Le Cheng
Jianping Yang
Jianming Cai *Editors*

New Approach to Cultural Heritage

Profiling Discourse Across Borders

New Approach to Cultural Heritage

Le Cheng · Jianping Yang · Jianming Cai
Editors

New Approach to Cultural Heritage

Profiling Discourse Across Borders

Editors
Le Cheng
Zhejiang University
Hangzhou, China

Jianping Yang
Zhejiang University
Hangzhou, China

Jianming Cai
Chinese Academy of Sciences
Beijing, China

Preface

The global rise of heritage studies and heritage industry in recent decades has been a story of crossing frontiers and transcending boundaries. The 2018 Association of Critical Heritage Studies (ACHS) Conference thus takes "borders" as a broadly defined, yet key, concept for better understanding how heritage is valued, preserved, politicized, mobilized, financed, planned and destroyed. Thinking through borders raises questions about theories of heritage, its methodologies of research and where its boundaries lie with tourism, urban development, post-disaster recovery, collective identities, climate change, memory or violent conflict. Held in the city of Hangzhou, China, "Heritage Across Borders" has connected international participants with local issues, and in so doing opened up debates about the rural–urban, east–west, tangible–intangible and other familiar divides.

Since it was formed in the early 2010s, ACHS has held three conferences in Göteborg (Sweden, 2012), Canberra (Australia, 2014) and Montreal (Canada, 2016) with the number of participants growing. As the largest conference of its kind in Asia, the fourth edition attracted over 460 participants from different disciplines.

The 2018 ACHS Conference features one public speech delivered by Prof. Michael Herzfeld from Hartford University and five keynote speeches from: Prof. David J. Bodenhamer at Indiana University–Purdue University Indianapolis; Prof. Jianming Cai at Chinese Academy of Sciences; Prof. Le Cheng at Zhejiang University; Prof. Nelson H. Graburn at University of California, Berkeley; and Prof. Michael Rowlands at University College London.

The conference program has held sessions and panel discussions on the following topics:

- Historical Approaches to Heritage in/from East Asia
- Heritage, Cultural Contestation and Government
- The Distributed Materiality of the Heritage of Migration
- Conservation of Private Gardens and Urban Futures
- Heritage Across Borders. Semiotic Strategies of Global Diasporas
- Conceptualizing Urban/Rural Heritage Connections

- "Across the Ditch": Advancing a Future for Critical Heritage Studies in Australia and New Zealand
- Borders Between Tangible and Intangible Museum Practice
- Toolkits Across Borders: Assembling Methods—Futures for Critical Heritage Studies
- Design and Participative Methodologies for Heritage: Exploring the Notion of "Borders" Through Dialogic Digital Design Methods
- Heritage as Competitive Internationalism
- Heritage as Political Strategies? World Heritage Listing and Management in the Asia-Pacific Region
- Memorializing Movement: Celebrating Flows in an Age of Fixity
- Cultural Heritage Initiatives for Social Inclusion/Against Social Exclusion
- Downsizing Modernity: Heritage in Industrial Settings
- Contestations of Heritage—Formation in a Postsecular Age
- Occupation Heritage
- Cross-border Reworking on Difficult Memories and Places in Asia
- Bounded and Loose: Encountering and Transgressing the Conceptual Borders Between Planned and Unplanned Spaces of Heritage
- Atomic Heritage Goes Critical
- Museum Objects and Knowledge Across Borders
- The Europeanization of Realms of Memory and the Invention of a Common European Heritage
- Multiplicity and Polyphony of Cultural Heritage: Narrative, Visual and Vocal Ways of Representing Heritage
- What does "Heritage" Mean in/for Pakistan? The South Asian Career of a Global Concept
- The Global Intangible Cultural Heritage Regime and the Politics of Community Participation in China
- Heritage and Religion in Asia
- Preservation of Boundary Resources: Languages and Cultural Heritages of Overlapping Communities
- Crossing Borders: From (Colonial) Heritage to Museum Exhibit. Challenging the Appropriation, Presentation and Communication of "Difficult" Heritage
- The "Unsafe" Museum: Negotiating Difficult Heritage
- Crossing Borders with Heritage Festivals
- Interweaving Cultures: Tangible and Intangible Heritage and Cultural Diversity
- Borders of Expertise and Professionalization
- Socialist Heritage Around the World: A Heritage Without Borders?
- Participatory Heritage and Civil Society
- Histories of Urban Heritage: Emotional and Experiential Attachments Across Time and Space
- Minority Arts and Heritage: Border Work and Contact Zones
- How Emergent Forms of Heritage Reconfigure the Discursive/Material Divide
- Conceptual Histories of "Heritage"

- What's in Asian Museology? Retheorising Contemporary Asian Museum Practices
- Unsustainable Heritage? Change and Adaptation Across Borders
- Heritage Across Linguistic Borders: Semantic Approaches of Intangible Cultural Heritage
- UNESCO Frictions: The Social Lives of International Heritage Norms
- Architectural Heritage Study, Preservation and Development from the Perspective of Cross-culture and Multi-discipline
- Earth as Text, River as Heritage: Textual/Linguistic Perspective in China's Heritage Studies
- Heritage and Leisure/Recreation/Tourism
- A European Heritage in the Making: External Borders and Internal Boundaries on the Move
- Blurred Borders of Knowledge and Action: Dilemmas of Practice and Research in the Heritage-making Field
- Traversing Disciplinary Borders—Theories, Methods and Ethics for Interdisciplinary Critical Heritage Research
- Applied Heritage and Research Across Sectors to Create Social Change
- Crossing Borders with Hopeful Heritage: Quiet Encroachment Towards Safe Spaces
- Intellectual Property and the Protection of Intangible Cultural Heritage: Emerging Themes and Challenges in Transboundary and Diaspora Contexts
- Gender Construction, Perpetuating Cultures and Heritage: Tackling Marginalization; Rewriting Histories
- The Challenges of Protecting Hybrid Natural-cultural Elements as Forms of Heritage
- Urban Conservation and Urban Governance: Sharing Responsibilities, Crossing Borders?
- Heritage Contestation: Politics, Management, and Sustainable Development Goals
- Heritage Resilience
- Gastronomy and Food Heritage Across Borders
- Heritage, Museum and Nation-building
- Decolonizing Heritage in City Space. New Epistemologies, Practices and Affects
- Heritage as an Enabler for Sustainable Transformations in Urban and Rural Areas.

This book, based on the conference proceedings of the 2018 ACHS, is a collection of heritage studies from a critical perspective. The contributors cover a wide spectrum of issues in heritage studies, such as heritage management, accessibility to heritage, heritage conservation, heritage policy, heritage representation. The book addresses questions about theories of heritage, its methodologies of research and where its boundaries lie with tourism, urban development, post-disaster recovery, collective identities, memories or conflicts. It also examines various contexts within which heritage emerges and how heritage is constructed within that context. Explorations touch upon community involvement, landscape history, children's literature,

endangered food, architecture, advertisement, allotment garden, gender and visual art. As heritage has always been a locus of contested verities, the book offers a variegated approach to heritage studies.

We thank the Zhejiang University Press for their generous support. We are also thankful to the program committee members and reviewers, without whose expert input this conference would not be possible. Finally, we thank the entire organizing team and all authors who submitted their work to 2018 ACHS Conference.

Hangzhou, China   Le Cheng
                                                                                                      General Chair

                                                                                                    Jianping Yang
                                                                                                  Program Chair

Contents

Sharing Responsibilities in Managing a Residential Heritage Area: A Case Study of Darmo Area, Surabaya, Indonesia

Erika Yuni Astuti

Abstract Managing a heritage area requires strategic partnerships with the private sector for cross-funding possibilities. This is a scheme to understand how conservation works—a chain of regulations and legal support correlate with other factors: financial and economic incentives, and also inhabitants' social values. In order to conserve a heritage area within a rapidly growing city, the concept needs to keep the driving forces in balance. In the early definition of conservation (the Venice Charter of 1960), it simply meant to keep optimal conditions and prevent damage. In relation to the initial definition of conservation, this research indicates that the key to sustain a heritage area is to work hand-in-hand with the inhabitants to maintain the integrity of the place. The heritage buildings and their settings should not lose their attached meaning but maintain the balance of their architectural values that need to be preserved. The attitude of the inhabitants to their heritage area is a response to its current condition, stimulated by law, regulations and economic pressure. The main trigger for community engagement is an incentive from local authorities, which can be a direct or indirect advantage of living in the heritage area.

Keywords Community engagement in conservation · Managing residential heritage area · Shared heritage · Surabaya · Indonesia

Background: Sustainable Urban Heritage of an Emerging Asian City

Sharing responsibilities between central and local governments, as well as residents, is necessary when managing urban heritage (Turner & Tomer, 2013: 188). The task cannot be handled solely from the government side. The next question, in the case of the limited resources, is why government should prioritise conservation. Even though the heritage area is mostly a significant place that the municipality would like

E. Y. Astuti (✉)
School of Architecture, Planning and Policy Development, Institut Teknologi Bandung, Jl. Ganesha 10, 40132 Bandung, Indonesia
e-mail: erika@ar.itb.ac.id

to preserve as part of the city's identity, its uniqueness, as well as the city branding the area, however, is in many cases barely profitable compared with non-conservation areas. It is widely known that conservation of the old part of the city in these times of rapid economic development requires a strategy and draws resources from citizens and interested parties. This preventive care would bring benefits not only for future heritage area preservation (Jokilehto, 2002: 318) but also for the ongoing examples within the city. How to do this? The first attempt is to measure interests among the stakeholders. Hence, this is in line with the understanding of the historical value of the heritage building or the residential area (Kepczynska-Walczak, 2015; Pendlebury, 2013).

In some cases, not all the inhabitants appreciate the objects, which has to be the basic motivation for their willingness to preserve the buildings. The same trend could be seen in the study of the Darmo area (2012–2015); there was a similar level of interest in protecting heritage buildings. Family homes are the type of building that survived most (around 60%). Even though many of the buildings in that area have been modernised, the number of buildings that have survived has also decreased by around 10% since the listed programme was established in 2008. This is unlikely in the European context, where those buildings from the Second World War period are not favoured due to many people preferring other types of buildings or stylish historical buildings; in this research setting, the buildings are highly appreciated by architects and academia due to their differences. For the public, especially the owner, it is not its character that caused the building to survive, but rather the family's social values. This is not to say that a person who has no family ties would not enjoy this type of typical building, but interestingly such a citizen also sees these buildings as being appreciated. It is important to underline this different response, which shows that the same object in a different context may be appreciated in different ways. These differences bring another advantage—the values that contribute to the sustainability of the city. This strength may lead to the last attempt of preservation in the midst of the rising economy within Asian cities, where investors would most likely firstly focus on the economic advantages. Since, in Indonesia, residential heritage areas are currently located in inner cities, the areas that are highly competitive due to the rapid growth of those cities.

Furthermore, the significant problem that has not yet been fully considered by the authority is that the daily lives of the senior inhabitants are threatened. The senior inhabitants do not live in particular homes for the elderly; their families take care of them, adhering to traditional Indonesian values. Meanwhile, the area starts to change its function into a commercial one, which severely impacts the surroundings due to its noise and traffic—the inhabitants have to put more effort into coping with the new surroundings, which becomes less convenient than before in which to live. This phenomenon has also happened in other heritage areas in Indonesian cities. It is important to reflect that conserving the area means not only giving attention to the built objects but also preserving the inhabitants. Heritage conservation can only be considered to be a good example of its practice as long as it keeps the concept of place with integrity, here including the harmony of its inhabitants. Its history and meaning should be retained as part of integrity of place, such that it will be in the

best position to sustain its heritage values for present and future generations. This is in line with Sir Bernard Feilden (2003: 3), who pointed out that the conservation of the built environment is an act of managing heritage objects in the dynamic of their purpose. Hence, in this context, this would be the transformation of built heritage in terms of the needs of the inhabitants, the citizens and the city itself—which needs to be allowed to grow for its existence. Since the earliest times of Surabaya's history, the city relies on its potential for trading; as a harbour city, this makes the growth of commerce demanding.

Transforming Meaning of Heritage Within Current Society

There is an example of transformation of the meaning of cultural heritage; the case of *baumkuchen* in Japan. This cake was brought by a German who happened to be a prisoner during the Second World War; the cake later became popular until, today, it is a symbol of prosperity or a wedding gift. The commodity can be found easily in Japan. This shared item of the past has been transformed, with a reinvented meaning in the current society and is loved for what it is—regardless of the history of how it was brought there. In the context of where this item was brought from—its origin in Germany—it might not be as popular there as it is today in Japan. The same analogy has occurred in cases of built heritage; many of them might be ordinary cases at the time of their origin but later became extraordinary within different contexts. They demonstrate different structures and techniques of placing building materials and later the appropriation on the context. As commonly found in many examples of conservation of built heritage, their survival depends much on how the current society uses it. This is contingent on the contemporary understanding of heritage preservation.

Strategy for Managing Heritage: A Recognition That Cultural Heritage Is Formed by the Current Need

The city concept, context and content determine the success of heritage conservation. These suggest that people should allow the conservation principles to be applied easily. This effort comes from their internal motivation—not as in most schemes, the top-down approach as seen in many examples of the European Union preservation heritage projects. Hence, in Asian cities, in the context of the Darmo heritage area in Indonesia, the strategy to engage people is a common purpose; the common needs of this community. This may refer to practical needs for neighbourhood security, cleanliness, or the organisation of cultural events or festivals. In the heritage area, the inhabitants vary from long- and medium-term to short-term residents. Each possesses

various needs, but generally, the long-term residents are more likely to be engaged in the neighbourhood and maintain social relationships with other inhabitants.

In this research, a form of awareness was found, not only merely expressed in the good maintenance of the object, but also in people simply keeping the object as their own, because of some limitations of funding. Looking through the years of the evolution of heritage regulations, the development of the law over those years shows governance more concerned about heritage conservation because, in fact, the number of those heritage buildings has continued to decrease, affecting mostly those cases where investors have donations for new commercial purposes. Inhabitants whose buildings have remained as residential houses have challenges in maintaining it, due to the house being large and voluminous, which raises difficulties in managing costs. In addition, technical problems would follow, such as the plumbing system and the wooden roof structure. From this competitive usage of land, it is very difficult to preserve these old buildings as houses. It has been found that old buildings that have been changed to commercial use look well maintained compared with residential houses, but all rooms inside these buildings needed to be totally laid out again.

An incentive scheme for the owners of heritage buildings could be applied. The incentives should be given to the resident owners of houses, due to the issue of fairness. With rapid urban expansion, private owners may feel under pressure due to the duty to maintain their old buildings. Cultural institutions also play a role in the preservation of the city of Surabaya. By custom and tradition, inhabitants in the old part of the city are also willing to conserve the area. It has been found that they maintain the buildings without much economic advantage. A process of sharing responsibilities is only possible when the infrastructure of heritage is understood perfectly by the citizens. The table below shows the developing regulations of relatively new conservation. This is a chronological process of shifting concepts and also the growth of the concept of major cultural heritage. Table 1 explains the context of cultural heritage in Indonesia. In the case study of the Darmo heritage area, the municipality preserved the area as an example of a planned residential area, because its quality might not be found in newer real estate in the city.

First Form of Sharing Responsibilities: Managing Conservation Challenges by Engaging the Private Sector as a Strategy

To achieve sustainable heritage conservation, all actors need to contribute to its greater success. Stakeholder participation in heritage can be initiated by spreading information on the advantages of heritage preservation, which can lead to sustainability in the conservation area (Rodwell, 2007; Townsend & Pendlebury, 1999; Worthing & Bond, 2008). The information from stakeholders can be forwarded to all inhabitants. This section aims to develop a concept of sustainable conservation and also to analyse the essential contents in this research context. Preservation is not only

Table 1 Regulations and plans concerning heritage conservation, Surabaya, 1992–2014

Year	Regulation	Details	Process in this phase
1992	Law No. 5/1992 on Cultural Heritage Object (*Undang-Undang Cagar Budaya*)	Basic regulations of Indonesian cultural heritage protection; covers all heritage objects, both tangible and intangible. The regulations were then revised in 2010 (*UU No 11 Tahun 2010 tentang Cagar Budaya*)	Conservation in **developing** the concept
2002	Municipal Development Planning Board Plan on conservation cultural heritage objects in Surabaya city: Darmo residential area	Initial attempt to establish basic concept of Darmo heritage area and preliminary investigation report about the area	Conservation regulation **inventory** process
2003	Municipal Development Planning Board Plan on conservation cultural heritage objects	Aimed, firstly, to classify and invent cultural heritage objects; secondly to identify problems in conserving cultural heritage objects; thirdly, to build incentive scheme and strategy to conserve objects	From national regulations to local regulations: **adapting process** of conservation
2005	Surabaya Municipal Law No. 5/2005 on Conservation of Cultural Heritage (*Peraturan Walikota No 5 tahun 2005 tentang Pelestarian Bangunan dan atau Lingkungan Cagar Budaya*)	Darmo residential area was clearly defined as an heritage area in these regulations	**Establishing implementation** of heritage regulations
2007	Surabaya Municipal Law No. 59/2007 on Implementation of Conservation of Cultural Heritage (*Peraturan Walikota Surabaya Nomor 59 tahun 2007 tentang Pelaksanaan Peraturan Daerah Kota Surabaya No 5 tahun 2005 tentang Pelestarian Bangunan dan atau Lingkungan Cagar Budaya*)	Detailed implementation of cultural heritage regulations; announced two years after the establishment of the heritage area. All procedures of maintenance, listing and rehabilitation of heritage building including sanctions are clearly defined	**Details** of the regulated area

(continued)

Table 1 (continued)

Year	Regulation	Details	Process in this phase
2007	Surabaya Local Regulation No. 3/2007 on General Spatial Plan (*Peraturan Daerah Kota Surabaya No 3 tahun 2007 tentang Rencana Tata Ruang Wilayah*)	Item no. 33 on heritage objects	**Implementation** process
2013	Surabaya Municipal Law No. 34/2013 on Tax Deduction and Cancellation (*Peraturan Walikota Surabaya No 34 tahun 2013 tentang Tata Cara Pengurangan atau Penghapusan Sanksi Administratif dan Pengurangan atau Pembatalan Ketetapan Pajak Bumi dan Bangunan Perkotaan*)	These recent regulations announced tax deductions for the owners of heritage buildings; to be granted this deduction the building needed to be retained in authentic form except for minor changes	**Implementation** process: research observes inhabitants' awareness of the impact of the heritage regulations
2014	Surabaya Local Regulation No. 12/2014 on General Spatial Plan (*Peraturan Daerah Kota Surabaya No 12 tahun 2014 tentang Rencana Tata Ruang Wilayah*)	Latest spatial plan, which mentioned heritage area as a part of the government city plan	**Implementation** process

Source Astuti (2018)

about a remembrance of the past; it should also consider the current context with regard to its history, and the future, so that the conservation object can be sustained. This concept of revising what conservation actually is considers the appreciation of the context of the city. Then, it becomes necessary to combine both concept and context in the city when managing a heritage area.

Most family businesses with origins in Surabaya are motivated to follow the idea of conservation. Their rootedness in and bonds to Surabaya make them less calculating when weighing the issues between conservation and economic value. Some of the owners of the companies come from other islands or a particular ethnic group. Along with the growth of their companies and their adaptation to the place, the owners have also begun to identify as Surabaya people. Even though part of their ethnicity might express itself in a different cultural practice from that of Surabaya, most native Javanese people and their identity bring harmony to Surabaya city. I argue that their expression regarding their heritage building is also a way of being accepted into the local neighbourhood. The goal of their cultural consciousness is to adapt a typical Surabaya identity. This fact also confirms the concept of Hague and

Jenkins (2005) that if there is a sense of identity towards a place, a willingness to conserve the heritage area will develop naturally.

In addition, Worthing and Bond (2008) suggest that there is a bonding of people to their place—a feeling towards historical places. Even though their research was formulated based on the settings of European cities, there is a similar indication of participation in the context of Surabaya heritage—a bonding of the people to their place. This research started with the idea that the motivation of inhabitants and/or stakeholders to conserve heritage may be developed by generating the aspects of emotional value, memory and attachment to places. In the Surabaya case of Darmo, most senior citizens in Surabaya have this attachment, and they will happily narrate their life stories and associate this with the place, as Darmo has been their setting since their childhood. In some informal interviews with Surabaya citizens, they mentioned, "I frequently used the steam tram each Sunday". This narrative between Surabaya citizens about the old area in Surabaya is a daily conversation.

Second Form of Sharing Responsibilities: A Cooperation Between the Private Sector, Academic Groups and Authorities

In the past fifteen years in Surabaya, heritage events initiated by Surabaya citizens have grown. The motivation to participate in such events is attributed to nostalgia for the old cities, as well as consistent promotion of the events through social media, which draws younger audiences. These heritage events also spread to several cities such as Semarang, Magelang and Jakarta, but still, Surabaya is a unique case, because they started there purely due to the people's own initiative, without government influence. This demonstrates a strong form of participation. Several associations have shown interest in heritage preservation in Surabaya, both in tangible and intangible heritage.

Specialised organisations, such as the Surabaya Heritage Society (Sjarikat Poesaka Soerabaia) and Oud Rotherbourg Surabaya, initiated this trend in the heritage movement around the year 2000. The interesting point about this movement is the establishment of permanent sponsorship. The movement receives no supplementary funds from the local authority. This demonstrates a form of awareness in heritage conservation and goes back to an old cultural system of Indonesian mutual help or *gotong-royong*. This system relies on donations from Surabaya families without any attempt to provide benefit to them. Those heritage societies work hand-in-hand with the donors (private-sector bodies); together, this network not only contributes to build heritage management but also promotes the social aspects. Possible funding for private properties listed in the conservation area may come from individuals and/or businesses.

Private-sector corporations such as Wismilak and Sampoerna and banking corporations such as CIMB Niaga and Mandiri have shown interest in conserving heritage buildings in Surabaya, firstly, by retaining their old buildings, which are considered

by Surabaya city as an example of best practice preservation. As discussed earlier, their awareness can be seen in their attempt to keep the heritage buildings in a well-maintained condition. The second attempt can be demonstrated in their cooperation with other relevant stakeholders or interest groups, for instance, academic institutions. Table 2 demonstrates private initiatives in heritage programmes, which can be seen as a form of participation. These organisations and the Surabaya municipality are working hand-in-hand to organise a festival on the theme of old Surabaya. It should be noted that "old Surabaya", in this case, dates back to the era of the War of Independence between 1945 and 1950, even though the city itself has been settled for 400 years.

Wismilak Group is involved in heritage events, including exhibitions of the Indonesian textile batik. This group converted their building in the Darmo area into a museum and funded the artists in the Surabaya sketchwalk. In cooperation with Surabaya Heritage Society (SHS), Wismilak Group organised a heritage sketchwalk along the main corridor of Darmo. This event is held twice a month, and the heritage area is documented through ink or pencil sketches. Wismilak Group was founded in Surabaya, and these events can be considered as an early private-sector initiative in built heritage conservation. Since then, their effort has continued in yearly events

Table 2 Support for the conservation programme in Surabaya by some private-sector bodies

Form of participation/activity	Institution	Form of support for heritage activities	Issues covered
Preserved built heritage including the social aspect	Wismilak Group	Preserving not only the built heritage area, but also supporting a cultural heritage event as an owner of one heritage building, Grha Wismilak, promoting urban heritage in the Darmo area	First company to hold a heritage event in Darmo
Promoting soft aspects/cultural heritage	Surabaya Heritage Society	Characteristic of the society's aims for the whole cultural aspect of Surabaya's heritage. Initiator of heritage trail, together with Sampoerna Foundation	Academic group from Petra Christian University in Surabaya; Timoticin Kwanda focused his research on heritage values in Asia
Preservation of built heritage including the social aspect	Sampoerna Foundation Group	Initiated heritage trail from northern to southern Surabaya, including the Darmo area. This is an initiative to promote urban heritage in Surabaya	Sampoerna initiated the opening of the House of Sampoerna in the year 2000, one of the first successful preservations of a private building in Surabaya

Source Astuti (2018)

supporting heritage. The other group, Sampoerna Foundation, established a museum in the northern part of Surabaya that is one of the earliest examples of successful building conservation in the city.

Involvement of Academia and NGO

High participation was shown by engagement in support of the conservation programme, which shows that the stakeholders' involvement plays an important role. Academia's involvement in heritage, by creating the cultural programme, was also part of their contribution to the society. While stepping up this level of participation in urban heritage, conservation has been measured by this act (Peerapun, 2011; Pendlebury, 2009). Also, architects and planners from Surabaya educational institutions, namely Petra Christian University (PCU), Institut Teknologi Sepuluh Nopember (ITS) and University of Tujuh Belas Agustus (UNTAG), have been working hand-in-hand with the other actors for the urban conservation effort. Also, historians from the Airlangga University (UNAIR) and Universitas Negeri Surabaya (UNESA) have participated in heritage conservation. These members of academia have been proudly supporting the preservation of Surabaya city for a long time, not only by holding scientific discussions, but also engaging in heritage events.

SHS has a long track record in communicating the cultural heritage of Surabaya through the local media. In one of the most read newspapers in Surabaya, *Jawa Pos*, this organisation consistently promotes urban heritage and its events. Such events can be differentiated from the traditional culinary event in the old Chinese district in the northern part of Surabaya, from the batik event, Old Surabaya graphic art, etc. As the first event was organised without significant government support, it succeeded in gathering support from private companies, social media—newspapers, radio and television—and universities.

Third Form of Sharing Responsibilities: Inhabitants' Participation in Urban Conservation of Darmo

The perception and awareness of the inhabitants of a heritage area must be stimulated to influence a successful conservation programme, so that the inhabitants become involved in urban conservation. Perception is determined by subjective matters and influenced by people's life experience. At the same time, heritage is also selective with regard to the government listing certain buildings, without acceptance or consent of the owner. The information about heritage regulations was sent via mail, followed by the regulations themselves; there were also some attempts to organise community meetings, but these were not a success. There was scepticism from the people, even though the Surabaya government has been one of the best in Indonesia. The worry of

the building owners is partially because this programme has not given enough benefit to the people. Ideally, government incentives and benefits should apply to those who have property in the heritage area. However, even though the steps of participation seem easy to apply, the reality can be different. For example, some inhabitants have refused to preserve their buildings, simply due to preferring a new style. Table 3 shows indications of inhabitants' attitudes to heritage areas (adapted from Peerapun 2011), to illustrate the process of participating in heritage conservation action.

As the government is still in the process of communicating the heritage programme to the people and designing its regulations, levels of participation have remained mostly at the stage of consultation. Awareness plays a very important part in the three levels of participation in heritage discipline terminology. The phenomenon that has occurred in the area is that the process of consultation is still underdeveloped: communications between the authorities and the people have been rather one-sided,

Table 3 Inhabitant participation process in the management of Darmo heritage area

Step	Process of participation	Indicator in heritage area	Attitude	Remarks: how to manage
Inform	People affected by the authority's policy are well informed	The inhabitant understands the programme, guidelines, rewards and punishments in heritage area regulations	The houses in heritage areas are well preserved: they follow the height regulation and the setback regulation	Even though in this case not all of the regulations and policies are well communicated to Darmo's inhabitants, a form of participation—well-preserved houses—exists. This means that some active processes in conserving the heritage area have been carried out by the people
Consult	People affected by the authority's policy are invited to discuss their problem	The inhabitants may contribute their opinion to the decisions about programmes, guidelines and regulations as they apply in the heritage area	The communication is shown in an agreement between the inhabitants and the Surabaya government	Some invitations have been announced by the government
Involve	People affected by the authority's policy are invited to be more involved in discussing policy	The inhabitant is actively involved in the programme's events in the area	There may be a joint collaboration between the Surabaya government and the inhabitants: e.g. participation in city bazaars	This process of involvement needs to be designed so that the people participate in the right way

Source Astuti (2018)

despite several attempts to organise a public discussion on heritage. As a result, there have been misunderstandings about the conservation programme between the inhabitants of the area and the government.

The participation in the conservation of urban heritage in the Darmo area can be described in the steps on information, consultation and involvement, which are reflected in the model of the UNESCO (2005) convention. The convention stressed that urban heritage needs to be based on four components of sustainable development: natural and built environments, economic aspects, social and cultural aspects, and political aspects. Later, UNESCO (2011) suggested that public awareness must increase to achieve sustainable urban conservation, so that the development of capacity building and NGO involvement is necessary. Managing urban heritage can only be sustainable by sharing responsibilities between central and local governments, as well as residents (Turner & Tomer, 2013: 188). Conservation is defined as an action to understand heritage and its elements; to know, to reflect upon and communicate heritage and its elements. Its history and meaning should be retained as part of the integrity of the place, such that it will be in the best position to sustain its heritage values for present and future generations. This is in line with Feilden (2003: 3) and his statement that the conservation of the built environment is an act of managing heritage objects in the dynamic of its purpose; in the context of this research, it would be the transformation of built heritage in terms of the needs of inhabitants, citizens and the city itself.

Concluding Remarks

In understanding heritage policies and regulations, the city's priorities and the dynamic investment of the city, some considerations for urban heritage conservation are as follows. Firstly, managing an urban heritage area depends on the synergy of the authorities, the people and the private sector. In the context of urban heritage in Indonesian cities, economic returns in value are simply not enough. Preserving the historical area also means preserving the community, by keeping the area alive with the current inhabitants. In the end, the people are social entities who need other people; in the case of an historic environment, the other people are the long-term neighbours. Management of a conservation heritage area in the city centre needs to consider the quality of life for residential use and also to provide basic city infrastructure in the area. The local authority must maintain the function of the pedestrian pavements for street vendors and also clean the drainage system of garbage, etc. In order to manage the quality of life in the residential area, the problem of traffic in the city centre needs to be solved; this aspect also plays an important role in the sustainability of the area's conservation. The conservation policy for the area should not only focus on the listed buildings but also develop a holistic view on the other buildings in the area. The regulation system needs to be integrated with the policy of built heritage objects in a prime economic area. More detailed and precise regulations in the heritage conservation programme are also expected by inhabitants, especially the

low-income groups. There is a need for better support mechanisms for specific private household owners in the heritage area, such as veterans, pensioners and the widowed. Similarly, incentives must also be addressed to commercial building owners.

Secondly, an important issue that has not yet been considered by the authority is the role of senior inhabitants who are living in this old area. They need to be integrated into the adaptive surroundings. This demographic phenomenon is also observed in other heritage areas. Again, conserving the area means not only giving attention to the built objects but also preserving the inhabitants on site. Heritage conservation can only be considered to be a good example of its practice as long as it keeps the concept of place integrity, here including the harmony of its inhabitants.

Regarding harmonious living in the heritage area, there is a need for both residential and commercial activities. Hence, a balance between planning and the market is necessary. Drawing investments from the private sector is part of sustainable urban heritage conservation. For practical reasons, this idea needs to be implemented, and a scheme for incentives needs to be selectively observed. Managing the heritage area should provide an open opportunity to invite sponsors and third parties as donors for the heritage buildings. This finance model has been established for long-term investments; such a financing scheme is well established in Indonesia. In order to achieve a sustainable economic design of conservation management, there is a need for authorities to select investors very carefully and to have a vision of the future development of the heritage area. Some corporate entities have already demonstrated their sense of responsibility in the design of heritage conservation, for example, Sampoerna Group and Wismilak Group. Their awareness makes them exceptional within corporate circles in Indonesia.

Furthermore, appreciation from Surabaya citizens has been shown through their comments in several media reports and in their participation in the Old Surabaya Fest, a heritage event with a high level of participation. People's involvement in such events may be interpreted only on the basis of a good opportunity for recreation. Some media reported enthusiasm during the heritage event. Aside from this consideration, tourism frequently promotes heritage conservation strategies, but this is difficult in residential areas. Even though many of its buildings have become commercial units, the residential character still dominates the Darmo area and requires particular conditions as a common residential area: peace and calmness. Hence, it requires particular efforts to keep conservation alive.

In addition, aside from those management aspects of conservation, these acts will also help to protect the cultural wisdom for the society, because the area is a place where there are customs, traditions and moral values to be inherited. In that sense, conserving the heritage area acts not only as a favour for architects and planners in beautifying the city because of its physical value but also morally: conserving the heritage area carries an important message for maintaining the sanity of society.

References

Astuti, E. Y. (2015). Local perception of a conservation heritage area, a case study of the Darmo Residential Area, Surabaya, Indonesia. In *Envisioning architecture: Image, perception and communication of heritage* (pp. 132–141). Lodz University of Technology.

Astuti, E. Y. (2018). *Inhabitants' awareness toward conservation of urban heritage area case study of Darmo Heritage Area, Surabaya, Indonesia.* Doctoral Dissertation, Technische Universität Darmstadt.

De la Torre, M. (2013). Values and heritage conservation. *Heritage and Society, 6*(2), 155–166.

Dick, H. W. (2002a). *Surabaya city of work: A socioeconomic history, 1900–2000.* Singapore University Press.

Dick, H. W. (2002b). Urban growth and crisis. Urban development and land rights: A comparison of new order and colonial Surabaya. In P. J. M. Nas (Ed.), *The Indonesian town revisited* (pp. 115–116). National University Singapore.

Feilden, B. (2003). *Conservation of historic buildings.* Architectural Press.

Hague, C., & Jenkins, P. (2005). *Place identity.* Routledge.

Hebbert, M. (2005). The street as locus of collective memory. *Journal of Environment and Planning D: Society and Space, 23*(4), 581–596.

Hewitt, L. E., & Pendlebury, J. (2014). Local associations and participation in place: Change and continuity in the relationship between state and civil society in twentieth-century Britain. *Planning Perspectives, 29*(1), 25–44.

Jokilehto, J. (2002). *A history of architectural conservation.* Elsevier Butterworth-Heinemann.

Jokilehto, J. (2010). Heritage, values and valuation. In M. Quagliuolo (Ed.), *Measuring the value of material cultural heritage* (pp. 36–45). DRI-Fondazione Enotria ONLUS.

Kepczynska-Walczak, A. (2015). Industrial heritage revitalisation as a wordplay. In *Envisioning architecture: Image, perception and communication of heritage* (pp. 39–48). Lodz University of Technology.

King, A. D. (2004). *Space.* Routledge.

Kusno, A. (2000). *Behind the postcolonial: Architecture, urban space and political cultures in Indonesia.* Routledge.

Kwanda, T. (2009). Western conservation theory and the Asian context: The different root of conservation. In *International Conference on Heritage in Asia: Converging Forces and Conflicting Values* (pp. 2–7). The Asia Research Institute (ARI) of National University of Singapore (NUS).

Kwanda, T. (2010). Tradition of conservation: Redefining authenticity in Javanese architectural conservation. In *Heritage* 2010—*Heritage and sustainable development* (pp. 141–152). Green Lines Institute.

Malpass, P. (2009). The heritage of housing: Whose housing heritage? In L. Gibson & J. Pendlebury (Eds.), *Valuing historic environments* (pp. 201–214). Ashgate.

Peerapun, W. (2011). Participatory planning in urban conservation and regeneration: A case study of Amphawa Community. *Procedia: Social and Behavioural Sciences, 36,* 243–352. Retrieved January 15, 2013, from http://www.sciencedirect.com/science/article/pii/S1877042812004946

Pendlebury, J. (2009). *Conservation in the age of consensus.* Routledge.

Pendlebury, J. (2013). Conservation values, the authorised heritage discourse and the conservation-planning assemblage. *International Journal of Heritage Studies, 19*(7), 709–727. Retrieved July 14, 2014, from http://www.tandfonline.com/doi/abs/10.1080/13527258.2012.700282

Pendlebury, J., & Strange, I. (2011). Centenary paper: Urban conservation and the shaping of the English City. *Town Planning Review, 82*(4), 361–392.

Rodwell, D. (2007). *Conservation and sustainability in historic cities.* Blackwell.

Rojas, E. (2007). The conservation and development of the urban heritage: A task for all social actors. *City & Time, 3*(1), 41–47.

Santosa, M. (2001). Harmoni di lingkungan tropis lembab: Keberhasilan bangunan kolonial. *Dimensi Teknik Arsitektur, 29*(1), 34–42. Retrieved October 1, 2012, from http://puslit2.petra.ac.id/ejournal/index.php/ars/article/view/15743

Sullivan, A. (2000). *Urban economics* (5th ed.). McGraw-Hill Irwin.

Townsend, T., & Pendlebury, J. (1999). Public participation in the conservation of historic areas: Case-studies from North-East England. *Journal of Urban Design, 4*(3), 313–331.

Turner, M., & Tomer, T. (2013). Community participation and the tangible and intangible values of urban heritage. *Heritage & Society, 6*(2), 185–198.

UNESCO. (2005). Four dimensions of sustainable development for urban heritage conservation. Retrieved July 14, 2014, from http://www.unesco.org/education/tlsf/mods/theme_a/popups/mod04t01s03.html

UNESCO. (2011). UNESCO Recommendation on the historic urban landscape. Retrieved July 14, 2014, from https://whc.unesco.org/en/hul

Wiryomartono, B. (2015). *Perspective on traditional settlements and communities: Home, form and culture in Indonesia.* Springer.

Worthing, D., & Bond, S. (2008). *Managing built heritage: The Role of cultural significance.* Blackwell.

Dr.-Ing. Erika Yuni Astuti has been a staff lecturer at the School of Architecture, Planning and Policy Development in the Institut Teknologi Bandung (ITB), Bandung, Indonesia, since 2010. Previously, she had worked as a research assistant and junior architect in the Laboratory for Housing and Human Settlement, Department of Architecture, Institut Teknologi Sepuluh Nopember (ITS), Surabaya, Indonesia (2001–2010). Her master's programme (2009) and bachelor's degree (2002) were obtained from the Department of Architecture, Institut Teknologi Sepuluh Nopember, Surabaya, Indonesia. She is also an awardee of a grant from the Swedish International Development Agency (SIDA) for the Advanced International Post Graduate Training Programme "Conservation and Management of Historical Buildings" in Sweden (September, 2006) and Egypt (February, 2007). She graduated from the Faculty of Architecture TU Darmstadt in 2018; her doctoral research was in an interdisciplinary field that included architecture, urban planning and social theories, where she explored public perceptions of heritage areas.

Accessibility of Castles: Reality, Imagination and Good Practices for Memory and Dissemination

Mariachiara Bonetti

Abstract The European Year of Cultural Heritage (EYCH) 2018 indicates the architecture of castles as an element of European culture recognition and guardian. The castle is configured as a privileged custodian of memory and "spirit" in which a community has formed and consolidated over time. In this perspective, access to culture and cultural heritage constitutes the core behaviour of a society which aspires to be inclusive and barrier-free. The example, through some good practices, of multidisciplinary approaches applied to the Italian architectural heritage, can represent a first step for the sharing of solutions to common problems and obstacles. The first example refers to the International Summer School (ISS) held in Brescia starting from 2017 "Universal Design and Sustainable Tourism: Cidneo Hill and Its Castle in Brescia". The elaboration of different projects of preservation and restoration involved specialisations such as architecture, engineering, linguistics, sociology, communications and marketing. The research was focused on the theme of accessibility to architectural heritage, the mediaeval fortress of the city and its enhancement with an interdisciplinary and holistic approach in the perspective of Universal Design. The second example refers to the permanent exhibition "Signs of Light", Cemmo, Capo di Ponte (Brescia-Italy), at Palazzo Zitti: the musealisation of a historical architecture that conforms to a castle, closed and inaccessible, through the realisation of an inclusive, multimedia exhibition that respects the artistic patrimony in which it is inserted.

Keywords Accessibility · Heritage · Architecture · Castle · UNESCO · Sustainability

M. Bonetti (✉)
Università degli Studi di Brescia, Via Branze n. 43, 25123 Brescia, Italy
e-mail: mariachiara.bonetti@unibs.it

The Need for an Accessible Cultural Heritage

The need to strengthen the knowledge and value of the cultural heritage for the local community needs to develop a strategy that can be functional in identifying a theme that is consonant, recognisable, shared by all and therefore accessible.

The European Year of Cultural Heritage (EYCH) 2018 indicates the architecture of castles is one of the elements of recognition and guardian of European culture[1]. The castle is configured as a privileged custodian of memory and "spirit" in which a community has formed and consolidated over time and is also intended as a custodian of cultural, urban and scenic identity. The *castellana* architecture is a physical tale of tangible heritage and represents its intangible construct, as identified by the Québec Declaration on the Preservation of the Spirit of the Place (ICOMOS, 2008).

In this perspective, access to culture and cultural heritage constitutes the core behaviour of a society which aspires to be inclusive and barrier-free: sharing artistic and cultural testimonies which permeate architectonic historical heritage culture is the essential condition for a conscious participation to the foundation of modern society in which the interconnection of different layers of knowledge allows us to deepen, develop and increase awareness of the importance of cultural heritage (Arenghi & Bonetti, 2018).

The address of the reflections emerged in the international debate is clearly exposed in some founding documents that indicate the key points of this necessary aspiration. The Culture for Sustainable Urban Development Initiative (UNESCO, 2015) seeks to demonstrate the link between the implementation of the UNESCO Culture Conventions and the achievement of the 2030 Agenda for Sustainable Development, an agenda to create a more peaceful, prosperous and equitable world (UNESCO, 2016). Among the 2030 Agenda's 17 Sustainable Development Goals (SDGs), SDG 11 on sustainable cities and communities makes it clear that culture plays an essential role in realising sustainable urban development, particularly through strengthened efforts to protect and safeguard the world's cultural and natural heritage. This initiative brings together national and local governments, universities and research centres, NGOs and civil society actors from across the globe to promote a culture-based approach. Goal 11 of Agenda 2030 for Sustainable Development (UN, 2015) is aimed at better planning and management to make urban space more inclusive, safe, resilient and sustainable, with a particular reference to the right of persons with disabilities to social integration provided for by Article 15 of the Charter on Fundamental Rights of the European Union (UN, 2006). In addition, a recent guide, the Culture and Local Development: Maximising the Impact (ICOM, 2018), describes how museums and cultural heritage are powerful assets for local development. They can help attract tourists, bring revenues, regenerate local economies, promote inclusion, boost cultural diversity and reinvent territorial identity.

In this cultural effort, the centrality of human being as the only possible actor, capable of establishing and substantiating valorisation as a bi-univocal relationship between person and cultural asset, is already present as the right of every person in the Faro Convention (CoE, 2005) and strongly reiterated in the Zdrojewski's Report

on structural and financial barriers in the access to culture (UE, 2018) in which the rapporteur begins by stating: "This report is the first comprehensive report by the Committee on Culture and Education dealing directly with issues affecting access to culture. The rapporteur sees the problem of access to culture as the underlying issue for cultural policy from both a national and an EU perspective, and, most importantly, as the key issue from the citizens' perspective. Citing the fundamental importance of an active and accessible cultural sector for the development of an inclusive democratic society, the rapporteur stresses the need to foster and improve access to culture as one of the main priorities on the political agenda, and calls for cultural access and participation to be mainstreamed in other policy areas".

Under the theme "Heritage Across Borders", the 2018 Association of Critical Heritage Studies (ACHS) conference proposed a reasoning that has materialised in the concept of tangible and intangible heritage. Session 115 (Architectural Heritage Study, Preservation and Development from the Perspective of Cross-culture and Multi-discipline) made a specific reference: "a feasible and effective combination of humanities and social sciences (such as history, archaeology, cultural heritage, anthropology, sociology, folklore, arts), natural sciences (such as physics, chemistry) and engineering technologies (such as architecture, materials science) is predictable to have a significant role to play". Following this path, the example, through some good practices, of multidisciplinary approaches applied to the Italian architectural heritage, can be a useful contribution towards sharing solutions to common problems and obstacles.

The first remark refers to the *Castle* because it is a privileged custodian of memory and "spirit" in which a community, also understood as the guardian of cultural, urban and landscape identity, has been formed and has traversed the centuries. The *castellana* architecture represents and testifies, through its evolution, what happened to a particular place and to those who inhabited it. The castle is itself the physical narrative of a tangible patrimony and represents its intangible construct.

In this sense, the access to a castle does not mean merely approaching a historical place but involves drawing on an imaginary baggage that we possess since childhood. The idea of the castle evokes concepts related to inaccessibility, to the construct of archetypes and visions that refer to great battles, sieges, Machiavellian attacks, impossible and adventurous ventures, through impassable paths and walls. Reaching the castle presupposes the crossing of impervious lands and multiple adversities, after climbing on winding paths, overcoming armed guards and, finally, penetrating into a structure almost certainly, which will reserve other surprises. The artistic production has always undergone the fascination of these landscapes that represent a kind of casket in which the great historical events that gave forms to the European culture were held, in which political events, military clashes were concentrated, and where lived great patrons and, as a result, great artists.

Our cultural education is permeated by these facts and we are unconsciously involved, since the first readings by dragons, princesses and knights. The major works of Western literature, where numerous semantic references overlap, are indelible testimony. The hypothetical setting of the Castle of Gradara, composing the verse 138 of the Hell of the *Divine Comedy*, uses the myth of the fortress of Camelot and

the romance between Lancelot and Guinevere to narrate about Paul and Francesca: "Galeotto fu'l libro e chi lo scrisse". But the castle is also used as an immediate reference to certain romantic and popular concepts in various forms and artistic productions, both historical and contemporary. In historical and contemporary literature, the castle is the backdrop to romantic, popular, mysterious and dreamlike stories: Shakespeare sets between the bastions of the Royal Danish Castle of Elsinore, on a cold winter night, the vision of the sentinels Bernardo and Marcello and Hamlet's friend, Horatio, meet a person that looks like the deceased king. And again, a castle is the backdrop to what is considered to be the first Gothic novel, *The Castle of Otranto* by Horace Walpole (1963). Also film production uses in different forms the structure of the castle: in the famous British film of 1968 directed by Brian G. Hutton *Where Eagles Dare*, set during the Second World War, a commando of English paratroopers are instructed to liberate the American general Carnaby, captured by the Germans and held captive in a castle in the Bavarian Alps—it is interesting the method with which the protagonists succeed in entering the castle skillfully across the cableway—expressing once again the idea of how the castle is often the guardian of secret plots and hideout for the Mighty Wicked. The film references are countless and show the immediacy of the message: even Indiana Jones (*Indiana Jones and the Last Crusade*) must confront the Nazis perched in a castle to free his father held captive. Some castles represent so well the mysterious and romantic imaginary works to become the sites of many films: the castle in which the film *Ladyhawke* was set is the Rocca di Calascio in Abruzzo (Italy). Actually, since the 1980s, the Rocca has been used as the setting of various films. *Ladyhawke* was the first, followed by *The Name of the Rose* with Sean Connery based on the novel of the Italian author Umberto Eco, several films for the Italian television and *The American* with George Clooney. The reference is directed, citing the film adaptation of Bram Stoker's last great Gothic novel in 1897, *Dracula*, inspired by the figure of Vlad III Prince of Wallachia, the film of 1992, produced and directed by Francis Ford Coppola, animates the gloomy and mephitic atmospheres of the dark character that embodies the evil master of the castle par excellence.

The collective imagination, linked to these stories rich in emotions and imagination, art and poetry, restores to the castles the possibility to develop a revitalisation process thanks to the constant attractiveness they possess towards the cultural and tourist world. It is no coincidence that, very often, the castle protagonists of literary or cinematographic works have been the object of valorisation, like the Castle of Elsinore (Helsingør) in Denmark, which hosts interactive exhibitions, theatrical performances and playful-cultural initiatives of great attraction, that in 2000, the monument has even become part of the UNESCO World Heritage.

The list of references to Castles is an inexhaustible source of quotations related to culture and tradition: from the Robin Hood of the fourteenth-century English ballads to the masterpiece of John Ronald Reuel Tolkien, which tells of fortresses surrounded by countless walls, glittering cities perched and inaccessible and of invincible and gloomy towers (Tolkien, 2004: 927).

The fascination process aroused by the castles also involves contemporary and perhaps unexpected forms and languages: the theme of the castle has inspired the

production of a video game that has become "historical" or vintage as Super Mario, considered one of the most popular, long-lasting and best series of video games in history. Here, the castles are extremely difficult to overcome and are the levels in which there are more lavas (fatal obstacles) as well as countless enemies, stunts and pitfalls. An interesting aspect of the video game is that "the attack on the castle" would seem to be the only way to cross these patterns. In fact, as in every video game, there are *shortcuts* that make the castle visitable without any trick or try to overcome: the castle becomes accessible. The idea of making these architectural complexes accessible can be interpreted as the creation of a *shortcut*, a combination of initiatives and programmatic choices that make it possible to transform the process of knowledge and the discovery of castles into an inclusive path that is part of the understanding of the "spirit" of the place. The analysis of the sustainability and the relative feasibility of the processes necessary for the realisation of a path accessible within a castle can be compared to the cognitive path necessary to the overcoming of a diagram of a video game: with one particularly complex scheme correspond to more attempts and reasonings, failures, patience and wit. In this perspective, the *shortcut* allows you to evade certain passages that may appear insurmountable and that prevent the player from continuing the adventure in this fantasy world or, in some cases, allow to discover hidden portions, new stories, unexplored places that narrate even better the history of that particular place and its spirit. "The Spirit of the Place—as we read in the International Council on Monuments and Sites (ICOMOS) Declaration—offers a more complete understanding of the living character and, at the same time, permanent monuments, of cultural sites and landscapes. It provides a richer, more dynamic and inclusive view of cultural heritage. The spirit of the place exists, in one form or another, practically in all the cultures of the world and is built by human beings in response to their social needs". Christian Norberg-Schulz, in a more specific sense of the relationship between man, built landscape and architecture of "things", states that the Genius loci of a place consists of the meanings gathered in it (Norberg-Schulz, 2011). The castles and fortified structures in general are therefore proposed simultaneously as a huge management commitment and an opportunity for economic and social revival of a city or an entire territory. Some significant examples make it possible to understand how the contemporary era has the possibility, and the responsibility, of modifying the key of interpretation towards castles: accessibility and new destination of use are the bases of a correct process of re-appropriation of the place that, while assigning a new role, keeps alive and authentic its "spirit" (Federici, 2017).

But how to do it in the right way? Academic studies and opportunities for in-depth study within universities are certainly privileged fields for sharing and deepening methodologies and their consequent sharing: the creation of an interdisciplinary and multicultural method is the first step in understanding what is the path to take.

The International Summer School (ISS) "Universal Design and Sustainable Tourism: Cidneo Hill and Its Castle in Brescia"

The ISS held at the University of Brescia, Italy, is the starting point to show how it is possible to theorise and experiment design solutions through international student cooperation. The International Summer School for Advanced Studies focused on the theme of accessibility to architectural heritage, the mediaeval fortress of the city and its enhancement with an interdisciplinary and holistic approach in the perspective of Universal Design through application of the concept and practice of preservation and restoration. The elaboration of the different projects involved specialisations such as architecture, engineering, linguistics, sociology, communication and marketing. The Summer School refers to skills that at the University of Brescia, have been developed over the last 20 years and have seen the birth of the Brixia Accessibility Lab. The project is also connected to the new network Italian Accessibility Labs which involves, in addition to the University of Brescia, the Polytechnic University of Turin, the Ca'Foscari University of Venice, the University of Trieste, the University of Florence, the University of Naples Federico II and the Mediterranean University of Reggio Calabria. This synergy is related to an educational offer where the concept of accessibility read through architectural solutions and in a holistic form, as well as being an enhancement tool for people.

The aim is to go beyond the concept of accessibility as a physical value. Accessibility is also something tangible, made up of senses, perception and communication.

The experiment took place in Brescia: the history of the city as an organised urban centre begins with the occupation and then the Roman alliance in 27 BC. The role of the Cidneo Hill is fundamental since the first urban development according to the Castrum model (Treccani Degli Alfieri, 1961). The castle, called *Falcone d'Italia* (Bertelli & Bertelli, 1629), is one of the largest fortified complexes of the Italian peninsula (Villari, 1986). The mediaeval fortress dominates the political and war events of the city until the end of the 800s when it lost its military function but remained the protagonist of bloody events until the end of the Second World War. Now, the castle of Brescia is a place that for too many years, nobody had found a solution to the problem of visibility and usability by tourists and citizens themselves (Fig. 1).

From this point of view, in an attempt to find a solution, after the 2017 edition (1st attack), this year the University of Brescia has proposed the 2nd attack on the castle.

ISS for advanced studies has focused, once again, on the issue of accessibility to cultural heritage and its empowerment (Treccani, 2012). Inspired by the principles of sustainable development goals, workshops are conducted with a multidisciplinary approach under the perspective of Universal Design (Mace, 1985). The universities and the skills involved came from all over the world: Norway, Russia, Mexico, Switzerland, Portugal, United States and Italy. After a first analysis regarding the