

SHARING CULTURES 2019

Proceedings of the
6th International Conference on Intangible Heritage



Edited by

Sérgio Lira

Cristina Pinheiro

Rogério Amoêda

Alison McCleery

Alistair McCleery

SHARING CULTURES 2019

Proceedings of the
6th International Conference on Intangible Heritage

*Guimarães, Portugal
17-19 September*

Edited by

Sérgio Lira
Cristina Pinheiro
Rogério Amoêda
Alison McCleery
Alistair McCleery

SHARING CULTURES 2019

Proceedings of the 6th International Conference on Intangible Heritage

Edited by

Sérgio Lira, Cristina Pinheiro, Rogério Amoêda, Alison McCleery & Alistair McCleery

Credits of cover image: Municipality of Guimarães

♥ 2019 The Editors and the Authors

All rights reserved. No part of this book may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, without prior written permission from the Publisher.

ISBN (PRINT) 978-989-8734-39-6

ISBN (PDF) 978-989-8734-38-9

Published by

Green Lines Instituto para o Desenvolvimento Sustentável

Green Lines Institute for Sustainable Development

Av. Alcaldes de Faria, 377 S.12

4750-106 Barcelos, Portugal

mail@greenlines-institute.org

<http://greenlines-institute.org>

1st edition, July 2019

Published in electronic format.

Print on demand

Legal Notice

The Editors and the Publisher are not responsible for the use which might be made of the following information.

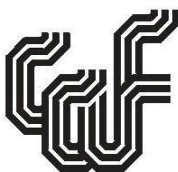
Partners



CÂMARA
MUNICIPAL DE
GUIMARÃES



património mundial
world heritage



CDMG

Casa da Memória
Guimarães

Contents

Foreword	v
Organizing Committee	vii
Scientific Committee	ix
Partners	xi
Contents	xiii

Papers

Using adaptive reuse as a strategy for the renovation of traditional vernacular architecture in Erbil city A. Abbas & B. Khaznadar	3
Reviving the lost arts of the Australian vernacular N. Boyd, J. Rice & J. Snowdon	17
The transmission of traditional music outside of traditional society: the sung jota in the Terres de l'Ebre (Southern Catalonia) today E. Carbonell	27
Language as a common good for the protection of the environment, territory and landscape A. A. Clemente	35
“I was born to join in love, not hate – that is my nature” - the management of intangible cultural heritage L. Gawel	41
Cammini d'Italia. On-going strategies for the landscape between business and preservation of tangible and intangible values M. M. Grisoni	49

Tangible outcomes of intangible socio-cultural changes: The case study of Kandovan A. Hajirasouli, A. Kumarasuriyar & D. Nielsen	59
Local museums of Er-Jie community, Taiwan as cultural hubs for sharing and promoting inhabitants' intangible culture Y.-C. Lu	71
The Interslavic language: an opportunity for promotion of intangible heritage V. Merunka, J. van Steenbergem & I. Merunková	81
Can the intangible values of a religious object be musealized? V. G. Nascimento, F. A. Baptista Pereira, A. Candeias & A. Nogueira Alves	89
Built heritage and intangible heritage in historical urban landscapes S.-A. Peleg	97
What tradition? Shared and nested values in the Pacific - traditional construction skills in Navala and Levuka, Fiji J. Rice & K. Danis	105
Where pride meets shame: black history and mnemonic traditions in St. Catharines, ON M. Ripmeester & L. M. Mercier	117
Protecting the spirit of 'hallowed space' in adapting Anglican churches in England and Wales for additional purposes H. Russell & P. Leverton	127
Traditional construction wisdom: an integrated experiment in Venice A. Squassina	137
Cultural crossroads and commercialization of native American culture N. I. Teufel-Shone & A. J. L. Teufel	145
Towards the dissemination of cultural heritage through digital design and multimedia: the case of the Salt Cathedral of Zipaquirá (Cundinamarca - Colombia) S. Uribe-Pérez, F. Chacón-Chacón, J. C. Orjuela-Peña, A. F. Parra-Vela & A. García-López	155
The King-maker: the ethnographer in contemporary succession disputes D. Whelan	165
Index of Authors	175

Papers

Built heritage and intangible heritage in historical urban landscapes

S.-A. Peleg

University of Haifa, Haifa, Israel

ABSTRACT: The goal of this paper is to suggest that unique heritage values of Historical Urban Landscapes combine both built heritage and intangible heritage values. These include the physical urban spaces, cultural properties of architectural, aesthetic, historical as well as cultural characteristics of the population living within them. This paper presents examples of intangible heritage in Historical Urban Landscapes in Israel and shows that this links the residents to their city, gives special meanings to their life, a unique local identity and a diverse collective memory. Successful scientific research methods, documentation and safeguarding procedures for these values are still developing. Recognition of this heritage has the power to join national development organizations and the local communities. Proper and careful management of these aspects can develop new sources of income for residents and integrate them into new industries in their city.

1 INTRODUCTION

On 10 November 2011 UNESCO's General Conference adopted the new Recommendation on the Historic Urban Landscape. These recommendations suggest that: *"Urban heritage, including its tangible and intangible components, constitutes a key resource in enhancing the liveability of urban areas, and fosters economic development and social cohesion in a changing global environment"* (UNESCO, 2011). It defines the Historic Urban Landscape as an urban area that developed through historic layering of cultural and natural values and attributes. It suggests that Historical Urban Landscapes should include natural features, the built environment (both historic and contemporary), infrastructures (above and below ground), open spaces and gardens, land use patterns and spatial organization, perceptions and visual relationships, as well as all other elements of the urban structure. The definition also includes social and cultural practices and values, economic processes and intangible heritage as related to diversity and identity. This definition provides a comprehensive and integrated understanding of Historic Urban Landscapes and suggests a new approach for overall sustainable and development frameworks.

This paper investigates Historic Urban Landscapes in Israel and questions this inclusive approach. What is the connection and the relationship between built heritage and intangible heritage in Historic Urban Landscapes? How do they influence, nourish and feed each other? Can built heritage exist without intangible heritage? This paper suggests that we can only fully comprehend and gain a rich perspective of Historic Urban Landscapes by combining both the tangible values and intangible aspects – as opposed to questioning if they can exist independently.

The paper will begin by clarifying meaning of Historical Urban Landscapes and the theoretical connection between built heritage and intangible heritage. The paper will continue by presenting three case studies of Historical Urban Landscapes in Israel. Through them, the paper presents the connection between built and intangible heritage. Final conclusions will suggest that sustainable

frameworks for the development of Historic Urban Landscapes can only exist with inclusive tools that combine and include all components of cultural heritage.

2 CULTURAL HERITAGE

Cultural heritage developed simultaneously with the development of modernity. Although the concept of heritage evolved from a concern of preserving relics from the past, the evolution of cultural heritage has led to some important changes in its orientation (Ashworth, 2013). In the past, these relics from the past were mostly tangible, built, artistic or symbolic characteristics, which each culture inherited from its past. Built heritage mostly regarded architectural - aesthetic properties (such as archaeological sites), historical urban layouts and geographic settings of archaeological and historical sites. These various places and structures from the past are called cultural properties. They are unique and irreplaceable. Their characteristics enrich the cultural identity of a society and give it its unique character.

Over the last two decades regeneration processes, which occur in historic urban areas, increasingly integrate heritage as a lever for physical, social and economic development (Amit-Cohen, 2005). They raise the values inherent in the historical built fabric as a tool for accelerating cultural activities and tourist attraction, for creating a unique and rich urban environment and for fostering a sense of pride and of community identification. It is now understood that cultural heritage in urban settings has an additional meaning that includes intangible aspects. These include a cumulative reservoir of human experiences, like beliefs, values, philosophy, customs, arts, history, experiences, languages, social relationships, institutions, material and spiritual products that belong to a group of people and are transmitted from generation to generation. This can all be described as *intangible heritage*. This term is used to describe aesthetic, spiritual, symbolic or other social values that associate people with a place through ongoing '*living heritage*' such as rituals, music, language, know-how and oral traditions (Deacon 2004). Living heritage is practiced by different groups of people that are defined by race, age, ethnicity, language, religion or any other category. These people that hold traditional knowledge and skills and practice cultural heritage can be described as '*living treasures*' within Historical Urban Landscapes. They shape their unique identity and sense of continuity and strengthens the place they live in.

In the cultural heritage conservation field, we are consistently faced with challenges on three fronts (Avrami, Mason & De La Torre, 2000): 1. Physical conservation procedures: materials and structural systems, deterioration causes, possible interventions, long-term efficacy of treatments, etc. 2. Managing these procedures: availability and use of resources, funds, training personal, and technology; political and legislative mandates issues; land use issues, etc. 3. Understanding cultural significance and social values: Why is an object or a place meaningful, to whom and how are these places understood or perceived.

The discussion of social values, social diversity for making decisions on what to preserve and how, is compatible with the *Faro Convention*. This Convention focuses on the value of a cultural heritage for the civil society and deals with the question of why and to whom cultural heritage belongs (Faro, 2005). It was signed in 2005 by the Council of Europe and is based on the understanding that heritage is part of human rights, and that each community is entitled to express and defend its heritage.

The annual ICOMOS conference held in 2008 in Quebec was devoted to understanding the connection between built heritage and intangible heritage. At the end of this conference the *Quebec Declaration* was signed (ICOMOS, 2008). It refers to the '*spirit of the place*' and presents a holistic approach according to which cultural heritage includes tangible as well as intangible aspects, all of which are expressions in the urban landscape. This declaration gave equal significance both to tangible and intangible heritage within the process of decision-making for preservation in urban spaces.

UNESCO's definition of a historic urban landscape emphasized this idea (UNESCO, 2011). The declaration suggested that intangible elements such as memories, narratives, rituals, customs and events, contribute to the creation of a unique *Geni Loci* (spirit of the place). These elements add meaning to a place and therefore need to be included in the discussion about the characteristics, various components and values of an historical urban landscape.

The 2005 Faro Convention, the Quebec Declaration of 2008, and the UNESCO recommendations of 2011 all underscore the connection between the built heritage and the intangible heritage in a historic urban landscape.

3 HISTORICAL URBAN LANDSCAPES

The ICOMOS Charter for the Conservation of Historic and Urban Areas from 1987 indicates in article 1 that "All urban communities, whether they have developed gradually over time or have been created deliberately, are an expression of the diversity of societies throughout history" (Washington Charter, 1987). It continues to suggest that historic urban areas can be large or small, can be cities, towns, historic centers or quarters. According to this charter these areas have a role as historic documents and in addition they embody the values of traditional urban cultures. The charter continues and presents qualities to be preserved in these areas and sets methods and instruments for this purpose. Nonetheless, the charter refers to physical historical features only and oblivious to the culture those communities and societies living in these historic areas. It is unconcerned with them as carriers of intangible cultural heritage that is unique to these historic urban areas.

The UNESCO document suggests that Historic Urban Landscapes are complex and delicate places that contain cultural assets from ancient times, which create a special character. It respects inherited values and traditions of different cultural contexts. Article 3 of the introduction indicates that "*Urban heritage, including its tangible and intangible components, constitutes a key resource in enhancing the liveability of urban areas, and fosters economic development and social cohesion in a changing global environment.*" (UNESCO, 2011). This wider approach enables to understand the historic urban landscape as an urban area of historic layering of cultural and natural values and attributes, extending beyond physical structures and ensembles. It proposes a wider context that includes both physical features of the urban structure (such as topography, built environment, both historic and contemporary, its infrastructures above and below ground, its open spaces and gardens, its land use patterns and spatial organization) as well as social and cultural practices and values, economic processes and the intangible dimensions of heritage. This approach enhances the productive and sustainable use of urban spaces and recognizes the dynamic social and functional character and diversity. It creates a sustainable relationship between the urban and natural environment, the needs of present and future generations and legacies from the past. This approach learns from the traditions and perceptions of local communities and states an absolute connection between them and their surroundings of built heritage.

In Israel, it is often found that the term 'historic city' refers to a defined historical district within the territory of a city. It is acceptable to determine that a Historical Urban Landscape is a product of a unique historical development process within an individual city. In recent years, these Historical Urban Landscapes have been subjects for various heritage studies as well as discussions on policies, the creation of national conservation frameworks and public awareness activities (Peleg, 2017). Each urban historic area in Israel is a product of a unique historical urban development. Management of urban historic areas in Israel, is conducted by local authorities, which issue tailored regulations and it is them that have the ability to determine the development goals in an entire city, including those of the historic area. Each city has its own unique principles, approaches, standards and tools for conservation of the historical area.

This paper presents three Historical Urban Landscapes in Israel: Ramla, Safed and Akko (also known as Acre). They all have common physical features. They contain archaeological remains and a historical space in which people live and work. However, each historical space is at a different development stage. The Old City of Akko underwent massive conservation and development procedures that turned the city into an important touristic attraction in North Israel; Safed underwent many development 'beginnings' that have not yet been completed; The Historic Urban Landscape in Ramle is at early stages of development.

Each of these cities present different connections and relationships between built heritage and intangible heritage and each has its own characteristics. The Old City of Akko is an authentic Mediterranean, oriental Islamic city; Safed is a with spiritual Jewish cultural city; Ramle us a crossroad and merchant city. These characteristics create intangible aspects and features in each city as well as unique built heritage values. The interaction between these tangible and intangible

aspects create unique cultural heritage in each place. It is this heritage that creates a tie between residents and their city. It is this heritage that creates local patriot pride and given life in these Historical Urban Landscapes a special meaning. The continuity of intangible aspects in each city, maintains the significance of the past, present and future. It is clear that intangible and built heritage are inextricably linked. Meanings and symbolism is maintained in each city, albeit differently. As the development of modern life continues, cultural understandings of the built environment take new paths. Within these procedures, some aspects and meanings are lost and are understood differently or in new ways.

Another connection between intangible and tangible heritage can be shown through demographic changes. Historical and political developments in Israel, have created demographic modifications within Historical Urban Landscapes. Some of these procedures brought into the Historic Urban Landscapes new populations whilst others disappeared. Even so, Historic Urban Landscapes have retained their basic cultural features and have kept both intangible and built heritage values. The connection and relationship between intangible heritage aspects and built heritage is clear. They exist together, nourish each other, reflect on each other and preserve each other.

Many a time, conservation procedures of built heritage in Historic Urban Landscapes have an influence on intangible heritage. The cases in Israel show that if built heritage is neglected, a city can lose its self-esteem, its residents move away, the community changes and intangible heritage can be lost. As a result, local patriot is lost as well as the attitude toward built heritage and need to care for it. This is an ongoing cycle of built heritage influencing preservation of intangible heritage that influences preservation of built heritage.

3.1 *The Old City of Akko*

Akko (sometimes referred to as Acre) is situated on a peninsula, on the northern coast of the Israel alongside a natural harbor of the eastern Mediterranean (Waterman, 1969). Adjacent to the city is the ancient international crossroad. As a result of this geographic location the city became a trade center in ancient times. The urban space of Acre is limited due the fact that it developed on a peninsula. Therefore, the city developed in layers, the Crusader city first and above it, the Ottoman layer. Twice in its history, Akko became an international city - in the thirteenth century, as the crusader capital city of the Latin Kingdom of Jerusalem and in the nineteenth century, under El-Jazzar Pasha, the Ottoman ruler. Despite the many years that have passed, authentic archaeological and historical evidence from these two periods still remain in the city. It is within these remains, that modern life continues to this day. Within the city resides a multi – cultural population. It is vibrant and has a unique character (Peleg, 2017). The current population in the Old City of Akko consists mostly of an Arabic Muslim traditional society, which is primarily of a low socioeconomic status. This blend of archaeological historical layers from the past and modern life, exist together and nourish each other.

3.2 *Safed*

Safed is located on the mountain tops of the eastern Galilee and therefor was the dominant city in the area, a topographical landmark and a key for strategical control over the entire region (Freundlich & Suhanov, 2002). Unique features of Safed were set when the Crusaders built a fortress on the top of a hill. In later periods, quarters developed around this fortress. This layout was preserved for centuries and is one of the most salient features of the historical city to this day. During the 16th century, Safed became a spiritual center and cradle of Judaism Kabbalah and one of the four Jewish Holy Cities in The Land of Israel. A unique phenomenon is the constant cycle of destruction and revival visible in the cities form, development and architecture. Underneath ground levels are collapsed buildings, captured beneath new structures that were built over these ruins. As a result, the ground level of the city steadily increased. Safed is an important Jewish spiritual center for diverse Jewish spiritual orthodox, national, religious, seculars, artists and bohemians.

3.3 Ramle

Ramla is situated on the junction between the Judean Hills and the Coast and is a meeting point of major trade routes that connect Egypt to Syria and Mesopotamia and Jaffa to Jerusalem (Etkind, 2006-7). It is due to this fact that Ramle was established during the Early Islamic period and became an administrative and trade center during a cultural meeting point. Ramla is described in historical sources as one of the largest and most beautiful cities in the country. Destroyed twice in earthquakes during the 11th century, the re-established city developed close to the previous location, using many building materials from the devastated former city. It is a multicultural city that reflects various cultures within the Israeli society: modern and traditional cultures, eastern and western cultures, immigrants, different religions and ethnicities. These heterogeneous cultures exist together in one urban setting and, create versatile and unique encounters, on a regular daily basis in the traditional market and in the modern city center.

4 BUILT HERITAGE AND INTANGIBLE HERITAGE IN HISTORIC URBAN LANDSCAPES

This Paper shows that residents in each of these Historic Urban Landscapes have a unique local identity and a diverse collective memory of a rich and magnificent past. These memories create the intangible heritage of each city. These intangible aspects are nurtured and related to the built heritage. The interactions between them form the unique cultural heritage of each city. This heritage links the residents to their city and gives a special meaning to their life. Recognition of this heritage has the power to unite development organizations with the residents in these cities. Proper management of this cultural heritage could develop new sources of income for local city residents and integrate them into new industries in their city.

4.1 Akko

The aesthetic, historical and scientific values of Akko were designated during preparations of the new Master Plan in 1993 and again during the nomination for World Heritage in 2001 (Killebrew, DiPietro, Peleg, Scham & Taylor 2017). The city's unique values are embodied in her shape, texture and size derive on the peninsula surrounded by the sea. The remains of the crusaders that were discovered in archaeological excavations uncovered the transition from the Romanesque architectural style to the Gothic architectural style. Narrow alleys, government buildings, public buildings, mosques, markets, bathhouses, workshops and commerce, wealthy and traditional homes from the Ottoman period give the city its eastern atmosphere and character.

This study shows that living cultural heritage values are in fact embedded in intangible heritage still very much alive in the city (Peleg, 2017). Centuries of history are stacked on this peninsula within the Ottoman walls. Pencil minarets and painted church domes strain above ramparts smoothed by sea winds. Its stone bastions and deep moats are the very same that greeted Marco Polo and countless pilgrims, mystics and scholars who passed through the city years and years ago. Walking down the narrow alleys of the old city of Akko is an experience of authentic Middle Eastern markets, the blue Mediterranean Sea and ethnic foods. Wafts of spices, Arab black coffee and pita bread dart in a zigzag through the old city's alleys, leading disoriented visitors deep through bewitched jumble of streets. Sounds call residents to prayer in mosques whilst merchants call out in the markets at the same time as the ocean breeze splashes up. You can immerse yourself in the colors, sounds and scents of the fishing port's market. You can taste famous fresh hummus with warm homemade pita bread, a popular street lunch that the city is famous for. Street vendors offer a variety of homemade authentic candy or variety of caramelized nut-based sweets. Mental maps, place names, traditional unique crafts, food recipes and local beliefs, local stories and legends all give special meanings to places in the city.

4.2 Safed

The values of Safed were identified during archaeological studies, different documentation projects and one survey (Freundlich, Shaltiel-Sinwani, Etgar & Sofer, 2004). The aesthetic values

of Safed are embodied in its location on the mountain peaks of the eastern Galilee, a fact that dictated her shape and texture. Large sections of the ancient historical structure in Safed still remain: minarets, mosques, synagogues, orchards, the Jewish quarter and villas.

Intangible heritage in Safed is mainly related to the Jewish spiritual heritage of the city (Peleg, 2017). During the 16th century, Rabbis, Kabbalistic scholars and other Jews fled the Spanish Inquisition and made Safed their home and a spiritual center. Set in the dense pine forests of the Upper Galilee, this "City of the Kabbalah", the old city streets and houses are steeped in Kabbalistic mystic influences. Doors and windows painted blue in mystical symbolism to confuse evil spirits, hidden paths lead to unseen homes and inscriptions ensure mystic experiences.

It is no surprise that this mystical city is a magnet for Jewish artists and craftspeople. The cobbled stone alleys in the mountaintop town of Safed recapture the art, the historical sites and a mystical atmosphere. The picturesque environs have generated a *bona fide* hotbed for visual artists of all varieties for generations. Intangible aspects are obvious in various artistic activities. Along these allies one can grasp artisans, craftsmen practicing traditional Jewish art such as silversmiths, cartoonists, candle and wax sculpture artists, mural painters, weavers, micro calligraphers, potters, sculptors and more. An Artists' Quarter is now home to some of Israel's best contemporary artists, are displayed in both in private studios and in communal galleries along the allies. These artists and craftsmen are particularly influenced and inspired by spiritual dimensions of the Judaism's mystical traditions.

Safed is also known by colorful personalities. Local writers, teachers of Kabbalah, various Hassidic Messianic religious communities indulge in many Jewish studies. The mountain air is thought to encourage clear thinking and excellent meditation. The nearby forest and nature reserve provide the seclusion and serenity needed for powerful communion with God. Many righteous holy people (called *Tzaddikim*) are buried around the city. Their graves located in some of the most scenic locations are easily accessible by foot or car. As there is a belief that these holy people never die, many of these graves have transformed into houses of prayer. Pilgrims from all over the world visit these graves, hold at them rituals in the belief that these will ensure the existence of vows and fulfillment of dreams.

Safed is a combination of natural beauty and charm, of spiritual and physical, of East and West, of religious challenge and everyday life. Ongoing Jewish rituals and customs, forms of Jewish Klezmer music and Yiddish Culture can be heard and seen as you walk down the old alleys.

4.3 RAMLE

Ramle heritage values were identified when the White Mosque was added to the "Tentative list of World Heritage Sites in Israel" in the year of 2000 (Peleg, 2017). Her aesthetic values derive from sand hills on which she was built, from her location on the road between Jaffa and Jerusalem and from the fact that it was founded as a Muslim city in the 8th century. The flat topography of the city enabled her to expand as needed, so during the periods the location of its urban center changed without creating layers (Avni, 2011). Ruins of earlier periods served as a sort of 'warehouse' of building materials for new cities. Narrow, winding streets are still be detected in the city, as well as small one or two floor structures.

Architectural and urban elements in the city are examples of early Islamic and Crusader architecture. The Crusaders built a large and magnificent church in Ramle. It is one of the largest Crusader churches built in the Land of Israel. Its apse points eastward, like the apses in most churches, while its mihrab faces Mecca, as is traditional in mosques. Four churches and various synagogues serve different religious communities.

For centuries Ramle has been a meeting point of major trade routes. Nowadays it is a home to Jewish immigrants from over 55 countries, Moslems, Christians, and Karaites (Peleg, 2017). This uniqueness of the city is felt in the bubbly vibrant markets, extraordinary historic and archeological places and magnificent houses of prayer. People dressed in colorful traditional costumes roam through these historical remains and echo the city's multiculturalism. Warm hospitality in the markets reflect this diverse population: from Tunisian sandwiches to savory Indian drinks to pickled vegetables and rainbows of colors and stalls of fresh produce, baked goods, snacks, spices, sweets and more. On Wednesdays, when the weekly wandering market arrives in Ramle, merchants set up shop adjacent to the regular market and temporary stalls laden with new and used clothing, antiques, and other surprises.

5 CONCLUSIONS

A comparison of the Urban Historical Landscapes in Israel shows that cultural heritage in Historic Urban Landscape is a combination of both built heritage values and intangible aspects. Unique values for each Historic Urban Landscape have evolved around exclusive local features such as geography, history, archeology and demography and create in each Historic Urban Landscape a unique character. Demographic changes, new circumstances and development procedures influence the cultural heritage but maintain the uniqueness of each city. It is therefore quite clear that when discussing Historic Urban Landscapes, we should be referring to cultural heritage in a holistic inclusive way and not only built or intangible heritage. In other words, ongoing conservation procedures in Historic Urban Landscape should address through modern policies social procedures as well as conservation of physical historic fabrics and structures.

Studies of the relationship between these two components, the built and the intangible heritage, require an integration of multiple research methods and sources. Literary and historical sources, protocols and documents enable a better understanding of structures, assemblies, architectural objects and the urban space. Observations and in-depth interviews with residents within Historical Urban Landscapes can provide data about Living Treasures expressions of culture, ideologies and social norms in these places. Integrating these resources enable a deeper understanding of the relationship between the built heritage and the intangible heritage development. Each Historical Urban Landscapes is an individual case and should be approached differently in order to and focus on its.

This integrated approach can suggest a new model and a management plan for the conservation of cultural heritage assets in Historic Urban Landscapes. It is based on acknowledging intangible heritage, the residents as bearers of this heritage and needs and wants community.

REFERENCES

- Amit-Cohen I. (2005), Synergy Between Urban Planning, Conservation of the Cultural Built Heritage and Functional Changes in the Old Urban Center – The Case of Tel-Aviv. In: A. Mather, ed. Land Use Policy, Vol. 22 Issue 4, Elsevier, pp. 291-300
- Ashworth G. (2013), From History to Heritage – From Heritage to Identity. In: G. Ashworth & P. Larkham, ed. Building a New Heritage – Tourism, Culture and Identity in the New Europe, Routledge, pp. 13-30
- Avni G. (2011), *Continuity and Change in the Cities of Palestine during the Early Islamic Period*. In: K.J. Holum & H. Lapin ed. Shaping the Middle East – Jews, Christians and Muslims in an Age of Transition 400-800 CE. University Press of Maryland.
- Avrami E., Mason R. & De La Torre M. (2000), *Values and Heritage Conservation – Research Report*, The Getty Conservation Institute, Los Angeles
- Deacon H. (2004), *Intangible Heritage in Conservation Management Planning: The Case of Robbin Island*. In: International Journal of Heritage Studies, Vol 10, Issue 3, pp. 309-319
- Etkind M. (2006-7), *Peace Route Ramle*. Department of Architectural Science, Ryerson University
- Freundlich A., & Suhanov L. (2002), Urban Conservation Survey – Identification of the Urban Infrastructure and Building Technologies in the Jewish Quarter of Safed (Hebrew), Israel Antiquities Authority
- Freundlich A., Shaltiel-Sinwani Y., Etgar Y. & Sofer O. (2004), *Old Safed – Documentation and Urban Survey* (Hebrew). Israel Antiquities Authority
- Killebrew A.E., DiPietro D., Peleg S., Scham S. & Taylor E. (2017). *Archaeology, Shared Heritage and Community at Akko, Israel*. In: Journal of Eastern Mediterranean Archaeology and Heritage Studies, vol. 5, nos. 3-4, A. Killebrew and S. Scham (eds.) Penn State University Press, pp. 364-388
- Peleg S. (2017), The Interaction and Relationship between the Local Population of Historical Cities in Israel and the Development and Conservation Procedures that take place within them. Ph.D, University of Haifa
- Council of Europe (2005), *Council of Europe Framework Convention on the Value of Cultural Heritage for Society*. Available at: <https://www.coe.int/en/web/conventions/full-list/-/conventions/rms/0900001680083746> [accessed 23 Apr. 2019]
- ICOMOS - International Council on Monuments and Sites (1987), *Charter for the Conservation of Historic Towns and Urban Areas*, Washington. Available at: https://www.icomos.org/charters/towns_e.pdf [accessed 23 Apr. 2019]

- ICOMOS – International Council on Monuments and Sites (2008), *Quebec Declaration on the Preservation of the Spirit of Place*. Available at: https://www.icomos.org/quebec2008/quebec_declaration/pdf/GA16_Quebec_Declaration_Final_EN.pdf [accessed 23 Apr. 2019]
- UNESCO - United Nations Educational, Scientific and Cultural Organization (2011), *Recommendation on the Historic Urban Landscape*. Available at: <https://whc.unesco.org/uploads/activities/documents/activity-638-98.pdf> [accessed 23 Apr. 2019]
- Waterman S. (1969), *Some aspects of the Urban Geography of Akko, Israel*. Ph.D. Trinity College – University of Dublin.

SHARING CULTURES 2019

6th International Conference
on Intangible Heritage

10th Anniversary Edition

SHARING CULTURES

6th International Conference on Intangible Heritage

follows the path established by the previous Conferences on Intangible Heritage (SHARING CULTURES 2009, 2011, 2013, 2015 and 2017) and aims at pushing further the discussion on Intangible Cultural Heritage (ICH), under the main topics proposed by the UNESCO Convention adding some new field of discussion, namely on what concerns management and promotion of ICH, educational matters and musealization.

The concept of ICH gained its rightful place among the scientific community during the last three decades and a significant amount of work has been done by a large number of researchers, academics and practitioners, leading to the recognition of ICH as fundamental piece for the comprehension of human societies, organisations and ways of living. Accordingly, scientific events that gather scholars, researchers and academics with on-going work on ICH are privileged moments to share experiences, problems, questions and conclusions. SHARING CULTURES in its 2019 edition aims at consolidating its rightful place among those events.

The Editors