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Good morning, everybody!

I am Okada, now sending my voice from Japan. Do you hear me clear?

So, first of all, I feel so happy to see you at this gathering today, and I must say many many thanks to Dr. Alaa and Dr. Fukami in particular for providing such an opportunity to me.

Do you know I was in your town last month November. I spend my time very comfortably at Bayt Yakan several days. During the days I stayed I saw and experienced many things, tangible and intangible, in your town, Souk Al-Silah, and more widely Historic Cairo.

The area is filled with plenty of cultural properties and historical monuments, which constantly made me happy, on one hand,

but the other hand, frank to say, there found some negative factors also, such as a risky traffic and dusty air, and crumbling or heavily damaged houses as well.

I wish today to present you a brief lecture concerning the value of cultural properties, particularly of historic or traditional towns in the world.

I would be so happy if you could get from my talk something useful in the coming process of revitalize and develop your town.

Please be patient to listen for a while.

OKADA Yasuyoshi
Self-introduction

Academic background:

1973-1977: Graduate student of Architecture School of the Kyoto University, and studied the architectural history of Japanese historic towns and the conservation planning of cultural properties.

1977-1980: Research associate of the Archaeological Research Institute of the Kyoto University, and started the study of the architectural history through the ancient Mesopotamian civilization.

1980: Transferred to the Kokushikan University Institute for Cultural studies of Ancient Iraq in Tokyo, as a lecturer.

1994: Doctorate of Engineering at the Kyoto University with a dissertation "Historical Study on the Spatial Specific in the Mesopotamian Architecture (in Japanese)".

1995: Professor of the same Institute.

2009-2018: Director of the same Institute.

2020: Retired from the University.

Professional career:

1977-80: Archaeological expedition to an Iraqi Early Dynastic site, **Tell Gubba**;

1987-89: Kokushikan mission to an Iraqi Early Christian site, **Ain Sha'ia**;

1994: Ancient Orient Museum Mission to a Syrian archaeological Iron Age town, Tell Mastuma;

1995-2012: Kumamoto University mission to sites of Delfi and Messene in Greece;

1995-2002: Unesco consultant for the Japanese Trust Fund Project of conservation of **Chogha Zanbil**, a World Heritage site in Iran;

2004-05: Unesco consultant for Joint Technical Assessment mission to **Arg-e Bam**, Iran;

2005-09: Integrated Research Project in the Bishri Mountains on the Middle Euphrates, Syria.

2005-16: Conservation mission to **Umm Qais**, Jordan, in the framework of the Heritage Research Project organized by the University Institute.

2005-11: Executive Committee member of ICOMOS;

2013: Conservation mission to the site of Machu-Picchu;

2019 (to present): President of ICOMOS Japan;

At the lodging house for the mission to Tell Gubba, Iraq, 1977



2)

Let me start with my brief history, some of you may have heard it previously. In my student days during the graduate course, I studied mainly on the traditional townscapes of Kyoto and some other Japanese historic towns, and at the same time, I learned archaeology of ancient Kyoto and its surrounding regions.

After I obtained the post of research associate, I entered for the first time in 1977 into the archaeological field of West Asia. That was the site in Iraq.

This career led me to the new research way in a different University, where a new special research institute for archaeology of West Asia was just established. I shifted.

Since then, more than 40 years past, and I have already retired the University a few years ago.

Do you remember, in 1980, Iran-Iraq War broke out. And so-called the Gulf Crisis happened in 1990. Through these serious events, I was taken to the real experience of the threat to the archeological properties, and then, I joined the activities of ICOMOS: International Council on Monuments and Sites.

ICOMOS is designated as the advisory body to UNESCO in the context of World Heritage Convention.

The area Historic Cairo where we stand now, was inscribed on the World Heritage list as early as in 1979.

The team which Dr. Fukami and Dr. Muraji together take the initiative with Dr. Alaa' cooperation is now promoting the project of conservation and revitalization as you know.



3)

This slide show the opening page of the UNESCO website of “Historic Cairo” . Here you find a brief introduction of the specific area at the top as follows:

Historic Cairo

Tucked away amid the modern urban area of Cairo lies one of the world's oldest Islamic cities, with its famous mosques, *madrasas*, *hammams* and fountains. Founded in the 10th century, it became the new centre of the Islamic world, reaching its golden age in the 14th century.

Don’ t you have any objection?

And besides, here described are the adopted criteria for the inscription: (i)(v)(vi).

Did you learn what these Roma figures mean?

According to the “Operational Guidelines for the implementation of the WH Convention, for the inscription of the Cultural Heritage, a nominated site should be referred to six criteria, and at least one of them must be meet for approval.

In advance of inscription, ICOMOS explained how and why these three criteria meet the Historic Cairo as follows:

As for criterion (i), several of the great monuments of Cairo are incontestable. Its bearily pointed horseshoe arches underscored by friezes in bas relief convey an openness and rhythm to the mosque Ibn-Tulun for which it has long been praised.

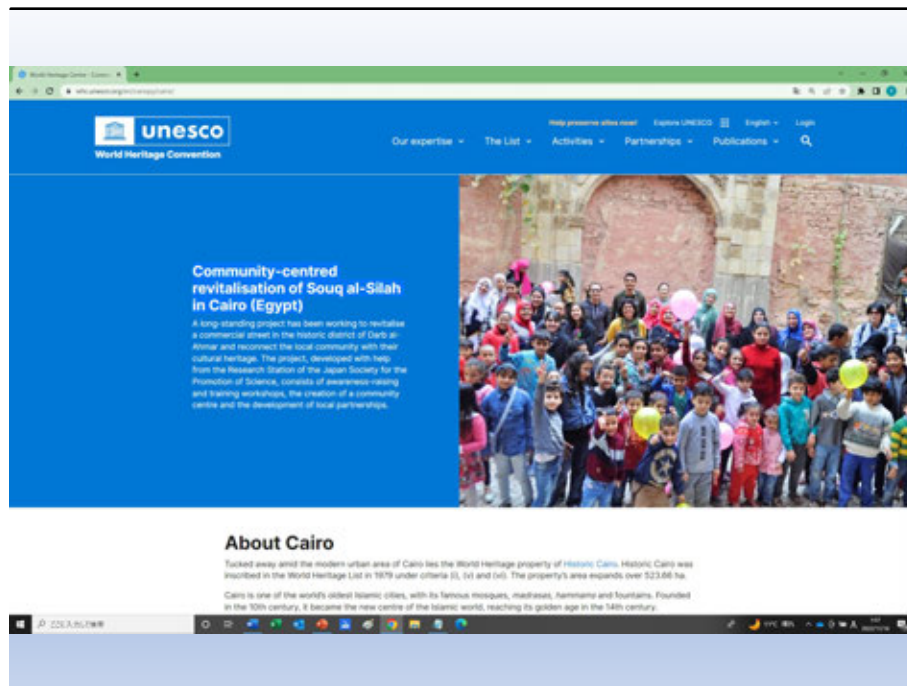
...Unforgettable, the Mamuluke monuments reign triumphant above the skyline of Cairo, ...etc.

On criterion (v), the centre of Cairo groups numerous streets and old dwellings and thus maintains, in the heart of the traditional urban fabric, forms of human settlement which go back to the Middle Ages.

As for (vi), The historic centre of Cairo constitutes the impressive material witness to international importance, on the political strategic, intellectual and commercial level, of the city during the medieval period.

I hope you should understand the following points of view: Among the adopted criteria, (i) is based on the very physical aspect. Meanwhile criterion (v) is not a physical viewpoint, but important is that people's daily lives actually exist and still be continuing. We often call such a type of property "Living Heritage".

Criterion (vi) does not directly evaluate the historic buildings, but again not a physical aspect is stressed, and the existing buildings could be evaluated in this case as a merely historical witness to the valuable past.



Here, a bit astonishingly, the UNESCO website have already introduced our activity, Community-centred revitalization of Souq al-Silah in Cairo. There is a brief description as follows:

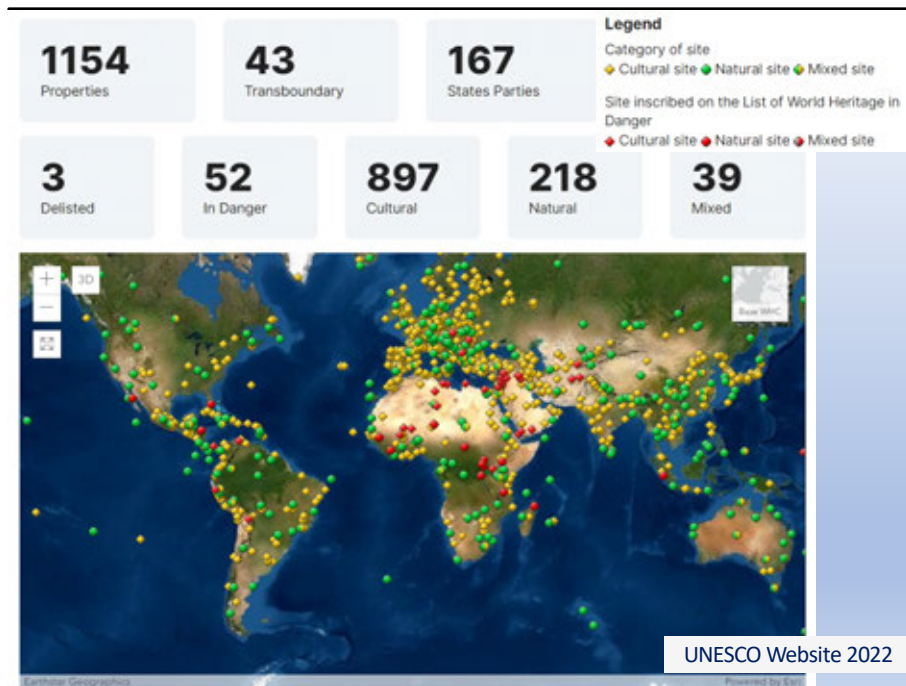
A long-standing project has been working to revitalise a commercial street in the historic district of Darb al-Ahmar and reconnect the local community with their cultural heritage. The project, developed with help from the **Research Station of the Japan Society for the Promotion of Science**, consists of awareness-raising and training workshops, the creation of a community centre and the development of local partnerships.

This page refers further to the source: Naoko Fukami, Japanese Society for the Promotion of Science, Cairo Research Station. January 2021. Updated in June 2022, thanks to Dr Akatsuki TAKAHASHI, Programme Specialist for Culture, UNESCO Cluster Office for Egypt and Sudan.

This means that UNESCO acknowledges the community-centred revitalization as part of the value of "Historic Cairo".

Through the following slides, I will introduce some examples of comparable Heritage sites from the worldwide view.

But, beforehand, I like to recommend you in this opportunity, to look at the entire situation of the World Heritage by use of the UNESCO website.

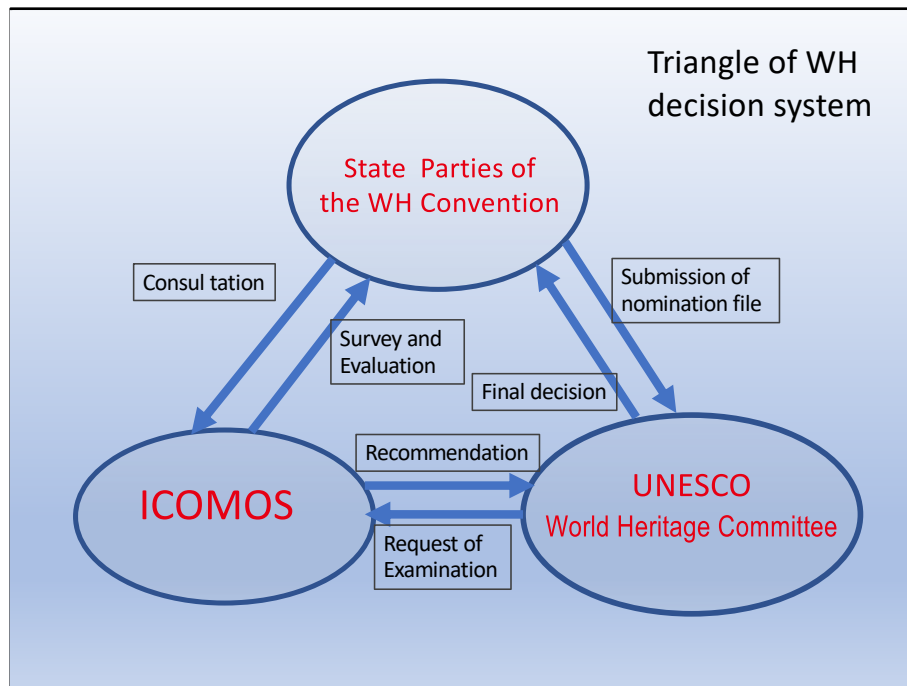


5)

Look at the figures:

- 1154 properties,
- 43 transboundary properties,
- 167 state parties,
- 3 sites delisted so far,
- 52 sites in danger,
- 897 cultural properties,
- 218 natural properties, and
- 39 mixed properties.

These numerical data are fixed in occasion of the latest WH committee in 2021.



Here, let us summarize the structure and system of the World Heritage Convention.

At first, States Parties shall not neglect their responsibilities. With regard to individual heritage sites, there is no choice but for local citizens, governments, and university researchers to work hand in hand to develop a city that preserves its value as a World Heritage Site.



**Old Towns of Djenné
(Mali, 1988 – iii, iv)**

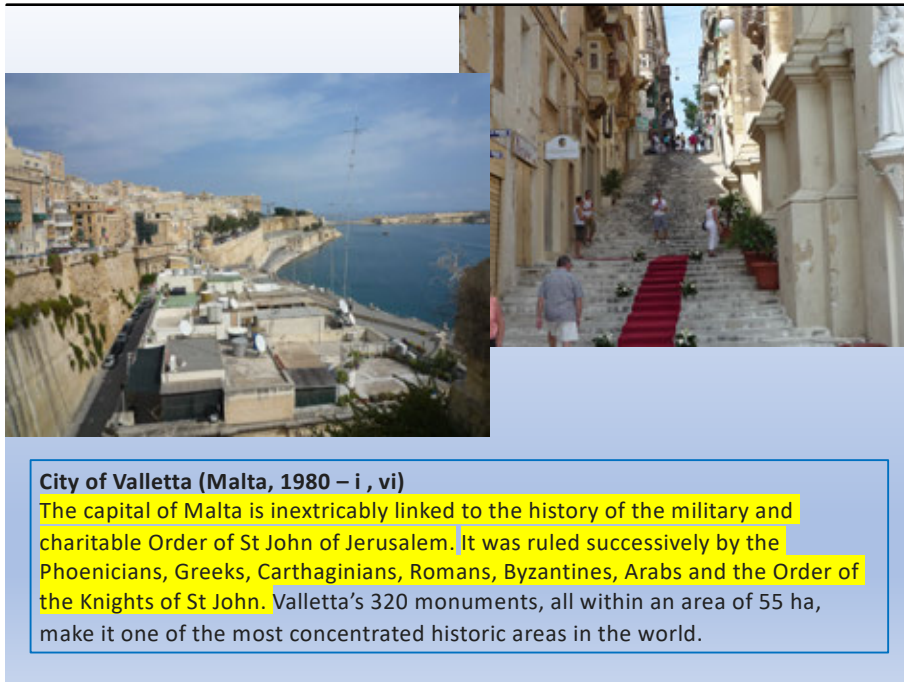
Inhabited since 250 B.C., Djenné became a market centre and an important link in the trans-Saharan gold trade. In the 15th and 16th centuries, it was one of the centres for the propagation of Islam. Its traditional houses, of which nearly 2,000 have survived, are built on hillocks (*toguere*) as protection from the seasonal floods.

Old Towns of Djenné

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Criterion (iii): Djenné-Djeno, along with Hambarketolo, Tonomba and Kaniana bears exceptional witness to the pre-Islamic civilizations on the inland Delta of the Niger. The discovery of many dwellings on the site of Djenné-Djeno (remains of traditional brick structures (*djénné ferey*), funerary jars) as well as a wealth of terra cotta artifacts and metal make this a major archaeological site for the study of the evolution of dwellings, industrial and craft techniques.

Criterion (iv): The ancient fabric of Djenné is an outstanding example of an architectural group of buildings illustrating a significant historic period. Influenced by Moroccan architecture (1591), and later marked by the Toucouleur Empire in 1862, the architecture of Djenné is characterized by its verticality, its buttresses punctuating the facades of the two-storey houses whose entrances are always given special attention. The reconstruction of the Mosque (1906-1907) resulted in the creation of a monument representing local religious architecture.



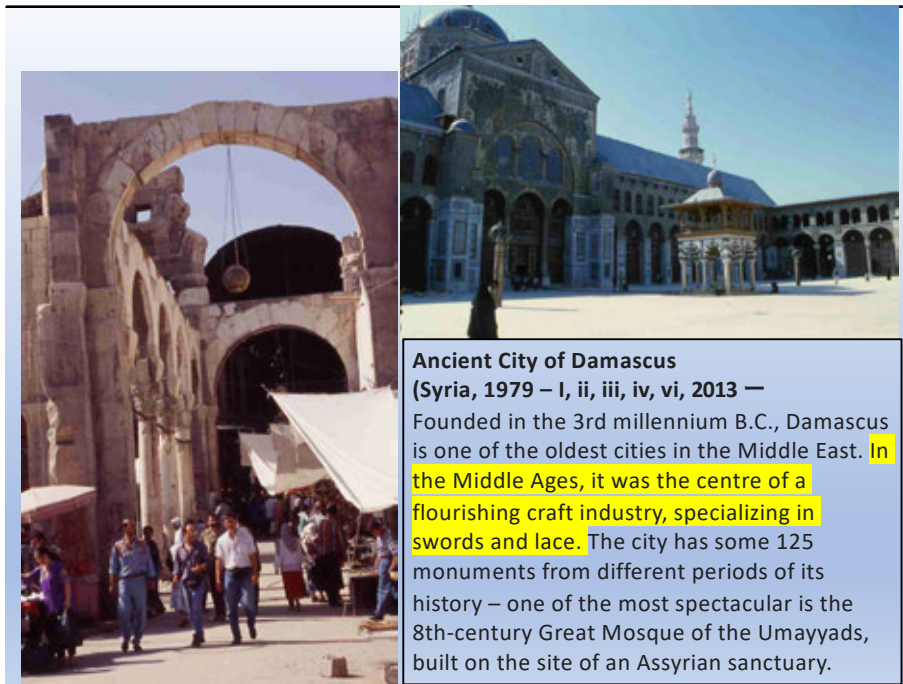
Criterion (i): The city is pre-eminently an ideal creation of the late Renaissance with its uniform urban plan, inspired by neo-platonic principles, its fortified and bastioned walls modelled around the natural site and the voluntary implantation of great monuments in well-chosen locations.

Criterion (vi): The city is irrevocably affiliated with the history of the military and charitable Order of the Knights of St John of Jerusalem, which founded the city in 1566 and maintained it throughout two and a half centuries. Valletta is thus associated with the history of one of the greatest military and moral forces of modern Europe.



**Historic Areas of Istanbul
(Turkey, 1985 – I, ii, iii, iv)**

With its strategic location on the Bosphorus peninsula between the Balkans and Anatolia, the Black Sea and the Mediterranean, Istanbul has been associated with major political, religious and artistic events for more than 2,000 years. Its masterpieces include the ancient Hippodrome of Constantine, the 6th-century Hagia Sophia and the 16th-century Süleymaniye Mosque, all now under threat from population pressure, industrial pollution and uncontrolled urbanization.



Ancient City of Damascus
 (Syria, 1979 – I, ii, iii, iv, vi, 2013 —
 Founded in the 3rd millennium B.C., Damascus is one of the oldest cities in the Middle East. In the Middle Ages, it was the centre of a flourishing craft industry, specializing in swords and lace. The city has some 125 monuments from different periods of its history – one of the most spectacular is the 8th-century Great Mosque of the Umayyads, built on the site of an Assyrian sanctuary.

Criterion (i): Damascus testifies to the unique aesthetic achievement of the civilizations which created it. The Great Mosque is a masterpiece of Umayyad architecture, which together with other major monuments of different periods such as the Citadel, the Azem Palace, madrasas, khans, public baths and private residences demonstrates this achievement.

Criterion (ii): Damascus, as capital of the Umayyad caliphate - the first Islamic caliphate - was of key importance in the development of subsequent Arab cities. With its Great Mosque at the heart of an urban plan deriving from the Graeco-Roman grid, the city provided the exemplary model for the Arab Muslim world.

Criterion (iii): Historical and archaeological sources testify to origins in the third millennium BC, and Damascus is widely known as among the oldest continually inhabited cities in the world. The incomparable Great Mosque is a rare and extremely significant monument of the Umayyads. The present city walls, the Citadel, some mosques and tombs survive from the Medieval period, and a large part of the built heritage of the city including palaces and private houses dates from after the Ottoman conquest of the early 16th century.

Criterion (iv): The Umayyad Great Mosque, also known as the Grand Mosque of Damascus, is one of the largest mosques in the world, and one of the oldest sites of continuous prayer since the rise of Islam. As such it constitutes an important cultural, social and artistic development.

Criterion (vi): The city is closely linked with important historical events, ideas, traditions, especially from the Islamic period. These have helped to shape the image of the city and

impact of Islamic history and culture.
Integrity (2009)



Meidan Emam, Esfahan (Iran, 1979 – I, v, vi)

Built by Shah Abbas I the Great at the beginning of the 17th century, and bordered on all sides by monumental buildings linked by a series of two-storeyed arcades, the site is known for the Royal Mosque, the Mosque of Sheykh Lotfollah, the magnificent Portico of Qaysariyyeh and the 15th-century Timurid palace. They are an impressive testimony to the level of social and cultural life in Persia during the Safavid era.

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Criterion (i): The Meidan Emam constitutes a homogenous urban ensemble, built over a short time span according to a unique, coherent, and harmonious plan. All the monuments facing the square are aesthetically remarkable. Of particular interest is the Royal Mosque, which is connected to the south side of the square by means of an immense, deep entrance portal with angled corners and topped with a half-dome, covered on its interior with enamelled faience mosaics. This portal, framed by two minarets, is extended to the south by a formal gateway hall (*iwan*) that leads at an angle to the courtyard, thereby connecting the mosque, which in keeping with tradition is oriented northeast/southwest (towards Mecca), to the square's ensemble, which is oriented north/south. The Royal Mosque of Esfahan remains the most famous example of the colourful architecture which reached its high point in Iran under the Safavid dynasty. The pavilion of Ali Qapu forms the monumental entrance to the palatial zone and to the royal gardens which extend behind it. Its apartments, completely decorated with paintings and largely open to the outside, are renowned. On the square is its high portal (48 metres) flanked by several storeys of rooms and surmounted by a

terrace (*tâlâr*) shaded by a practical roof resting on 18 thin wooden columns. All of the architectural elements of the Meidan Imam, including the arcades, are adorned with a profusion of enamelled ceramic tiles and with paintings, where floral ornamentation is dominant – flowering trees, vases, bouquets, etc. – without prejudice to the figurative compositions in the style of Riza-i Abbasi, who was head of the school of painting at Esfahan during the reign of Shah Abbas and was celebrated both inside and outside Persia.

Criterion (v): The royal square of Esfahan is an exceptional urban realisation in Iran, where cities are usually tightly laid out without open spaces, except for the courtyards of the *caravanserais* (roadside inns). This is an example of a form of urban architecture that is inherently vulnerable.

Criterion (vi): The Meidan Imam was the heart of the Safavid capital. Its vast sandy esplanade was used for promenades, for assembling troops, for playing polo, for celebrations, and for public executions. The arcades on all sides housed shops; above the portico to the large Qeyssariyeh bazaar a balcony accommodated musicians giving public concerts; the *tâlâr* of Ali Qapu was connected from behind to the throne room, where the shah occasionally received ambassadors. In short, the royal square of Esfahan was the preeminent monument of Persian socio-cultural life during the Safavid dynasty (1501-1722; 1729-1736).



**Historic City of Yazd
(Iran, 2017 – iii, v)**

The City of Yazd is located in the middle of the Iranian plateau, 270 km southeast of Isfahan, close to the Spice and Silk Roads. It bears living testimony to the use of limited resources for survival in the desert. Water is supplied to the city through a qanat system developed to draw underground water. The earthen architecture of Yazd has escaped the modernization that destroyed many traditional earthen towns, retaining its traditional districts, the qanat system, traditional houses, bazars, hammams, mosques, synagogues, Zoroastrian temples and the historic garden of Dolat-abad.



Melaka and George Town, Historic Cities of the Straits of Malacca (Malaysia, 2008 – ii, iii, iv)

Melaka and George Town, historic cities of the Straits of Malacca have developed over 500 years of trading and cultural exchanges between East and West in the Straits of Malacca. The influences of Asia and Europe have endowed the towns with a specific multicultural heritage that is both tangible and intangible. With its government buildings, churches, squares and fortifications, Melaka demonstrates the early stages of this history originating in the 15th-century Malay sultanate and the Portuguese and Dutch periods beginning in the early 16th century. Featuring residential and commercial buildings, George Town represents the British era from the end of the 18th century. The two towns constitute a unique architectural and cultural townscape without parallel anywhere in East and Southeast Asia.

マラッカ海峡に面したマラッカとジョージタウンは、東西間の貿易・文化交流を通じ、500年以上にわたって発展を遂げてきた交易都市。15世紀以降、その地理的な優位性と富を求めたポルトガル、オランダ、英国などの列強に支配された。マラッカの政府庁舎や教会、広場、要塞などは、15世紀にスルタンの領土だったこの町が、16世紀初期にポルトガルやオランダに支配された歴史を物語る。一方、ジョージタウンでは、住居や商業用施設などが18世紀末からの英国統治時代の名残をとどめる。西洋と東洋の有形無形の文化が重層的に融合した両都市の景観は、東アジアや東南アジアでは比肩する場所がない異国情緒あふれる独特な風景である。source: [NFUAJ](#)

Criterion (ii): Melaka and George Town represent exceptional examples of multi-cultural trading towns in East and Southeast Asia, forged from the mercantile and exchanges of Malay, Chinese, and Indian cultures and three successive European colonial powers for almost 500 years, each with its imprints on the architecture and urban form, technology and monumental art. Both towns show different stages of development and the successive changes over a long span of time and are thus complementary.

Criterion (iii): Melaka and George Town are living testimony to the multi-cultural heritage and tradition of Asia, and European colonial influences. This multi-cultural tangible and intangible heritage is expressed in the great variety of religious buildings of different faiths, ethnic quarters, the many languages, worship and religious festivals, dances, costumes, art and music, food, and daily life.

Criterion (iv): Melaka and George Town reflect a mixture of influences which have created a

unique architecture, culture and townscape without parallel anywhere in East and South Asia. In particular, they demonstrate an exceptional range of shophouses and townhouses. These buildings show many different types and stages of development of the building type, some originating in the Dutch or Portuguese periods.

Special attention No.1: Dresden Elbe Valley (Germany)

Date of Inscription: 2004, **Delisted Date:** 2009

Criteria: [\(ii\)](#)[\(iii\)](#)[\(iv\)](#)[\(v\)](#)

- (ii) the crossroads in Europe
- (iii) European urban development
- (iv) outstanding cultural landscape
- (v) outstanding example of land use

Background of deletion:

- 2004 Warning of four-lane bridge construction plan.
- 2006 Included in the List of World Heritage in Danger.
- 2008 The World Heritage Committee issued an alternative.
- 2009 The authority of the city had proceeded with the construction of the bridge. It is why the WH Committee decided to delete the site from both lists of World Heritage and heritage in danger at the same time. However, remained room for re-registration.



14)

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This is the first cultural heritage site to be delisted from the World Heritage List after a period of endangered heritage.

Special attention No.2:

Liverpool – Maritime Mercantile City

Date of Inscription: 2004

Delisted Date: 2021

Criteria: (ii)(iii)(iv)

Six areas in the historic centre and docklands of the maritime mercantile City of Liverpool bear witness to the development of one of the world's major trading centres in the 18th and 19th centuries. ...

... Liverpool was a pioneer in the development of modern dock technology, transport systems and port management. The listed sites feature a great number of significant commercial, civic and public buildings, including St George's Plateau.

Since 1960s, urban redevelopment, 1990s, success of revitalization by reusing brick-made storehouses,

2012, listed as an in-danger WH site, then in 2021, finally deleted from the WH List .



(after UNESCO website)

15)

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UNESCO's decision to delete Liverpool from its list of World Heritage Sites is very disappointing, particularly given the considerable investment that the city has put into protecting and improving its heritage sites in recent years.

Without the World Heritage Site status, however, Liverpool's rich history remains and Pier Head, the 'Three Graces' and the city's many other fantastic historical assets will continue to attract visitors in their millions.

As a conclusive remarks,
let us consider what is threats to properties
under the category of the Living Heritage.
Here, I follow some suggestions which were
once given by a UNESCO expert, Mr. R.
Engerhalt:

1. Separation from cultural spaces and communities.
2. Separation of tangible and intangible heritage.
3. Deterioration of the value of tangible and intangible cultural resources.

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3. Deterioration of the value of tangible and intangible cultural resources.

How do you imagine the future of the town and heritage in the context of both tangible and intangible aspects, otherwise hardware and software.

Thank you for listening.