ROLE OF BUILT HERITAGE IN 20TH CENTURY PLANNING AND DEVELOPMENT OF EUROCENTRIC URBAN AREAS

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Abstract. *Built heritage preservation and town and regional planning emerged on scientific bases in the process which lasted until the late 20th century. The role of built heritage in town and regional planning has essentially changed in that time. It can be partly explained by developing of scientific methodology of each of the disciplines, and partly by global changes and subsequently emerging challenges.*

Key words: *built heritage, town and regional planning, sustainability, socio-economic development*

1. INTRODUCTION

The urban planning and heritage preservation were founded on the essentially different paradigms, the first one turned to prospects of development, and the later to preservation of historical values. The development of theoretical principles and scientific methodology which are important for both of them and for the process of a harmonization of interdisciplinary collaboration lasted until the end of 20th c. The indications of pro-scientific development appeared in the 18th c, and then the process gradually accelerated towards the second half of the 19th c, and furthermore during the 20th c. The discourse on historical role of immobile cultural heritage in the 20th c planning of urban development requires comprehension of the city planning and preservation of built heritage from their beginnings to modern scientific disciplines, and their gradual approximation to common goals. At the end of the 19th and the beginning of the 20th c, from the viewpoint of urban and regional planning, historical fabric represented the limitation and disturbance of accelerating urbanization. Such attitude was commonly accepted outside of the circle of

experts and followers and this paradigm has remained long. However, at the end of the 20th c, it has been replaced by the paradigm whereby the architectural heritage is crucial for the identity and distinctiveness of the site, being itself a catalyst for socio-economic development. This paper summarizes the results of the research on how this historical change occurred. The research was motivated by the need for better understanding of transversal impacts from Eurocentric region on the development of a designated local area, which was the topic of a subsequent research.

2. CHANGE OF PARADIGM OF BUILT HERITAGE PROTECTION AND TOWN AND REGIONAL PLANNING IN 20TH C AND THE IMPACT OF SUSTAINABILITY PRINCIPLE

2.1. Planning urban areas in 20th c

Since the beginning of the 20th c, cultural heritage had been more comprehensively considered within the town planning regulation. The focus of cultural heritage preservation has gradually shifted from ancient buildings, individual buildings of architectural and historical value to assemblies of historic buildings with their context, historical sites with main monuments and historical areas of socio-historical significance, as described by Jokilehto [1]. Firstly, in legislative sense, the protection of individual buildings, extended from the building plot itself to the buffer zone, in the first half of the 20th c. In the past, buffer zones have often been allusive, difficult to understand, and a source of many practical problems; despite that, the introduction of protected "buffer zone" was one of crucial moments, because it implied recognition of the importance of the interaction of a structure with the environment in the given context – by experts. It ultimately revealed the necessity of defining and regulating the status of the built environment together with the cultural property itself. In the mid of 20th c this approach was additionally supported by Gestalt psychology. At the beginning of the century, in Italy and France, the discourse about urban preservation increased, revealing prospects of the discipline. The rapid growth of urban areas in the 20th c, following the industrialization of Europe in 19th c. further intensified, and consequently, in many cities the living conditions became poor and urban aesthetics was neglected. Many European cities developed over the historical fabric of earlier settlements, and that process repeated several times, generating (what is nowadays identified as) a complex urban-archeological stratification. According to the theoretician Stubben (Joseph Hermann, 1845-1936), German architect and planner, who published the influential text Der Städtebau in 1890 [2] this kind of development is indispensable in order to take advantage of the existing site amenities. As a consequence of such development, much of the historical fabric typically remains inaccessible under the contemporary city. In Rome, which is used as most common example of a city where the conflict between the past and the present has caused a loss of significant architectural heritage, at the beginning of the 20th c when intensive urbanization took place, such development was opposed by Giovanonni [3]. He emphasized the importance of aesthetic and ethical life in the city and claimed that they are not less important than in the life of an individual, and he proposed theoretical (town planning) principle called "dilution of city tissue" (in Italian Diridamento). Unfortunately, this principle had been only partly applied in Rome under the influence of Giovanonni. Many other Italian cities have emerged similarly over the remains of the ancient cities, and it was necessary to take a stand on their future urban development. By

that time, Italy has already implemented several consecutive urban regenerations of many urban areas, among which the most disordering were those carried out under the rule of fascists. The influence of Giovanonni was particularly important regarding his reference to aesthetics of space during urban renewal. The Second World War has exposed the vulnerability of historic cities, and after it ended, a new chapter on the protection of historic cores opened up, a problem which obviously belongs to both domains – of heritage conservation and urban development.

In France, the redefining of old urban centers according to necessities of regional and city planning became the dominant point of view, but not before the late 1950s, and subsequently the Protected Sector Act was adopted in 1962 [4]. In Italian legislation, the competent body proclaimed the principle that a historic city, as a whole, was a monument, in 1928, giving an outline for the future international doctrine [4]. With the adoption of General Plans of Assisi (1955-58) and Urbino (1964), that issue begin to be faced in practice. The opening up of the problems of historic cities, came while working on the planning documents, towards proper space management from the point of view of the protection of the architectural heritage and the future development of the city, which was a very important event without precedent. By that time, the architectural heritage has already had a strong foothold in the Venice Charter, as well as in The Theory of Restoration by Cesare Brandi [5] and his theoretical principle of treatment of (also urban) *lacune*. Brandi's theoretical approach to the treatment of lacuna (meaning gaps, missing parts) applied to urban fabric is, as well as his theory as a whole, fundamentally aesthetical. It refers to the change of the urban context and the treatment of less valuable architectural objects in urban planning.

2.2. Built Heritage as scientific discipline between middle of 20th c and 1990s

International doctrine of heritage preservation started developing at the end of 19th c. However, the first significant international action came with Athens Charter in 1933, and soon after the development was temporarily stopped due to the Second World War. Therefore, the most intensive development came later, in the second half of 20th c. Throughout 20th c the notable theoreticians contributed to the development of theoretical principles, which sometimes preceded international doctrine, and other times came as result of generalization of good practices. The history of the heritage protection international doctrine in the second half of the 20th c can be monitored (in particular) through the work of organizations (e.g. UNESCO, ICROM ICCOMOS, IUCN, the Council of Europe) and through numerous international documents adopted in that period which refer to the problem of interaction between built heritage preservation and planning od urban development. Some of the key steps towards defining the international doctrine have been achieved by adopting the documents in the Table 1.

Table 1 Key documents of the international conservation doctrine regarding built heritage in urban areas

Document	Adoption Year	Comments
Recommendation on International Principles Applicable to Archaeological Excavations	1956	It sets out the rules and principles of archaeological excavations and recommends the national administrative framework and the basis of international cooperation [6]
Recommendation Concerning the safeguarding of the Beauty and Character of Landscapes and Sites	1962	It envisages, within the framework of recommended conservation measures, urban planning and zoning of a wider area including regulation of general aesthetics of space[7]
Venice Charter	1964	The most influential conservation document that established international conservation principles based on authenticity, the importance of preserving the historical and physical context of the site or the building (Article 14); in this document it is emphasized for the first time that the exercise of additional social functions must not distort the appearance or decoration of the monument which implicitly also means that the preservation of cultural heritage is also socially useful, per se [8]. Recently revised.
Recommendation Concerning the Preservation of Cultural Property Endangered by Public or Private Works	1968	An occasion to define "cultural property"[9]
World Heritage Convention (Convention Concerning the Protection of the World Cultural and Natural Heritage)	1972	The document that has the largest number of signatory states, which comprehensively considers protection of natural and cultural heritage, recognizing the value that is created by the interaction of man with nature. This document provides a frequently cited definition of cultural and natural heritage[10]
Recommendation concerning the Protection, at National Level, of the Cultural and Natural Heritage	1972	The UNESCO pointed out the responsibility of each state in preserving the world heritage; this document recommends the provision of financial means for the conservation and protection of natural and cultural heritage as well as legislative, administrative, financial, educational, teaching and technical activities for this purpose [11].
European Charter on architectural heritage	1975 revised 1992	It was adopted by the Council of Europe and defines architectural heritage as a common European heritage. It proclaimed integrated conservation (as protection from urban planning led by economic pressures and traffic requirements), [12]. It is base of Declaration of Amsterdam, adopted under UNESCO in 1976, further emphasizing that the architectural conservation must be integrated into planning [13].
Resolution of the International Symposium on the Conservation of Smaller Historic Towns	1975	It was organized by ICOMOS and it relates to typical risks in smaller historical cities and settlements such as accelerated migration [14]
Recommendation concerning the Safeguarding and Contemporary Role of Historic Areas (Warsaw-Nairobi)	1976	It recognizes the danger to society, in the event of loss of historical areas, beyond the economic loss. And defines historical areas: prehistoric sites, historic towns, old urban quarters, villages and hamlets, as well as homogeneous monumental groups; the natural or man-made setting which influences the static or dynamic way these areas

		are perceived or which is directly linked to them in space or by social, economic or cultural ties; "safeguarding" here means identification, protection, conservation, restoration, renovation, maintenance and revitalization of historical or traditional areas and their environment [15]
Burra Charter	1979	Very important document, inter alia, for comprehending heritage value. It is revised regularly. [16]
Tlaxcala Declaration on the Revitalization on Small Settlements (Tlaxcala)	1982	It deals with the right of small communities to decide on the preservation of their environment in accordance with tradition [17]
Appleton Charter for the Protection and Enhancement of the Built Environment	1983	It sets out the framework principles for the protection of the built environment in terms of protection, value, environment, relocation, enhancement, purpose, extensions and environmental control. [18]
Declaration of Rome	1983	ICOMOS, which is important because it speaks of realistic problems in conservation practices that arise in the gap between internationally agreed goals and principles and their implementation at the national level [19]
Convention for the Protection of the Architectural Heritage of Europe (Granada)	1985	It is a very important document that addresses the conservation of architectural heritage as part of urban planning, adaptation of buildings for new purpose, restriction of public access as protection measures etc. [20]
Charter for the Conservation of Historic Towns and Urban Areas (Washington-Lausanne)	1987	The first international document which comprehensively integrated cultural heritage problem in the policy of economic and social development, as well as of urban planning at all levels [21]
Resolution "Problems of protection and modern use of architectural monuments'	1985	Estonia, USSR, Tallinn [22].

The key 4 conclusions of the ICOMOS Meeting in Budapest, held in 1972, which can be categorized as general principles for the belonging generational period, refer to:

(1) the importance of town planning that must take into account existing fabric, and only then create the possibility of adequate integration of contemporary architecture;

(2) Free use of new techniques and materials with respect to the existing masses, scale, rhythm and suitable choice of final design of new buildings;

(3) Preservation of the authenticity of a historic ambience in which no forgery would compromise its value and,

(4) Revitalization and introduction of a new purpose that cannot destroy the historical structure and wholeness of an ambient, a larger entity or the city. [23].

All the above mentioned documents are important both for development of management and planning of urban areas. However (according to [24]), the most important international documents on the development of historical urban area (towns and cities) in noted period include: *Recommendation Concerning the Preservation of Cultural Property Endangered by Public or Private Works*, adopted in 1968 [10], *Recommendation concerning the Safeguarding and Contemporary Role of Historic Areas, adopted in 1976* [12], *Charter for the Conservation of Historic Towns and Urban Areas, adopted in 1987* [15], and *The Vienna Memorandum on World Heritage and Contemporary Architecture – Managing the Historic Urban Landscape*, which was adopted much later in 2005[25].

The first substantial step towards an interdisciplinary cooperation, concerning integration of ideas on protection of architectural heritage and planning, occurred in the period from the 1970s to the 1990s, which is nominally designated as the adoption of the principle of integrative protection. At the international level, this concept is based on the European Charter on Architectural Heritage of the Council of Europe (adopted in 1975), the Amsterdam Declaration by UNESCO (adopted in 1976), and the Recommendation on the Protection of Historical and Traditional Plans and Their Role in Contemporary Life (adopted the same year by ICOMOS). Sector planning showed all its shortcomings in the late 1960s and early 1970s. As a consequence of poor planning of land use, there were many mistakes. Thanks to the international activity on the regulation of the doctrine of the preservation of immovable cultural heritage, which was basically preventive, the architectural heritage has legally become a part of "inherited urban planning obligations" that had to be taken into account in planning process. By introducing integrative protection, the way of land use was improved regarding the spatial conflicts between immobile cultural heritage and other functions, which emerged earlier due to sector planning [22]. Although integrative planning has been widely accepted in practice, it should not be considered as a comprehensive solution to the all problems of integration of cultural heritage protection and planning in practice; it marked one stage of interdisciplinary cooperation, and in many cases it has not been completed yet. The other initiatives, which emerged from the side of town and city planners in that period, included global Agenda 21 [26] and Aalborg Charter [27], to mention a few.

2.3. Interpreting „landscape"- a key for understanding spatial development

In the examples of the historic cities of Urbino and, in particularly, Assisi all the complexity of the problem of interaction between the urban and natural environments was distinguished, in a manner that reveals the significance and comprehensiveness of the interpretation of the meaning of the "landscape". It has proven to be the key to the of urban

Fig. 1 Landscape and urban landscape in paintings [32] [24]

development through history and even of the interaction between of the two disciplines. The rich connotation of the "landscape" in particularly emerging in the last decades of the 20th and early decades of the 21st century was used in the newly created syntax of international doctrine, which is very important for the protection of architectural heritage and for urban development. Gabrielli [28] described 3 connotative meanings of landscape: (1) "The first regards the landscape as an 'object of aesthetic experience and subject of aesthetic judgment', a definition taken from Italian scholar Rosario Assunto in 1973" [29], (2) "The second regards the landscape as a 'mirror of civilization and research field for the study of the civilization itself': a synthesis taken from Carl Sauer in 1925" [30]. (3) "The third considers landscape as a material/morphological object of observation, of experienced space, of relationships. According to Corajoud's contemplation from 1981, landscape is "the place of relationships, in which every part is not comprehensible if not in relation to a whole which in turn is part of a wider entity. This third idea of landscape includes an 'urban' connotation which the discussion is restricted to." [31]

According to Jokilehto [33], „modern representation of landscape goes back to Dutch painting in the 16th and 17th centuries (landskip, landschap, landscap, from Dutch), meaning picture representing inland scenery' (distinguished from seascape'). In the 17th and 18th centuries, the English landscape gardens were designed as a symbolic representation of ancient myths, referring to painted classical landscapes and poetry". Other authors have also recognized origin of "landscape" in painting and other arts, as it was understood in international doctrine of conservation [34], [35], [36]. Jokilehto pointed out that, according of formulation in Recommendation Concerning the Safeguarding of the Beauty and Character of Landscapes and Sites [7], „landscape was still strongly associated with the idea of identifying it with a 'picture'. It was a static object, and consequently, it was expected to be treated and restored as if it were a 'monument'"[33]. After "landscape", and "urban landscape", World heritage committee (1992) in 1994 edition of Operational guidelines introduced the notion of "cultural landscape" [11]: … "cultural landscapes are defined as 'combined works of nature and of man, and they are seen as 'illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal' (version 2005: art. 47). Cultural landscapes can be designed, organically evolved or associative, and can include urban areas and settlements". However, „it is noted that a cultural landscape is not only a 'picture'. It is based on a complex set of criteria, cultural, economic, social, etc. Therefore, the aesthetics are only one dimension, and often not the most important. Instead, it is a territory that has archaeological and historical stratigraphy, and consists of the contributions of the different generations, as well as of the impact of environmental changes (climate, vegetation, etc.) [36]. Cultural landscape was adopted in particularly for the purpose of archaeological heritage, in order to explain complex relation between mankind and landscape which has been changing under human activities. Introducing „cultural heritage" was step forward towards abstract of „landscape" whose meaning integrates all those elements of urban space which are necessary for sustainable preservation of heritage site and contributes overall socio-economic development.

2.4. Mitigating of differences between paradigms under the global impacts

The two disciplines both changed under the influence of the global changes that the society was exposed to, primarily demographic changes and sustainability concept(s) towards strengthening of interdisciplinary cooperation through the harmonization of common goals. Industrialization, which originally triggered the rise of urban populations, has undergone significant changes in the 20th c. After the 1980s, many European cities entered the "post-industrial phase", with revenue from services, tourism, cultural industries, etc. replacing revenue from the "traditional" industry. However, migration from village to city continued, and since 2005, for the first time in human history, more residents have been living in urban than rural areas. This circumstance significantly influenced the perception of the role of culture, that is, the architectural heritage, in the overall development of society. At the planetary level, the economy has become a predominantly "urban" economy, and the management of urban resources, which in particular refers to the effective use of land, has become more important than ever. One of the most important global influences in this period has been the adoption of the principle of sustainability.

During the 1980s and the 1990s, international discourse on the economic aspect of preservation of cultural heritage was intensified as a consequence of a significant reduction of available investments to preserve the cultural heritage. Although UNESCO had pointed to the link between cultural policy and economic development in the 1960s and 1970s, the first major initiatives were created not before the 1990s. The economic crisis with which Europe and Western civilization faced in the 1980s can be seen as a moment in which external influence has got a major impact on the development of protection of architectural heritage and town and regional planning. Sustainability of the protection of architectural heritage was originally related to the environment, but soon got economic connotation, which prevailed. In the context of economic sustainability, the impact was reflected in the adoption of the economic value of architectural heritage, the development of conservation and management systems that take into account the overall interests of society. The Discourse on "Sustainable Development" was formally opened in 1972 at the UN World Environment Conference, Stockholm Declaration [37]. This document is the milestone of international environmental law, which establishes the basic principles of natural resource management, human rights, pollution prevention and the relationship between environment and development. In the decades that followed, the understanding of the concept of sustainable development has been improved, and this process can be traced through important international events and the key ideas which were promoted there. In the context of settlement development, an important role played the first UN Habitat Conference in Vancouver [38]. The relationship between the environment and the economy is established by the UN Nairobi Declaration [39], and the entire period was marked by the economic approach to protecting the environment. In many countries, tax reforms have been implemented, involving tax obligations regarding the pollution cost, loss of resources and damage to human health; the economic approach was seen as the most likely concept to successfully control the detrimental impact of the Western production and consumption on environment. In another, environmental approach to land use, as in an early Dutch policy of sustainable development, the pressure on ecosystem was limited according to estimated threshold that can be sustained without irreversible damage. These are just some examples of many methods for introducing the concept of eco-development and economical approach of environment preservation [40]. With Brundtland report, which emerged in the following decade, appeared a strong conviction

that economic activities lead to economic growth ("which, according to neoclassical economic theory, lead to the necessary improvement of living conditions in developing countries") [40]; according to it, current economic activities must not endanger the environment or the needs of future generations. From a time span of three decades, it is evident that the Brundtland report has been well integrated into the internationally accepted concept of sustainable development, and that the definition of sustainable development in this report is the most widely accepted and often quoted. During the first decade after the publication of the Brundtland report, the focus was on understanding and articulating the essential principles of sustainable development and improving planning methods in order to meet the new concepts [40]. New ideas on planning based on partnership and co-operation among stakeholders in planning have been promoted. Among them, in particular, the collaborative planning marked the next decade of planning around the world. Implementation of strategic planning in the urban context has spread. Sustainable development came in the centre of the goals set, and different models have been made in the process of development. During the 1990s, awareness of available resources and energy efficiency increased, as well as the need to create an integrated and consistent policy, as a scenario in which potentially all parties win. At the end of the 1990s, it became apparent that sustainability could still mean a tendency towards different goals, as a result of various paradigms. For example, a difference between the North "which is focused on climate change, biodiversity, conservation of species and habitat" and the South "struggling to provide human health, developing an entrepreneurial base and achieving the necessary economic growth for its development" [40] etc. Agenda 21, UNCED Action plan, held in Rio in 1992 (known as Earth Summit) with the aim of being implemented at the international, national and local levels, encompassing the social and economic dimension, preserving and managing development resources, promoted sustainable land use and encouraged the process of continuous review of the urbanization process with respect to sustainability principles, principles of participation and inclusion, strengthening local institutions and communities, the application of collaborative planning and the cooperation of cities through networking [26]. After the initial conference, others followed: Rio + 5 (1997), Rio + 10 (2002) and Rio + 20 (2012) [26]. The changes of the concept of sustainable development are illustrated as a transition from the Venn diagram to the model of the matryoshka (Russian doll - RDM) (Fig 2). The Venn diagram shows sustainable development as an interaction between economic, environmental and social development, while the matryoshka reflects the principle that all economic activities should be directed towards social progress and that this must be achieved within the framework of ecological restrictions [40].
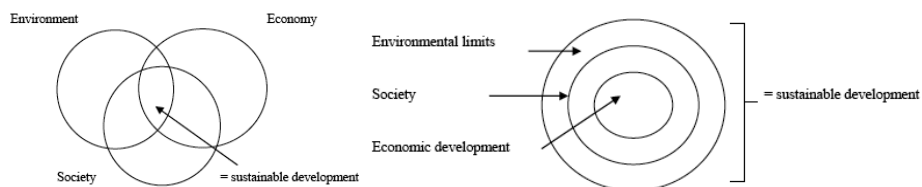

Fig. 2 Model of sustainability by Venn diagram (left) and matryoshka (right) [40] [41]

Models of sustainable development are exposed to on-going critical review from many points: regarding adequate compliance with local, regional or international policies as well as real social potential. Concerning social potential, there was plenty of critic: it has been hypothesized that non-comprehensive, partial paradigms within a sustainable development policy can be successful, but only if the legislative, political and institutional framework is set up to do so[42]; also that progress in the existing organizational framework is impossible, and that every attempt necessarily leads to tokenism [40]; within critical theory, in the framework of ecologically-conscious Marxism, it was debated whether sustainable development is possible within the framework of the capitalist economy, given that economic growth is based on the exploration of natural and social capital, and that capitalist development does not encourage environmental sustainability, cultural diversity and more uniform social development once poverty has been eradicated [42] etc. Being aware of the incompleteness of existing sustainability models, there was a constant effort on improvement. The fourth, institutional dimension of sustainable development, which includes power sharing and enormous rights (environmental management as a form of civil and political rights, involvement in decision making on the environment of the most vulnerable layers excluded from the decision-making process by economic or social basis, etc.) was included (Fig. 3). This four-dimensional model of sustainable development, as well as Brundtland report itself, does not tell of the place and role of culture, which is implicitly included in the social dimension of sustainability. As a reaction to the overstated emphasis of the economy, at the end of the 20th c, the interest in this problem increased [40]. Further, more structured and elaborated the four-dimensional model of sustainable development, in which culture also does not make any of the 4 elementary supports, was proposed by influential World Bank expert on development of urban areas, Pedro Ortiz, in 2016 (Fig. 4) [43].
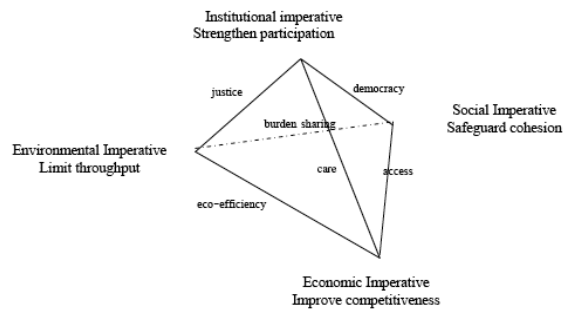

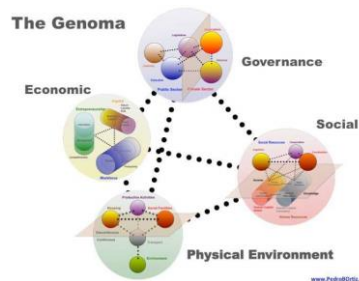**Fig. 3** The 4D model of sustainability model imperatives [40]

Fig. 4 Genome 2016 by Pedro Ortiz (World Bank) [43]

Sir Alan Peacock is among the first who advocated the application of economic principles as a limitation in engaging funds in cultural heritage projects. In a paper published in 1995, he advocated the consideration of priorities in public expenditures as a prerequisite for deciding on the allocation of funds for cultural heritage projects. The preservation experts reacted harshly to this, stressing that the expert opinion on cultural significance would be replaced by "raw financial criteria and the smallest common denominator of public opinion in decisions on the allocation of funds for cultural heritage" [44] according to [44]. Subsequently, the term "cultural sustainability" was introduced, as a reaction to the fear that economic principles prevail in deciding on cultural values. In the discourse on the relationship of culture and sustainable development, concepts such as "strategy of cultural sustainability" and "sustainable development of nature and culture" have been introduced. These considerations are contained in Agenda 21 for Culture [45] based on the Universal Declaration of Human Rights [46] the International Convention on Economic, Social and Cultural Rights [47] and the UNESCO Universal Declaration on Cultural Diversity [48]. This document is compiled with similar ambitions as Agenda 21 (adopted in 1992), only for culture, with indications of showing culture as the fourth pillar of sustainable development (which is bviously in contrast to the previously mentioned models). To sum up, in the last decades of 20th c the long discourse began on the acceptability of economic analysis of cultural values, which ended by the adoption of the Faro Convention in 2005[49]. In the context of sustainability, it is obvious that there is no consensus on the place of culture, and that it is implicitly positioned in the sphere of "society" in the proposed sustainability models.

2.5. New paradigms and changes after 1990s

The adoption of the World heritage Convention in 1972 was followed by introducing World heritage List, which includes cultural and natural heritage, as well as mixed heritage. Inscription on the World Heritage List has positive effect on preservation (similar as inscription on national and heritage list), among many other benefits, and therefore this convention has received the widest support of UN member states as confirmation of its justification. The Convention is considered to be a turning point in the international practice of protection of cultural and natural heritage, as it provides a legal framework for launching international campaign for the protection of heritage worldwide.

TARGET: Sustainable preservation of built heritage

- REGIONAL PLANS
- TOWN PLANS
- MANAGEMENT PLANS

Operationalization

Fig. 5 Planning process [50]

That same year, when World heritage Convention was announced, UNESCO adopted Recommendation concerning the Protection, at National Level, of the Cultural and Natural Heritage [11], emphasizing that every heritage site on the List must have adequate management system and management plan. "The purpose of a management

system is to ensure the effective protection of nominated property for present and future generations". UNESCO Recommendation refers to the natural and cultural heritage, as well as mixed heritage [11]. In the Recommendations, it is stated that management plans should be harmonized with regional and town plans (Fig. 5.), as well as conservation plans by heritage preservation authority. Any work that might result in changing the existing state of the buildings within protected area should be subject to prior authorization by the town and country planning authorities, relaying on the expertise of the specialized services, responsible for the protection of the cultural and natural heritage. "Management systems may incorporate traditional practices, existing urban and regional planning instruments, and other planning control mechanisms, both formal and informal." [11]. Significance of promotion of heritage management plans comes from experience which has shown that the regional and town plans are effective in preserving land use-providing space for immovable cultural heritage, but not for fostering their development role. The management plans became essential step in the operationalization of the objectives of regional and town planning regarding heritage. "Role of management plans has evolved since 1970s reflecting expectations which significantly increased. The first generation of heritage projects focused on urgent preservation, disregarding costs and community demands. Management plans focused on single heritage site, though being expected to be consistent with regional and town plans. Despite inclusion of immovable heritage studies in the regional and town plans, problem of taking in account demands of different stakeholders remained. In practice, conservation planning reflected the attitude of experts, often not aligned with the values and interests of the local community or interests of economic development. Therefore, the second generation of plans, being influenced by collaborative planning and embracing social significance of the issue, has focused on the urban renewal with respect to cultural monuments preservation and presentation, as its component. Simultaneously, after 1980s, global economic issues raised awareness about the economic feasibility of cultural heritage projects. In time, this disclosed an economic potential of cultural heritage projects, which was originally considered less important. The third generation investment in immovable cultural property considered heritage to be a catalyst of economic development of wider area. Therefore, management plans shares responsibility with regional and town planning in heritage preservation. Number of the third generation cultural preservation projects has increased rapidly in the 21st century. Chinese experience serves as good example of it. From 1993 to 2013, the government of China initiated investment of 1.323 billion US$ in 12 heritage projects. Those projects included all three generations of heritage management plan (3 projects belong to the first generation of projects, with focus on urgent preservation, 3 projects belong to second generation of projects of urban renewal with cultural component, and 6, created after 2004, belong to the third generation of projects). They reflect integrated and broad-based approach which "addresses (1) broader urban and regional environment of historic cities and sites (2) province-wide cultural heritage conservation and tourism development that involve multiple sites, and (3) strengthen links between heritage conservation and local economic development" [51]. Actual challenges of economic development include actions "to: a. Maximize economic benefits of heritage conservation b. Leverage traditional knowledge for smart growth and energy conservation c. Strengthen the integration of cultural heritage conservation and tourism development (and) d. Recognize cultural heritage conservation as an asset for creative industries" [51]. Management plans bridge the gap between regional/town planning and

preservation of the architectural heritage projects, in terms of economic development. Need for bridging the gap can be easily explained when taking in account that economic sustainability cannot be achieved at heritage site itself and over 90% of income has to be collected in the surroundings of the heritage site.

Evaluation of built heritage sites, which is regularly conducted since 1990s, is analyzed in economic theory framework, in order to determine the economic potential and investments required for presentation, interpretation and maintenance of the site. The problem belongs to field of culture economics, which takes advantage of numerous methods, originally developed for natural heritage management. The economic evaluation has been fully supported by Faro Convention [49], which framed European policy for cultural heritage, based on positive benefits accumulated from the use of heritage as a cultural capital. This document has given full legitimacy to the economic revitalization of cultural heritage, without degrading other values of importance to the society. Economic evaluation of built heritage in terms of cultural capital continues to occupy an important place in urban development and in international doctrine of cultural heritage. From the aspect of urban development, it seems heritage provides authenticity and distinction of the area, and therefore a solid base for harmonic, consistent, sustainable development, based on a genuine value of designated urban area. The architectural heritage has a cultural and economic value, each of which contributes in its own way to the welfare of the society. The logic of urban planning based on the advantages of the architectural heritage can be explained, and this often happens through the identity of an urban area. Namely, the architectural heritage does not include everything that was originally meant as legacy by those who built the city, but that which its inhabitants over centuries recognized and preserved as valuable, and at the same time those structures that the circumstances were inclined to, which survived in spite of wars, disasters, accidents and aging. Architecture of built heritage is a reflection of the ideas of its inhabitants, value of a site, characteristics of the natural environment, ethical and aesthetic attitude and more, and it is, perhaps, the only comprehensive, credible testimony of a human community in a given period. It always accurately reflects the level of development and organization of a social community and the system of values that result from it. The previous text points to the subtle relation between architectural heritage and the identity of the city, which superimposed on the strong link between identity and city development, explains the natural connection between architectural heritage and urban development.

The new paradigm has affected not only heritage sites of international significance, but those relevant for national and sub-national level and whenever sustainable development is required. Furthermore, heritage management planning of third generation has provided so far the only methodological, institutional and legislative framework for treating built heritage as catalyst for socio - economic development which is internationally accepted.

After 1990s, international doctrine further focused on heritage management issues, which led to adoption of new term "historical urban landscape" at the begging of 21st century, invented to mark an area which is significant for the management, and that is, typically, far beyond borders of designated buffer zone of a heritage site.

3. DISCUSSION – GOOD/BAD SIDES OF INTERDISCIPLINARY IMPACT AND LACK OF IT

The mutual influence of the two disciplines was not always constructive, nor mutually beneficial, which should be briefly considered, in order to clarify the reality of the approaching of the two disciplines during the 20^c.

Some of the problems that arise in practice are still only partially overcome. For example, the extensive and diverse archaeological heritage of Europe, stratified by the numerous wars and tendencies of European peoples towards building, through the overall existence, objectively represent the limiting factor of the urbanization, because it makes construction process slower and more expensive, in everyday life; this problem has been resolved in some European countries, by abolishing state monopolies over archaeological research, yet presenting newly discovered archaeological findings *in situ* wherever possible, and by incorporating heritage sites into the economic flows of the urban areas.
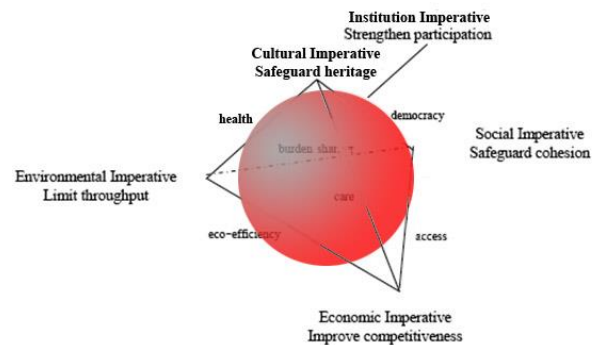

Fig. 6 Sustainability model to which cultural& institutional needs are added as necessity

A basic critique of the planning being applied in conservation refers to it that it does not mean it is a step in the right direction without additional consideration. The experience has shown that too detailed planning is a wrong approach, which exhausts the creative potential of available human resources, leading to the setting of unrealistic goals, regarding given financial capacities, primarily because they are created in isolated conditions and do not perceive the interests of all parties [52]. Furthermore, the application of collaborative planning to the built heritage is still largely considered to be disputable, due to the weaknesses it has shown in town and regional planning. It is wider accepted that public participation is necessary in the process of making decisions about the future of the architectural heritage, but in many countries this has not come to life in practice. In addition, it should be kept in mind that the mistakes that may arise in attempting to democratize the decision-making process can have irreversible consequences for the heritage in subject. Because of this and similar reasons, the harmonization of goals and paradigms of two disciplines should not be understood as a completed process, or as a process that proceeded smoothly from the beginning to current stage.

The place of culture in socio-economic development is evidently unclear. Based on the review of the development of sustainable development for four decades, it can be seen that the change in the relation to culture was essential, from the beginning, when there was no mention of culture, to the recognition of culture as an equal factor, or one of the

four key pillars of sustainable development. In the proposed model in Fig. 6, institutions are seen as a sphere that reinforces the link between the environmental, cultural, social and economic imperatives of sustainable development. The most important challenges of national development policies and global impacts are in the proper place of each of these factors. Agenda 2030 [53] abandons the terms "pillars" and "imperatives" but it develops on essentially-the-same model.

Previous analyses confirm that culture can help the sustainable development, but questioning the opposite, if "sustainable development" can contribute to the cultural development, we come to the analogy between culture and nature, which has been extensively argued among scholars. The similarity is based on the uniqueness of natural and cultural values, which, once destroyed, cannot be recovered with the same properties that they previously had. Methods for managing sustainable development of the natural heritage began to develop before those for built heritage, and cultural heritage benefited methodologically from the systematizations of economic values and management methods developed for natural heritage, which were adapted for noted purpose at the beginning of the 21st century. It is a strong argument in favor of the mutual benefit.

4. Concluding Remarks

The paradigms of two scientific disciplines at the beginning of the 20th c were strictly opposed - one was fundamentally orientated towards preserving the past regardless of the price, while the other orientated to novelties, regardless of the effects on society. By the end of the 20th c, it turned out that there was only one goal - sustainable development, which was not only social, not only economic, and achievable if all available resources were smartly used, with the full cooperation of various experts and institutions. The planning of urban development and the protection of architectural heritage, as a science-based discipline, have come close enough to enable further cooperation on common challenges. In practice, this meant that urban planning, from the perspective of the protection of built heritage, was not seen as a threat, despite intensive urbanization, and that cultural heritage was not seen any more as a burden and an obstacle to urban development despite the restrictions on land use, but as a socio-economic development potential. This paper describes how such significant change has occurred.

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ULOGA GRADITELJSKOG NASLEDJA
U PLANIRANJU I RAZVOJU EVROCENTRIČNIH
URBANIH PODRUČJA U 20. VEKU

Proces definisanja očuvanja baštine i urbanističkog i prostornog planiranja na naučnim osnovama trajao je do kraja 20-og veka. Uloga graditeljske baštine u urbanističkom i prostornom planiranju je suštinski promenjena za to vreme. To se delimično može objasniti razvojem naučne metodologije svake od disciplina, a delimično globalnim promenama i, posledično, novonastalim izazovima.

Ključne reči: *graditeljsko nasleđe, urbanističko planiranje, prostorno planiranje, održivost, društveno-ekonomski razvoj*