

TERRITORIAL AND ECONOMIC DEVELOPMENT COMPONENT

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ECONOMIC AND TERRITORIAL DEVELOPMENT

Sustainable development, in the context of cultural heritage, is as much a social and political concept as a territorial and economic one. The essential questions of *what kind of development* and *development for whom* have found different answers based on the values across generations and cultures at different periods of time. Determining elements for decisions on development have been driven by values, whether that be promoting aggressive economic advancement and growth, political and ideological influences, or alternatively seeking harmony and balance between the natural world and human settlements. While it can be undertaken in various forms, the core aim of sustainable development must remain focused on an improved quality of life, access to resources, and democratic governance, where individuals and communities exercise their rights to cultural heritage in a dignified manner.

Revisiting the concept of development and growth: At a time in history when ideas about development are often influenced by the concept of progress, including growth by any means possible, the long-term consequences faced by local communities include environmental degradation, loss

of traditional knowledge and practices, altered landscapes and dependent local economies. This is especially true when benefits do not remain at the local level. Increasingly reoccurring crises of recent times highlight the importance of alternatives in local and sustainable development practices, where communities are an essential part of decision-making regarding their own local resources. Such a discussion should surpass the global vs local argument, stressing a carefully calculated balance with the natural world as well as governance at the local level, cognizant of interdependency with other communities in a global network.

In this regard, heritage resources, in its enhanced definition¹, play an important role for communities in territorial and economic development. Decisions regarding heritage and development have a crucial impact on the extraction of resources and excessive production and pollution, often at the expense of destroying the relationship with the natural world and imposing long lasting consequences for generations. What is considered a rightful way to exercise freedoms, without a serious consider-

¹ As suggested by the Faro Convention



ation of altering the ecosystem, has implications beyond local communities. These decisions ignore traditional knowledge and practices, as well as the loss of local relations and economic balance. Thus, a genuine dialogue on growth, development and sustainability needs to take place at all layers in society, with a clear understanding of power relations that shape development processes and impact community lives.

The need to shift position: In the face of all the changes taking place today in the economy and the environment, as regards population movement, scarcity of resources, and conflicts, the concept of sustainability is not about sustaining existing structures for a long period of time, but having the agency to adapt to changes and rebalance following disorientation caused by each major change and influx. Consequently, there is a need to seek commonalities for community wellbeing with the understanding of heritage and identity as fluid notions.

In order to better conceptualize the impact on communities, it is important to consider the concept of sustainable development taking both heritage and identity into account. Heritage and identity often play a determining role in establishing the social and economic relations as per group affiliations, which impacts determination of what is to be sustained in relation to cultural heritage.

A dilemma has surfaced in the year 2020 on the use of heritage solely for economic development purposes, such as mass tourism, and the aspiration of many communities across Europe to reconsider the use of heritage beyond economic development,

focusing on the alterity economy². Discussions on territorial and economic development in terms of space, the commons, and privatization have also been furthered. This added a new dimension on the relationships between people and places, as many external investments have withdrawn in light of the COVID-19 crisis, unbalancing local economies and creating vulnerabilities. Such “vulnerabilities are increasingly seen as a consequence of unresolved everyday development problems”³, subject to economic inequalities on a daily basis, therefore requiring a more balanced approach regarding quality of life. This shift of position needs to consider cultural heritage not as a stand-alone concept, but as closely interlinked with relevant sectors in line with the principles of human rights and democracy.

Seeking alternatives: The development processes today show that there is no single-handed solution to the complex problems and heritage cannot claim to be one. However, heritage has the potential to create organic links across sectors and the power to mobilize inhabitants toward more cohesive societies. Council of Europe’s Strategy 21, offering a platform for these links, promotes heritage-led economic and territorial development

² Alterity, or otherness, is a central notion of philosophy and social sciences, particularly in social anthropology and human geography. The alterity economy encompasses the question of how a community forges its otherness, its domestic economy. Cousin Saskia, “Economics of alterity, tourism and hospitality” Council of Europe notes, St Denis, 2019.

³ Frerks Georg, Jeroen Warner, Weijts Bart, “The politics of vulnerability and resilience”, *Ambiente & Sociedade*, 2011, vol. 14 n. 2, p.111



with an intersectoral and integrated approach. Upholding the right to heritage for all inhabitants in a democratic process as a main principle, it stresses that communities are an essential part of the decision-making processes regarding the identification, assessment, designation and management of heritage assets as community resources. As the ST21 lays out clear points on what to do through its 11 recommendations, this module builds on these recommendations and highlights the following eight concrete steps on how to proceed with heritage-led / people-oriented strategies.

Rethinking the term ‘local’ in development processes: In such processes, alternative narratives reveal competing ideas on resource management, rights, decision-making, and discussions on who owns the process, who benefits and who faces the consequences. This requires active engagement in a dialogue to bring about reflection-action-reflection by all inhabitants who are considered

local, and whether their heritage and identities are acknowledged in the process of development. Referring to local development, there needs to be clarity with the concept of ‘local’ in order to ensure a participatory development process. How the term ‘local’ is perceived and treated in terms of local heritage, local community, and local development has multiple implications on community life and governance. How the local community is defined sets the tone to engage in dialogue for community wellbeing. Therefore, acknowledgement of all inhabitants in a community regardless of their legal status shifts the concept of ‘local’, allowing for a genuine dialogue based on human rights to actually take place, where all the inhabitants who have a connection to and are part of the everyday life of a place, regardless of their legal status, are considered local.



For a participatory process of territorial and economic development:

With revisiting the concept of development, sustainability and growth as well as reconsideration of local in territorial and economic development processes, the following **eight steps** are suggested



1. Assess the potential of **heritage community** or establish one, in case of the absence of such a community

The Faro Convention Article 2 defines the concept of a heritage community⁴ while the Action Plan⁵ lays out the role and functions of heritage communities across member states.

2. Map out the **territory and resources** including people, skills, and traditional practices

The Council of Europe Regional Programme on Cultural and Natural Heritage in South East Europe has developed comprehensive methodological and technical tools. This program includes:

The Integrated Rehabilitation Project Plan/Survey of the Architectural and Archaeological Heritage (<https://www.coe.int/en/web/culture-and-heritage/irpp>)

Ljubljana Process: rehabilitating our common heritage (<https://www.coe.int/en/web/culture-and-heritage/ljubljana-process>)

Local Development Pilot Projects (<https://www.coe.int/en/web/culture-and-heritage/ldpp>)

4 <https://www.coe.int/en/web/conventions/full-list/-/conventions/rms/0900001680083746>

5 <https://www.coe.int/en/web/culture-and-heritage/faro-action-plan>

Community-Led Urban Strategies in Historic Towns project

(<https://pjp-eu.coe.int/en/web/comus/about-comus.html>)

While these projects provide insight on the technical aspects of mapping exercise, they also provide concrete examples on technical documents (<https://pjp-eu.coe.int/en/web/comus/outputs.html>) including

- > Heritage Assessment Report (HAR)
- > Preliminary Technical Files (PTF)
- > Reference Plan (RP)
- > Preliminary Technical Assessments (PTA)
- > Feasibility Study (FS)

The final COMUS publication⁶ of 2017 provides a consolidated information on the processes mentioned above.

3. Map out the demographic composition of the territory, ensuring the inclusion of all inhabitants regardless of their legal status. This would include migrants and refugees, seasonal workers, marginalized groups, etc.



A participatory approach to integrated heritage needs to consider the acknowledgment of all inhabitants in the territory and their direct involvement in the development process. Such an approach goes beyond the classic understanding of ownership as well as what constitutes a person to be accepted as local, and includes recent newcomers (migrants and refugees), seasonal workers, nomads, and other marginalized groups such as the Roma. Such an exercise is imperative for an inclusive community consultation process, and program development at a later stage. Lessons learned from the previous practices have showed that exclusion of any group due to their age, gender,

6 <https://rm.coe.int/comus-communities-at-the-heart-of-heritage-governance-principles-for-h/1680728eb4>

sexual orientation, race, geographic background, language, culture, socio-economic status, lifestyles etc. has a significant impact on the development process in the long run and perpetuates structural injustices. Therefore, solutions need to be devised to create a safe space for all inhabitants where they can voice their opinion. In this regard, particular attention should be paid to systemic reasons that lead to non-participation or self-exclusion .

4. Initiate periodic **community consultation** processes where the data from the mapping exercises are discussed, community oriented shared visions on the development processes are laid out and type of development in harmony with the natural world is decided.



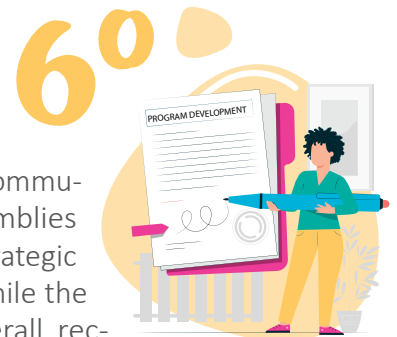
Such a process is lengthy, time consuming and requires an environment where the inhabitants understand the importance of acknowledging heritage assets as well as reasoning and potential consequences of type of territorial and economic development. However, the time and energy invested in such a process is a good practice and essential for community wellbeing. Huelva in Spain⁷ and Viscri in Romania⁸ stand out as good examples of initiatives for such processes. Both the District V integral plan in Huelva and the development of a social contract in Viscri benefit all of the town's inhabitants as they were developed by the inhabitants.

5. Develop a community-based **social contract** with a community strategy, including stakeholders, experts, funding sources, authorities, institutions, etc.



A social contract is a non-legally binding agreement among community members outlining the adopted principles and approaches toward territorial and economic development. In Viscri, the Roma community members developed a social contract that established norms with the local administration, which is encouraged to take the social contract into consideration before developing or implementing policies. For instance, a decision of the local community to keep vehicles out of the village in order not to disturb village life and animals resulted in a new location for the parking lot. The commitment to decisions in the social contract reflecting the community's interest is an important quality for community-based development.

6. Elaborate on a **heritage plan** with all inhabitants' views considered.



Based on social contract, community consultations / assemblies begin to elaborate on a strategic program development. While the Strategy 21 provides overall recommendations and calls attention to the challenges commonly faced, this program development exercise allows the communities to utilize their heritage resources for community benefit. Inspired by the Irish Heritage Council model, a Heritage Plan⁹ is a useful tool that creates a platform for local stakeholders to join their forces together under a strategy and pave the path for a stronger relationship between grassroots action and central level policy making, offering a dynamic and systematic approach to local development process through utilisation of existing heritage resources. Along with awareness-raising, education, training and suggested actions in relation to cultural and natural heritage, a heritage plan addresses practical issues embracing ongoing data collection/validation, site conservation, restoration, signage, heritage information and site security, all through a facilitated partnership and cooperation process involving all central, municipal, community, heritage and tourism stakeholders and actors in the region.

⁷ <http://www.distrito5huelva.org/>

⁸ <http://www.mihaieminescutrust.ro/>

⁹ <https://www.coe.int/en/web/culture-and-heritage/pc-dk-publications>

7. Assure **community engagement** in each phase of the process, drawing linkages with the Social and Education / Knowledge components of the ST21. This should pay a particular attention to gender equality, environment, governance model, community regeneration, and multigenerational connections.

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For a democratic approach to a participatory development process, it is essential to understand the socio-economic state of the inhabitants and incorporate people's economic survival needs into the development process in order to ensure equal opportunity. The concept of alterity economy with the examples of a social and solidarity economy (SSE) in urban settings such as Madrid, Barcelona and Paris¹⁰ are worth further exploring. These examples aim to stimulate the capacity for development of community initiatives for people living precariously. Bringing various community businesses together, they also build a network of SSE that gradually occupies a significant place in local economies¹¹.

10 Corrons Tània, Álvarez Isabel, Fernández David, "Economies for the common good" in La Comuna/Barcelona En Comu, *Fearless cities: A Guide to the Global Municipalist Movement*, Oxford, New Internationalist Publications Ltd, 2019, p. 130-136

11 In 2015, SSE projects in Barcelona involved 8% of the population, generating 7% of the city's GDP. *Ibid*, p. 133

8. Implement projects in line with the community based social contract and the heritage plan. Establishing a multigenerational community-watch (self-monitoring and evaluation body) can be an organic way to address this need.

ST 21 considers heritage a means for community wellbeing, following principles of human rights and democracy. Accordingly, the community becomes aware of the technical aspects of heritage and essential role of experts as a resource, while approaches to heritage governance at a local level would be connected with other communities within and across the border, going through similar practices.

In rethinking sustainable development processes, there are lessons to be learned from the Seven Generation Principles of the Iroquis Confederacy in North America, where all decisions made on behalf of the present community needed to consider the impact on the subsequent seven generations. Further, indigenous groups often emphasize that community signifies all inhabitants in the territory, the broader ecological community including the natural world.

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ST21



SELF-EVALUATION QUESTIONS MODULE 3

“TERRITORIAL AND ECONOMIC DEVELOPMENT COMPONENT OF STRATEGY 21”

EVALUATION QUESTIONS	REMARKS
Is there a heritage community or potential in the community?	Presence of a heritage community as per the Faro Convention and linkage with the Faro Convention network should be assumed. The CoE secretariat and FCN actively support such processes.
Did we map the heritage assets and the demographic layout in the territory?	This process should be carried out as a collaborative work together with the heritage community, experts, local institutions, authorities, educational entities and civil society organizations with direct involvement of community members. The heritage resources should include but not limited to tangible, intangible, moveable, natural heritage as well as other elements that have significant to inhabitants. An effective technique on data collection and sharing with the community is imperative.
Do we launch a periodic community consultation process?	Collected data, regardless of assets being in the official lists, should be brought to public attention. Periodic community consultations are essential for the acknowledgment of heritage assets, people and stories. The significance of the heritage assets understood by the community and institutions bring about the discussion on heritage resources.
Is there an interest for the elaboration of a heritage plan (a dynamic document) reflecting the heritage resources of the demography of the territory and ensuring the involvement of all in the process (division of labor)?	Based on the significance of any asset is understood and considered as a resource, a heritage-led strategic plan and a program is developed. It is essential that this program done with integrated approach to heritage with the consideration of intersectoral links. This is also a crucial phase where heritage community ensures the involvement of experts, local institutions, experts, community members in technical documents in line with national and local regulations.
Do we have a stakeholder’s map and assessment of experts, funding sources ?	
Does our monitoring and evaluation mechanism ensure community engagement at each level of the process with particular attention to gender equality, environment, governance model, community regeneration, multigenerational linkage, watch to ensure other two pillars are taken into consideration?	

