

Research of documents on the architectural heritage protection in terms of the preservation of the Samara historical urban nucleus

A V Fadeev and R A Nasybullina

Samara State Technical University, 244, Molodogvardeyskaya Str., Samara 443100, Russia

E-mail: art.fdv@me.com

Abstract. The article presents the attempt to define principles, which could serve as the basis for developing an approach to the reconstruction, rehabilitation and modernization of the historical urban nucleus of the Samara city. In order to identify significant aspects of this issue, the article deals with documents relating to the protection, restoration and reconstruction of architectural, historical, and cultural heritage (international agreements, charters, conventions) that appeared in the late 19th - 20th centuries.

1. Introduction

Samara historical urban nucleus is a part of the inner city characterized by the certain boundaries, the integrity of the environment and a high concentration of the historical and architectural heritage of the late 19th - early 20th centuries. This unique fragment of the urban environment is in a state of constant change and evolution.

In this regard, one of the main problems associated with the development of the Samara old town is the preservation of the historical and architectural environment with its special identity, which embodies the social and cultural features of the past.

The current practice of town-planning in the Samara historical urban nucleus has shown its complete failure. Attempts to apply “microdistrict” development to the inner city had resulted in destruction of the historical environment, the transformation of its scale and the loss of its true qualities.

This circumstance requires formulation of new approaches to development of the Samara historical urban nucleus.

2. Materials and methods

The research method is based on the complex comparative analysis of the documents such as international agreements, charters and conventions appeared in the late 19th and 20th centuries, which address issues related to the architectural heritage protection. In addition, a field survey of the architectural objects, a study of graphic documents, classification and systematization of materials related to the Samara architectural heritage as well as the creation of models and schemes was conducted.



3. The study of documents on architectural heritage protection

By the end of the 19th century, the issue of the protection of historical and architectural heritage for many states was resolved at the national level. However, the contradiction of national norms and rights at the international level required the creation of a system of international legal framework for the protection of cultural heritage, the prerequisites of which were various conferences, congresses, meetings of specialists and public organizations. They developed a set of ideas and defined the main vectors of heritage protection in the 20th century. The first international document on the protection of cultural heritage in history was the Rerich Pact. Written in 1929 on the initiative of Nikolai Rerich in cooperation with Doctor of International Law and Political Science of the University of Paris G. G. Shklaver, the document recognized the sovereignty of historical monuments, museums, scientific, artistic, educational and cultural institutions during the war. The pact was ratified on April 15, 1935 by the representatives of 21 American republics in Washington (USA), and also approved by the Government of India on September 3, 1948 [1].

Further development of the documents focused on the development of approaches and principles for heritage conservation and restoration. One of the first such agreements was the Athens Charter (1931) for the restoration of historical monuments, adopted at the First International Congress of Architects and Technical Experts on Historical Heritage, held in Athens, Greece, in 1931 (21-30 October) [2]. The Congress, organized by the International Bureau of Museums, was attended by 120 participants from 24 countries.

The Charter was subsequently approved by the League of Nations in 1932 [3]. The Charter contains 7 positions, which set out the basic principles of restoration. The absolute cultural and artistic value of monuments was recognized, as well as the need to develop a system of their legal protection at the international and national levels. The need to create international organizations responsible for restoration activities was stated. The document initiated the introduction of scientifically sound approaches in the restoration process and fixed the possibility of using modern technologies and materials in restoration works.

The Athens Charter (CIAM), adopted in 1933 at the Fourth International Congress of CIAM in Athens (Greece) is no less significant. Written and edited by Le Corbusier, the charter declared to the architectural community recommendations for solving current urban planning problems, accompanied by their analysis of 33 major cities [4]. In the chapter devoted to the historical heritage of cities, the importance of preservation of separate architectural monuments and urban planning ensembles was indicated. The concept of world historical heritage was introduced. It is noted that in order to preserve the monuments, they must acquire the significance of national cultural values and be of interest as monuments of world culture. If the reconstruction of the city requires the destruction of a number of monuments of the past, it is necessary to find a solution to preserve the monuments, using all the capabilities of modern technology and the skill of the architect. At the very least, it is proposed to move the monument to a new location. New projects should meet the needs and tastes of the time to which they belong, they should apply current construction technologies. Any imitation is not appropriate, including under the pretext of architectural coordination of buildings erected in the zone of historical monuments.

In 1964, the Second International Congress of Historical Heritage Architects and Technicians was held in Venice, Italy, from 25 to 31 May. Within the framework of this congress, among other resolutions, the “International Charter for the Conservation and Restoration of Monuments and Sites – Venice Charter” was adopted [5]. The Charter expanded and deepened the previously formulated principles. “Monuments should serve the public good” – thus, the document notes the possibility of filling them with new functions, adapting them to contemporary needs, but still preserving the architectural integrity and decoration of buildings. Particular importance is attached to the possibility of preserving the monument within its surroundings and scale. If the traditional environment exists, it should not be disturbed. The relocation of a monument or part of a monument is permitted only if it is justified by the desire to preserve it or by the supreme national or international interests. The value of the monument is considered in its present condition and the layers of different epochs introduced into

the architecture of the monument should be preserved. Restoration is understood as the process of preserving and revealing the aesthetic and historical values of a monument based on respect for the authenticity of the material. Any alterations and innovations should bear the seal of our time, not disturb the compositional balance and the relationship with the environment. At the same congress, UNESCO adopted a resolution on the establishment of the International Council on Monuments and Sites (ICOMOS), which was formed in 1965 (21-22 June) in Warsaw (Poland) [6].

The failure of some countries to ensure adequate protection measures at the national level due to the lack of the necessary economic, scientific and technical means was one of the main reasons for the creation of the UNESCO Convention (Convention concerning the Protection of the World Cultural and Natural Heritage). The Convention is one of the most important instruments in the international legal field of heritage protection. This document was adopted at the 17th General Session of UNESCO in Paris in 1972 (16 November) [7]. The Convention is in force and implemented within the framework of the Intergovernmental Committee for the Protection of the World Cultural and Natural Heritage established by UNESCO, which includes representatives of the participating countries that have ratified the treaty. The USSR ratified the Convention by the decree of the Presidium of the USSR Supreme Soviet of March 9, 1988, and since 1990 this document is an international treaty of the Russian Federation in force [8]. Representatives of international organizations related to architectural heritage, such as ICOMOS, ICCROM, etc., take part in the sessions of the Committee and in the implementation of the Convention. The role of such organizations is to develop methodological approaches and principles of heritage preservation (charters, declarations, etc.), research activities, analysis of objects and development of recommendations for restoration, education and information. The document sets out the main legal provisions of interaction between the international community and assistance to the states parties to the Convention. The Convention obliges the states that have ratified the agreement to take the following actions: to include protective measures in the strategy of planning and development of the city; to establish services for the protection and promotion of heritage; to develop scientific and technical means to minimize the factors destroying the historical and cultural heritage; to develop the legal framework for the protection of heritage; to train specialists engaged in restoration activities and to encourage scientific research in this field.

As a result of half a century of ICOMOS activities, a number of assemblies were held, at which various declarations, documents and charters were adopted. They complemented the earlier Venice Charter, Athens Charter and other documents in accordance with the challenges faced by architects in their restoration work [6]. Thus, faced with the destruction of cities due to the process of urbanization and loss of cultural, social and even economic character, in 1987 (10-15 October) at the 8th General Assembly of ICOMOS in Washington (USA) was approved the "International Charter for the Protection of Historic Cities – Washington Charter" [2]. According to it, historical significance is given to all cities of the world, as they bear the features of social systems that have been formed over a long period of history. Heritage protection is understood as measures for restoration and reconstruction of cities, as well as their adaptation to modern life for further development. Security measures and development of approaches to the reconstruction of historic districts and cities should be taken into account at the level of urban planning within the framework of the policy of social and economic development. Administrative, legal and financial aspects should be included in the security methods and actions to be developed. Preliminary research work should be comprehensive and include data obtained by analysis of a number of criteria (historical, architectural and planning, sociological, economic, technical). The document contains the values characterizing historical cities and subject to preservation, such as the configuration of the city plan and morphology of quarters, determined by the structure of the street network, the ratio between fragments of the urban environment, built up, free and green spaces, acquired in the process of historical development, the functions of the city, the ratio of the city with its surroundings (adjacent territories), the authentic features of buildings, determined by their three-dimensional planning solution, scale, materials, colour, stylist. Any reconstructive interventions in the historical part of the city should take into account the specific features and problems of the environment in each case. It is necessary to strive to achieve a harmonious

combination of the urban ensemble with the quarters of the historic centre. Demolition of buildings is noted as an extreme measure that requires a documented fixation of their condition before intervention. It is said that adaptation of the historical centre to modern life requires adaptation of social functions to the peculiarities of historical districts and the nature of traditional activities. Since historic cities were originally designed only for pedestrians and horse-drawn carriage, it is necessary to adapt the transport infrastructure in the area of historical districts for preservation purposes. Measures to limit and regulate traffic in the historic part of the city are required. The organization of car parks should be carried out taking into account the existing structure of the neighbourhoods. Transport highways should not pass through the security zones of the city. Their task is to provide access to historical districts. The charter pays attention to the need to involve city residents in the process of heritage protection by means of broad information education, as well as coordination with them when approving the plan of protective measures. It should be noted that such training, information, research and promotion activities are carried out by the intergovernmental organization ICCROM. This is an international research centre for the preservation and restoration of cultural property, which was founded in 1956 at the UNESCO conference in New Delhi (India) [9].

On November 1-6, 1994, a conference was held in Nara (Japan) on the initiative of the Agency for Cultural Affairs under the Government of Japan, which was attended by 45 specialists, including representatives of UNESCO, ICOMOS, ICCROM. During the conference, the “Nara Document on Authenticity” for the World Heritage Convention was elaborated and adopted [2]. The document notes that the recognized authenticity of a monument is a criterion that can serve as an intercultural value characteristic of the heritage, since judgements about values may differ both among individual cultures and within a single culture. Heritage must be studied and assessed in the light of the specificities of the cultural context of which it is a part. Therefore, there is a need for universal recognition of the specificity of the values of a particular culture. Authentication should be based on methodological and analytical approaches appropriate to the nature of the culture to which the monument belongs. In the process of authenticating, it is important that public and interdisciplinary agreement be reached on the values identified.

In 2003, at the 14th ICOMOS General Assembly held in Victoria Falls, Zimbabwe, “The Charter – Principles for the Analysis, Conservation and Structural Restoration of Architectural Heritage” was ratified [2]. The document sets out the priority of conservation and restoration of the monument in its present form over reconstruction. It also notes the importance of preserving not only its appearance and facades, but also its constructive and internal structure. Any decision to interfere with the structure and design of the site must be accompanied by an analysis and form part of the overall restoration plan. The choice between a traditional or innovative approach to restoration is made on a case-by-case basis. Any interference with the monument should leave room for its replacement or removal. Old structures should be preserved, where possible, rather than replaced. Any defects or modifications made to the site that are part of it should be retained as part of the history of the monument.

At the beginning of the twenty-first century, a number of characteristics of monuments and sites have evolved in value. The intangible aspects of heritage, which are key factors in the social development of the historical environment and identify the identity of the site, have received considerable attention. Intangible elements have been studied in recent years by ICOMOS, as evidenced by a number of documents and declarations developed. The 14th General Assembly of ICOMOS in 2003, dedicated to the preservation of intangible heritage elements and sites of memory, declared to the community a commitment to take into account the intangible values and the role of local communities in the preservation and management of historic cities. These provisions were enshrined in the Kimberley Declaration. The 2005 Xi'an ICOMOS Declaration noted the need to preserve the context of monuments and places of memory, including both tangible natural and species components and intangible, expressed in the form of spiritual practices, customs and traditional knowledge. The 2008 ICOMOS Foz Du Iguaçu Declaration notes that intangible and tangible elements are important for the preservation of the identity of communities. The 2008 Quebec Declaration, adopted by the 16th General Assembly of ICOMOS, introduces the concept of the spirit

of place [10]. The concept reflects values that shape the experience and emotions of the site. The spirit of the place consists of material components (architecture, memorials and sites, nature and landscape, routes) as well as non-material components (memories, legends, rituals, celebrations, events, texture, smells, colours, etc.). It is noted that the preservation of the spirit of the place is impossible without the involvement of representatives of local communities, whose cultural traditions shape the spirit of the place.

The changes in the world, evolution of methodology and developments in recent years in the field of protection and management of historic cities, have required the updating of the Washington Charter. In this regard, at the 17th General Assembly of ICOMOS, held on 28 November 2011, the charter “Valletta Principles for the Conservation and Management of Historic Cities and Urban Areas” was adopted [11]. Written by the International Committee on Historic Towns and Villages (CIVVIH), the charter deepened the concepts and definitions, broadened the approaches and views articulated in the Washington Charter and the Nairobi Recommendations [12].

The Valletta Principles Charter puts the historical context into tangible and intangible elements. The material elements, in addition to the structure of the urban plan and the morphology of the neighbourhoods, include: architecture and its elements; the landscape adjacent to and within the city; archaeological remains; panoramas and celestial lines created by the silhouettes of buildings or landscape; and viewpoints. Intangible elements include cultural property, the social fabric and cultural diversity, the various activities and functions of the city, traditional technologies and the spirit of place, customs and traditions. The document establishes the priority of preserving tangible and intangible elements on an equal footing. The loss or alteration of intangible elements, such as the traditional functioning of the “old” city and the specific way of life of the local population, may lead to the displacement of local communities, with the consequent disappearance of cultural traditions and the character of the site. It is necessary to avoid the possible consequences of such changes, such as the transformation of historic areas into mono-functional mass tourism and leisure activities, which are not suitable for the daily life of the local community. In this regard, the gentrification process, which causes the increase in rents and affects the local population, should be monitored. Tourism plays a positive role in the preservation and development of historic districts, enhancing the role of heritage and attracting resources for its restoration and maintenance. To maintain cultural traditions, tourism must be based on respect and non-interference in the daily life of the local community.

4. Conclusion

The study of international agreements, charters and conventions can highlight a number of principles on which the approach to the preservation and development of the historic core of the city of Samara should be based:

1. Identification of the boundaries of the historical core of the city in order to develop a strategy for its reconstruction [13].
2. Preservation of monuments within the framework of its environment and scale. Preservation of traditional environment, which is not a monument of historical and cultural heritage (environmental development).
3. Preservation of the configuration of the city plan and morphology of quarters, typical of the historical core of Samara [14].
4. Maintaining the traditional functioning of the “old” city.
5. Adaptation of social functions to the peculiarities of historical districts and the nature of traditional activities.
6. Adaptation of transport infrastructure in the area of historic districts. Transport highways should not pass through the protection zones of the city. Their task is to provide access to historical districts.
7. Any alterations and innovations should bear the seal of our time, do not disturb the compositional balance and the relationship with the environment.

8. Any interference with the monument should leave room for its replacement or removal. Old structures should be preserved, if possible, rather than replaced.

9. The value of the monument is considered in its present condition, and the layers of different epochs introduced into the architecture of the monument should be preserved.

10. Newly erected buildings in the historical core of the city should take into account the scale, materials, three-dimensional planning and design features of the surviving historical buildings [15]. New objects should be the continuity of modernity, reflecting the needs and tastes of the time to which they belong. Any imitation is not appropriate, including under the pretext of architectural coordination of buildings erected in the zone of historical monuments.

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