

Socio-Spatial Effects and Mechanism of Living Habitat Heritage Conservation

The Case of Phrae in Thailand

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Abstract

The global approach to heritage conservation is evolving from a material-based to a value-based and then to a people-centred approach (PCA). However, the application of PCA in urban regeneration has faced significant challenges, and the long-term social and spatial implications remain underexplored. Taking Phrae, a city in Thailand that served as a pilot project for ICCROM's Living Heritage Sites in 2002, as an example, the study shows that the effects of the PCA over the past 20 years have been mainly (1) to strengthen the sense of belonging and identity in the hometown by reintroducing the local culture and traditional way of life to the local community of different age groups, and (2) to empower citizens to take action for their hometown. This paper constructs a theoretical framework for living habitat heritage conservation, redefines core communities, and discovers specific spatial and social manifestations of authenticity and continuity by exploring the efficacy of PCA in urban environments and explaining its impact mechanisms. It fills gaps in the existing theoretical framework of urban heritage within the PCA paradigm, enhances the social research aspect of heritage conservation, contributes to localising living heritage in East Asia, and complements authorised Western heritage discourses.

Keywords

Living heritage, Heritage management, Community participation, People-centred approach, People-place bonding

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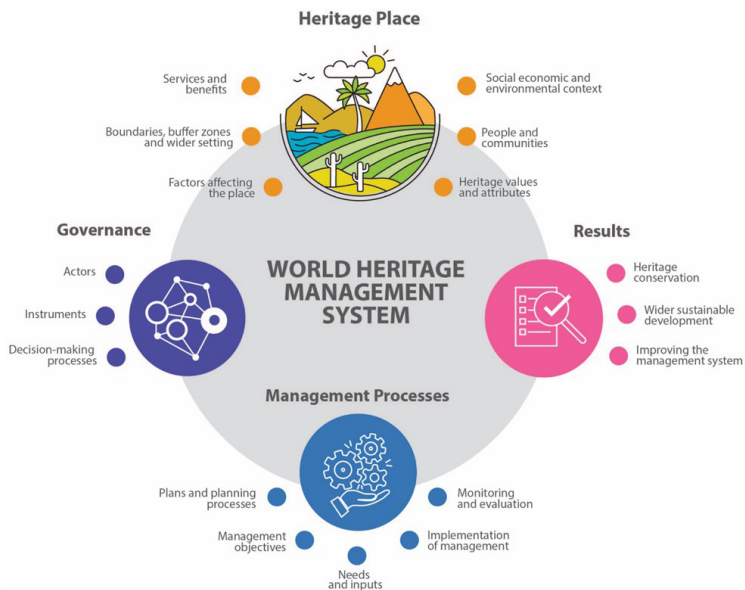


Fig. 1. Framework of World Heritage Management System

INTRODUCTION

Heritage conservation has evolved from focusing on monuments and architectural monoliths to involving the surrounding area and historic ensembles and then to landscapes and urban and rural environments. Since the 1890s, it has gradually begun to focus on the daily cultural life of the people living in communities in historic areas and on traditional practices, emphasising shaping a sense of place and the spirit of the heritage site. It has changed the direction of the development of authorised heritage discourses, which are dominated by Western linear historical theories and have incorporated Asian understandings. The PCA has arisen in this context, with its theoretical basis in the Living Heritage Approach (LHA)¹. Since ICCROM put forward the LHA in 2003, it has formed a framework for a conservation approach based on the maintenance of functional continuity, cultural expression continuity, traditional care continuity, and community participation continuity. On this basis, ICCROM takes the LHA as a new paradigm and further proposes the PCA, which puts the living dimension at the centre of decision-making,

i.e. the importance of heritage lies not only in its materiality but also in how it is valued and used by the whole community. Unlike the LHA, which emphasises the empowerment of core communities, the PCA has community participation as only one of its dimensions. It goes beyond recommending increased participation in management systems. Instead, it addresses the core issue of heritage management - the people associated with heritage - and ensures that they play an active role in conservation². It considers heritage as part of a place in terms of

factors affecting the place, boundaries, wider settings, services and benefits, values and attributes, and social, economic, and environmental contexts while working with different communities³. The aim is to bridge the gap between the natural and the culture and to promote a shift towards the conservation of intact sites, considering the local community⁴ (Figure 1).

However, the PCA faces many problems in habitat heritage conservation, especially in urban renewal, such as how core communities are defined with rapid population movement, how to avoid homogenisation after renewal in the context of a Neo-liberal economy, and the impact of changing community values and people-place relations on community identity as production and living styles change. At the same time, the long-term socio-spatial effects of PCA on living conservation in Habitat heritage sites remain to be explored.

This study uses the city of Phrae, Thailand, which was selected by the ICCROM in 2002 as a pilot project for a “living heritage site” as a case study. Using semi-structured interviews and statistical analysis of qualitative and quantitative data, the research explores the socio-spatial effects of PCA over the past 20 years. The paper builds a theoretical framework for living heritage conservation by combining the people-place bonding in place theory, living heritage conservation methodology, and urban regeneration theory. It reveals the specific spatial-social manifestations of its authenticity and continuity and fills the gaps in the existing theoretical framework of urban heritage in the living heritage paradigm. The study enhances the social research nature of heritage conservation investigations, contributes to the localisation of living heritage in East Asia, and complements authoritative Western heritage discourses.

PHRAE IN THAILAND PROJECT OVERVIEW

BACKGROUND HISTORY

Phrae is a small province in northern Thailand, founded in the 11th century AD. Due to its long history, the city boasts many temples and historical sites from different periods. One of the most revered is the Chorhae Temple, whose pagoda is believed to have been built at the time of the city’s founding. Phrae is a walled city with a townscape reflecting a traditional cosmology, with the city temple in the city’s centre. Nine temples within the walled city area also date back to the early days of Phrae. The location of the traditional communities within the walled city implies traditional land use and occupations, which are based on social status and craft skills. The way of life of the people of Phrae revolves around a traditional belief system. The local communities are Buddhist but also worship “Phi”, or guardian deities who care for all the natural resources and protect the people. Some communities still use traditional handicrafts, such as silversmithing or indigo dyeing. Although a traditional village still makes indigo-dyed products, most people now use chemical dyes, losing traditional knowledge. Over time, Phrae is now being eroded by modernisation. Old houses are being demolished almost daily, and young people leave the town searching for job opportunities elsewhere⁵.

The department responsible for heritage site conservation and management in Thailand is the Ministry of Fine Arts (FAD). However, there have been few excavations at Phrae due to

distance and staff shortages. There are provincial and local organisations responsible for local cultural heritage. However, there is a lack of expertise, and the local community essentially sustains Phrae in heritage conservation and management.

PROCESS OF IMPLEMENTATION OF LIVING HERITAGE SITES PROJECTS

From 2004 to 2005, Phrae became a pilot project for ICCROM Living Heritage Sites to inform traditional communities about their heritage and its traditional conservation processes and further develop methods of sustained conservation through a participatory approach. The Children of Phrae group (COP), a community heritage committee of local voluntary groups, is the leading implementing agency of the project and is responsible for organising community groups, hosting events and facilitating community participation. The first phase of the committee focused on community empowerment and establishing a platform for dialogue and consensus building. They represented the voice of the entire village through community groups of different ages and backgrounds and utilised a variety of ways to engage community members. The project includes consultations between the project team and the community to produce a local knowledge map of Phrae Municipality and cartography and information analysis training. The local knowledge map will include identifying and documenting heritage resources, traditions such as festivals, sports, myths and beliefs, traditional systems for managing heritage resources and traditions, and other knowledge in the form of schematic maps and more formal geographic documentation. This work will be linked to other ongoing Phrae projects (including the Learning Resources Project, Living Museums Project, and the Local Curriculum Project) to enhance the project's outcomes and benefit both parties.

LATE DEVELOPMENT OF THE COMMUNITY HERITAGE COMMITTEE - LLMP

SECOND PHASE (2006-2011): SHIFT TO AWARENESS ACTIVITIES AND TANGIBLE HERITAGE

At the beginning of 2006, COP entered the second phase of its management, transforming into the "Luk Lan Muang Phrae Network" with new members to strengthen the organisation's stability. Since then, LLMP's cooperation with the local government has been continuously recognised as an advisory body for cultural heritage preservation activities. In 2007, LLMP received funding from the city government to carry out the "Poh Ban Ew Muang" project, which organises regular cycling tours to raise awareness of the heritage among residents (Figure 2a). The program generated more interest in heritage and prompted the local government to invest more in conservation activities. In addition, LLMP has promoted the Old Houses Conservation Program in cooperation with the local government and enhanced the awareness and conservation of old houses by organising cultural exhibitions and other activities⁶. In 2009, they began working with SPAFA to find inventory funding and document old houses (Figure 2b). In addition, LLMP assisted the local community with an archaeological project to promote preserving prehistoric sites in Natong village. This phase also marked a closer collaboration between LLMP and the local government, which has yielded substantial results and further enhanced LLMP's influence in heritage conservation⁷.



Fig. 2. Project in Phrae during the past 20 years

THIRD PHASE (2012-2015): DEVELOP MANAGEMENT VISION

In the third phase, LLMP has continued to collaborate with SPAFA on numerous projects (Figure 3), such as working with local networks on the Phrae Creative District project initiated by the Creative Economy Authority of Thailand, making some exhibition on architectural heritage to raise awareness of Phrae's Old Town through public events (Figure 2c), enabling Phrae to be formally registered as an Old Town of Thailand. LLMP also worked with SEAMEO SPAFA on a community-based architectural heritage preservation project funded by the U.S. Ambassadors' Fund for Cultural Preservation, which has laid the groundwork for a subsequent project on the historic preservation of the old town of Phrae and has invited Laotian architects and archaeologists to participate in training on architectural preservation (Figure 2d). They focused on setting achievable objectives and incorporating traditional and modern methods.

FOURTH PHASE (2016-2023): INTANGIBLE HERITAGE AND INTEGRATED URBAN ECONOMIC INDUSTRIAL DEVELOPMENT.

In recent years, LLMP tried to be supported and co-organised various international capacity-building activities with ICCROM, SEAMEO SPAFA and the British Council. The annual Phrae Handicraft Festival gathers local artisans to celebrate and pass traditional skills passed on (Figure 2e). It also established the Old Town Market to support the well-being of the elderly in Phrae by providing them with social and commercial space. The market has since become a major tourist attraction and commercial space, generating regular income for local traders⁸ (Figure 2f). At the same time, they continued to work on the Master plan of the old town to integrate urban economic and industrial development. Currently, the Commission is considered an important mechanism for coordinating and mobilising people and activities, as well as for networking (Figure 4).

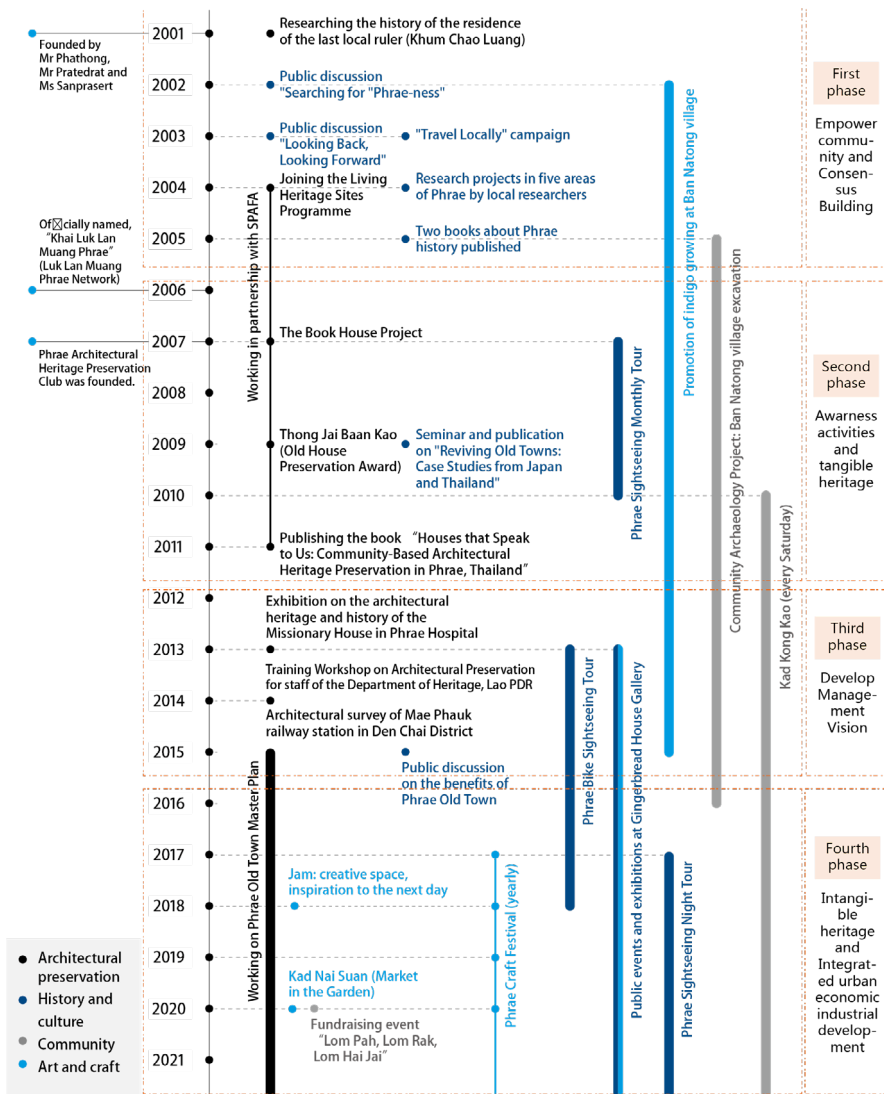
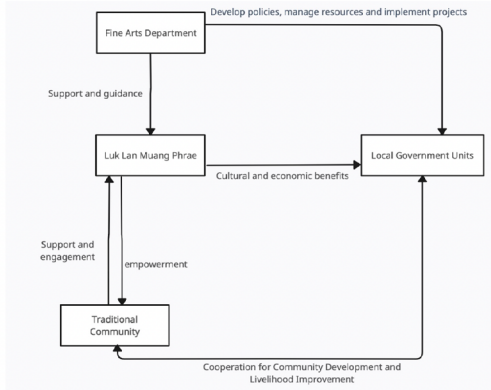
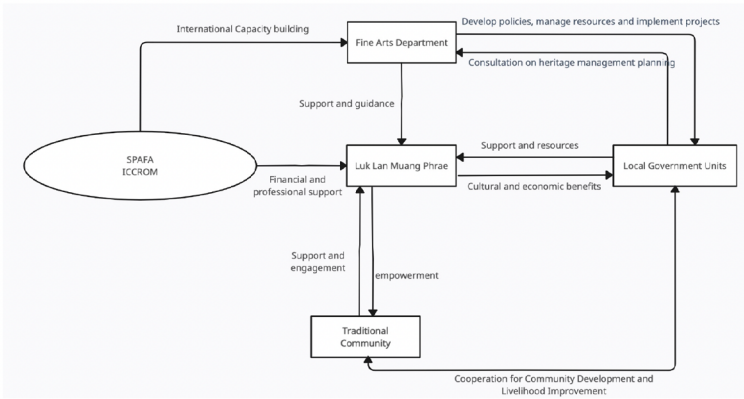


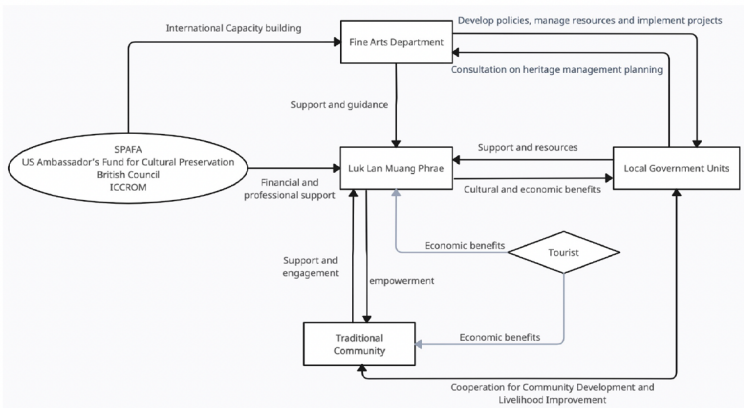
Fig. 3. Activities and program timeline in Phrae



(a) Phase 1



(b) Phase 2 and 3



(c) Phase 4

Fig. 4. Development of the role of LLMP

ASSESSMENT OF THE EFFECTIVENESS OF THE LHA

SOCIAL IMPACT ASSESSMENT

The impact of the LLMP is mainly in the following two areas: first, reintroducing the local culture and traditional way of life and connecting people of different ages. The LLMP, through its activities and projects, strongly emphasises reintroducing and preserving lost traditional culture. For example, through the organisation of traditional events such as the Suad Berk, which is held to ward off bad luck and evil spirits and to ensure that the local cultural heritage is represented in all aspects, such as the marketplace, are presented. In addition, LLMP is committed to promoting awareness and use of local indigo products, connecting people of all ages and fostering a sense of belonging and love for one's homeland through activities and programs that promote communication and connection between people of all ages.

Secondly, to inspire and empower Phrae citizens to take action for their hometown. LLMP fosters collective pride among citizens and motivates them to take action to preserve these heritages by continuously organising events and projects that emphasise the value of historical and cultural heritage. LLMP also helps to promote projects that are in line with its purpose by connecting the people who are interested and willing to take part in these projects with the people who have the necessary resources and support, such as providing human resources, funds and knowledge, thus fostering a group of local change makers⁹.

LIMITATION

The LLMP-led Phrae project has the following limitations: first, the LLMP has a relatively loose organisational structure and often faces the challenge of human resource shortage. Currently, LLMP usually consists of 8-10 people with high mobility, and team members will participate in different projects based on their expertise or interest, resulting in a relatively horizon organisational structure. Second, due to the lack of fixed long-term projects, LLMP does not have a fixed annual plan focusing more on solving current problems and lacks visionary planning. In addition, the funding source is also unstable; LLMP is not a registered company organisation in Thailand and, therefore, cannot receive financial subsidies directly from the government. It relies mainly on donations from international foundations¹⁰.

In addition, from the results of the existing impact assessment, there is a lack of data to analyse the effect of this heritage conservation practice on the sustainable development of the city's economy and the return of the population and the mechanism of the effect is not clear, which needs to be further explored in the future.

CRITICAL REVIEWS ON LIVING HABITAT HERITAGE CONSERVATION

PROBLEMS FACED IN THE IMPLEMENTATION OF PCA

Based on a review of the ICCROM archives and related literature on the PCA, most of the discussions have been at the stage of identification and pre-formulation of conservation visions, and there has been no systematic evaluation of the effectiveness and impact of the implementation of the approach. Secondly, PCA has a geographic limitation, different region has different understandings of continuity and authenticity especially for non-religious communities. Thirdly, most cases are still predominantly religious, and the challenges are more diverse in heritage sites with no visible faith tradition of human habitation.

DEFINITION OF LIVING HABITAT HERITAGE

Living habitat heritage in this research refers to a heritage site where one or more groups of communities live in continuous production. The community of the heritage site may not have a unified religious belief or philosophical concept, but due to their daily life, they have formed a local identity for the site and continue to make new place-making, i.e. the process of heritage creation is uninterrupted. Historical towns, traditional villages, etc. can be referred to as living heritage sites in this study. The conservation of living habitat heritage sites is mainly about maintaining the process of place identity formation and achieving sustainability in all aspects. Compared with the concept of the historical urban landscape, living heritage sites emphasise the social effects of heritage site conservation.

SPECIAL ISSUES FACING HABITAT HERITAGE SITES

In May 2024, ICCROM, UNESCO Beijing office and SEAMEO SPAFA organised a brainstorming meeting of Asian organisations and experts to take stock of the current challenges, needs and opportunities of mainstreaming heritage for sustainable urban development¹¹. Challenges identified as “Highest Priority” were the lack of comprehensive planning policies and management systems, the pressures of urbanisation, disconnected stakeholder involvement, and insufficient consideration of disaster risk management (Figure 4). The “Highest Priority” needs include policy integration, community-centric collaboration, disaster risk management initiatives, capacity building, and establishing a unified vision. In addition, in the online research for the public, the social issue is still considered the biggest challenge in urban habitat heritage conservation, including tourism gentrification. Meanwhile, economic sustainability was seen as the most important for conserving Habitat heritage sites among the many elements of sustainability¹². Combined with the process of PCA applied in Phrae, it can be summarized that the implementation of conservation management of living Habitat heritage sites mainly needs to consider the following issues:

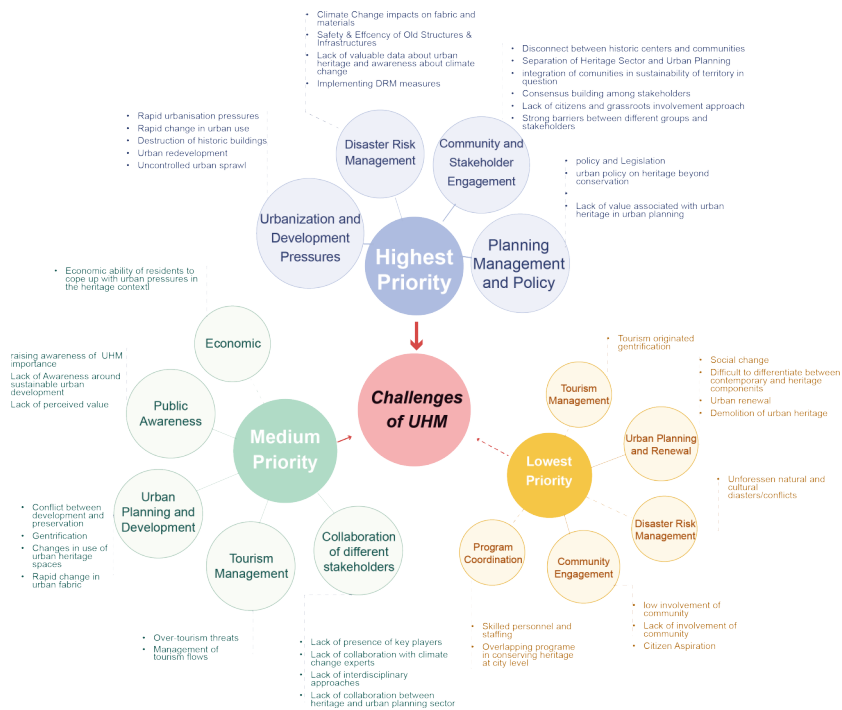


Fig. 5. Priority-based mapping of challenges in UHM

VALUE IDENTIFICATION

Habitat heritage sites have historical and artistic value as cultural heritage and socio-economic value as places of everyday life. Heritage can be viewed as an iconoclastic and social process, a continuous discourse related to society and iconoclasm, a meaning and practice associated with creating identity¹³. This process has been closely linked to a phenomenon vaguely labelled ‘place-making’. Changes in community values and the decline of specific values, such as religious beliefs, may lead to declining activity at heritage sites¹⁴. Determination of heritage value is closely related to community engagement and requires an understanding of what heritage means to the community. In the case of Phrae, LLMP has been working to restore the community’s wisdom and pride in the local heritage through different awareness activities. For example: increasing awareness of heritage through the Phrae Sightseeing Tour; interviewing local homeowners about the significance and importance of their homes; and organising awareness-raising activities for children on the preservation of local heritage. How to determine the value of authenticity of the collective identity of living habitat heritage sites and how the social identity in the people-place relationship can be maintained and shaped in living urban heritage has become an issue to be considered.

COMMUNITY IDENTIFICATION

In the context of Habitat heritage sites, so-called core communities with functional continuity at the centre of the existing framework may not exist, as the original creators of the heritage may no longer exist. For example, many of the traditional communities of the Phrae no longer exist, and traditional ways of managing rivers and forests are no longer used. However, the people who live in the heritage still use it as part of their lives, landscapes, stories, and memories, and they can develop a strong sense of place. With the continuous interaction process between people and the identity of the urban space, as well as several top-down social activities, social innovation and change can be created. For example, the local Saturday night market is held to increase interaction between local communities, with people wearing traditional costumes and speaking in the local dialect, which increases the sense of identity and belonging to the neighbourhood. Hence, Heritage conservation measures certainly have an impact on the surrounding environment, which may bring benefits to the local community. However, there are also new and perhaps unpredictable challenges, so heritage managers should not only focus on impacts on the outside of the heritage but also on impact assessment from a subjective perspective, which should play a central role in urban heritage management.

INTERVENTION

In the context of the global Neoliberal economic system and the impact of modern industries on traditional industries, many Habitat heritages have lost the traditional industrial model that formed their unique spatial structure, and tourism, as a significant industry in historic cities, has become homogenised and Disneyfied. Integrating heritage conservation into sustainable urban and rural planning involves several key considerations: preserving living cultures amid socio-economic changes, identifying acceptable changes that do not compromise residents' identities, developing cooperative systems, and determining necessary spaces for industry and traditional lifestyles. Addressing these questions is crucial for effective heritage management. For example, in order to address the loss of traditional craft skills such as traditional indigo dyeing, an annual craft festival is organised in collaboration with SPFA and the promotion of indigo growing. How to further develop service-based industries to attract young people back to the area and further economic sustainability is what Phrae should think about next.

Balancing intervention with community empowerment requires cooperative capacity building among individual actors. In the Phrae Living Heritage project pilot, indigenous consultations on conservation were often ineffective due to misalignment with individual interests and lack of leadership¹⁵. Fragmented community participation led to aimless discussions, highlighting the need for professional involvement. Additionally, unstable organizational structures, the absence of long-term objectives, and insufficient funding underscore the necessity for cooperation with government or heritage authorities.

APPLYING PCA TO LIVING HABITAT HERITAGE LIVING HABITAT HERITAGE AS A PLACE

In this study, the characteristics of Living Habitat heritage are summarised as the following three points: the daily landscape with local characteristics is continuously inhabited by the community, the community and the place form a changing and diverse people-place bonding due to the production and life, etc., and the community has an identity and collective memory that is continuously evolving. This study tries to build a people-centred management system framework for Habitat heritage sites:

SOCIAL ECONOMIC AND ENVIRONMENTAL CONTEXT

People are linked to their places of residence through broader social, industrial and ecological contexts, reflecting a wide range of relationships between places and people and accumulating subtle emotional identities and memories. These emotional identities are integrated into everyday life, resulting in various material and non-material expressions. Initially, these expressions often have precise meanings and functions and continue to be associated with people's lives. However, many expressions undergo a dynamic process of evolution, reinterpretation and modification, reflecting the changes that have occurred in society. The occupants' continued use of the natural, social, industrial and economic environments produces various cultural expressions. These living elements ultimately make up the historic landscape of a Habitat Heritage Site.

HERITAGE VALUES AND ATTRIBUTES

The value judgement of a living habitat heritage site should be primarily in line with the values of the local occupants (defined as the core community), and only the core community can sustain the value of a living habitat heritage site. The transformation of spatial politics has led to a focus on local history and everyday life, and the everyday spaces shaped by the core community carry more of the residents' memories and subjective experiences. Combining local history and community focuses on creating new local identities rather than pursuing shared political goals. The continuous daily life of the core community maintains the authenticity of the Habitat heritage site, even though they may not realise that it is heritage because it is just a part of their lives, i.e., the livelihoods and terroir shape the community's way of life in the heritage site.

SERVICES AND BENEFITS

The services and benefits of a Living Habitat Heritage Site should probably consider the structure, spatial planning, traditions, and socio-economic and environmental structure of the living community inhabiting the site, enabling the site to express its values¹⁶. Identifying the significance of a living habitat heritage site with the deep involvement of the local community is crucial. In addition to the significance of physical elements such as life maintenance, living

habitat heritage can form a sense of place for the inhabitants, self-fulfilment, etc., which is reflected through collective behaviours and memories to represent social identity¹⁷.

FACTORS AFFECTING THE PLACE (CHANGE)

There are several factors affecting change in living heritage sites, such as political: changes in administrative zoning and community relations, government development planning; social, such as loss of traditional craft skills and intergenerational transmission; economic, such as changes in industry due to economic development, impact of tourism globalisation, modern values (decline of religious values, pursuit of modern infrastructure, etc.); and natural factors such as topography, climate, species, etc.

As a result of change, in most cases, continuity is interrupted. However, these interruptions are temporary, not permanent, and the interruptions restore continuity (e.g., by continuing the functioning of the overall system in another way) so that the living heritage remains relevant to the community and continues to exist. These (temporary) interruptions will be considered part of the overall continuity of the heritage. Given the impact of these disruptions on continuity, PCA emphasises the review of living heritage and continuity (all continuity criteria) before and after the disruption. For example, in some industrial cities, traditional industries are no longer dominant due to economic development. However, the habits of life resulting from the industry's culture are maintained differently, and the community is not disconnected from it.

BOUNDARIES, BUFFER ZONES AND WIDER SETTING

This study defines no strict boundaries for living habitat heritage sites but that it depends more on the inhabitants' self-orientation and their understanding of place-making. At the same time, it is essential to consider artificial products such as towns, streets and buildings in harmony with the nature they are situated, mountains and water bodies, and to explore the links between the development of local production and livelihoods.

GOVERNANCE

ACTORS

CORE COMMUNITIES:

The community may be the people who created the site, usually power holders or former power holders, such as ancestors or people who own the building and still live there. It is also possible that the community is not the one that created the site but is a connected population that actively identifies with the site's culture and is actively integrated into the site's daily life, such as transplants, multi-locals, tenants, etc.

Excluded are tourists, foreign businesses with a focus on economic gain, gentrified ‘elites’ who do not identify with the local culture, short-term residents or tenants (with the potential to develop into a core community), communities that have contributed to a disruptive change in the character of the local area (e.g. by large developers or one-off large-scale in-migration), community within commercial residential communities developed under the neo-liberal economic system, etc. communities in commercial residential community s developed under the liberal economic system, and so on.

MANAGERS

Managers of organisations or other entities and groups, and the individuals working within them, with a legal or customary mandate recognised responsibility to manage all or part of a heritage¹⁸. In living habitat heritage sites, managers are usually expected to be the core community, but they may also be the heritage sector or government agency personnel such as urban planners. The role of the urban planner is to emphasise the heritage site as a cultural resource and asset in the development of the urban area and to meet contemporary development needs and sustainability. Sometimes, managers are also right-holders.

BROADER STAKEHOLDERS

Tourists, provincial, national, international, etc. utilise the heritage (Figure 5). A steady stream of short-term migrants will form new local identities and residential memories after a certain period under their participation in local life, replenishing the relevant resources for the living heritage site.

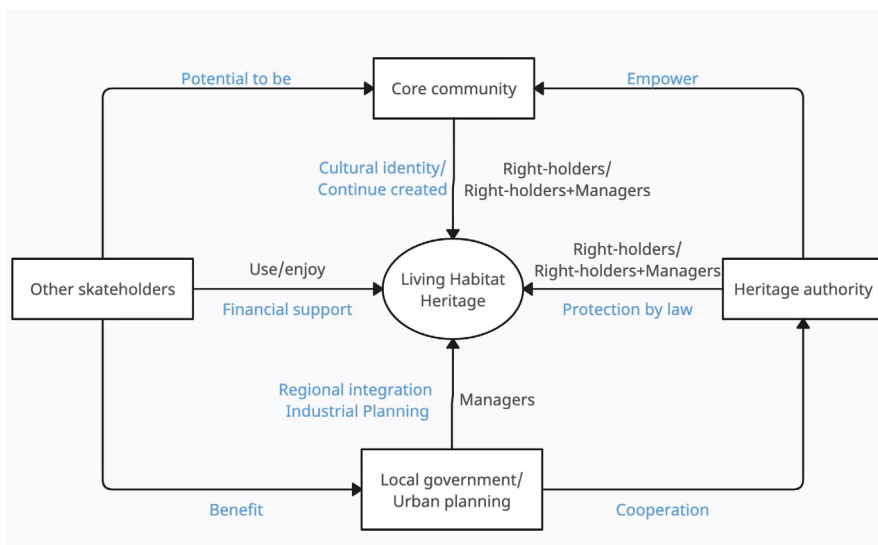


Fig. 6. Relationship of Actors in Living Habitat Conservation

Heritage professionals and the wider community like urban planners or planning historians do not have an ongoing link with heritage. However, they can have a different impact on the continuity of living habitat heritage sites. For example, heritage professionals will assist the core community in decision-making mechanisms to develop appropriate industrial planning and regional resource integration with urban planners based on maintaining heritage site values. Planning historians can understand the functioning of livelihood and terroir systems within a region by sorting out and uncovering local planning histories, including the spatial-social changes and persistent characteristics of the environment, terroir, and buffer zones over time, as well as how local traditional communities have been formed and their legacies managed. By sorting out and valuing the tangible and intangible elements that are characteristic of the locality, the planning historian can share these values with the core local community and decide on the scope of permissible changes in the conservation process. This process provides a solid foundation for urban and rural planning and the operation of regional cultural resources.

IMPLEMENTATION

Conservation of living habitats is not about maintaining continuity but understanding and managing it by studying the interaction of the above criteria over time. Changes in heritage are identified and documented to analyse the causes and speed of the evolutionary process, develop responses to them, and understand how the various causes of change may affect the whole complex continuum of relationships. Attention should also be paid to the change from manufacturing industry-led to service industry planning and the use of heritage sites as part of a comping regional development to maintain economic sustainability.

MONITOR AND EVALUATION

ESTABLISHMENT OF AN ASSESSMENT FRAMEWORK BASED ON THE CONTINUOUS RELATIONSHIPS BETWEEN PEOPLE AND PLACES

The continuity of a living habitat heritage site is primarily concerned with the continuity of people-place relations. Since the formation of memory and identity is based on the accumulation of a certain amount of time, the community's experience of living in the Habitat Heritage Site needs to be continuous, the characteristics of the place shaped by human-land relations are continuous, and the community's collective memory of the site is continuous. Specifically, it can be divided into four continuities: Daily landscape continuity (intrinsic system: industrial and Terroir), Identity continuity, Place character continuity (tangible and intangible), and Community participation continuity.

The evaluation of the effectiveness of living heritage regularly suggests that judgements be made from both the subject's and the other's perspectives. The other perspective, ICCROM's Enhance Our Toolkit, objectively evaluates various aspects of continuity in heritage management. On the other hand, the subject perspective suggests the use of environmental psychology, etc., to investigate the continuity of community identity and residents' perceptions of local characteristics.

CONCLUSION

Using PCA as a theoretical foundation, this research takes Phrae in Thailand as a case study to explore the socio-spatial effects and impact mechanisms of the approach, and on this basis proposes a conservation framework for living habitat heritage sites. This research is not intended to propose a new heritage type, but to improve the existing heritage management approach. Applying the broad framework of the people-centred approach to living habitat heritage sites, it is proposed that the central principles in the management of this type of heritage should be

on local identity and the maintenance of people-place bonds. The cooperation between heritage and non-heritage experts in the management process is also emphasised, especially in the case of planning historians. It was pointed out that anthropological approaches can be integrated into the study of planning history in order to better understand the built fabric of the past by exploring the use and emotions of people and their buildings. On the other hand, planning historians can lay the groundwork for the value assessment process of heritage conservation.

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NOTES ON CONTRIBUTOR(S)

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Naoto Nakajima is a professor in the Urban Design lab at the School of Urban Engineering at the University of Tokyo.

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⁶ ICCROM Archive. Annex 2: 2005 LHSP Pilot project on community participation in conservation and management of living heritage site

⁷ Tunprawat, Patcharawee. *Managing living heritage*, 210.

⁸ "CULTURAL HERITAGE FOR INCLUSIVE GROWTH IN SOUTHEAST ASIA" Last modified May 19, 2024. <https://ch4igrowth.iccrom.org/case-studies/luk-laan-muang-phrae-community-led-heritage-preservation-phrae>

⁹ British Council. Social impact of creative hubs in Thailand. Bangkok (Pathumwan, 2022), 14.

¹⁰ Interview from Tunprawat, Patcharawee.

¹¹ ICCROM Archive. Final report: Urban Heritage for Sustainable Development Brainstorming Meeting, 2024.

¹² Ibid.

¹³ Ashworth, Andrew, and Mike Redmayne. *The criminal process*. (England: Oxford University Press), 2010.

¹⁴ Tara Sharma. *living heritage approach handbook*. Rome: ICCROM Archives, 2007, 15.

¹⁵ Ping, K. O. N. G. "Social quality in the conservation process of living heritage sites." *International Forum on Urbanism (IFoU)*. 2008, 45.

¹⁶ United Nations Educational, Scientific and Cultural Organization. *Managing cultural heritage*. 2013, 35.

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¹⁸ ICCROM. Managing World Heritage: People, Nature, Culture, course presentation, 2024, 5.

