporting the relationship between heritage and community will be effective if the public authorities, lead by the mayor or regent, acknowledge and enable this specific situation which can create the innovative and creative heritage conservation programs and actions. Where necessary it should be addressed to the lack of regulation and process of implementation.