



UCL

MSc Building and Urban Design
in Development
Student Report

In partnership with WFW, ACHR, CAN, YTU
and AMA

rangoon yangon



dpu
Development
Planning Unit

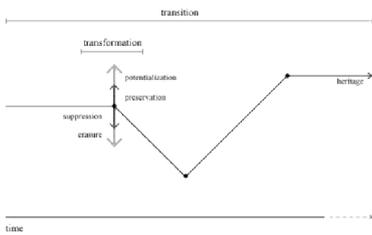
acknowledgements

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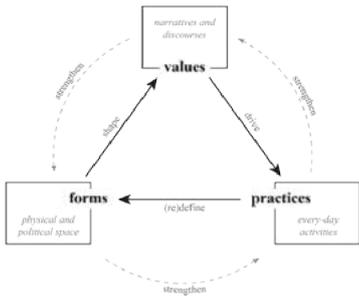
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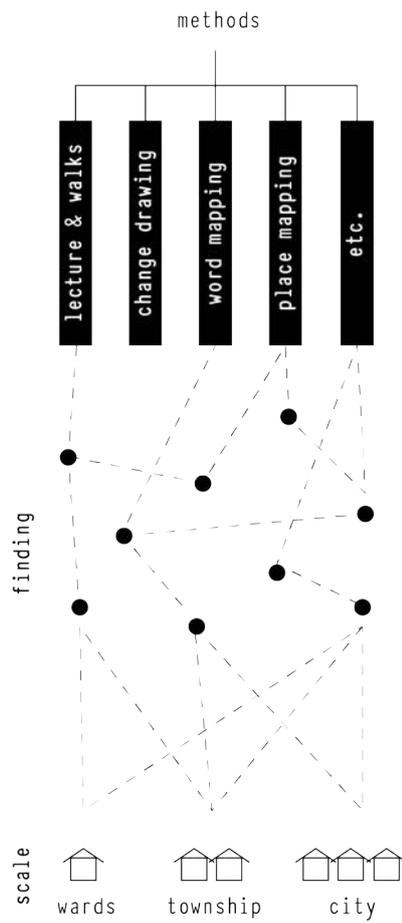
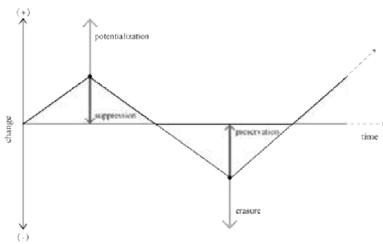
■ transformation & transition through lens of heritage



■ uncovering values, practices & forms



■ the forces clashing in the process



- PRINCIPLES**
- INCREMENTALITY
 - COLLECTIVENESS
 - RECIPROCITY
 - RESILIENCE
 - RECOGNITION

GUIDELINES

- bridge gaps between scales
- reorient forces of erasure and suppression
- preserve and potentialise local practices, values and forms
- find spaces of convergence for potential partnerships
- connect similar initiatives
- strengthen local capabilities
- protect forms result of bottom-up processes

STRATEGIES

- STRATEGY 1 upgrading neighbourhood infrastructure through local heritage
- STRATEGY 2 upgrading services through local heritage
- STRATEGY 3 upgrading city-wide economies through local heritage

Pre-fieldtrip

fieldtrip

post-fieldtrip

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acronyms

ACCA	Asian Coalition for Community Action
ACHR	Asian Coalition for Housing Rights
AMA	Association of Myanmar Architects
BUDD	Building and Urban Design in Development
CAN	Community Architects Network
CHDB	Construction and Housing Development Bank
DPU	Development Planning Unit
IOD	Industrial Oriented Development
TOD	Transport Oriented Development
FMI	First Myanmar Investment Co.
NGO	Non-Governmental Organization
MH	Ministry of Health (water provision)
NLD	National League for Democratic Party
PMRUM	Permanent Mission of the Republic of the Union of Myanmar to the United Nations Office and other International Organizations
USD	Union Solidarity and Development Party
WB	World Bank
WFW	Women for the World
UCL	University College London
USD	Union Solidarity and Development Party
FFSS	Free Funeral Service Society
YCDC	Yangon City Development Committee
YHT	Yangon Heritage Trust
YTU	Yangon Technological University

executive summary

The following report is the synthesis of a design research that explored the concept of heritage as a lens to develop people-centred partnerships for slum upgrading in Yangon, Myanmar. It collects the work done by a group of MSc. BUDD students from UCL in collaboration with local NGOs and other institutions in Southeast Asia.

After a brief recount of the main characteristics of the city and country, it starts with a theoretical approach that unpacks what it means to work with transformation in a context of transition. This, to set the ground for the introduction of the concept of heritage, which is further explained in relation to its dimensions (values, practices and forms) and the forces acting on it. Here, heritage is understood as a trajectory subject to a constant redefinition, in which a vision of the future is built.

Such conceptualization is grounded in the third chapter in the form of a methodology (analytical approach) that guided the research and fieldwork in Yangon. The general objective was to identify the opportunities for slum upgrading and city-wide transformation that arise from an understanding of change through the perspective of heritage. To do so, different methods were developed including mapping, drawing exercises, discourse analysis and interviews. These allowed to identify the multiple trajectories of heritage that exist and intersect in the city. It also resulted in the definition of concrete places activated where heritage is built on a daily basis, which were the focus of the strategies proposed on the fourth chapter of the report.

The strategies are developed under the principles of incrementality, collectiveness, reciprocity, resilience and recognition; all values derived from the context as a result from our analysis. We propose a vision of Yangon as a city immersed in a process of inclusive transformation. Slum upgrading is seen as an integral part of this transformation and as such, it is framed through three strategies covering the layers of infrastructure at the scale of the ward, culture and services at the scale of the township and economies at the scale of the city.

Each one involves a series of operations on specific places in the city, while opening spaces for different actors to work together aligning their interests with efforts of preservation and potentialization of local heritage. The first strategy focuses on upgrading the system for fire vigilance in the neighbourhoods, to develop its potential as an integral system of infrastructure. The second strategy potentializes the character of religious centres as nodes of culture and service provision at the township scale, to connect communities in slums with broader efforts of material and immaterial heritage preservation. Finally, the third strategy aims to build upon existing modes of association in urban markets to generate economic opportunities for local businessmen at a city scale through the creation of a local business platform for knowledge sharing.

As a conclusion, the report reviews and questions the potentials and drawbacks of an approach to slum upgrading through the lens of heritage. The main challenge of such perspective is reconciling heritage with scale, as the existence of a multiplicity of trajectories of heritage in a city makes it difficult to promote an inclusive transformation without it being per se an exclusionary practice.



01 introduction

what is this report?

This report is the result of a three-month research project in Yangon, Myanmar, which aimed to outline people-centred strategies for collaborative slum upgrading in the city. For this task, students from the MSc. Building and Urban Design in Development worked in partnership with a local organisation based on site, called Women for the World (WFW), as well as the Asian Coalition for Housing Rights (ACHR) the Community Architects Network (CAN), the Yangon Technological University (YTU) and the Association of Myanmar Architects (AMA), among others.

The research was developed in three phases: pre-fieldtrip, fieldtrip and post-fieldtrip. The first one outlined a theoretical and analytical approach that served as a guide for the work developed during the fieldtrip. The fieldtrip involved workshops and activities with many different actors in the city, devoting the most amount of time to the community of the 93 ward in the Dagon Seikkan township. Finally, the third phase aimed to bring together the findings from the previous phases to outline strategies for slum upgrading in the city.

This experience led to the drafting of this report, which consists of five chapters. The first one brings together elements from the history of Yangon and Myanmar to highlight the social, economic and political characteristics of a context of transition. The second chapter further develops that idea to define transformation in transition and from there introduce the concept of heritage as a theoretical approach.

Heritage will be presented in relation to its transformative potential and in relation to the narratives behind it. This will be followed by an analytical approach in the third chapter, in which different trajectories of heritage were uncovered through both primary and secondary sources, from which conclusions were derived. In the fourth chapter, these will serve as a starting point to develop three strategies of intervention at different scales, which will question the way in which heritage is understood by current practices. As a conclusion, the report will outline the implications of working with a reframed notion of heritage, as well as the challenges it brings when moving across scales.

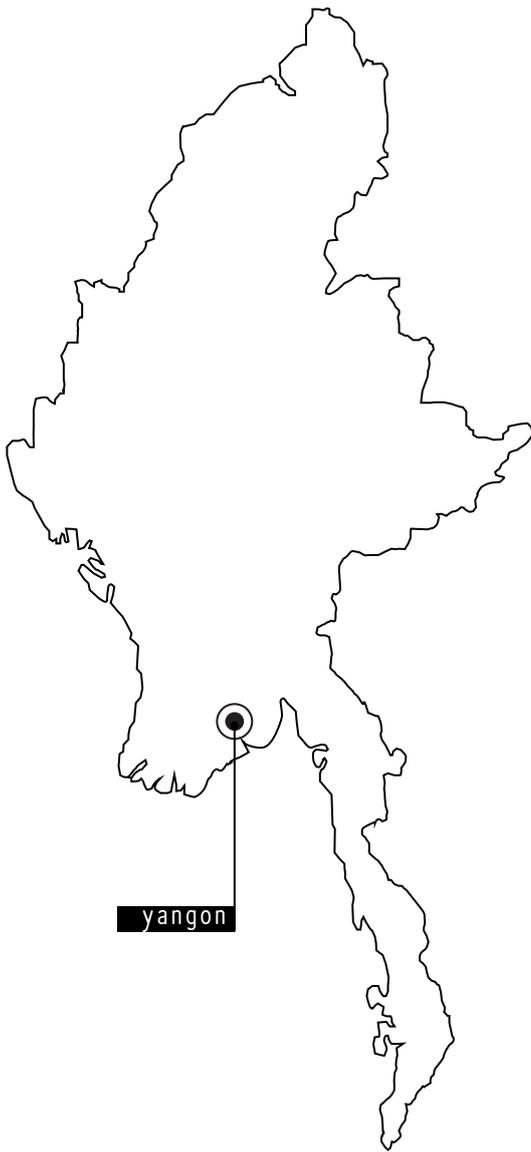


fig.1 map of myanmar
source: made by author.



fig.2 team photo | (clockwise) lucia, asander, hsu, jinmin, yuqian, cristina, salma, juan
source: taken by Saptarshi Mitra.



rangoon/yangon

Yangon's history has been marked by convergence and change; it is a place of diversity which is constantly reframing its own identity. It began as the fisherman town of *Dagon* in the 11th century, built around religious structures like the Shwedagon Pagoda (Permanent Mission of Myanmar to the United Nations Office [PMRUM], 2017). It slowly grew until it was captured by the British in the 19th century. They built what is considered the downtown area and renamed the city *Rangoon*. Although it was destroyed by a fire in 1841, it was quickly built to become one of the most dynamic political and economic hubs in Southeast Asia (Encyclopaedia Britannica, 2016).

Until its independence from the United Kingdom in 1948, it received migration from different countries, which brought along a high ethnic and religious diversity (Yangon Heritage Trust, 2017). However, the military seized power in 1962 and channelled efforts to rebrand the Burmese character of the city. In a slow process aided by the country's isolation, Rangoon became *Yangon* during the 1980's: a city in constant growth but with a deteriorating infrastructure. Nevertheless, it still hosted efforts of changing the direction of the trajectory of its transformation. An example of this is the student protests in 1988, in which thousands of people claimed for a democratic government (Maung Htin Aung & Steinberg, 2016).

In 2006, Yangon stopped being the capital of the country as the military regime moved the government offices to the city of Naypyidaw (Encyclopaedia Britannica, 2016). Despite this, it has not changed its trend of rapid urbanisation around areas of industrial activity which have, over the past years, become new centralities. It is in these areas where the vibrancy and diversity of the city is more alive. The planning strategies developed so far by the local government have not fully covered the needs of its inhabitants, but it has opened spaces for people to build their own city. The advantages and disadvantages that this brings for their wellbeing are seen in the material and immaterial character of the city, especially in the peripheries where our work was focused.

rangoon yangon

burma/myanmar

A similar process has taken place at the national scale as Myanmar's history is characterized by conflict and transition.

Until the 19th century, the area was home to a diversity of kingdoms and empires that were constantly changing, merging and splitting (PMRUM, 2017). During these times, the first records of the name *Myanmar* are registered. However, after the British conquest the area was named *Burma* and as such, the different identities and specificities of the old kingdoms were merged into one of the territories of East India.

The British rule ended in 1948 with the independence of the country and the first attempts of forming a democratic government (Maung Htin Aung & Steinberg, 2016). Nevertheless, in 1962 the military seized power and turned *Burma* into a socialist state. This marked the beginning of a period of isolation in which the regime secured power while transforming elements of the country's identity until they left the government in 2010. One of these transformations was the renaming of the country as Myanmar to reinforce and highlight local heritage in contrast to the values of the British rule (BBC News Magazine, 2007).

The last decades have also been marked by protests claiming for a democratic government, like the 1988 student protest. This pressure led to a slow, but steady process of transition that resulted in the 2015 elections when Aung San Suu Kyi¹, the symbol for democracy and opposition, became the de facto prime minister (Xinhua, 2016).

This transition from a closed, isolated military regime to an open and democratic state has brought a diversity of implications for the country. In the political realm, even though the military are no longer head of state, they still hold an enormous amount of power which highly influences the policies and laws drafted. This is translated into the economic realm as a slow, but steady opening to international trade. Foreign private companies are entering the country to invest on it, but their action is still heavily regulated by laws that are slowly changing. Finally, this process has also fuelled tensions between different recognised and unrecognised ethnic and religious groups, which has resulted in the creation of armed groups and violence exemplified by the Rohingya Genocide in the Rakhine State (Huang, 2016).

Because of this, understanding how transformation processes occur in a context of transition becomes a fundamental task to approach Yangon and as such, it is the starting point of our theoretical inquiry.

¹ Aung San Suu Kyi is currently appointed as the State Counsellor: a position created specifically for her after the last elections as the constitution rendered her unable to become president due to her sons having a foreign nationality. In this role, she holds equivalent decision-making power as the president Htin Kyaw, although he is still the official head of state.

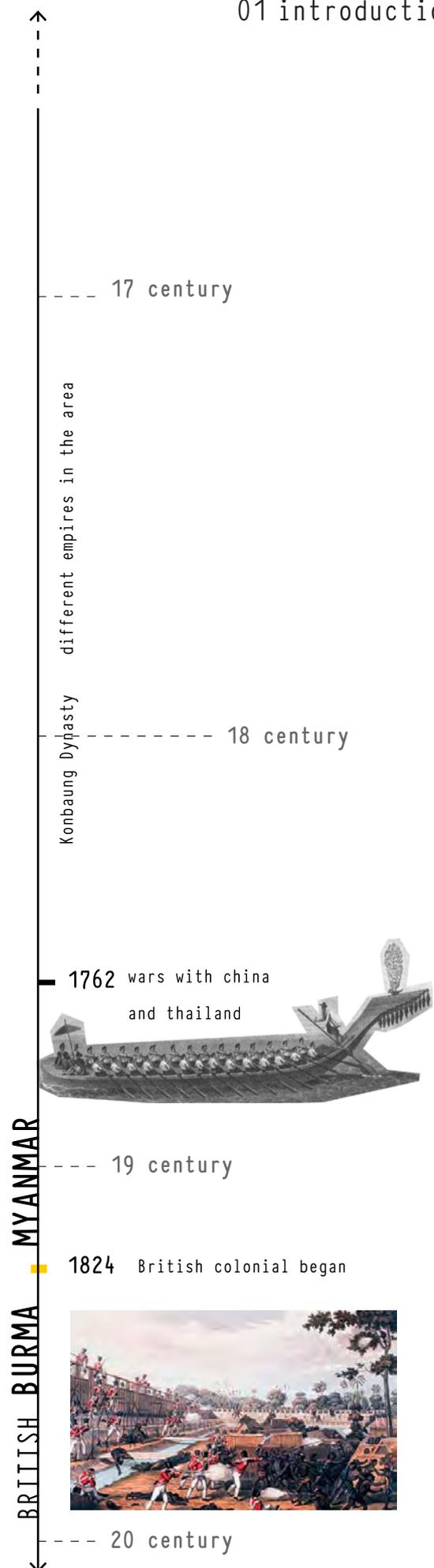


fig.3 timeline myanmar part I
source: made by author.

01 introduction

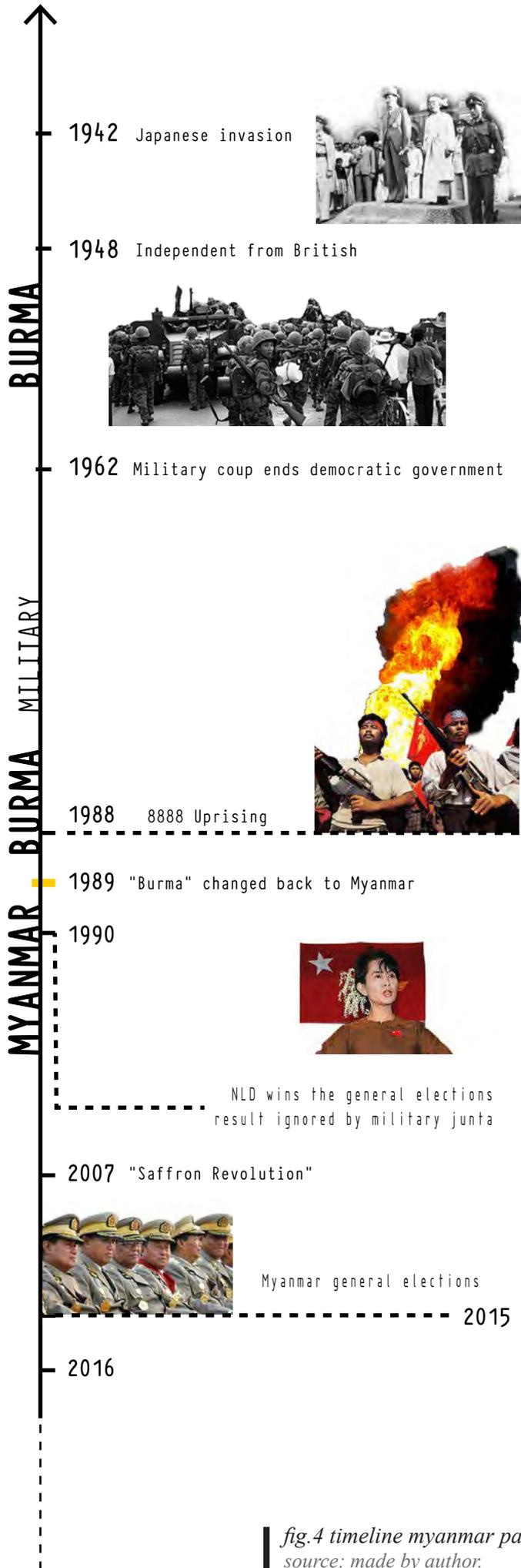


fig.4 timeline myanmar part II
source: made by author.

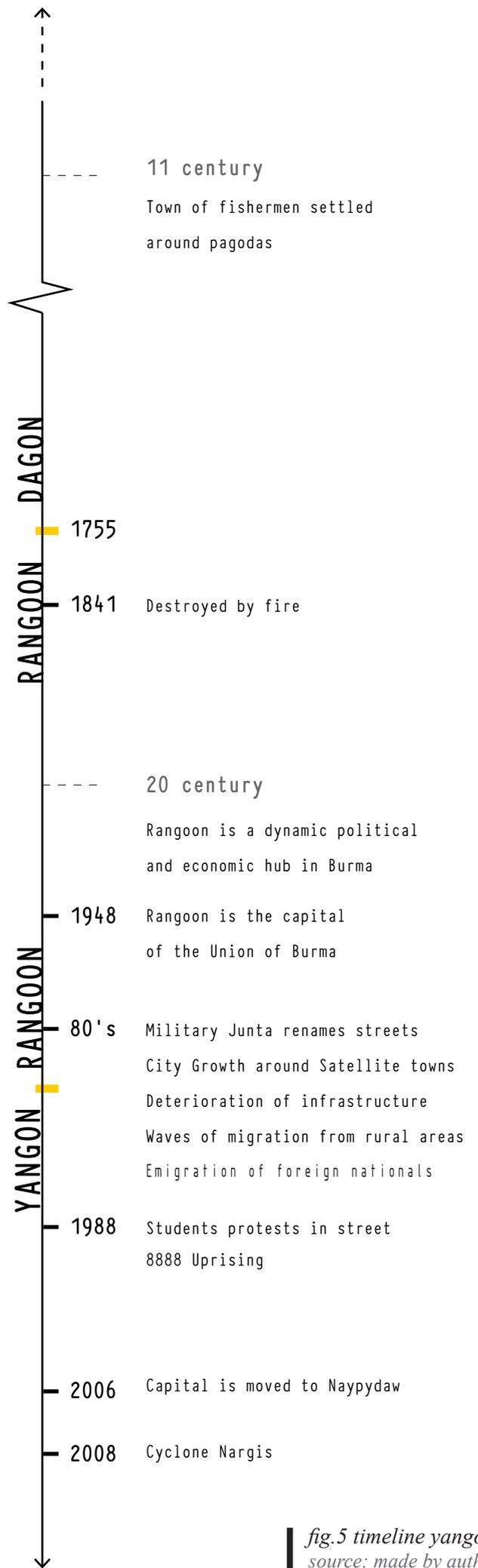


fig.5 timeline yangon
source: made by author.

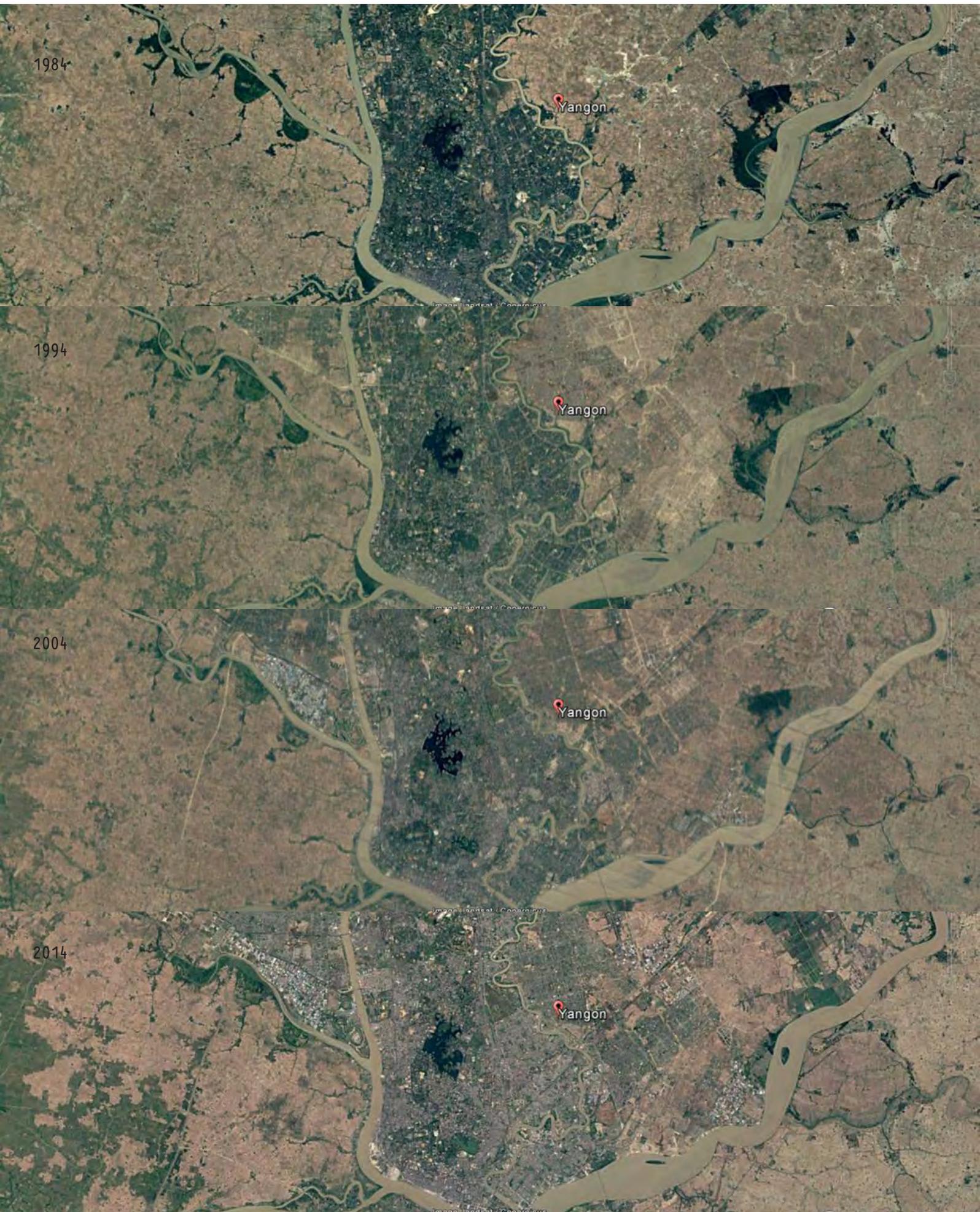


fig.6 urban growth in yangon
source: google maps (2017).



02 transformation in a
time of transition
discussion about heritage
[theoretical approach]

transformation and transition

transition

/trənˈzɪʃ(ə)n, trɑːnˈzɪʃ(ə)n, trənˈsɪʃ(ə)n, trənˈsɪʃ(ə)n/

noun

a gradual process of political, social and economic change from a closed, isolated military regime to an open and democratic state. It is a process resulting from the sum of different processes of transformation of the notion of heritage over time.

We understand transition as a change of phase. It is a process occurring at a large timescale; a resultant from the sum of the different processes of transformation that take place during it. In the context of Myanmar, this transition has been happening for the last decades due to how different efforts of redefining the identity of the country have come together to transform it.

To redefine identity, the different actors in the country have recurred to their own understanding of history. The narratives behind this are translated in concrete actions that aim to keep some things the same, while changing others. In this sense, the clash, intersection and overlap of these multiple narratives redefine the heritage that is passed to future generations.

transformation

,trɑnsfəˈmeɪʃ(ə)n, trɑːnsfəˈmeɪʃ(ə)n, trɑnzfəˈmeɪʃ(ə)n, trɑːnzfəˈmeɪʃ(ə)n/

noun

is the resultant of the clash of forces of erasure, suppression, preservation and potentialization exerted on some or all the components that build up the notion of heritage in the context of transition.

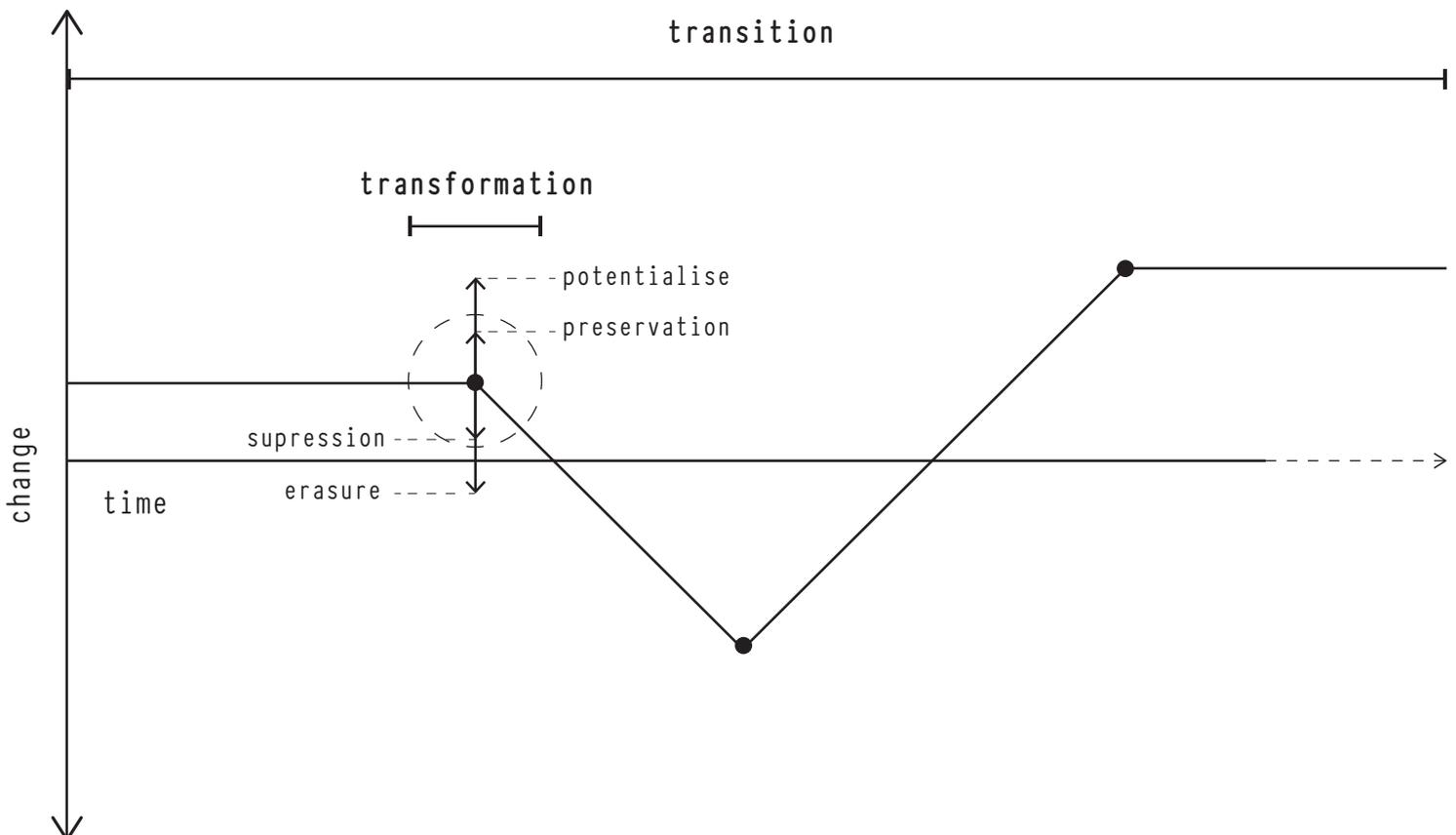


fig.7 diagram explaining the concept of transition and transformation in terms of heritage
source: made by author.

how we interpret it?

The notion of heritage, then, is the focus point of transformation. In it, different forces of erasure, suppression, preservation and potentialization constantly converge and define the direction in which transformation is taking place.

To further unpack this relationship between transformation and heritage, it is necessary to precise the definition of the latter, as well as the forces that act on it.

Heritage is a dynamic set of interrelated material and immaterial values, practices and forms which together build up the basis of a vision for the future. It is something that is built, destroyed and rebuilt continuously through daily practices at different scales.



fig.8 collage to give an insight of yangon's of heritage
source: made by author.

*Heritage is **dynamic**; it is constantly changing*

*Heritage has two dimensions: **material and immaterial**.*

*Heritage brings elements from the past to the present in order to produce a **future**.*

*Heritage is generative; it can **enable or disable** associated social, political or economic processes.*

Heritage has a trajectory specific to each actor.

values, practices and forms

Values represent the core of narratives and discourses of different actors. They are the principles behind their action, which define what is important for them or not. *Practices*, on the other hand, are driven by these values and take place on everyday activities through which life and space is constantly being shaped. At the same time, it is these practices the ones that define or redefine *forms* of heritage, which are translated into physical and political spaces. Finally, it is forms and their relation to the actors that shape the values they hold.

An example in Yangon is the savings groups built by communities in the slums. In them, the values of community and solidarity drive the practices of self-organisation and daily savings. Because different members of the community contribute to the group, this action creates a political space in which they enter into dialogue about the management and investment of the collected savings. This, in the long run, can also be translated in physical spaces built collectively with the saved resources, which, at the same time, reinforces the values behind their production.

These three components of heritage strengthen each other and cannot be manifest separately. Each practice produces specific forms and has a set of values behind it.

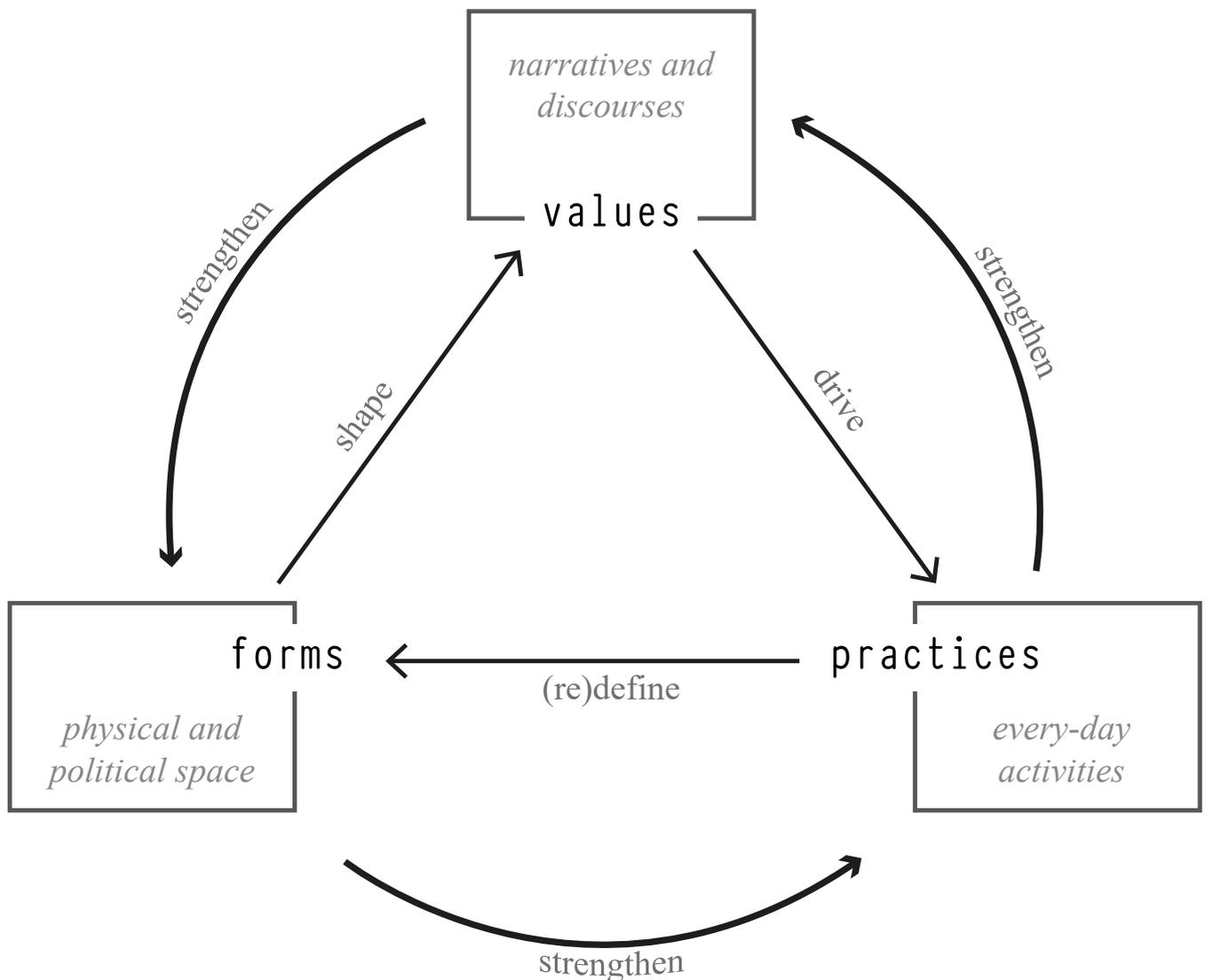


fig.9 diagram unpacking heritage in values, practices and forms
source: made by author.

erase, suppress
preserve, potentialize

The forces clashing during the process of transformation are defined by concrete actions of the different actors involved in city-making processes. Their magnitude, at the same time, is defined by the power and agency of the actors driving them and the way in which they work independently or separately. The forces we identified are the following:

Erasure: acts of symbolic or material violence in which different forms, practices, values or even people are destroyed. It aims to increase the level of change, but in a destructive way.

An example would be the ethnic violence in the Rakhine state: the genocide taking place and the displacement of thousands of people within Myanmar across its borders.

Suppression: acts that do not destroy the nature of forms, values or practices, but rather limit the way in which they are being manifest. It aims to reduce the level of change by not allowing heritage to be evident.

For example, this could include the regulations that aim to prohibit of the development of new slums in Yangon after May 2015.

Preservation: acts that aim to protect the already existent values, practices and forms from the threats of suppression or erasure. It aims to reduce the level of change by counteracting the efforts of erasure.

An example of this is the effort of the Yangon Heritage Trust to take care of the sites of historical value and protect them in an environment of urban transformation.

Potentialization: acts that aim to capitalise on existing values, practices and forms to develop them to their full potential. It aims to increase the level of change, but in a constructive way.

An example would be the savings groups promoted by Women for the World that build on existing social networks to generate a base of financial capital for communities in slums.

We also recognise the existence of an inertia; a state in which no force is acting over a specific component of heritage. This acknowledges that there are actors engaging with a specific trajectory of heritage, but in such a way that their action does not imply a force to generate or reduce change.

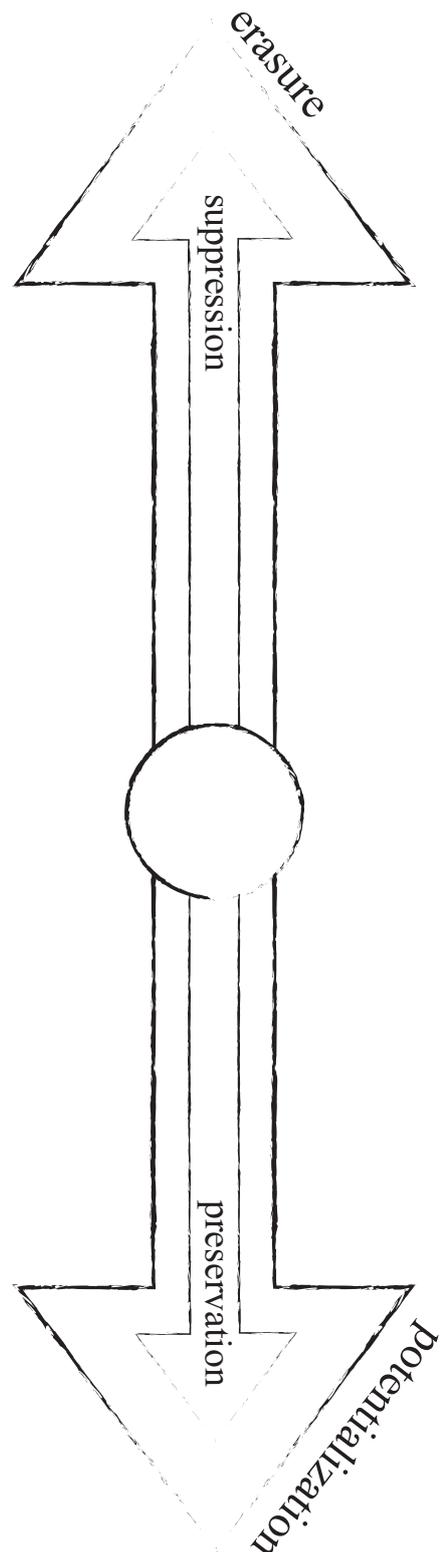


fig.10 diagram illustrating forces acting on heritage
source: made by author.

The relationship between these forces and the changes they bring to the notion of heritage need to be understood in regards to time and space. Even the most destructive of these forces is generative as it opens room for more values practices and forms to replace the ones already destroyed. As Fibiger says:

“Erasure of a site which signifies the past – a burial mound, a shrine, a monument – is therefore not necessarily erasure of its significance as heritage in the present and future. [...] Erasure is thus at the same time more and less than destruction; it implies that something is totally obliterated, both physically and mentally, but it also often has the consequence of transformation. Rather than just leaving a heritage destroyed, it opens new forms of memory and heritage. It transforms. [...] Rather than being opposed to such kinds of transformation, as I have shown in this article, heritage is rather deeply involved in the entangled dynamics of past, present and future.” (Fibiger, 2014, p. 402)

Heritage represents a point in time and space where different narratives from the past meet, interact and provide the basis for the construction of a future. It is through the notion of heritage that the way in which the past is conceived can be understood as, according to Koselleck: “no event can be narrated, no structure represented, no process described without the use of historical concepts which make the past ‘conceivable’” (Koselleck, 1985, p.112).

The transformative character of heritage, then, needs to be uncovered in a twofold process. First, it is important to understand the trajectories of each actor’s heritage and the narratives behind them. This, to visualise the way in which they are framing the future and joining (or not) efforts to build it. At the same time, it is necessary to identify the specific places where different values, practices and forms converge and in which heritage is built through daily action.

Following this as a starting point for our analytical approach, the following chapter will describe in detail the three phases developed through our research to address the following questions:

What opportunities for slum upgrading and city-wide transformation arise from an understanding of change through the perspective of heritage?

How do multiple trajectories of heritage unfold in a city?

What places are activated by these trajectories and how are they being shaped by forces attempting to change them?

What actions could trigger a transformation that accounts for trajectories of heritage that are currently non-mainstream?

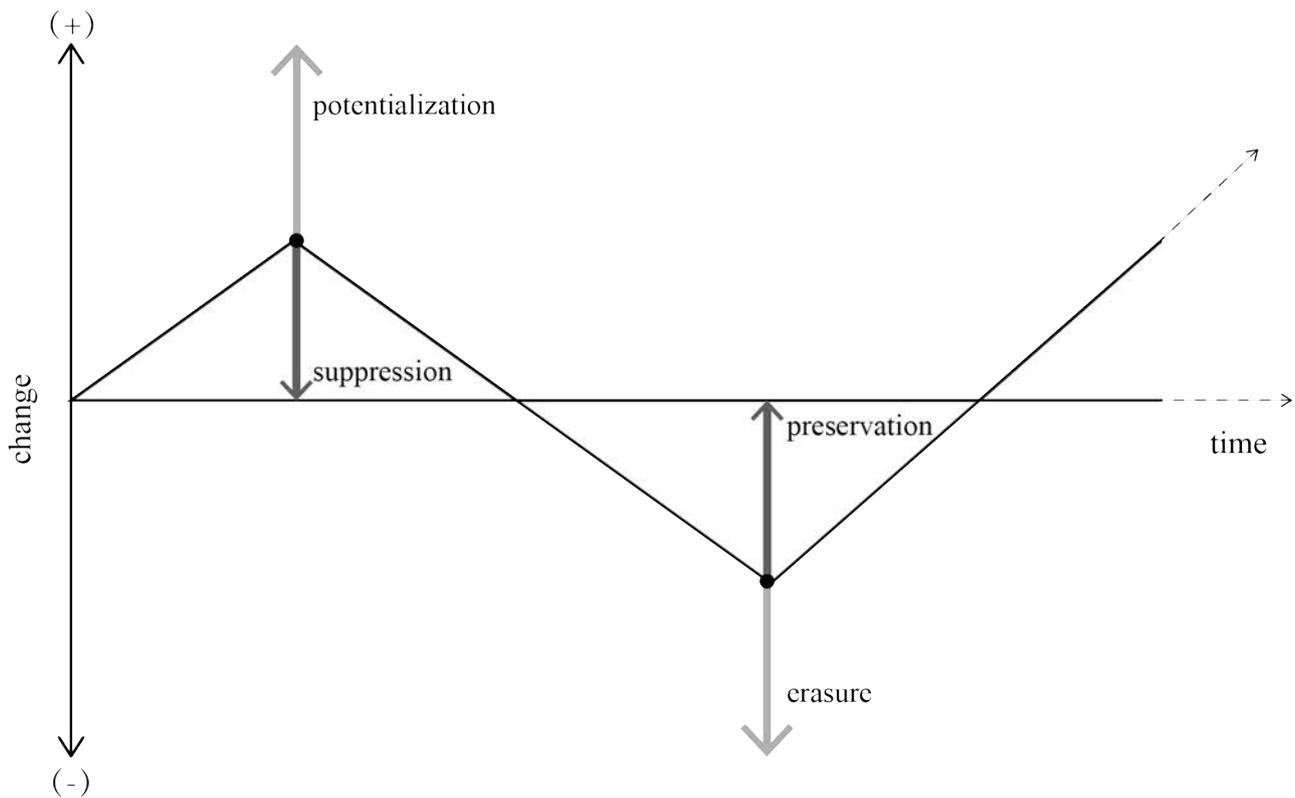


fig.11 diagram explaining forces in relation to change over time
source: made by author.



03 *unpacking values,
practices and forms*

[analytical approach]

the methodology

The theoretical approach provided a clear guideline of what to enquire when conducting our research in London and in Yangon. The aim was to both understand the trajectories and narratives from different actors as well as how they are building heritage in specific places through daily action. We carried out numerous activities, some planned and organised by us and some to which we were only invited.

While being in London, our work focused on understanding the context at a city scale. We mapped values embedded in the narratives of different actors working in the city, as well as their practices in relation to the four forces acting on heritage.

Simultaneously, we developed a series of maps highlighting the political and physical spaces where the efforts of these actors are crossing paths.

In Yangon, we quickly observed the profound interrelationship of the three dimensions of heritage. Activities such as seminars, the heritage walk and general presentations by Women for the World gave us a perspective on scale and widened our scope to include the voices of other actors different from the community we worked with. This enabled us to plan different activities located in the thresholds of our triad, both at a city scale and at the scale of the neighbourhood (the 93 ward).

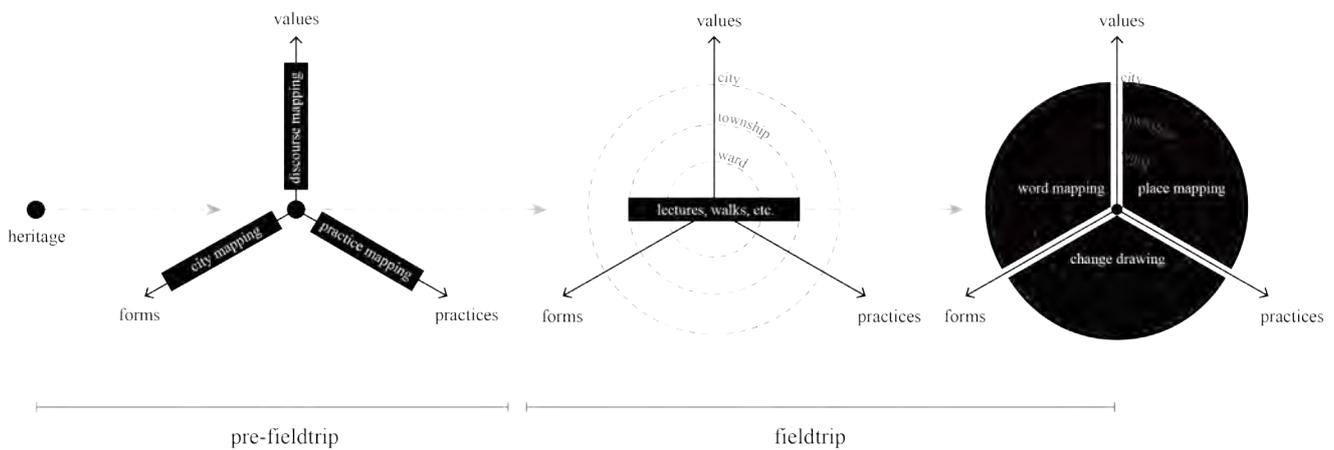


fig.12 evolution of analytical approach through research phases
source: made by author.

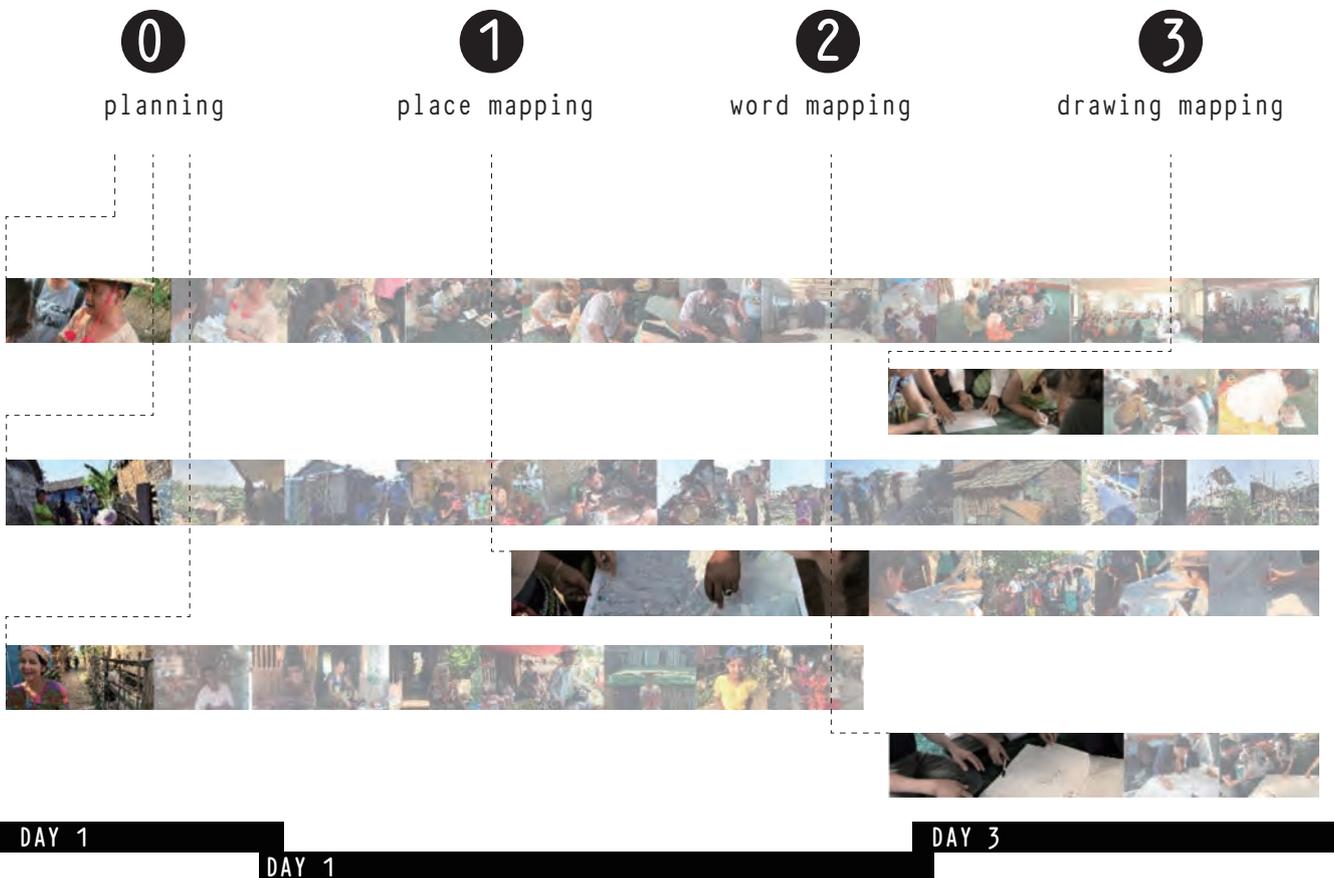


fig.13 timeline of activities
source: made by author.

pre-field trip

PRELIMINARY FINAL REPORT STRUCTURE | QUESTIONS
 W/REFINED APPROACH.

REDEFINED MAPS | SCALES + ACTORS

Communities

PRELIMINARY PROPOSAL FOR INTERVENTION
 ↳ PRINCIPLES & GUIDELINES

REDEFINED PLAN OF ACTION
 What we want to know?

	④ YHT	⑤ YCDC	① ACHR/ CAN	② WFW
ON SITES	██████████			
STRUCTURE	██████████	██████████	██████████	
FABRIC	██████████		██████████	██████████
USE	██████████	██████████	██████████	
SECT/INDUSTRY	██████████			
PROVISION		██████████	██████████	██████████
PRICE		██████████		██████████
CAPITAL	██████████		██████████	██████████
ASSEMBLY	██████████		██████████	██████████
UTILITY	██████████	██████████	██████████	



pre-field trip

field trip

post-field trip

i. pre-field trip

The pre-fieldtrip research focused on uncovering values, practices and forms that build up different trajectories of heritage at the city scale. Using secondary sources, satellite images and the information shared by academics working on Myanmar, we carried out three activities. The details of each are included in Annex 1.

This assumption allowed us to ground the analysis on specific elements of the city, knowing that they could be (and effectively were) revaluated by our experience in the field.



heritage

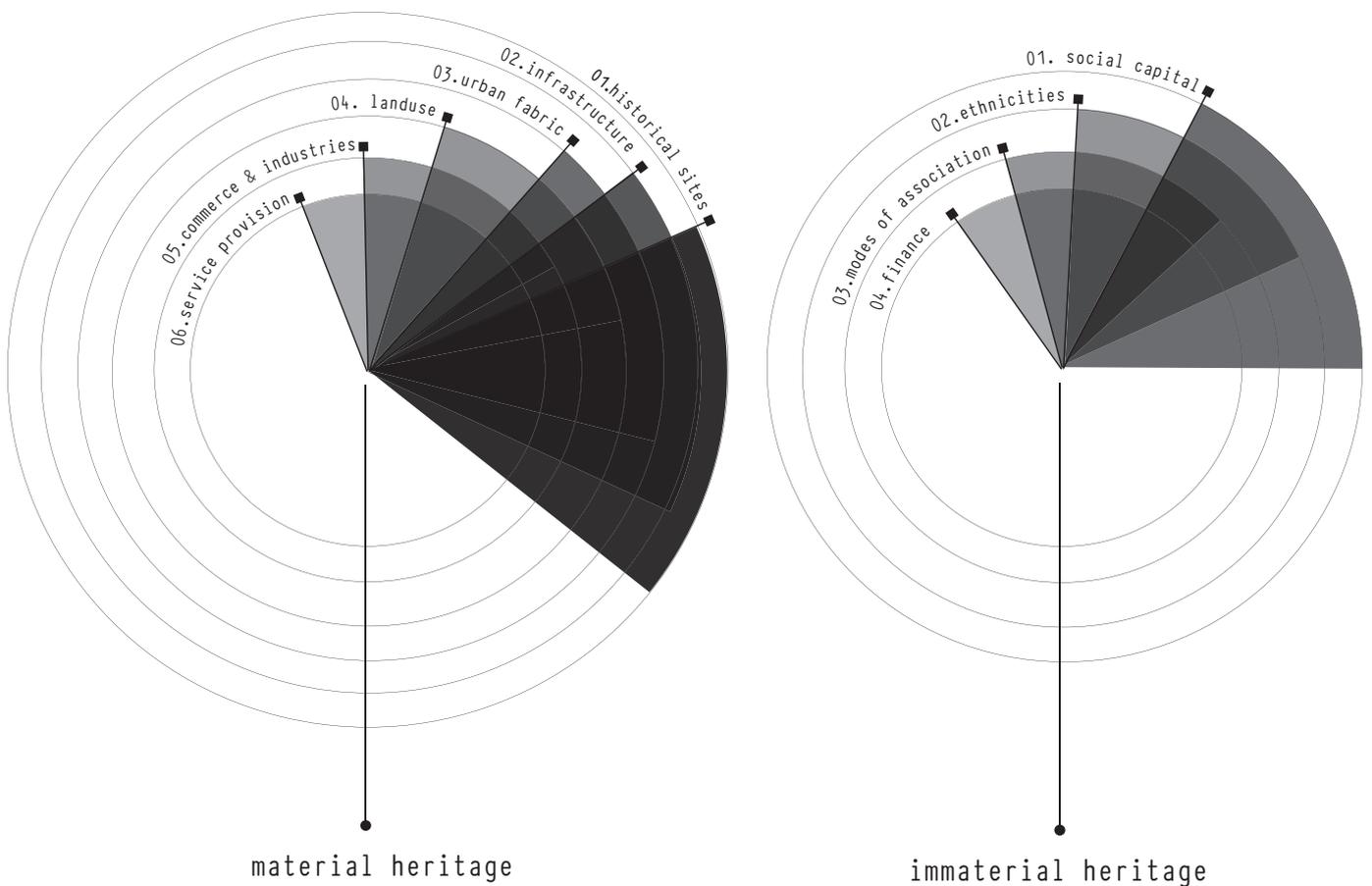
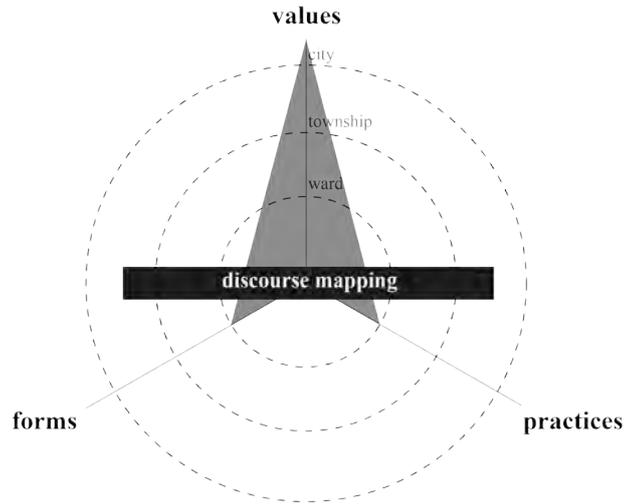


fig.14 layers of material and immaterial heritage
source: made by author.

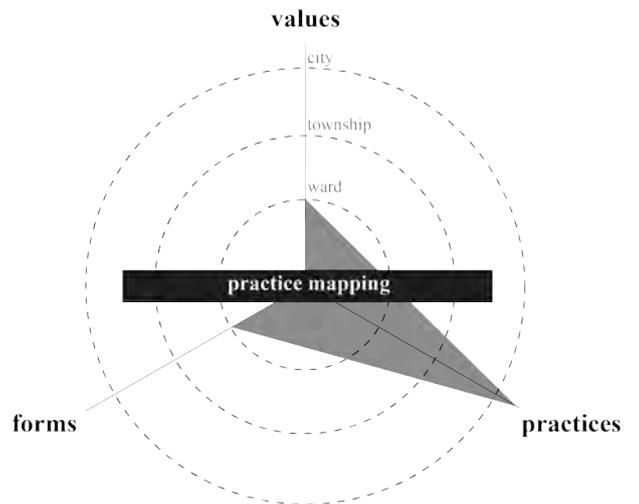
discourse mapping (values)

We looked at official documents, websites and publications from the Yangon Heritage Trust (YHT), the Asian Coalition for Housing Rights (ACHR) and the Japan International Cooperation Agency (JICA) to map the language being used to describe the different layers of the city. From this, we developed word clouds of concepts associated with those layers, to do a second search and derive conclusions on the views and the narrative of each actor.



parctice mapping (practices)

Understanding the narratives and the work done by the different actors working in Yangon, we mapped their action in the layers of the city in regards to the four forces acting on heritage. This uncovered clustering patterns that allowed us to extract conclusions on the way the city is currently being shaped



city mapping (forms)

The layers identified were mapped to understand how they are relating to each other in the city. This was complemented in a second phase with a map of the actors working on the slums and a more detailed characterization of the two townships we were going to visit in the field. This allowed us to spatialize the layers and speculate on the nodes of confluence of different trajectories of heritage.

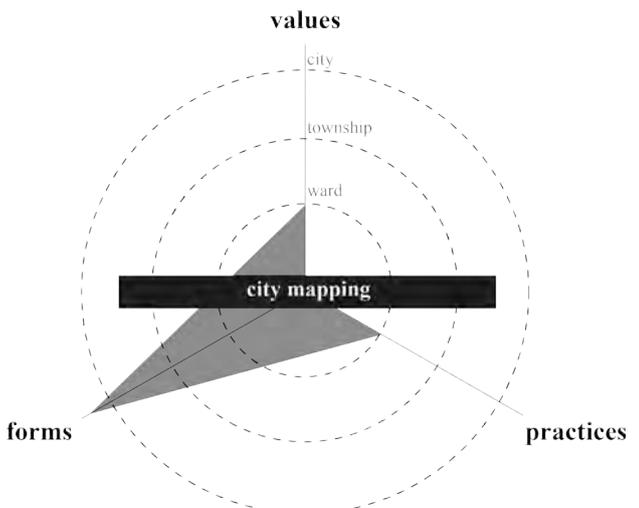


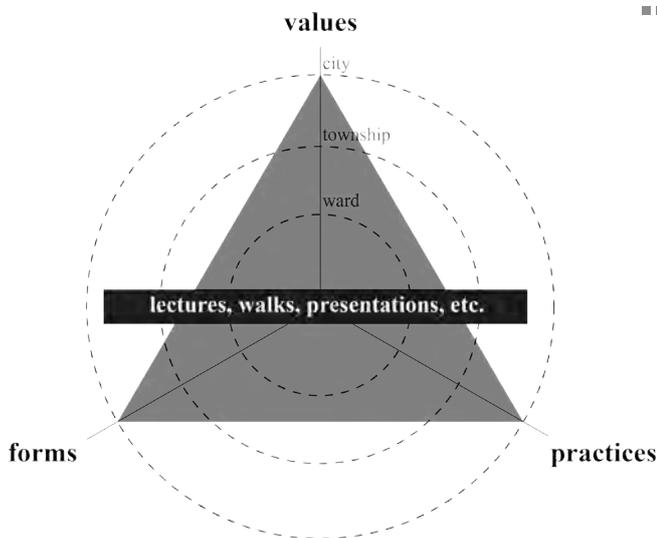
fig.15 pre-fieldtrip activities in relation to values, practices and forms
source: made by author.

field trip

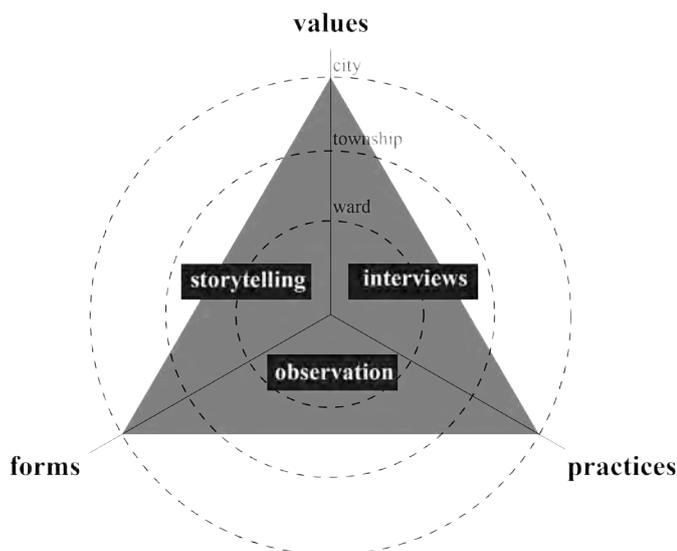




fig.16 images showing the urban growth around ward 93 in dagon seikkan township
source: google maps (2017).

the field-trip

The fieldtrip started with a series of lectures, walks and events that immersed us in the more specific context of the city and the townships of Dagon Seikkan and Hlaing Tharyar. They allowed us to see the city and its processes of transformation through the eyes of different actors and provided a more grounded notion of scale to our analysis.



After these activities, we met the community of the 93 ward. Our first two days with them focused on perceiving. We listened to their stories, in which they talked about what is important for them (values) and which spaces they considered vital for the community (forms), such as the savings groups and the monastery. We also conducted informal interviews to further inquire on how they had been able to build their neighbourhood from the start (practices), which was complemented by our observation of the places they showed us.

The third day, having understood the deep link between values, practices and forms, we proposed three activities to further detail our understanding of the neighbourhood and its embedded heritage. More detailed information on each activity is included in Annex 2.

fig.17 initial fieldtrip activities in relation to values, practices and forms
source: made by author.

community workshops

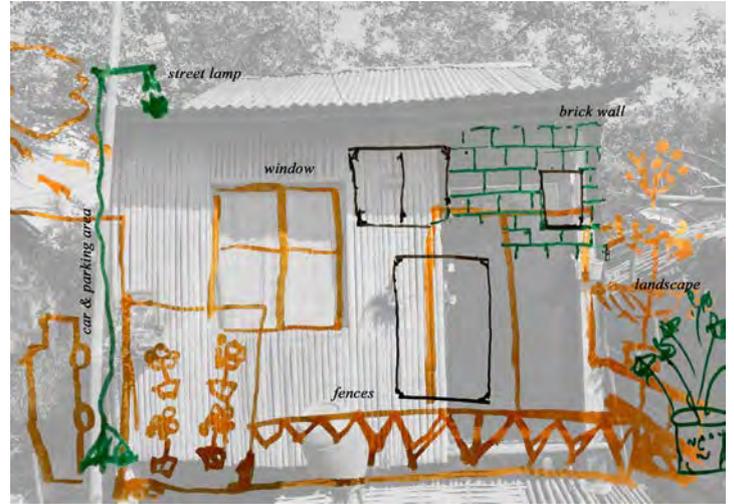


fig.18 results of change drawing activity
source: community, 93 ward.

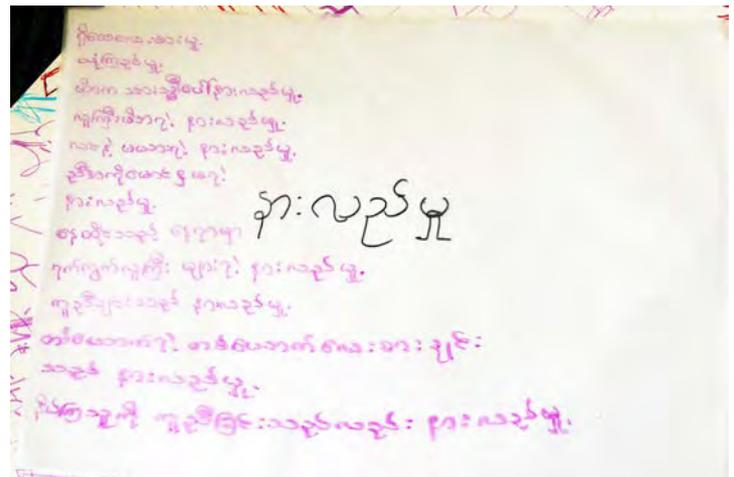
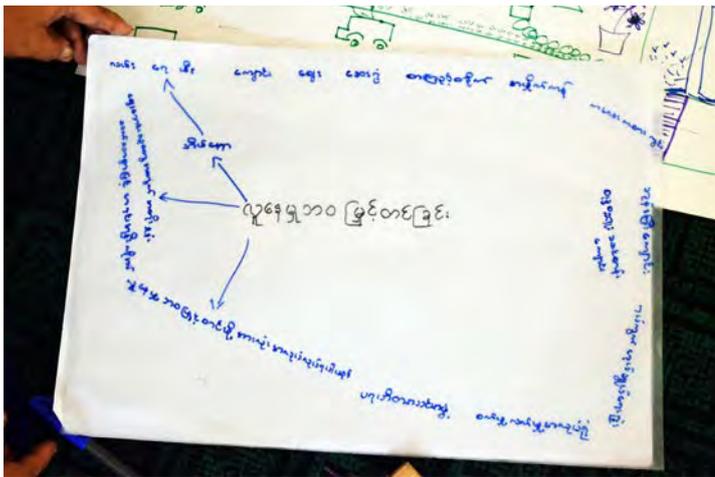


fig.19 results of word mapping activity
source: community, 93 ward.

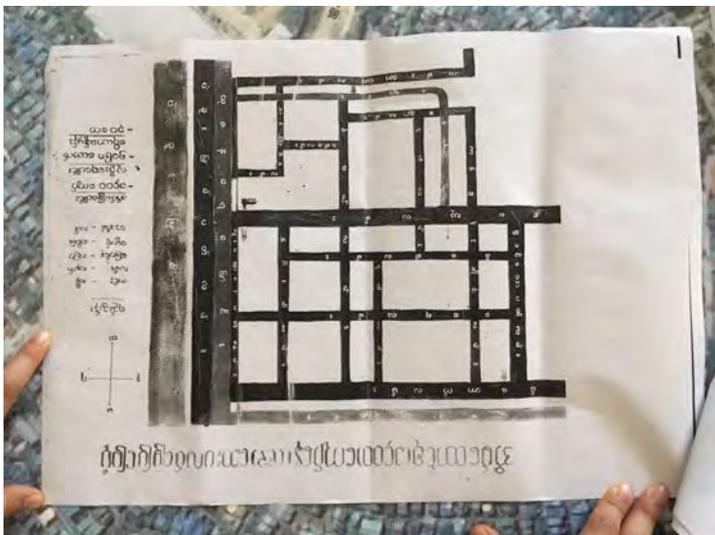
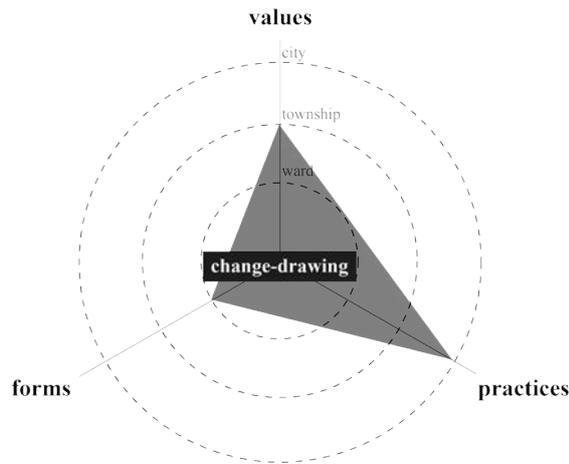


fig.20 photos of process in place mapping activity
source: community, 93 ward.

1

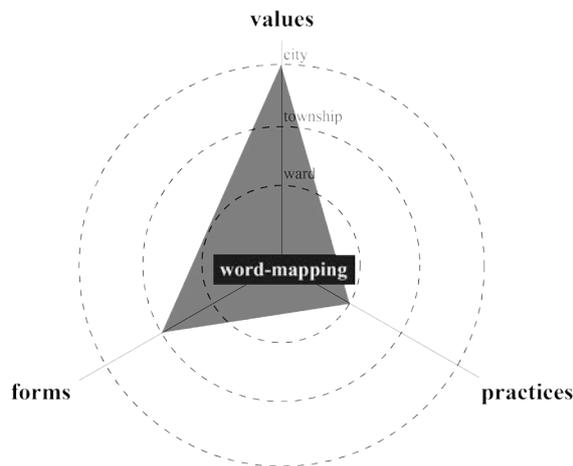
change drawing



We gave each one of the members of the community a photograph of a place in the neighbourhood. With tracing paper and different colour markers, they drew all the things they wanted to keep from the image, as well as the ones they wanted to change. Afterwards, they took turns to explain their drawings to the rest of the community, which gave us more insight into the values behind them.

2

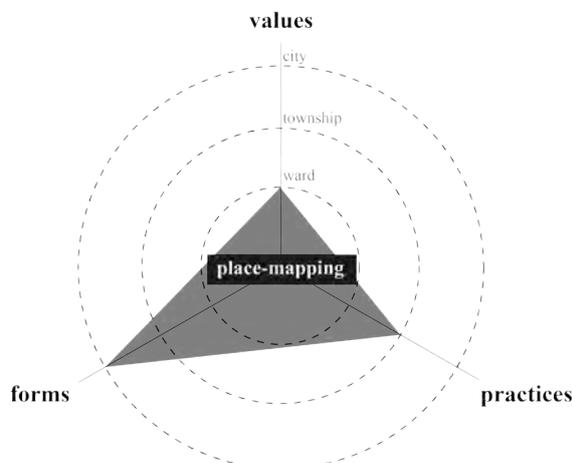
word mapping



With the important help of the students and interns at the YTU and the AMA, we proposed a discussion around the meaning of six words that we identified were important for the community when telling their stories. This helped us unpack their understanding of these terms as well as why they were relevant for them in the neighbourhood. Because the exercise was carried out in Myanmar language, the difficulties in translation were an obstacle.

3

place mapping



For the final activity, we built a map of the ward and the township together with some of the members of the community. On our first encounter with them, they showed us a map they had drawn, identifying the main streets and landmarks of the neighbourhood. However, this was an orthogonal abstraction of what is a more organic urban grain. The activity we designed, then, aimed to co-produce an accurate map containing many of the places they have built since they moved into the area. Throughout the process we were also able to uncover other immaterial forms that were equally important for the daily life of the community, like the existence of seven administrative areas, each governed by one community leader. *The map, as a product, was given back to the community as a tool for them to keep developing with more detail.*

fig.21 workshop activities in relation to values, practices and forms

source: made by author.

post field trip



making sense

Learning from the experience in Yangon and aiming to turn the results of our analysis into concrete strategies at the ward, township and city scale, we developed a three-step process.

Firstly, we organised the findings of all our activities in a table that allowed us to see connections between values, practices and forms of heritage in Yangon. This enabled a discussion about the places in the city where the three dimensions of heritage converge: the fire towers at the scale of the ward, the monasteries and religious buildings at the scale of the township and the markets at the scale of the city

We acknowledge the existence of many other places in which the dimensions of heritage converge but, for this report and as an example of how our analytical approach can result in concrete strategies, we chose these three.

Finally, we analysed the actions of a diversity of actors on the identified places, to see more clearly how the forces of erasure, suppression, preservation and potentialization are unfolding in the city. Following this, we devised concrete strategies to work with those forces with a clear vision in mind: a Yangon where development understands the trajectories of local heritage and where this understanding leads to a more inclusive transformation of the city.

i. the data

	activities	values	practices	forms	
city scale	city observation and walks	nostalgia for past colonial city security and feeling of trust cultural identity diverse religious values selfsufficiency of townships	exponential growth through industry peripheral developments Outdoors life: street vendors, street markets, street spas	character of the city threshold between public and private Outdoors life: street as public space, the street as part of the home	
	YHT downtown tour	preservation of historical buildings diverse and multicultural city	crafts and preservation workshop s uses and customs legal tenure conflicts between government, owner of building and owner of apartment	colonial buildings ancient pagodas proximity of churches, mosque and pagoda	
	WFW Housing inauguration	co-creation let people be the solution shared responsibility bridge between top-down, bottom-up	people centered workshops and processes	housing projects in Yoelay village	
	YTU Lectures	YCDC lecture	Focus on development&internationalization capital growth	"not only resettlement" housing developments infrastructure service provision only	vision: railway station area development transport, water, heritage urban project
		Dr. Jade Roberts Lecture	nahlemu diverse by default, not by design sense of government is at ward and township level sense of belonging is at a very local enscale closed between ethnics	lack of capacity in urban planning deteriorating relations between government and people civil society organizations municipal governance level removed free funeral services	life occurs outside of the house intimate economies in public space
		YHT lecture	21st century vision of Yangon as one of asia's most liveable cities preserve city built historical heritage interminable heritage	artisan's capacity building advice and consultancy in public policy development research and archive	focus on downtown, pagodas, lake, historical buildings, new developments proposed integrated park system with pagodas trades define streets
CAN lecture		co-creation with communities autonomy to the people	community mapping as entrypoint to saving groups and upgrading model making incetivize partnerships with government design assistance	bridge housing project Yoelay village	
site scale	site observation and walks	nahlemu unpredictability collective construction	economic activity related to city scale private infrastructure providers monthly donation festivals	liveable neighborhood human activity economic activity formal-informal settlements relationship businesses: arcrafts and traditions lack of public space fire vigilance system towers and sand buckets water donation points	
	meeting Ward 93 leaders	threat of eviction desire to be helped and to collaborate social capital	self mapping self-organization interest in collaboration with government and organizations self-provision of services gathering in monastery	Ward 93 map	
	Site Activities	interviews	education skills sharing collaboration mutual trust family responsibility self-sufficiency of township	migration to ward because of industrial jobs savings groups infrastructure savings infrastructure leader daily activity on streets provision of water and electricity	self-build housing with regular fixing not upgrading temporary living permission sewerage disconnection with Yongon city
		drawing	landscape simple life children's activity are a recreation	infrastructure upgrading enhancing fire guard system	street lights space between houses shady trees parking television antenna
		word connection	mutual helping religious beliefs education moral lessons responsibility need of opportunities	93 ward upgrading group volunteer groups loan with low interest medical treatment women's housework need: community cleaning group	school facilities public spaces gathering spaces business spaces
		mapping	street hierarchy sense of belonging desire to improve governance religious values (monastery, pagodas and christian center)	naming of the streets governance structure potential waste management practices	leaders' houses paved roads entertainment spaces cultural spaces community spaces bridges flood risk zones waste management points library damma school Businesses: toy workshop, tailor shop, billard center, clothes shop, barber shop

fig.22 table summarizing findings per activity
source: made by author.

ii. simplifying the findings

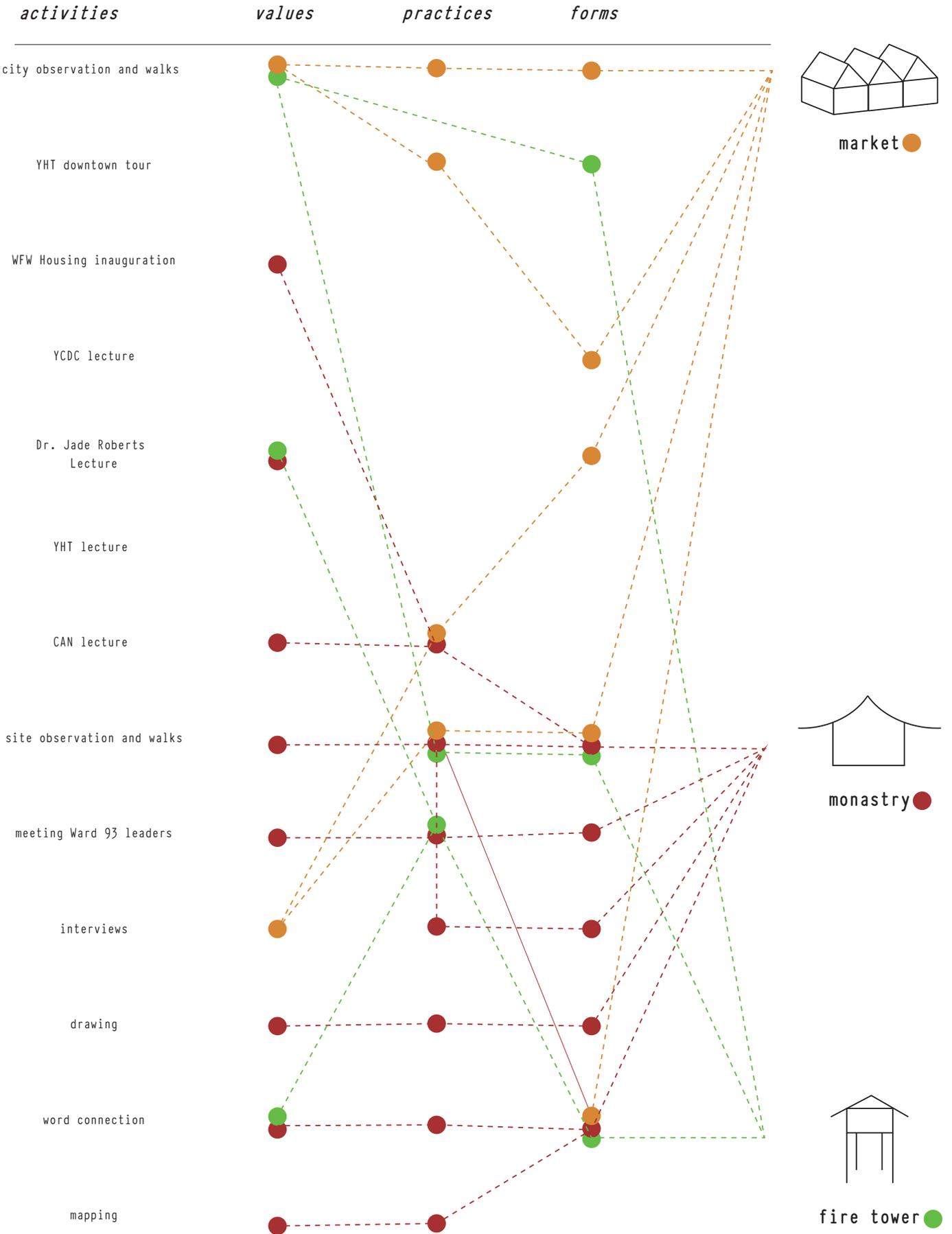


fig.23 diagram of process to identify places of convergence of heritage
source: made by author.

iii. places and forces

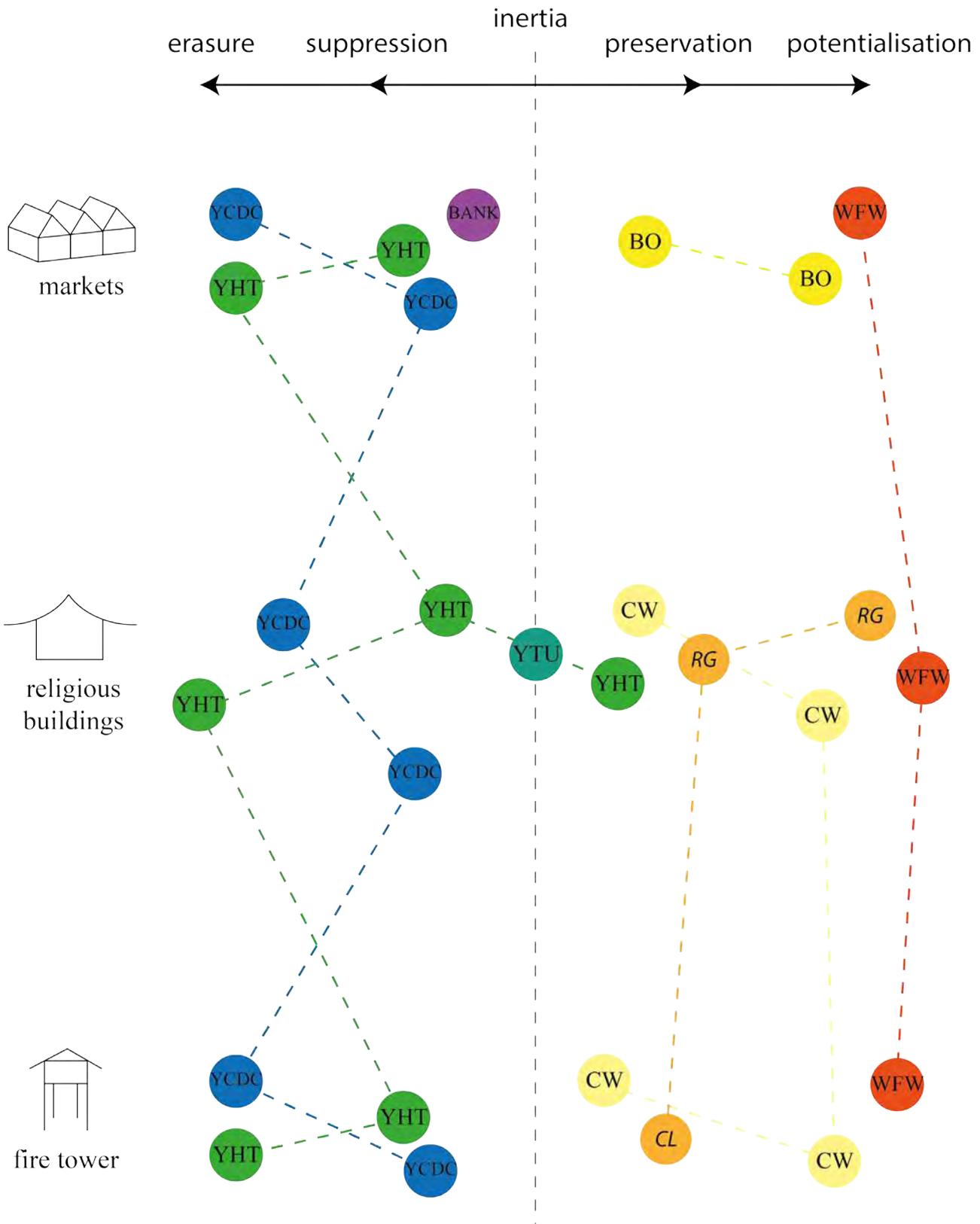
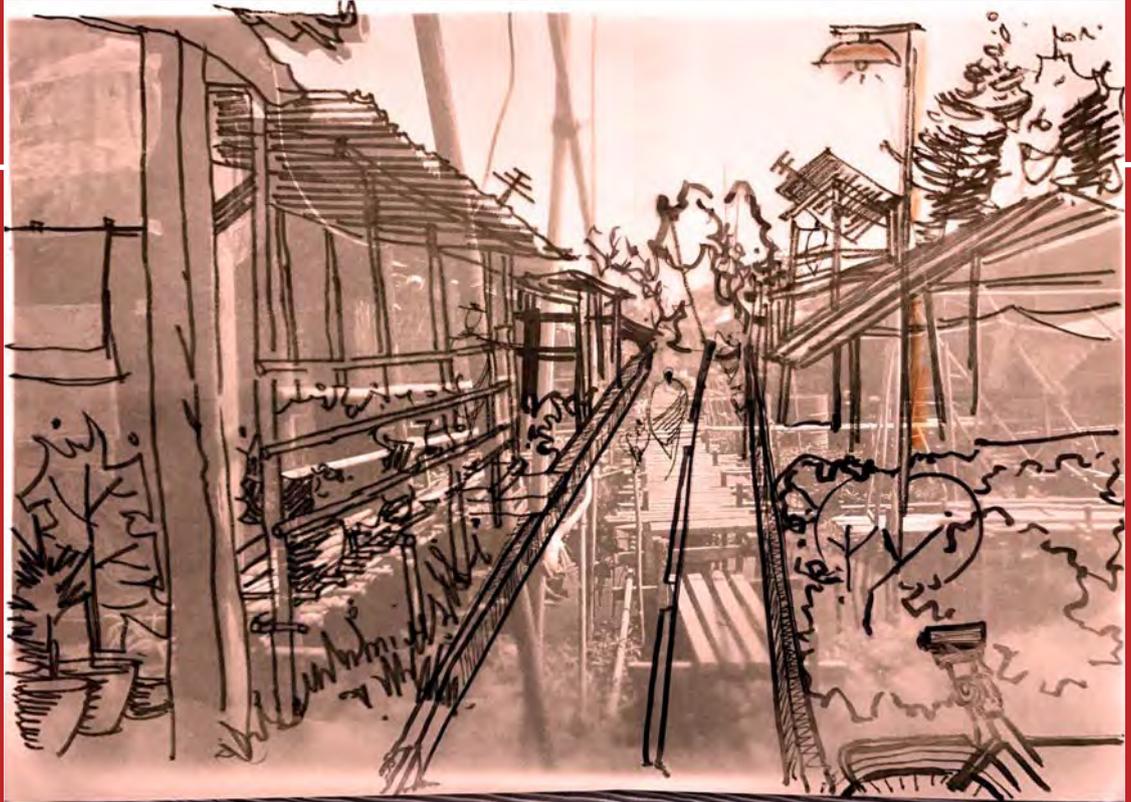


fig.24 diagram of process to identify actors driving forces on heritage
source: made by author.



04 toward collaborative
alternatives for
slum upgrading

aligning forces
[practical approach]

our vision

We envision Yangon as a city immersed in a process of inclusive transformation where the different trajectories of local heritage manifested in everyday life are recognised and drive the development process. In this scenario, local heritage is seen as an asset that propitiates sense of belonging among the inhabitants across different scales in Yangon. This could potentially bring together different actors with different capabilities, working towards a more inclusive Yangon.

In order not to lose local heritage through the larger processes of development in which Yangon is currently immersed, slum upgrading is propelled as a people centred transformation alternative. In this sense, this proposal aims to identify places of convergence of trajectories of heritage and potentialise them to ensure that different views on development can coexist and complement each other.



fig.25 typical sections in the township of Dagon Seikkan
source: made by Hsu Lai Yee.

our principles

Incrementality: acknowledges processes that over time will increase their range of action and impact, building on what has already been implemented. By promoting incrementality in the proposal, trajectories of local heritage will be understood over time, accumulating strengths and capacities as well as re-calibrating when needed.

Collectiveness: leveraging from a trajectory of immaterial heritage present across scales and manifested in the sense of community, the principle of collectiveness is proposed. By promoting collectiveness, the proposals draw from existing trust and solidarity values across different scales to trigger a just development for the city.

Reciprocity: this principle acknowledges the co-dependence that exists between each of the actors involved and their different strengths and capabilities. It begins as a process of equitable exchanges advocating for relationships based on trust and mutual responsibilities, and potential shared benefits.

Resilience: to respond to the rapid transformation process Yangon has experienced over the last decade, resilience is proposed as a principle that will propel the adaptive capacity of different actors that change or drive change. The aim is to increase their capacity to recognise change and the logics behind it in order to construct a vision for the future where local heritage is not only preserved but potentialized

Recognition: it is based on the acknowledgement, understanding and validity of the multiple identities and trajectories of heritage that converge in the city. In the context of Yangon, political changes throughout its history have resulted in the exclusion and disadvantage of social groups, particularly the urban poor. Hence, recognition is proposed as an encompassing principle that focusses on less recognised trajectories of heritage such as the ones manifested in slums.

our guidelines

bridge gaps between scales
reorient forces of erasure and suppression of heritage
preserve, potentialise local practices, values and forms
find spaces for potential partnerships
connect initiatives to strengthen local capabilities

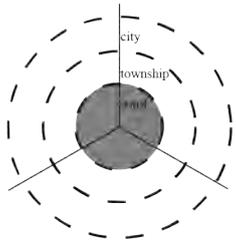
—•04 [practical approach]



fig.26 drawing made by the neighbours emphasizing services associated with towers
source: community, 93 ward.



*fig.27 photographs of towers in context
source: taken by Crisřina Mena.*



STRATEGY 1: upgrading neighborhood infrastructure through local heritage

Aim

to consolidate a network of incremental service provision and spaces for encounter, acknowledging and potetialising the existing trajectories of material and immaterial heritage present in ward 93.

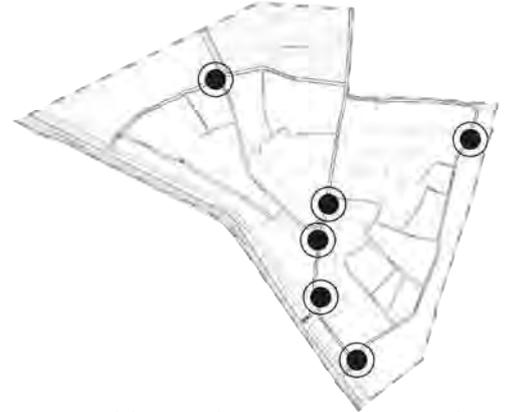


fig.28 location of fire vigilance towers in ward 93
source: made by author.

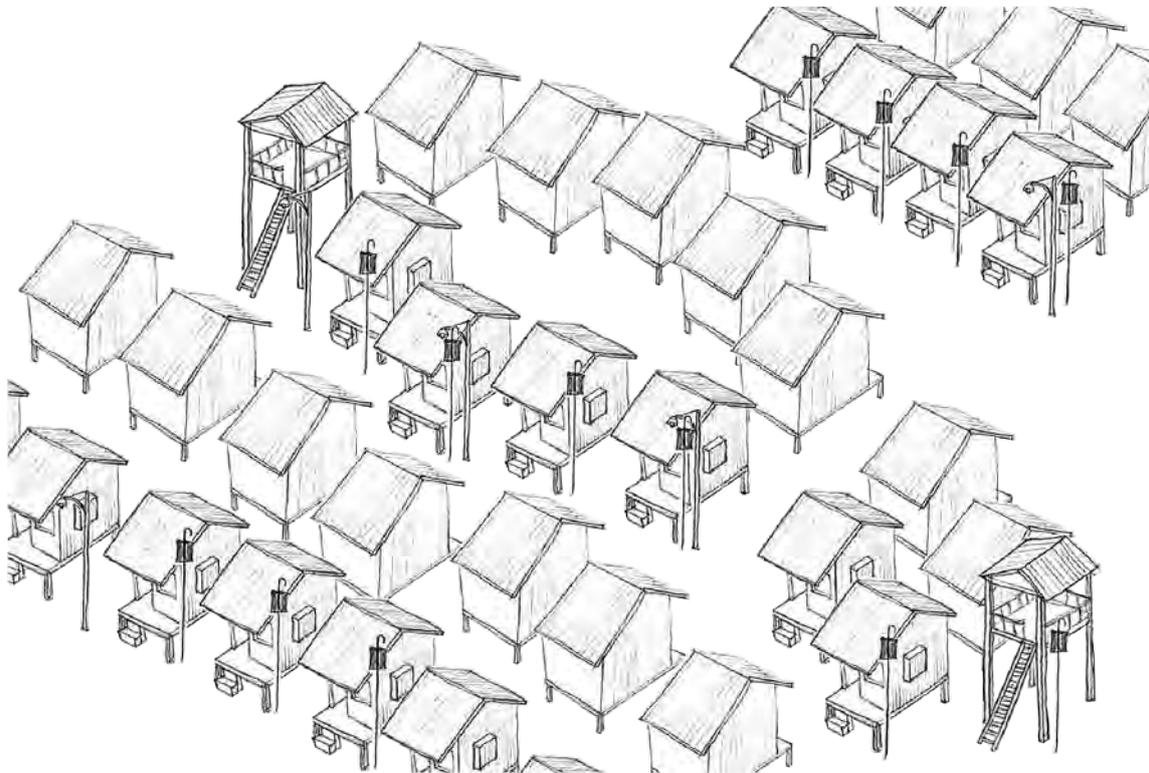


fig.29 example of spatiallity of fire vigilance tower
source: made by author.

nowadays, there are forces of erasure and suppression impacting on ward 93 that could result on an exclusionary development of the city. Such forces threaten material local heritage manifested in the urban fabric, infrastructure and service provision created by the dwellers of ward 93. Moreover, they threaten the immaterial local heritage such as social capital and modes of association.

the system of fire vigilance is proposed as the starting point of a larger process of slum upgrading, as this system is a point of convergence of local heritage forces. this system, as highlighted in the fieldwork activities, implies more than risk prevention. it is an example of autonomous neighbourhood initiative already associated with service provision that could be consolidated as a landmark and node.

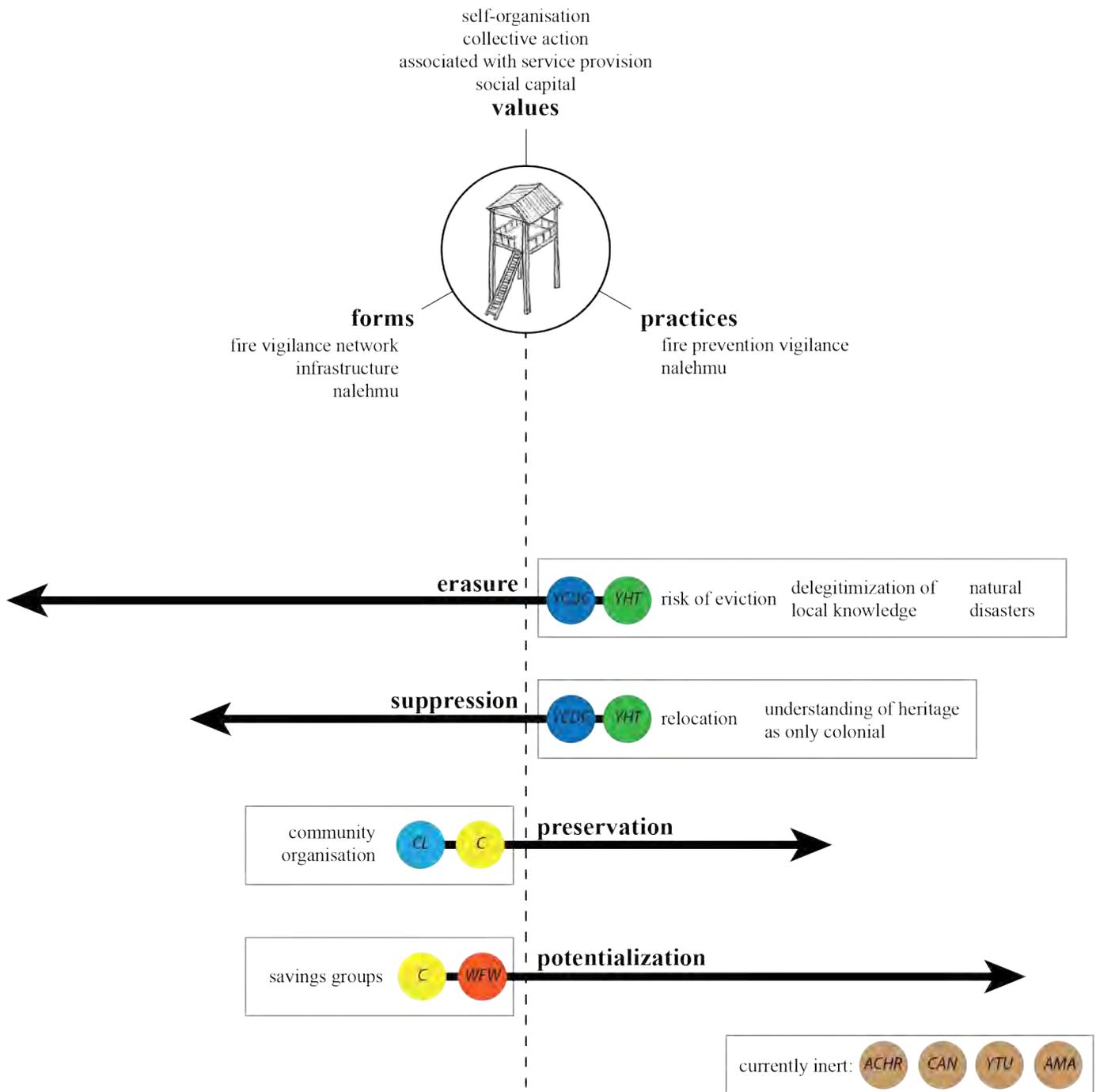


fig.30 diagram showing forces acting on fire vigilance towers
source: made by author.

This strategy is divided in 6 phases.

Phase 1 initiates the process of tower upgrading by rebalancing the governance structure of the ward so the service provision equally benefitates the dwellers. The need to rebalance was pointed out by the community leaders during the fieldtrip.

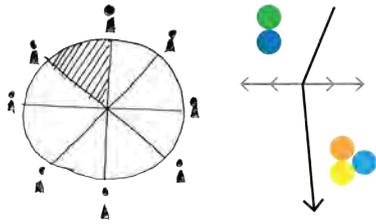
Phase 2 will bring different actors such as WFW and ACHR to work with the neighbours and advice them on how to set a realistic plan to materialise the project.

Phases 3 and 4 aim to trigger the design and construction of an upgraded service provision and spaces for encounter network. In these stages, the community and its leaders will play definitive roles in the decision-making , and the input of CAN will be fundamental to encompass the process.

Phase 5 will set the base for the continuity and sustainability over time of the system. This periodical phase will also include necessary monitoring and recalibration to ensure that the project is functioning properly and responding to the dwellers' needs.

Phase 6 will mark the expansion of the coverage and the consolidation of the network.

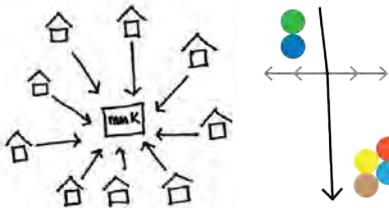
1 rebalance government structure



- 1.1 community meetings ●●
- 1.2 self-enumeration
 - organise the dwellers' of their current governance unit ●
 - map the housing units ●
 - organise a mapping workshop and help to process the results ●
- 1.3 agreeing on a governance distribution ●●

8 months

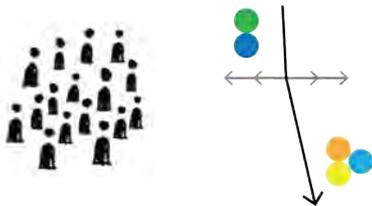
2 set plan for towers' upgrade



- 2.1 create savings group per governance unit
 - found and join the group ●●
 - give technical assistance ●
- 2.2 meet with community organisations to identify governance unit's priorities ●●
- 2.3 make a draft budget and set a goal for the savings groups
 - approve the budget and goal ●●
 - give technical assistance ●●

3 months + saying time

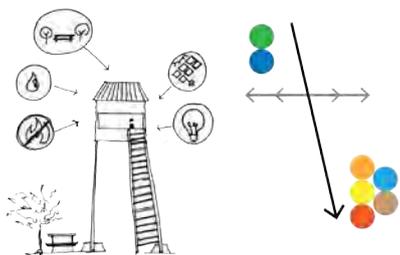
3 design upgrading of towers



- 3.1 based on the already identified priorities per tower, design the intervention considering the state and uses wanted
 - co-produce the design ●●
 - guide the process ●
- 3.2 produce the plans and make a list of the materials needed
 - discuss materials proposals ●●
 - draw the plans and give technical assistance ●

6 months

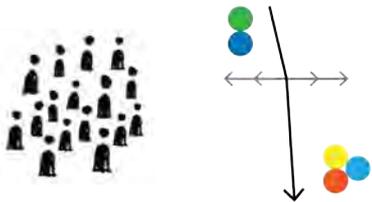
4 building of projects



- 4.1 community meetings to organise tasks and a schedule of the construction
 - lead the meeting ●
 - volunteer for the diferent tasks and shifts ●
 - give technical assistance ●●
- 4.2 construction days
 - organise the dwellers' of their current governance unit ●
 - built ●
 - give technical assistance ●●
- 4.3 community opening of the tower ●●●●●●

6 months

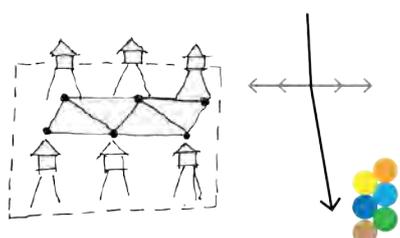
5 consolidation and manteinance



- 5.1 community meetings to organise an schedule for the turns of fire vigilance, water collection and cleaning ●●
- 5.2 periodically cleaning of the towers ●
- 5.3 monitoring the system performance and and recalibrate according to present needs
 - summon community meeting ●
 - assess the system ●
 - help frame the recalibration ●

long term

6 connection the towers



- 6.1 negotiate with government representatives to install a point of electricity supply for street lighting
 - represent the community ●
 - defend the local heritage present in the system ●
 - advocate for the improvement of the living conditions ●
 - negotiate ●
- 6.2 community meetings to organise tasks and a schedule for road construction
 - lead the meeting ●
 - volunteer for the diferent tasks and shifts ●
 - give technical assistance ●●
- 6.3 construction days ●●●●●

1 year

fig.31 timeline of strategy I
source: made by author.

3 possible uses

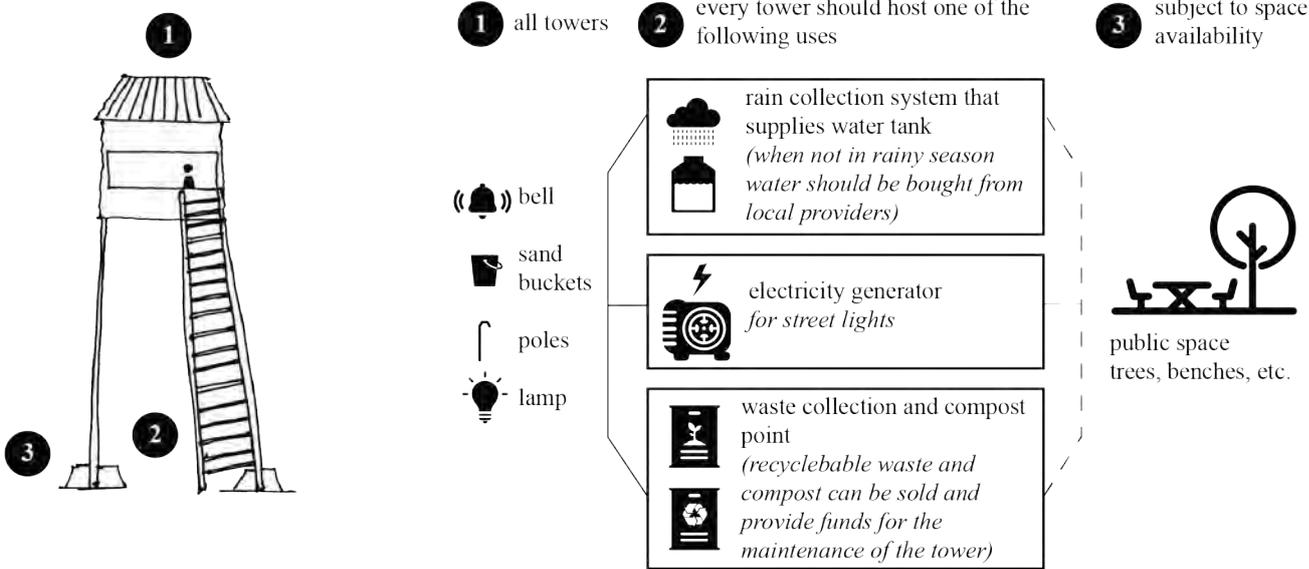


fig.32 diagram of the compatibility of uses in the tower source: made by author.

7 possible future scenario

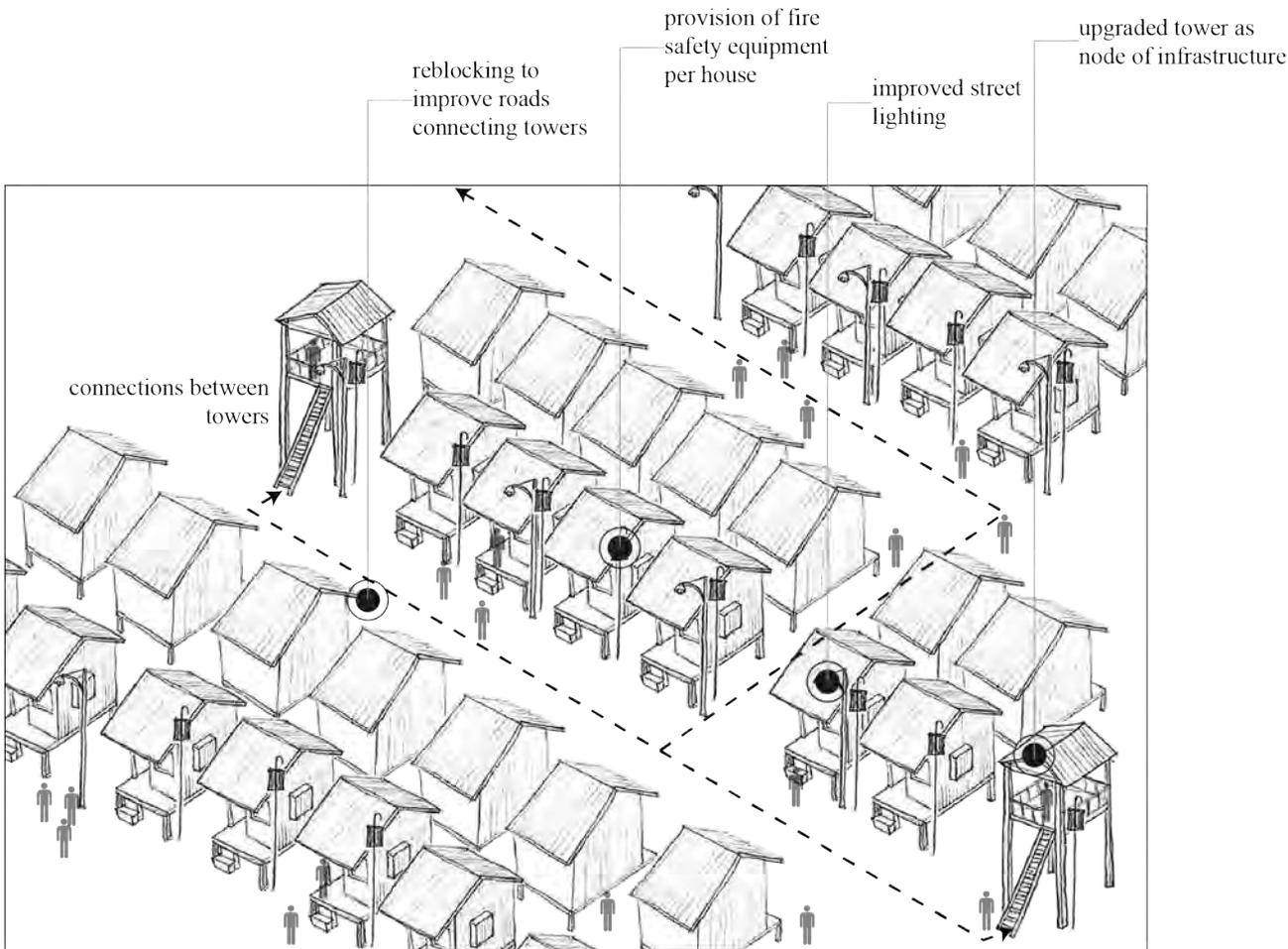


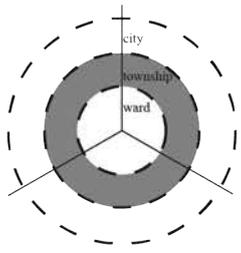
fig.33 drawing showing a possible outcome of strategy 1 source: made by author.



fig.34 photographs of monastery
source: taken by Cristina Mena.



fig.35 photograph of christian school
source: taken by Juan Usubillaga.



STRATEGY 2: upgrading services through local heritage

Aim

To build upon local heritage around cultural and religious places in the township to turn them into centres for service provision. These will complement the cultural offer with new and upgraded services that communities not always can access, such as education and technical assistance for design and construction.

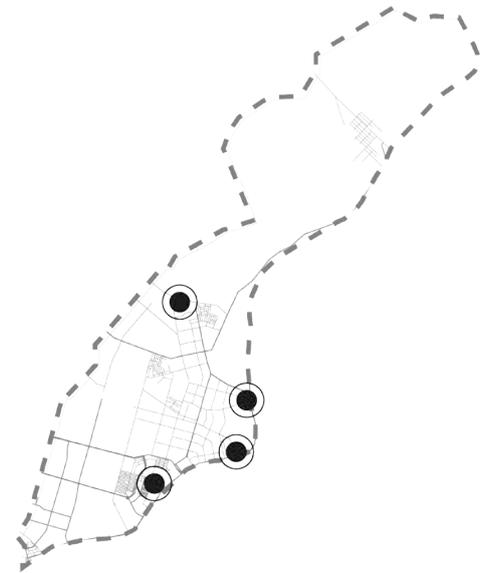


fig.36 location of religious centres in Dagon Seikkan
source: made by author.

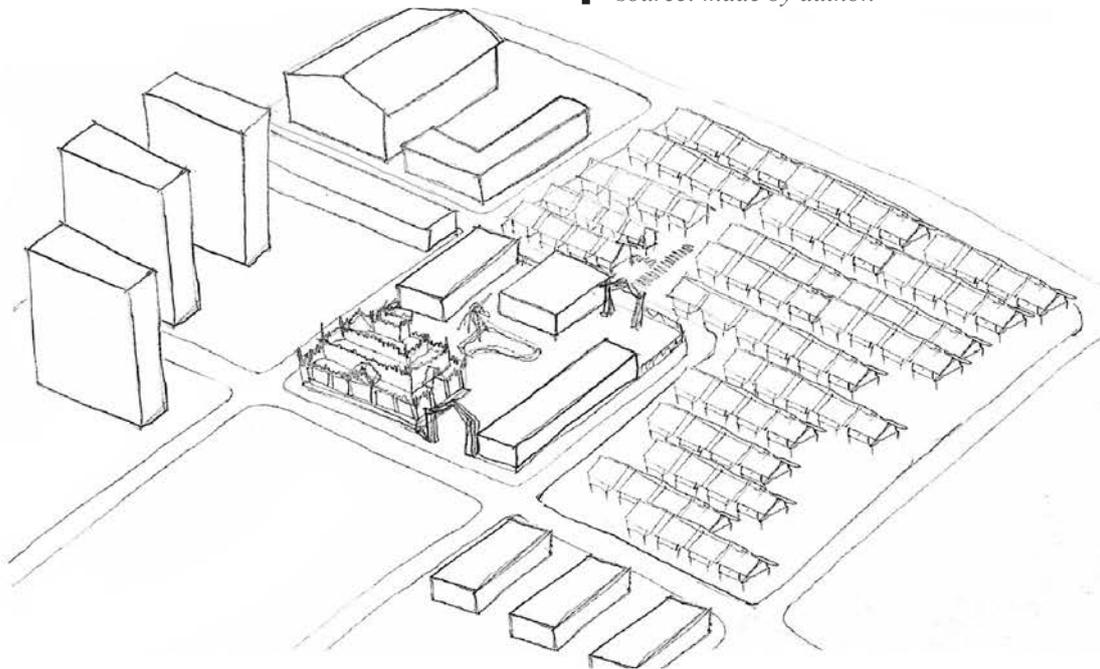


fig.37 example of spatiality of a religious centre in
Dagon Seikkan
source: made by author.

At the scale of the township, a important nodes of confluence of local heritage we identified were the religious buildings such as monasteries or christian churches. Despite their spiritual character, they provide a wider range of services to the community as they host gatherings between neighbours and, in some cases, even provide a Sunday Dharma school programme. Because of this, they have become landmarks inside the neighbourhoods.

More than attractors, they have also become a place around which social life is organised, having profound impacts even on the physical layout of the neighbourhoods surrounding them. The streets surrounding the monasteries, for example, become the place where monks receive donations and reach out to the community.

Even though the religious buildings in the townships are usually built over land classified for religious use, they are currently places that informally contain many other services that communities cannot access through official channels (education, space for meetings, etc.).

They have also managed to build a strong reciprocal relationship with their neighbouring communities. In exchange for the services provided, they receive donations, as well as help with the general maintenance of their buildings. To add to this, religious groups have also played an important role in protecting communities from the forces of eviction.

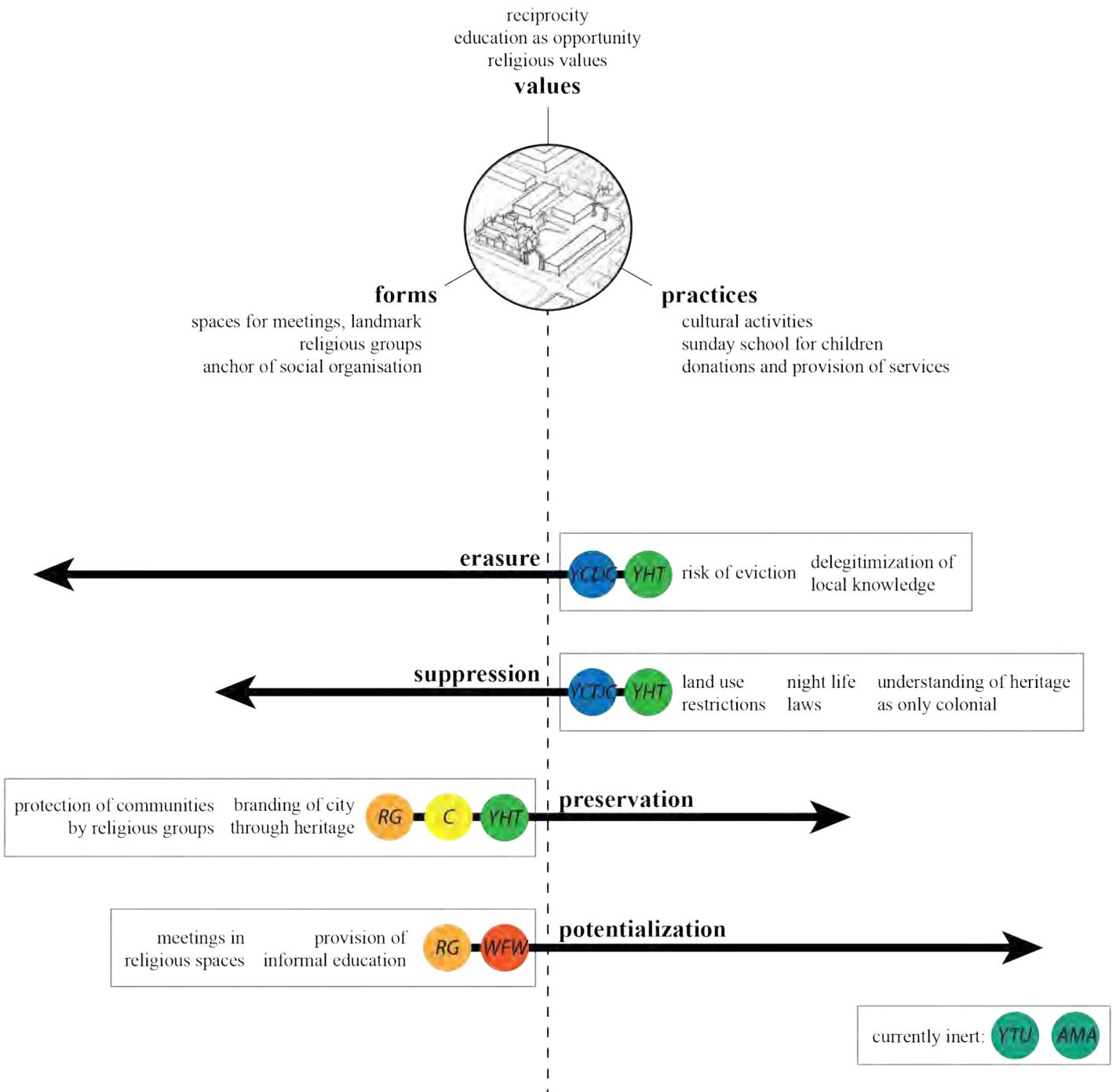


fig.38 diagram showing forces acting on religious centres
source: made by author.

This symbiotic relationship is the starting point of the strategy, which is divided in 5 phases.

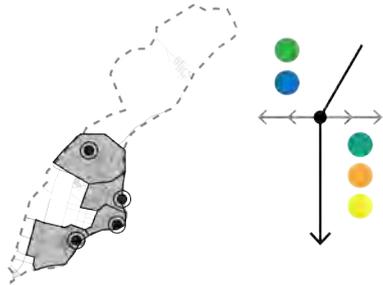
Phase 1 will introduce YTU and AMA as new actors on the place to build a diagnosis and research about the cultural offer of the township, focusing on practices and events, as well as on the space where they take place.

Phase 2 will bring YHT as a strategic partner to aid with the drafting of a bottom-up cultural agenda, which can contribute to their own research about the immaterial heritage of the city. At the same time, this will allow to connect the activities of the different religious and cultural sites within the township.

Phases 3 and 4 aim to trigger the design of an upgraded centre of services in each cultural centre, taking advantage of empty spaces in the township. Although this would be a project led by YTU, AMA and YHT, it would include active participation of religious groups and community members as they are the ones producing the local heritage that will be potentialized.

Phase 5 will set the base for the continuity of the research process aiming to periodically reevaluate previous findings and find alternatives for scaling up to the city or scaling down to the ward.

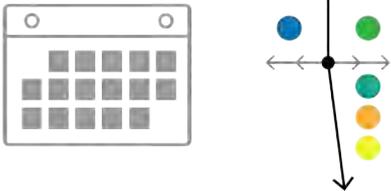
1 diagnosis and research



- 1.1. creation of a cultural research group by YTU and AMA
 - the group will be composed by interns and students
 - the aim of the group is to research the emergence of cultural centres at a township scale and strategies to consolidate them as sites of services.
- 1.2. mapping of religious buildings and their areas of influence
- 1.3. documentation of cultural activities and social gatherings in cultural centres

12 months

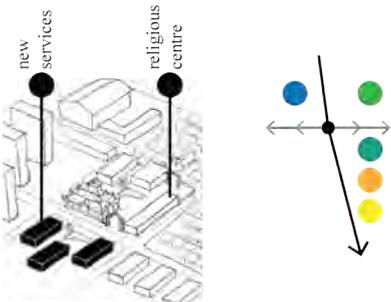
2 development of cultural agenda



- 2.1. consolidation of database per township
 - the research group builds the cultural database including a spatial record of where the events take place
- 2.2. call for YHT to support research and include findings in their own listings as immaterial heritage
- 2.3. design of a cultural agenda between YHT, YTU and the communities to connect different cultural events in townships

6 months

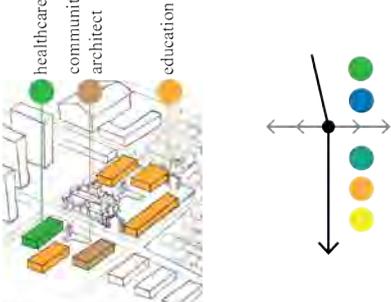
3 site upgrade to service centre



- 3.1. conclusion of research from YTU and AMA
- 3.2. design of projects to upgrade sites into service centres including:
 - educational facilities (if deemed necessary)
 - healthcare facilities (if deemed necessary)
 - office for a community architect (if deemed necessary)
- 3.3. search for financial support from networks of savings groups from communities in townships, YHT and the local government
- 3.4. building of new service facilities by members of the community and volunteers recruited by YHT, YTU and AMA

24 months

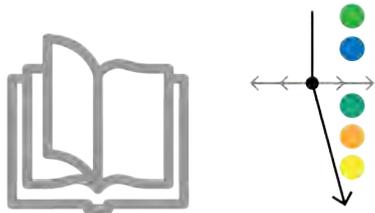
4 maintenance of services



- 4.1. launch of internship and volunteer programs for students at YTU and members of the communities to work on the new service facilities
- 4.2. reinforcement of practices of reciprocity between actors involved through exchange of services for help in maintenance of facilities
- 4.3. call for local government for support through infrastructure

long term

5 creation of heritage archive



- 5.1. creation of an open source cultural heritage archive by YHT building upon the research conducted by YTU
- 5.2. dissemination of findings of research, the cultural agenda and practices of local heritage through publications by YHT
- 5.3. creation of a follow-up group by YHT and YTU to continue registering the emergence of new cultural spaces, new activities in the communities and the evolution of already existing cultural and service centres

fig.39 timeline of strategy 2
source: made by author.

6 possible future scenario

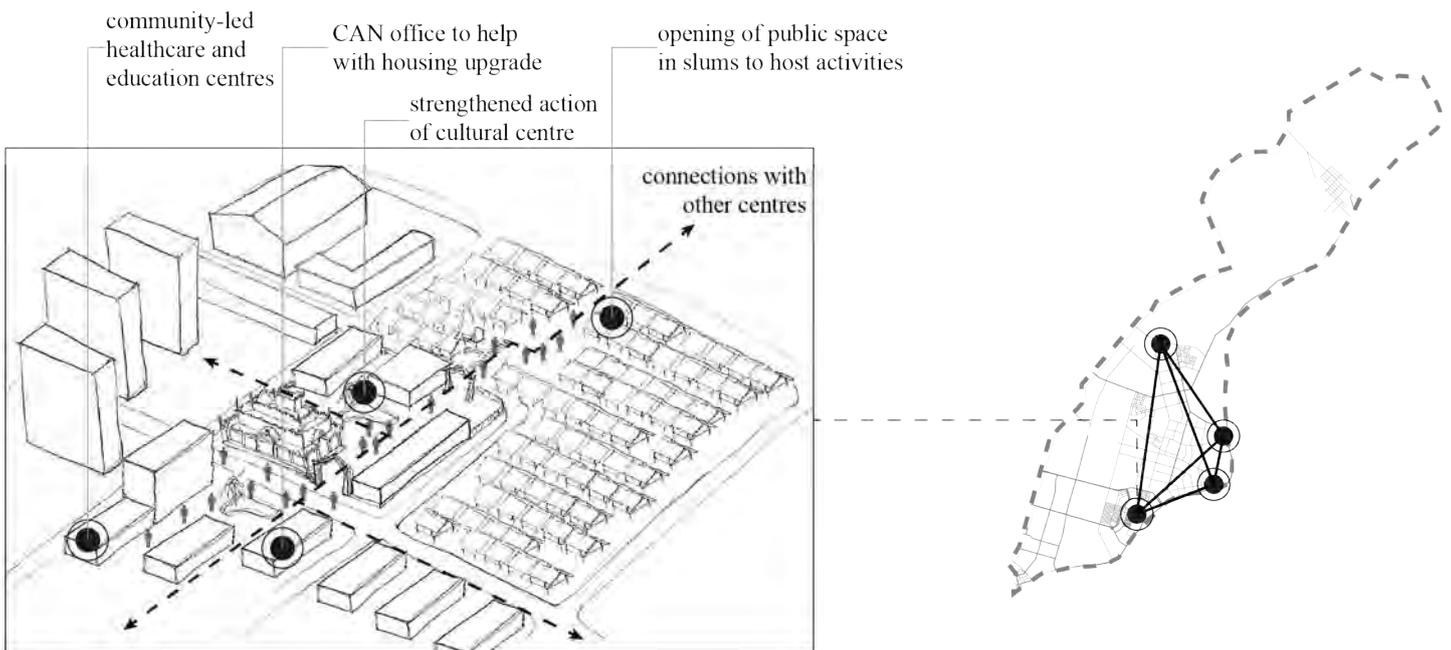
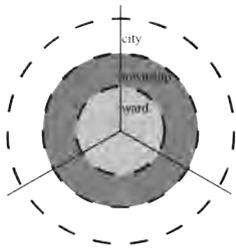


fig.40 drawing showing a possible outcome of strategy 2
source: made by author.

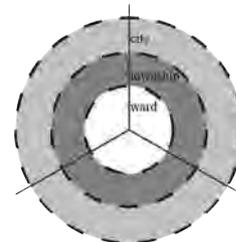
7 scaling down and scaling up



scaling down to the ward

A possible strategy to scale down the efforts would include bringing active members of the communities on the YHT and YHT research groups. The people could start researching their own values, practices and forms inside their wards, mapping the cultural spaces and activities associated with them.

This would allow to further detail the way in which heritage is being built on the religious centres, as well as bringing to the map those smaller cultural sites that are invisible at the township scale. By doing this and by learning from the strategy at the township scale, communities would be able to identify more specific service needs and find alternatives to provide them. The participation of the community would also empower them to join discussions at other scales, knowing that their own heritage is always as valuable as the one promoted by YHT.



scaling up to the city

A possible strategy led by YHT would aim for a wider initiative of preservation. The research done can be used to strengthen the policy on heritage they are pushing to local authorities. It would contribute with an immaterial layer and a more complete listing of sites that would include areas inside slums.

Parallel to this, the local government can also use the findings to develop a city-wide cultural and service strategy aided by YHT and YHT. This would connect cultural and service provision efforts across townships, while generating a knowledge-sharing network.

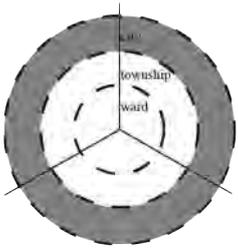
The possible threats of this alternative rely on the fact that YHT will not necessarily represent the interests of the communities in the slums. This is why it is vital for YHT to be involved in the strategy as a mediator, following their current efforts at bridging the gaps between institutions and people.



fig.41 photograph of commercial street in Dagon Seikkan
source: taken by Juan Usbillaga.



fig.42 photographs of commercial activities in ward 93
source: taken by Cristina Mena.



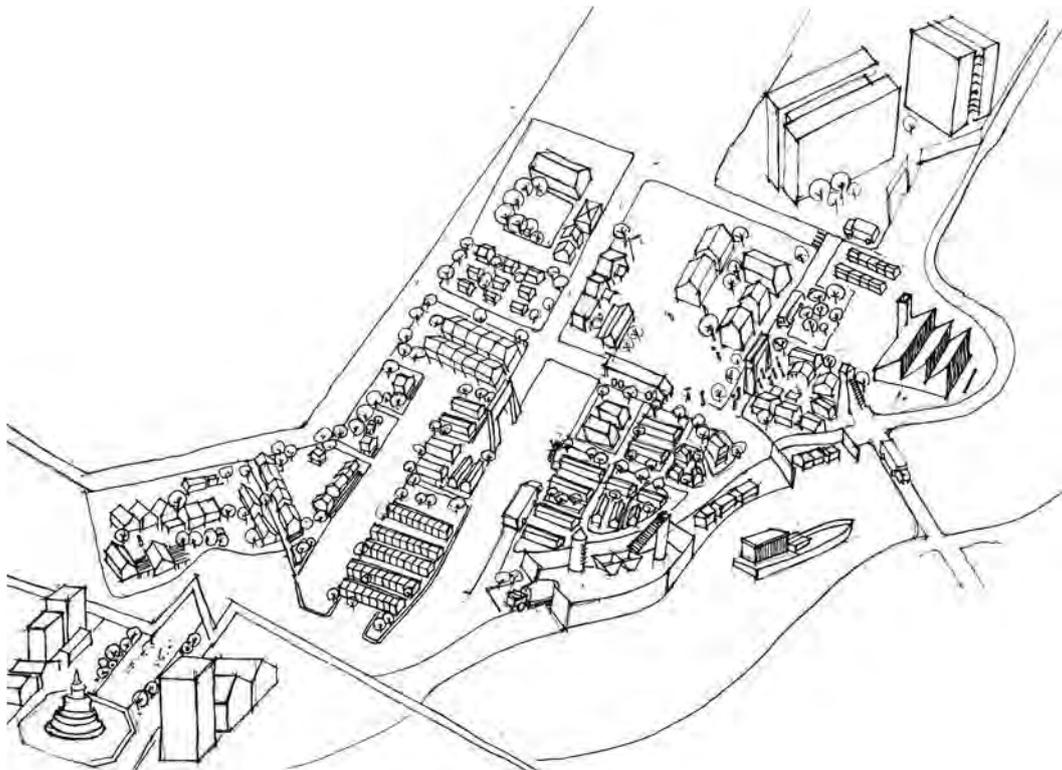
STRATEGY 3: upgrading city-wide economies through local heritage

Aim

The aim is to potentialize current forms of association of material and immaterial heritage evident in urban markets in the city scale and to generate economic opportunities for local traders and producers.



*fig.43 location of markets in Yangon
source: made by author.*



*fig.44 example of spatiality of markets in Yangon
source: made by author.*

The strategy consists of creating a local business owner association that can serve as a platform for skills development, training, and experience sharing, and can facilitate the development of savings groups.

This pull of connections will enable other actors such as banks, government and the private sector to collaborate through loan schemes and investments and will provide wider networks that can open more channels for economic growth.

The money collected through the saving groups will serve as a guarantee to access bank loans and to provide small loans to individual business owners.

Through these actions, trade links will be made visible and will benefit local business owners by advocating for fair trade and by expanding the commercialization of their products. By this actions, new jobs will be created and the creation of new ward businesses will be facilitated. Individuals interested in creating their own business can approach the organization for financial and technical support and commercialization orientation.

Economic growth can lead to the upgrade of the wards surrounding markets through the provision of local services (health clinics, libraries, communal centers) and cultural spaces. It can also promote the upgrading of the area around markets, prioritizing infrastructure for pedestrian, cycle and motorcycle traffic. The business owner organization can also promote waste recycling in urban markets

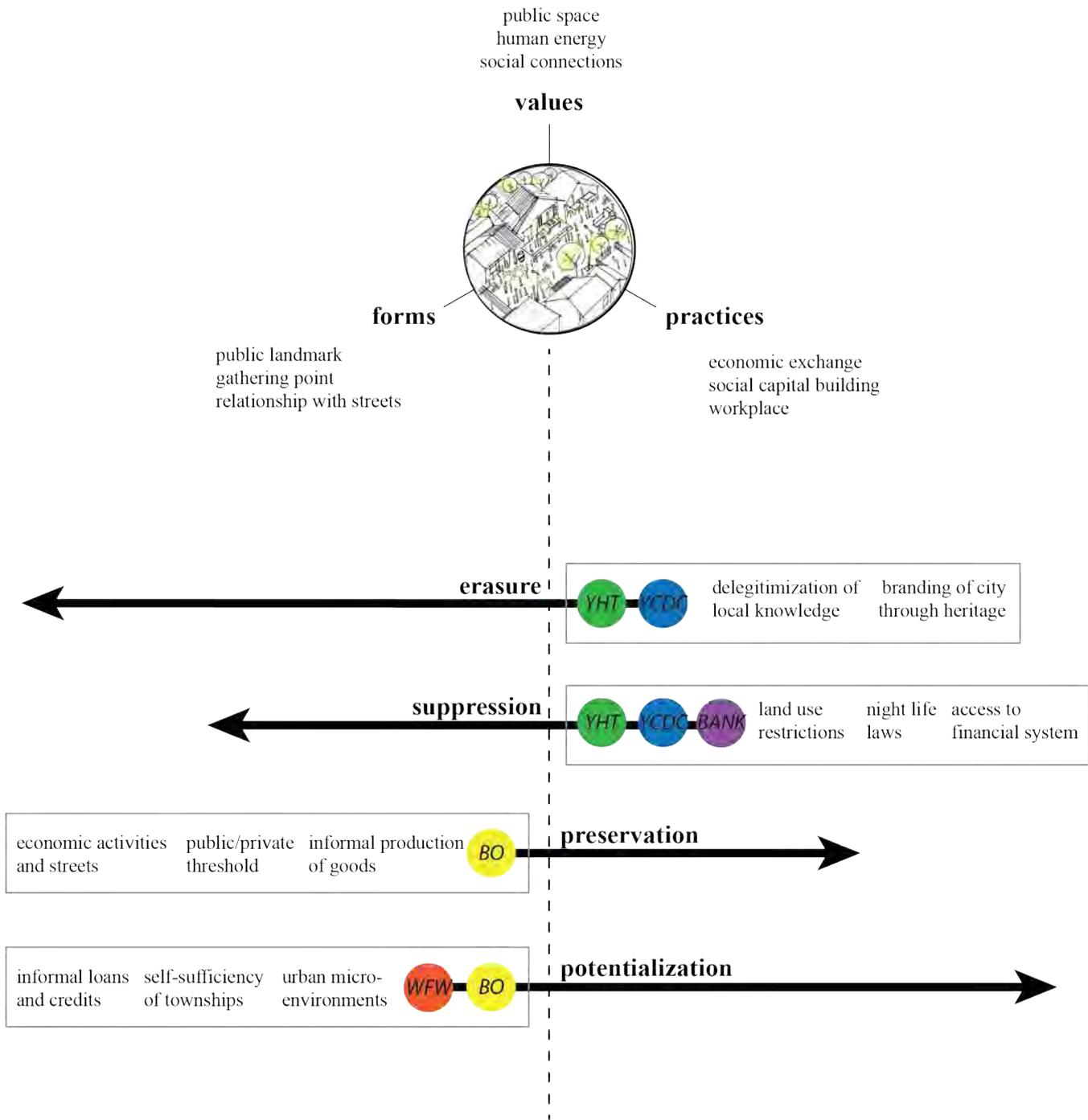


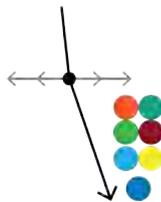
fig.45 diagram showing forces acting on the markets of Yangon
source: made by author.

1 implementation



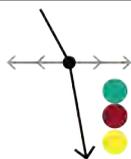
- 1.1. diagnosis map of characteristic heritage elements that are produced in each township
 - - provide technical assistance and heritage knowledge
 - - city statistics and technical assistance
 - - development of research
- 1.2. meetings to organize per township
 - - leader identification and task assignment
 - - training and skills support
 - - communications between townships
- 1.3. survey and enumeration of small, medium and large businesses
 - - communication between business owners
 - - technical assistance
 - - communications between townships
 - - city statistics and technical assistance
- 1.4. creation of trade organization by each township per township
 - - registration and role assignment
 - - legal support
 - - training and skills support

2 consolidation



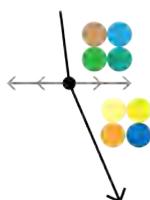
- 2.1. saving groups per township, according to scale and number of markets, and number of business owners
 - - internal administration, assignment of tasks
 - - technical assistance and support
 - - assistance with city wide organization management
- 2.2. financial and administrative training, skills and technique workshops
 - - technical assistance and support
 - - skills workshops, sharing inter-township knowledge
 - - communications between townships
- 2.3. loan schemes and investment
 - - guarantee fund through saving groups
 - - technical assistance and intermediary
 - - loans with small interest
 - - legal support
 - - investment in specific projects

3 sustainability



- 3.1. recalibration: How could things be improved?
 - meetings to evaluate performance
 - legal and business monitoring support
 - legal and business monitoring support

4 expansion



- 4.1. upgrade of markets and surrounding urban area
 - - task assignment
 - - organize meetings to evaluate needs and bring government and people together
 - - road and infrastructure upgrading (cycle paths, signalization, streets lights etc.)
 - - task assignment
- 4.2. upgrade of wards surrounding through local service provision (health clinics, libraries, communal centers and cultural spaces)per township
 - - meetings to analyze needs of wards, provide funds
 - - lead participatory process
 - - provide funds for construction
 - - design of specific buildings, participate in preliminary participatory process
 - - participate in meetings to evaluate needs, workforce for construction

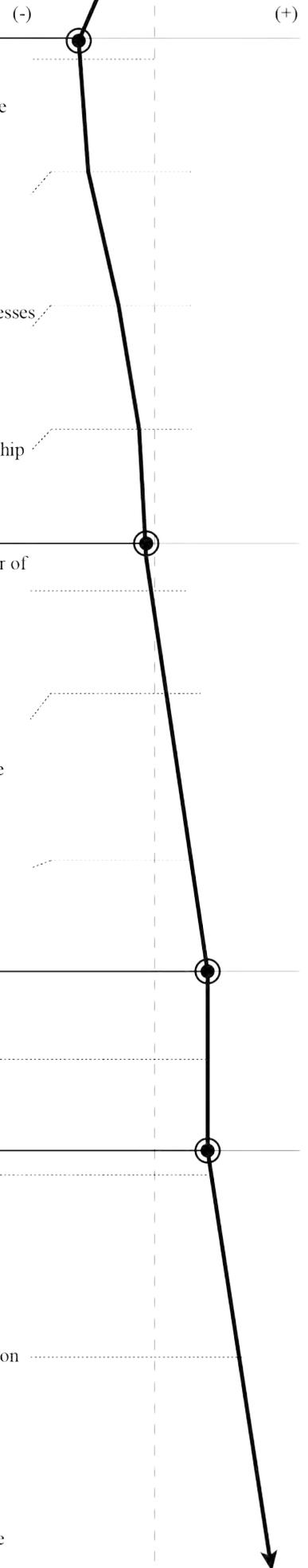


fig.46 timeline of strategy 3
source: made by author.

5 possible future scenario

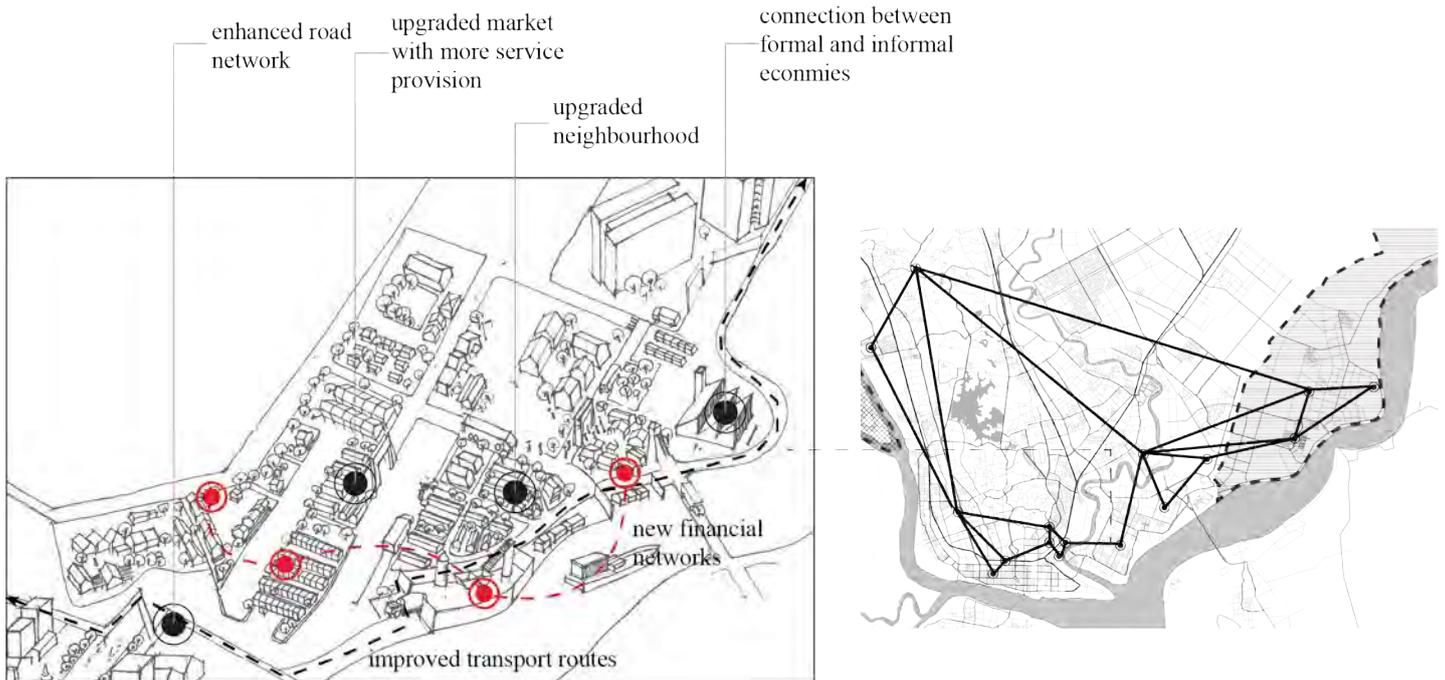
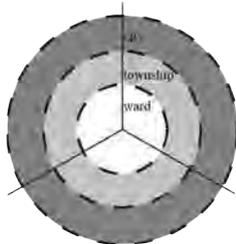


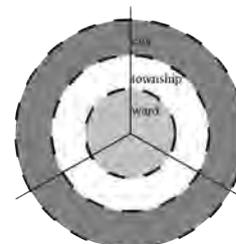
fig.47 drawing showing a possible outcome of strategy 3
source: made by author.

6 scaling down



Scaling down to the scale of the township could include operations such as the following:

- subsequent upgrading of roads surrounding the markets and the implementation of cycle and motorcycle infrastructure.
- provision of street lights and public services next to important markets (water, electricity, drainage, and waste collection).
- organization of waste management, collection and recycling groups per township.



Scaling down to the scale of the ward could include operations such as the following:

- members of business owner organizations will get together with ward leaders and communities to discuss the possibility of upgrading the public space that connects the wards to the markets.
- at the same time, any person interested in opening a new business can approach the organization to learn from the experience of other business owners and receive training in finances and administration.

—•04 [practical approach]

concluding remarks

Slum upgrading is fundamentally a process of transformation; throughout it, certain things are changed while others are kept the same. It is also a process that crosses many different layers of a city and embracing its complexity requires to pay attention not only to space but to the underlying dynamics that give shape to it. As Ananya Roy says:

“The limitations of urban upgrading are the limitations of the ideology of space. In such policy approaches, what is redeveloped is space, the built environment and physical amenities rather than people’s capacities or livelihoods.” (Roy, 2005)

Bringing the discussion about slum upgrading and transformation to the people makes it relevant to talk about heritage. It is heritage what lays at stake in a process of transformation because in it, forces converge and clash to determine what is preserved and what is erased. Different trajectories of heritage converge in specific places in the city and by doing so, they encounter forces or erasure, suppression, preservation and potentialization that ultimately changes them. Understanding this is key for a process of transformation to be inclusive.

Inclusive transformation, then, is about reorganising actors to join efforts and reframe the forces on heritage that they are driving at multiple scales.

The proposals included in this report aim to illustrate this relationship between transformation and heritage, as well as how the latter can be generative. They highlight specific places at the ward, township and city scales in which elements of heritage converge and encounter the forces trying to reshape them. Each strategy focuses on one particular scale and outlines a process in which the effort of different actors can be aligned to potentialize local heritage from the sites we visited in Yangon. They should be regarded only as examples of how a methodology can result in specific interventions and should not be considered an exhaustive exploration of the multiple possibilities that opened up through the process.

The strategies resulted from the findings of a complex analytical approach that aimed to unpack the notion of heritage to find opportunities of action; an effort to reconcile theory and practice through concrete action. The triad of values, practices and forms, at the end of the process, was challenged by our activities in the field. Throughout these, what came out as more evident was the fact that heritage is manifest through the thresholds of those categories.

Nevertheless, the discussion is still especially relevant for a city like Yangon; a city that has reinvented itself many times in the past and that is embedded in a context of a slow and difficult transition from a military rule to a democratic government. Transformation in a moment of transition is inextricably linked to scale because processes at the national level can have a deep impact on even the smallest slum upgrading project in Dagon Seikkan.

So, the challenges remain in reconciling heritage with scale in a discussion about slum upgrading and with them, a possible process to further develop the contents of this report. Processes of slum upgrading in Southeast Asia usually start from small neighbourhoods and try to scale up through replication as the experience of ACHR has shown. The problem with such a process lies on the fact that even at a city scale, it only involves a few similar trajectories of heritage: those of the communities involved.

Passing from the neighbourhood scale to the city scale involves a necessity of engaging with a wider variety of actors and a many different, juxtaposed, intertwined and intersected trajectories of heritage. Going back to space, this implies that different places have different meanings for the people who interact with it. This, although generative, might be dangerous when developing inclusive strategies like the ones proposed in this report.

Who’s meaning and who’s heritage is being preserved or potentialized? But most importantly, who’s heritage is being suppressed or erased as a consequence of that?

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phase 1 | annex a



fig.14: the logo designed to describe the transition of heritage of yangon

transition

/tran'zi:f(ə)n,tra:n'zi:f(ə)n,tran'si:f(ə)n,tran'si:f(ə)n/

noun

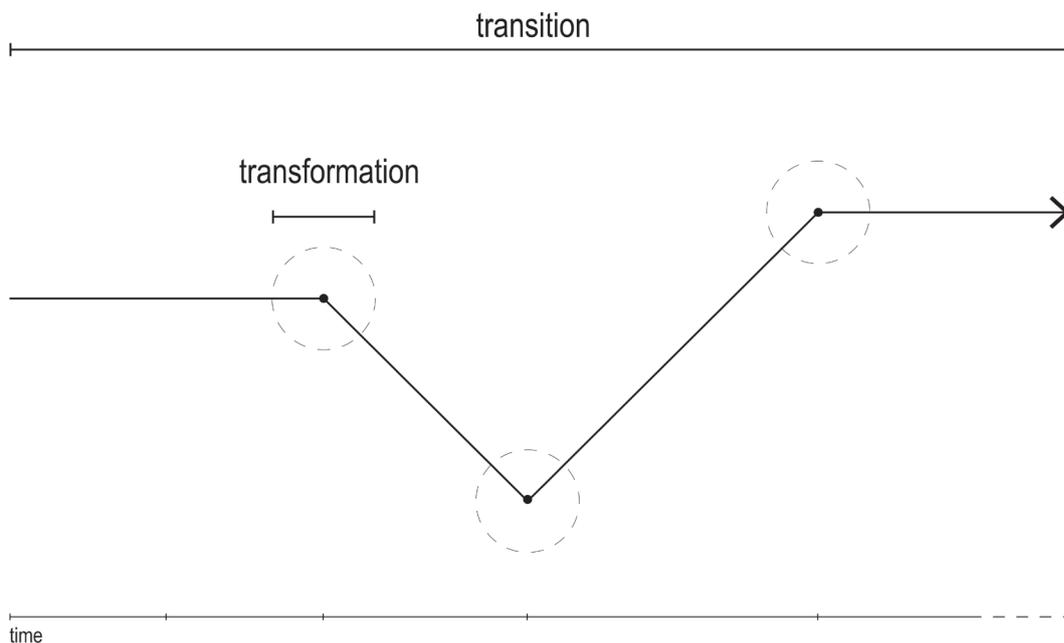
1. a gradual process of political, social and economic change from a closed, isolated military regime to an open and democratic state. It is a process resulting from the sum of different processes of transformation of the notion of heritage over time.

transformation

,transfə'meɪf(ə)n,tra:n'sfə'meɪf(ə)n,transfə'meɪf(ə)n,tra:nzfə'meɪf(ə)n

noun

1. is the resultant of forces attempting to erase, suppress, preserve or potentialise some or all of the components that build up the notion of heritage in the context of transition.



erasure

acts of symbolic or material violence in which different forms, practices, values or even people are destroyed. An example would be the ethnic violence in the Rakhine state: the genocide taking place and the displacement of thousands of people within Myanmar across its borders.

suppression

acts that do not destroy the nature of forms, values or practices, but rather limit the way in which they are being manifest. For example, this could include the regulations that aim to prohibit of the development of new slums in Yangon after May 2015..

preservation

acts that aim to protect the already existent forms, values or practices from the threats of suppression or erasure. An example of this is the efforts of the Yangon Heritage Trust to take care of the sites of historical value and protect them in an environment of urban transformation..

potentialisation

acts that aim to capitalise on existing forms, values or practices to further development to their full potential. An example would be the savings groups promoted by Women for the World that build on existing social networks to generate a base of financial capital for communities in slums.

heritage immaterial immaterial

'hɛrɪtɪdʒ

noun

1. is a dynamic set of interrelated material and immaterial values, practices and forms which together build up the basis of a vision for the future.

defined forces

erasure →

suppression →

preservation →

potentialisation →

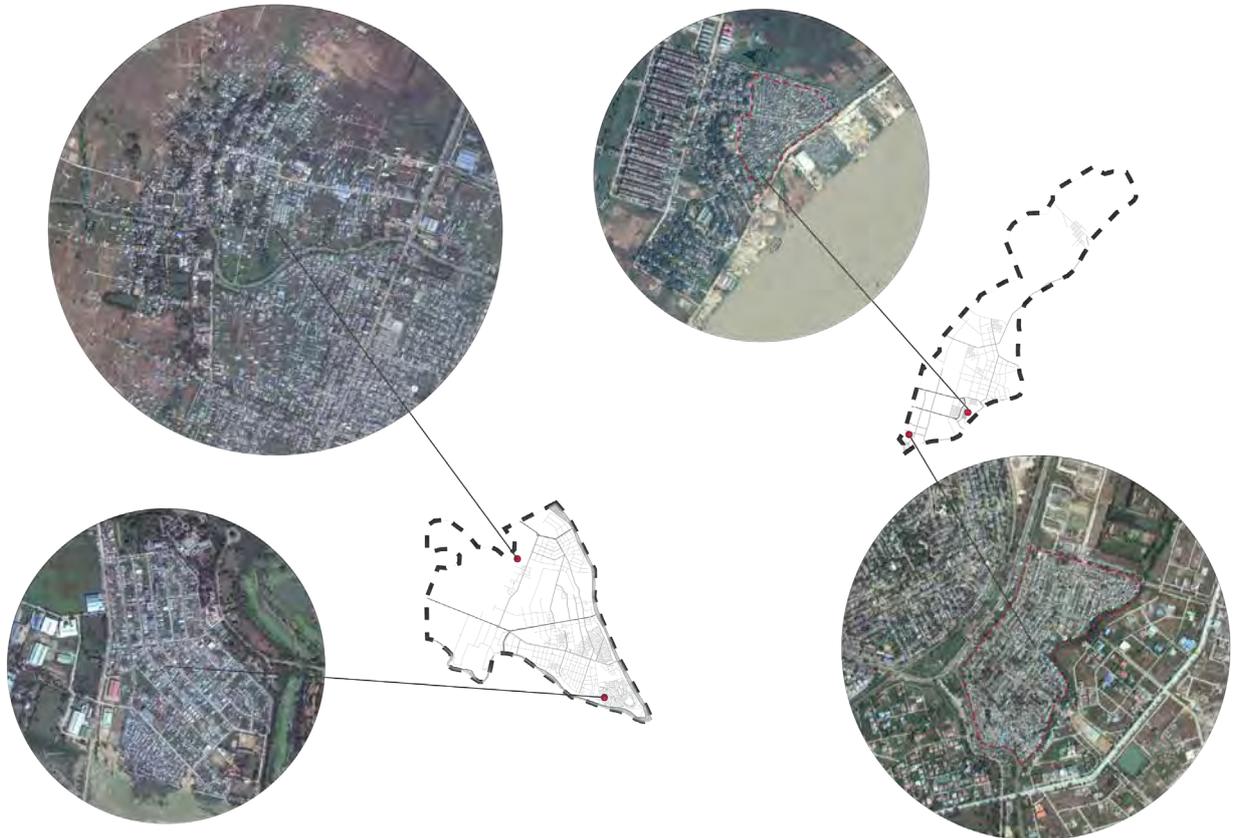
action plan – questions to address

1. map the differences and commonalities in the notion of heritage and belonging from local communities.
2. unpack the notion of “community” – differences in language, religion, social networks, family history, place of origin, etc.
3. understand the relation between the slum in Dagon Seikkan and the development of industrial areas next to it.
4. trace the evolution of agricultural areas inside the city in terms of ownership and evolution of use.
5. uncover the history of the neighborhoods. How they were formed and how they grew.
6. explore the different modes of association (gender, language, traditions, customs, religion, land organization) and their relation with the visions the communities have of the future.

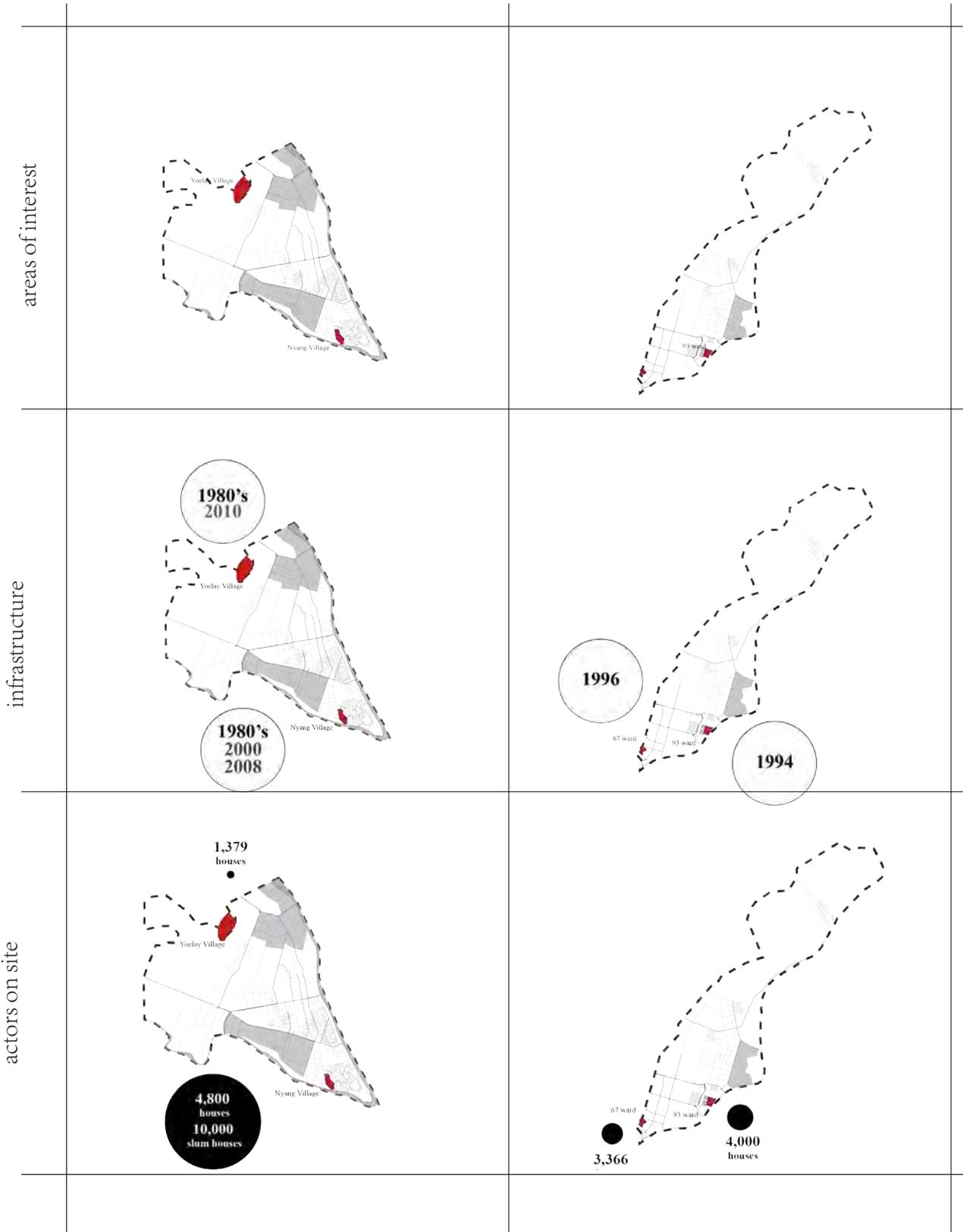
action plan – methods(?)

1. guided walks of the neighbourhoods (done by members of the communities and/or YHT), while asking about landmarks or sites of importance.
2. interviews and observations.
3. informal conversations with workers and/or owners of industries.
4. archival research on land use and management in the peripheries of Yangon.
5. collective storytelling.
6. observation of informal dynamics (markets, construction, provision of services, etc.).

site location



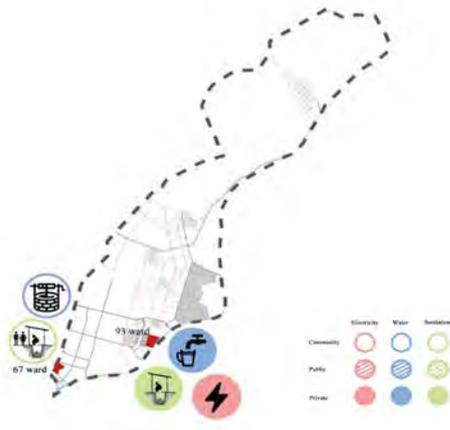
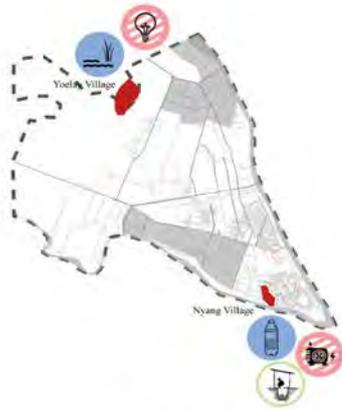
city mapping



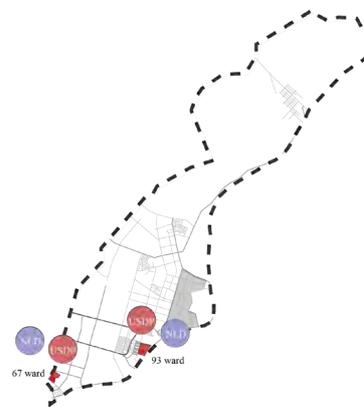
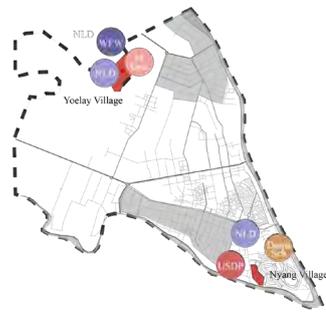
site location



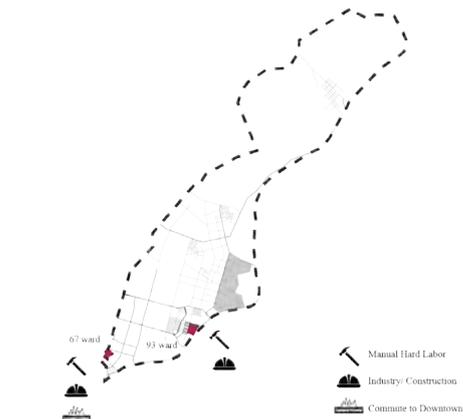
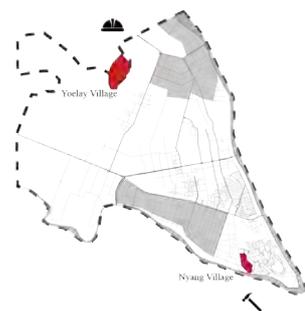
formation and growth



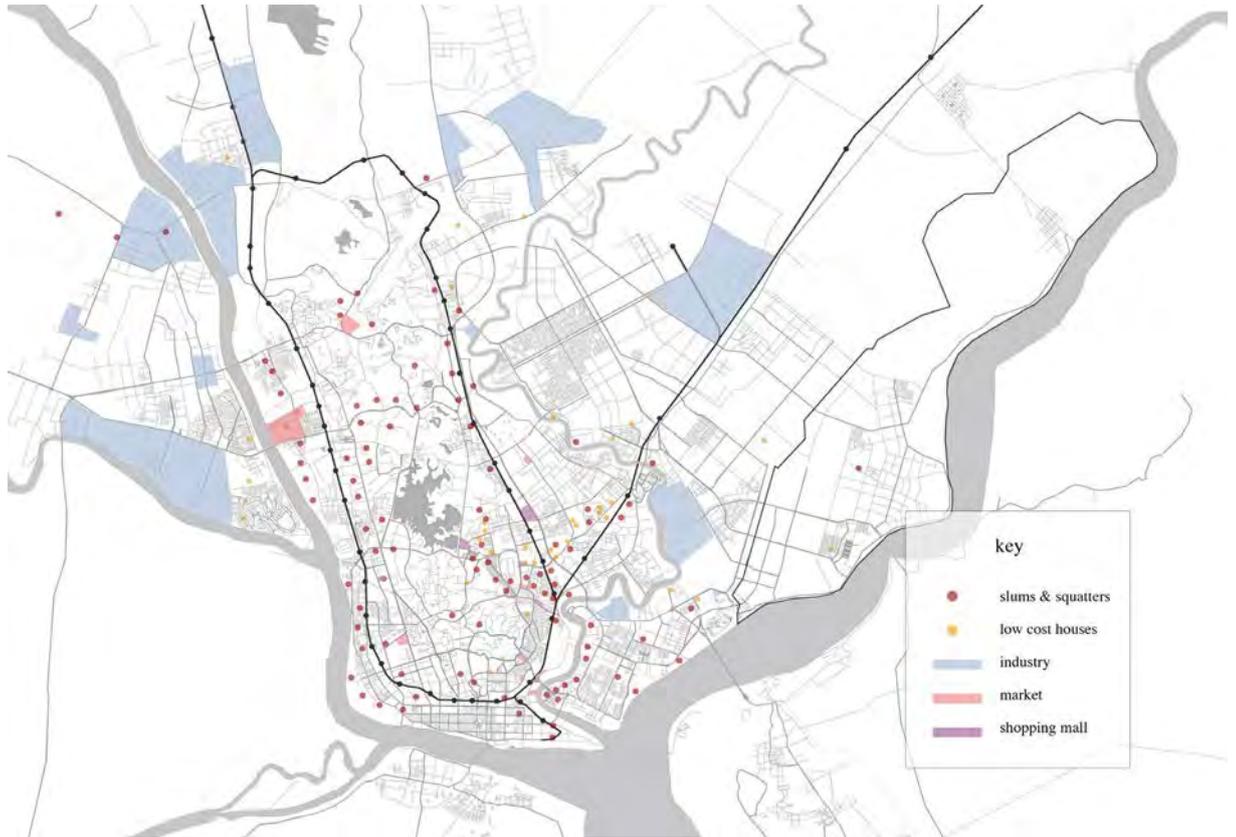
existing houses



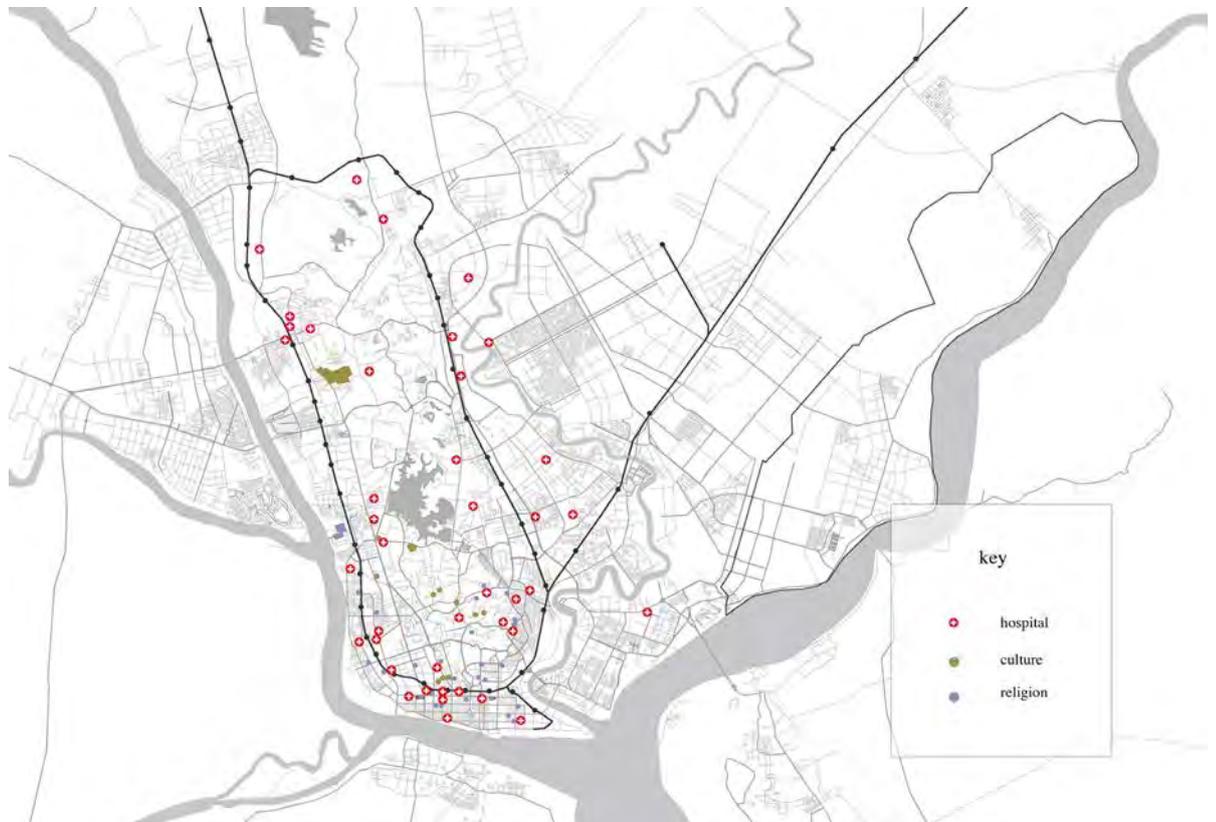
livelihood



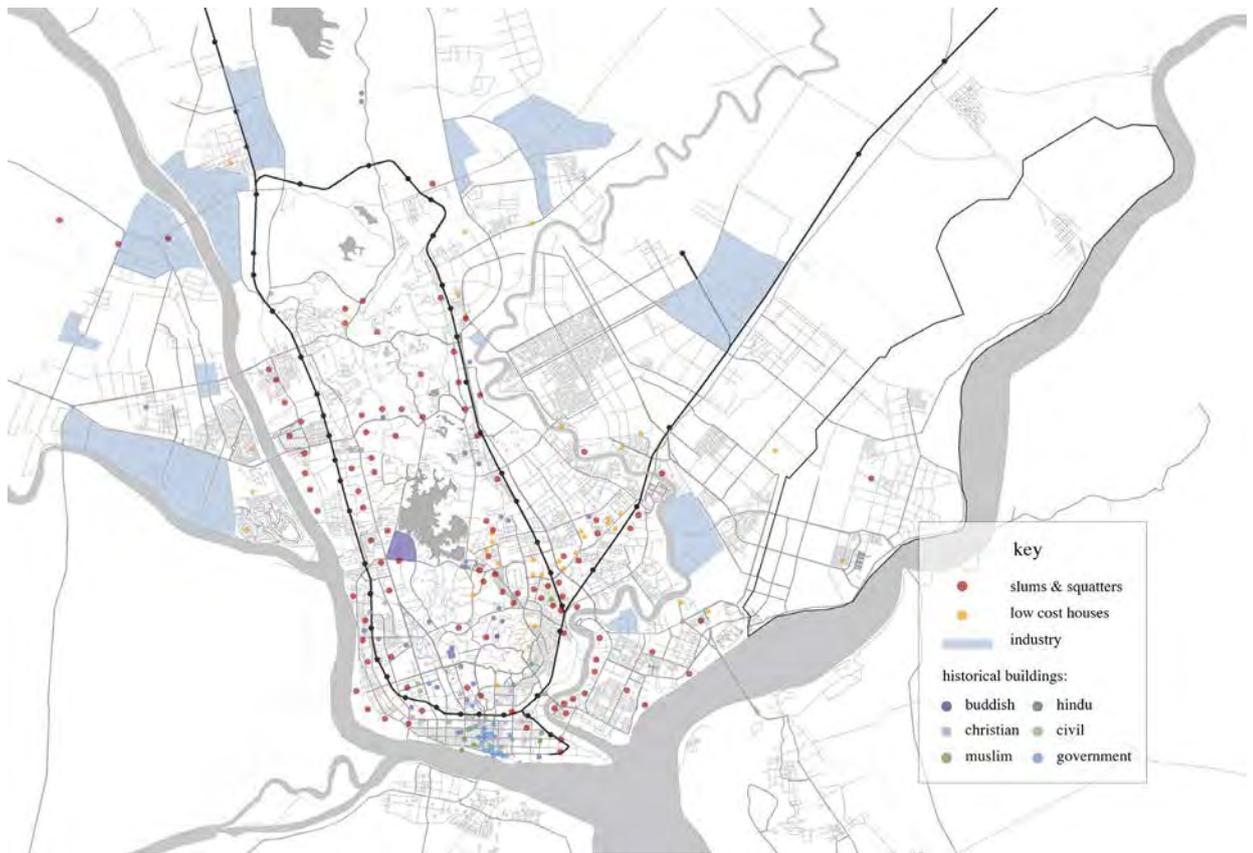
land use map |



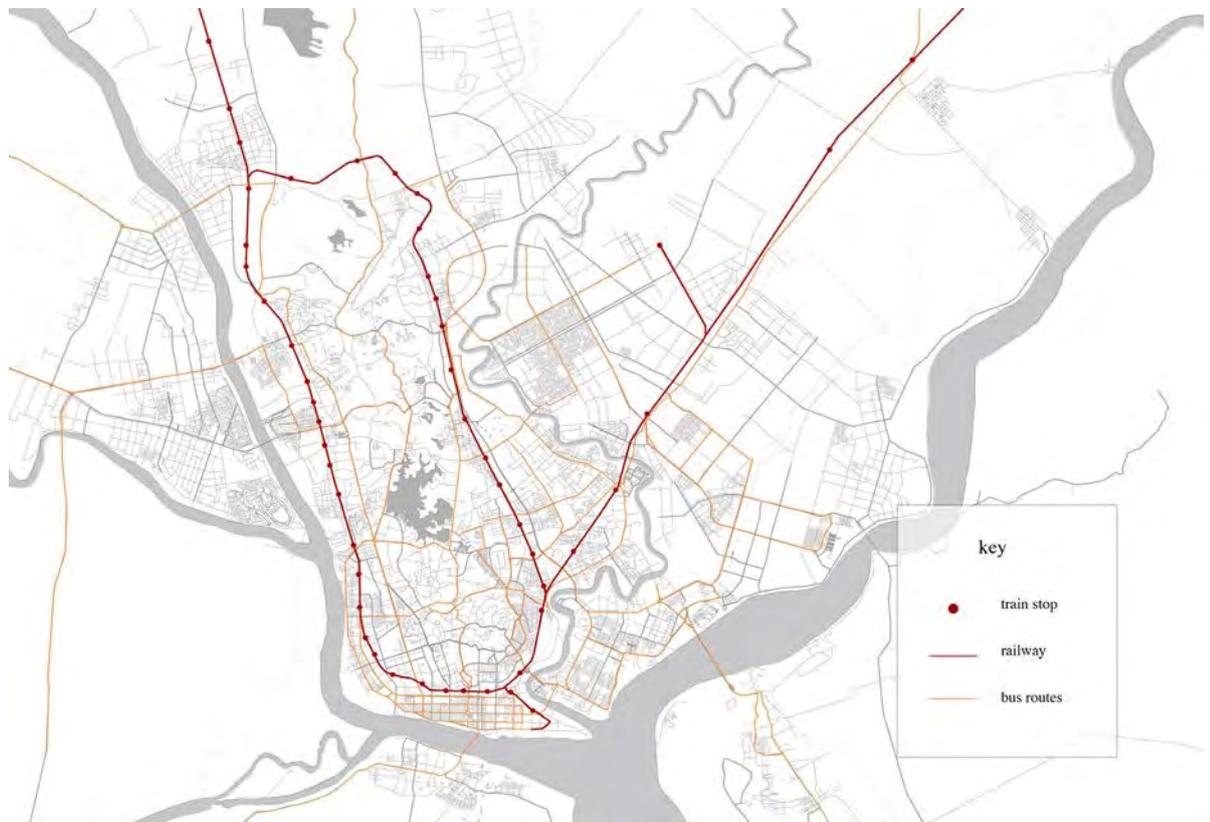
service map |



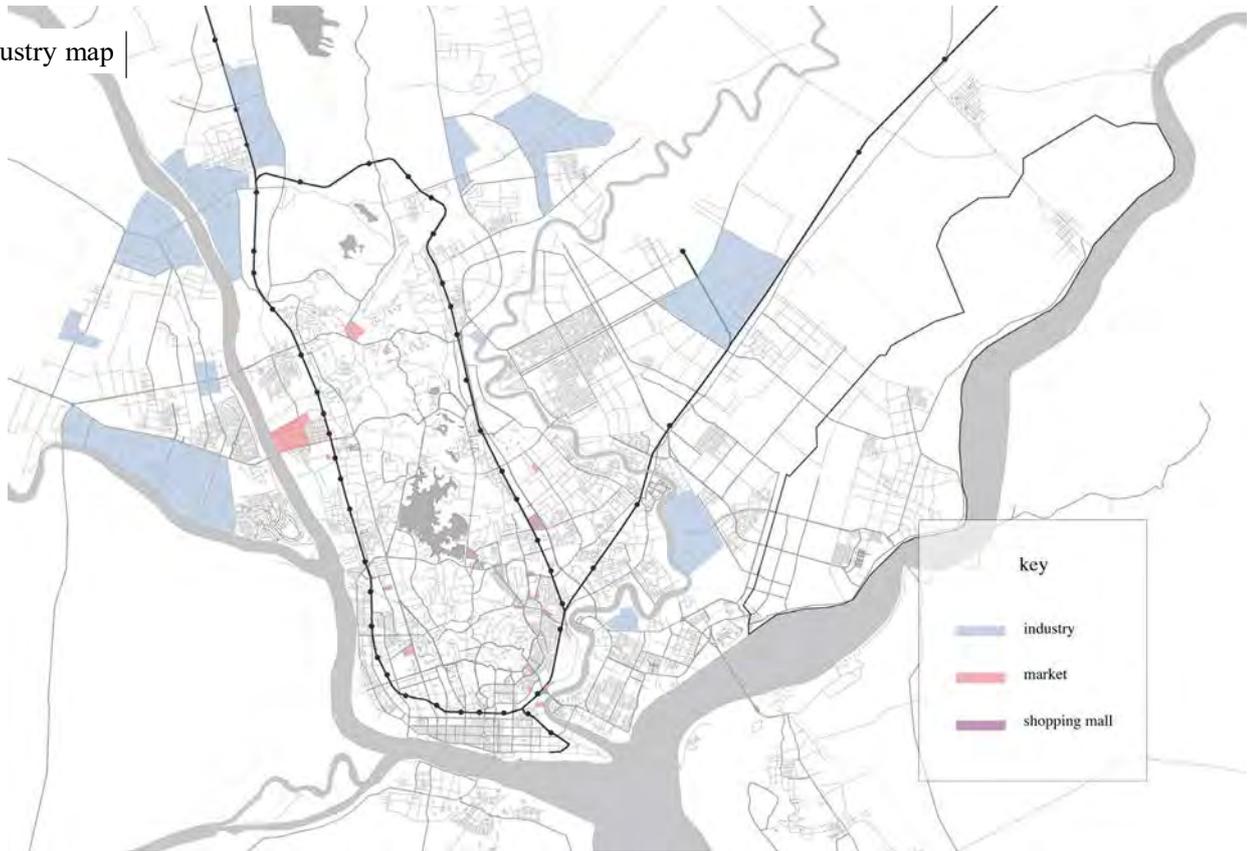
urban fabric map



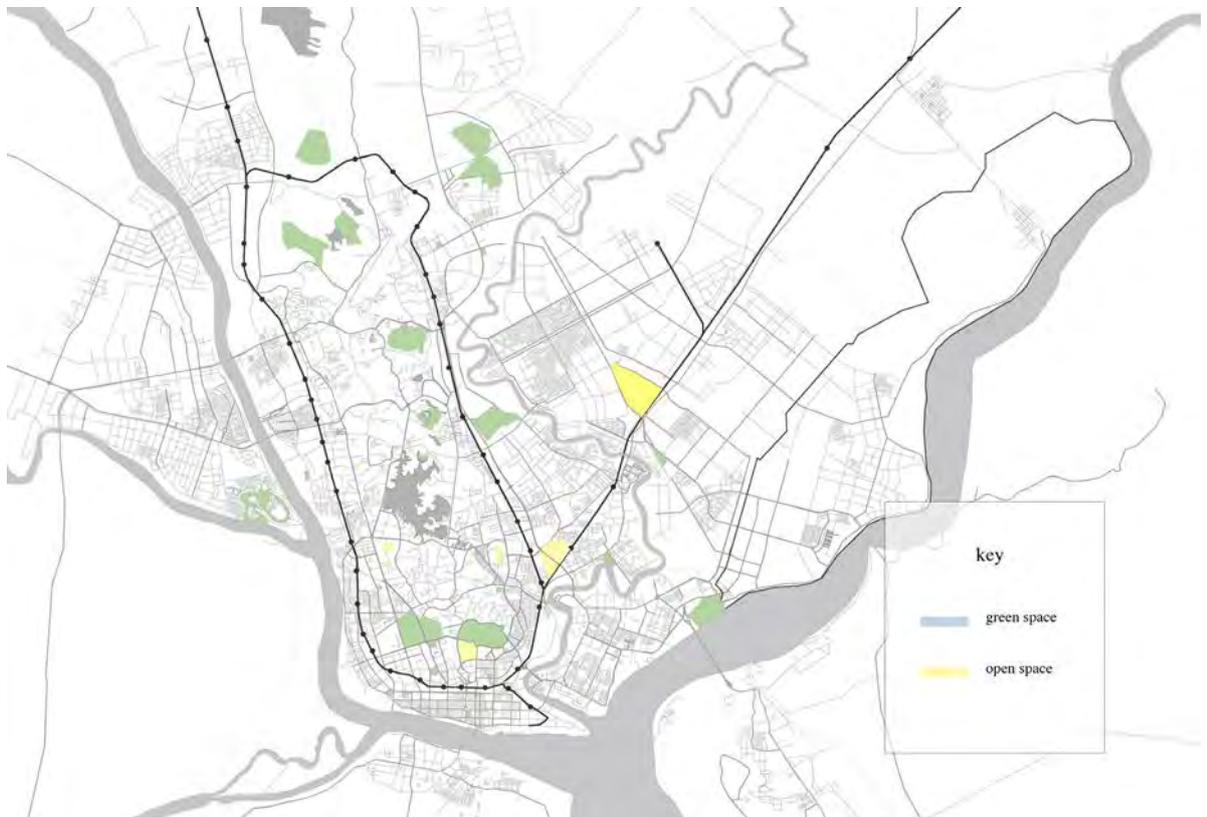
transportation map

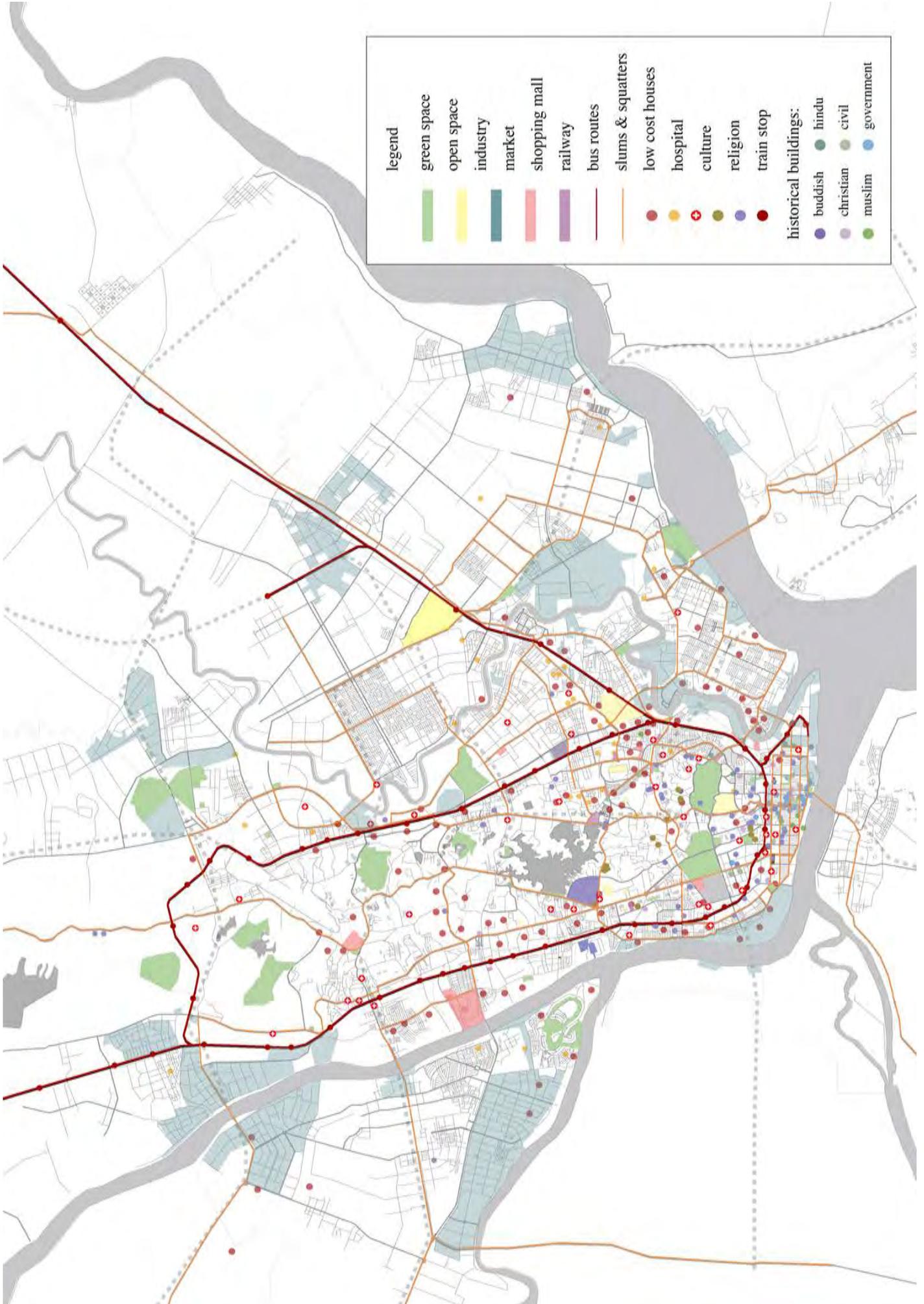


commercial and industry map



green spaces map





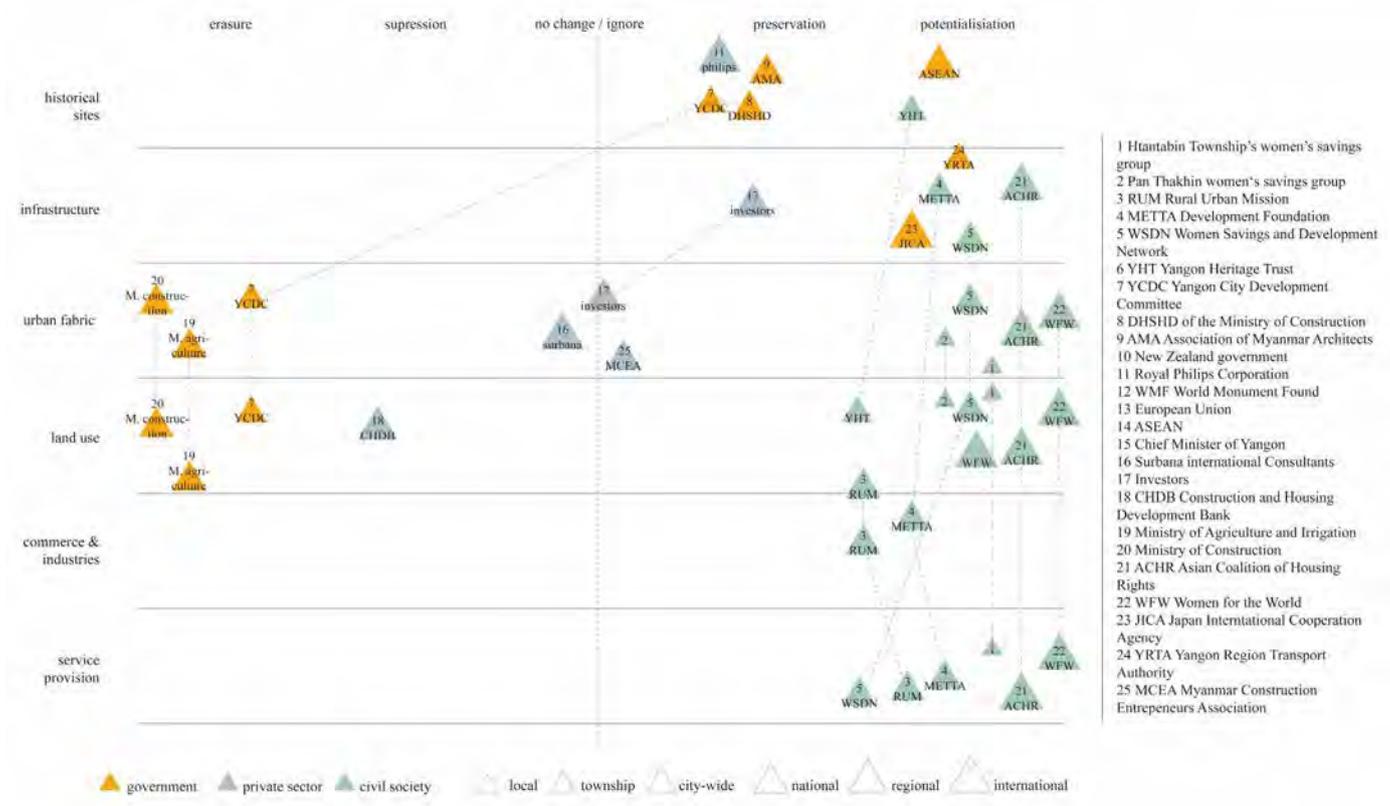
proposed development



Source: JICA Study Team
Figure 1.11: A Future Image of Bird View
(from south-east to north-west)

citywide actor map

material heritage

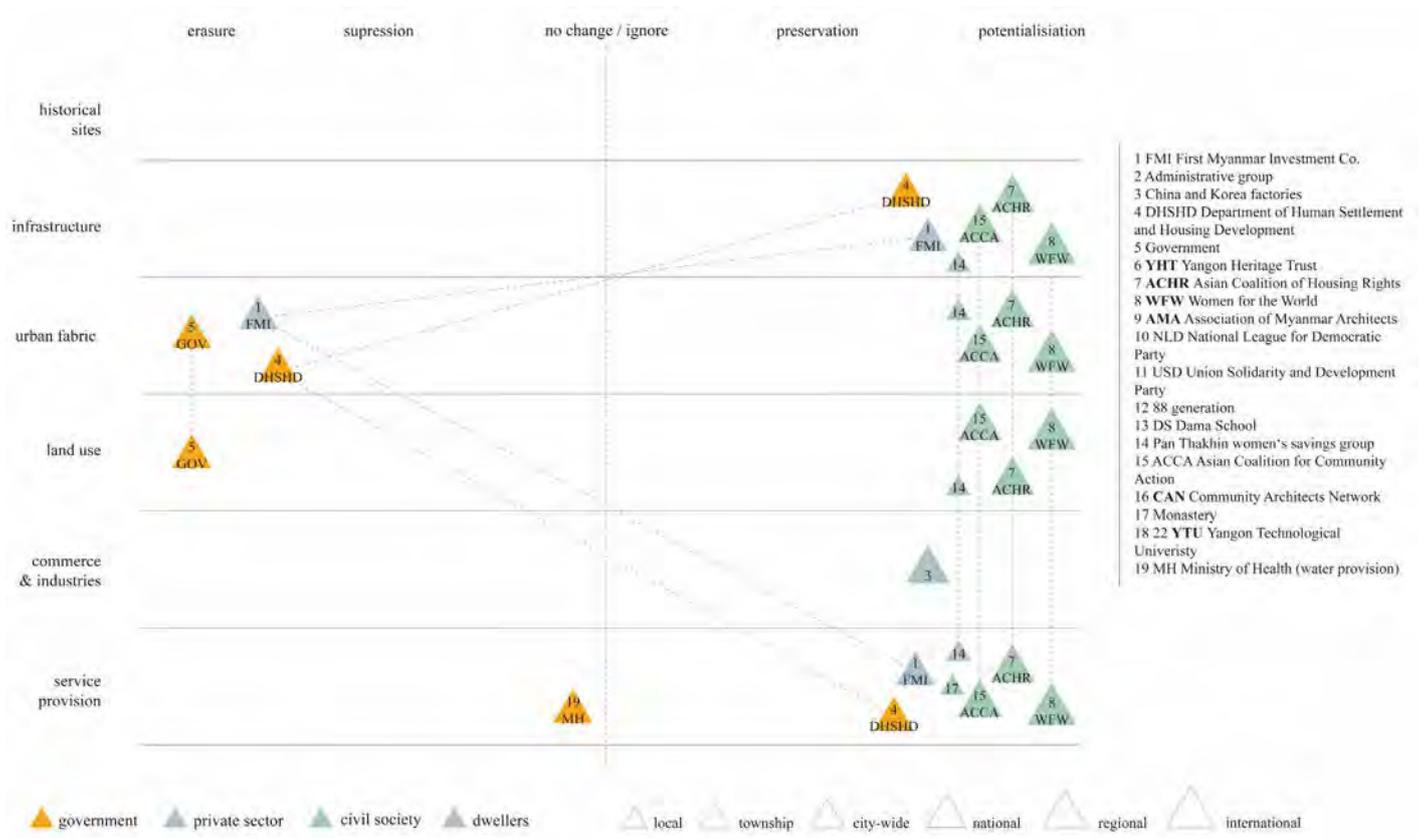


immaterial heritage

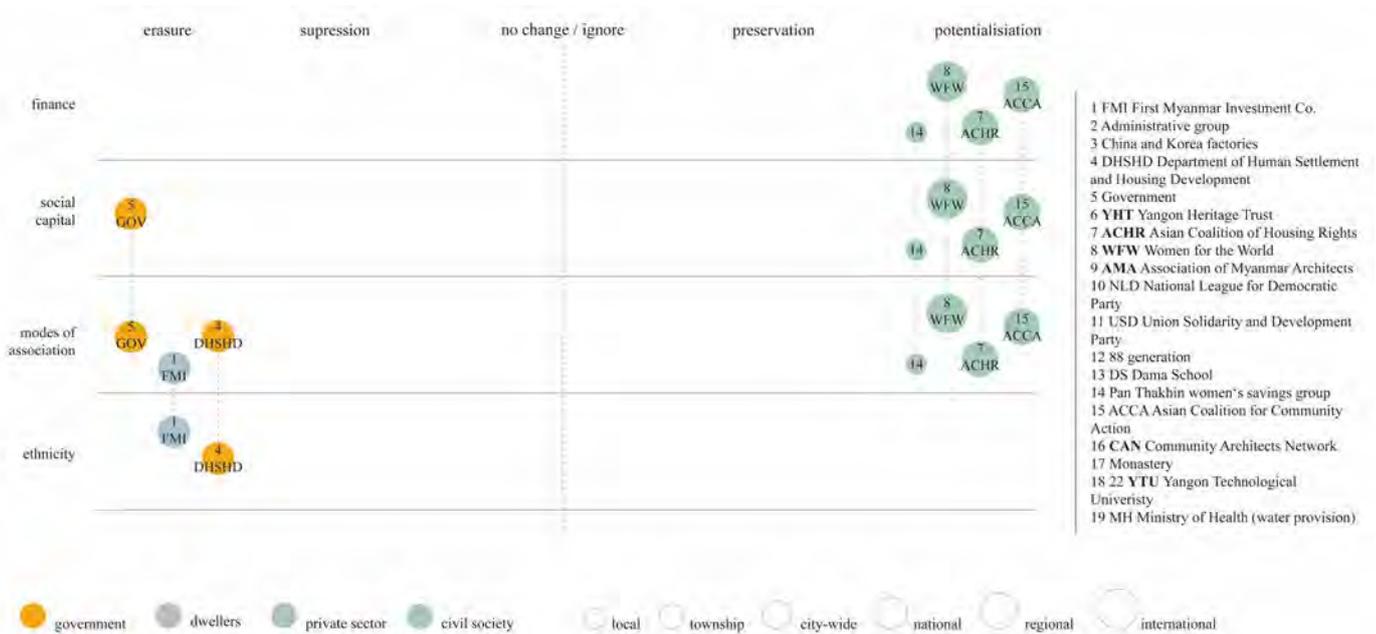


hlaing thar yar

material heritage

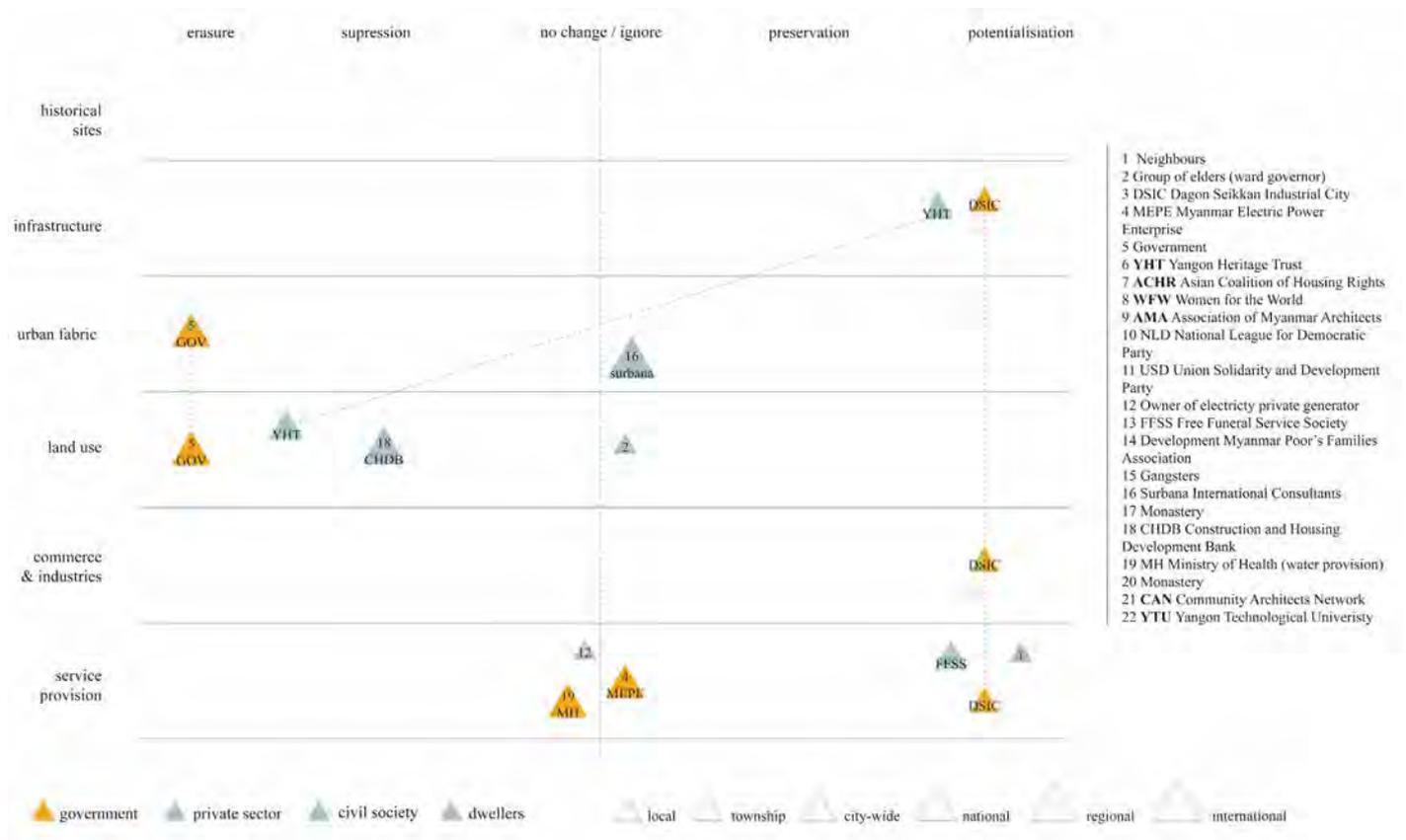


immaterial heritage



tagon seikkan

material heritage



immaterial heritage



DISCOURSE MAPPING

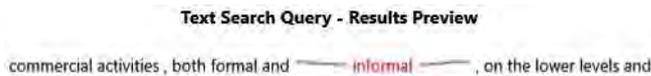
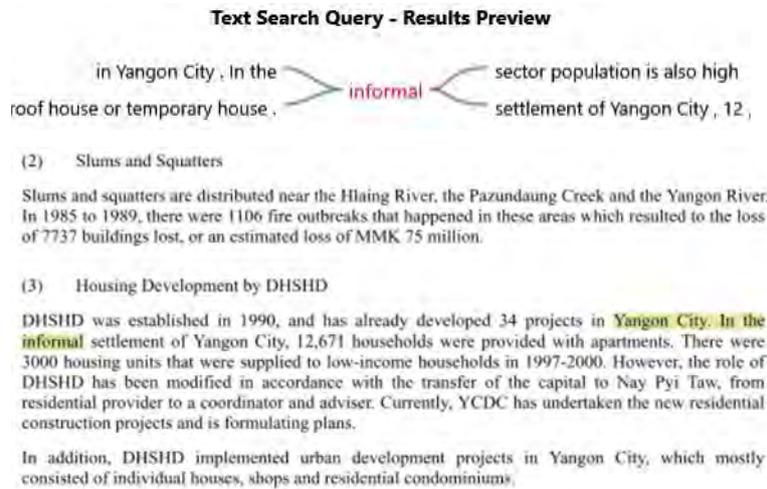


Figure 16
Neighbourhood Mixed-Use Streets
(50-FOOT WIDE)

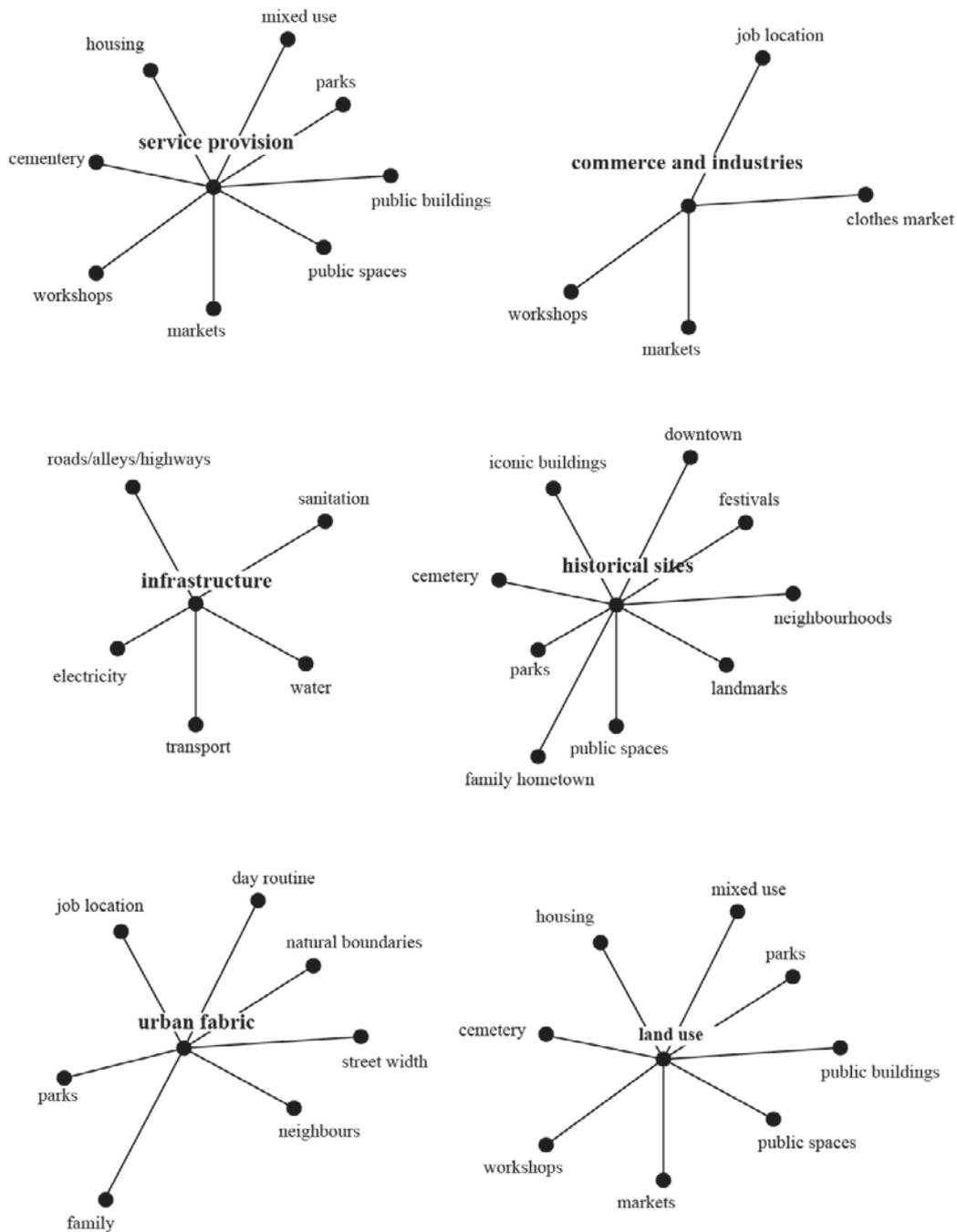
The 50-foot wide streets in the downtown grid are mixed-use, with residential use on the upper levels, and mostly commercial activities, both formal and informal, on the lower levels and along the sidewalks. Vehicle traffic on these streets tends to be slow but can be of high volume. Space for parking and loading facilities serve the needs of local businesses, customers and residents. These streets are important pedestrian links.

Bicycle lanes can be provided for pedestrian traffic, widened on both sides. Parking can be provided parallel to the street.

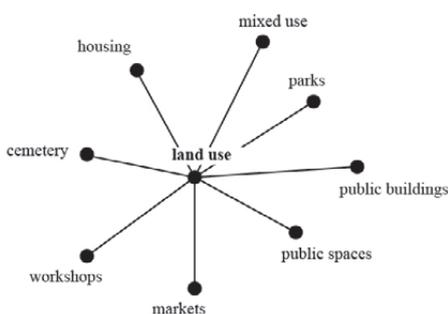
Key Concepts:
-Corner extensions provided

A first overview of the discourse mapping of what actors relate to “social” reveals that the YHT is considering more often issues of social cohesion and networks, which can be related to a notion of social capital. On the other hand, JICA talks about social considerations and services and continuously relates the “social” with the “environmental”.

MATERIAL HERITAGE DISCOURSE MAPPING



public spaces



Related to land use, public space is only mentioned once in the JICA report as something that could be considered to complement the renovation of heritage buildings. In contrast, public space is more recurrent in YHT's discourse, but mostly related to issues of cleanliness and maintenance.

Looking at ACHR, on the other hand, public space is not directly mentioned in their publications about Myanmar, although they do talk about open spaces, relating them to collectivity and efforts done by savings groups in Hlantabin to improve pavements.

JICA

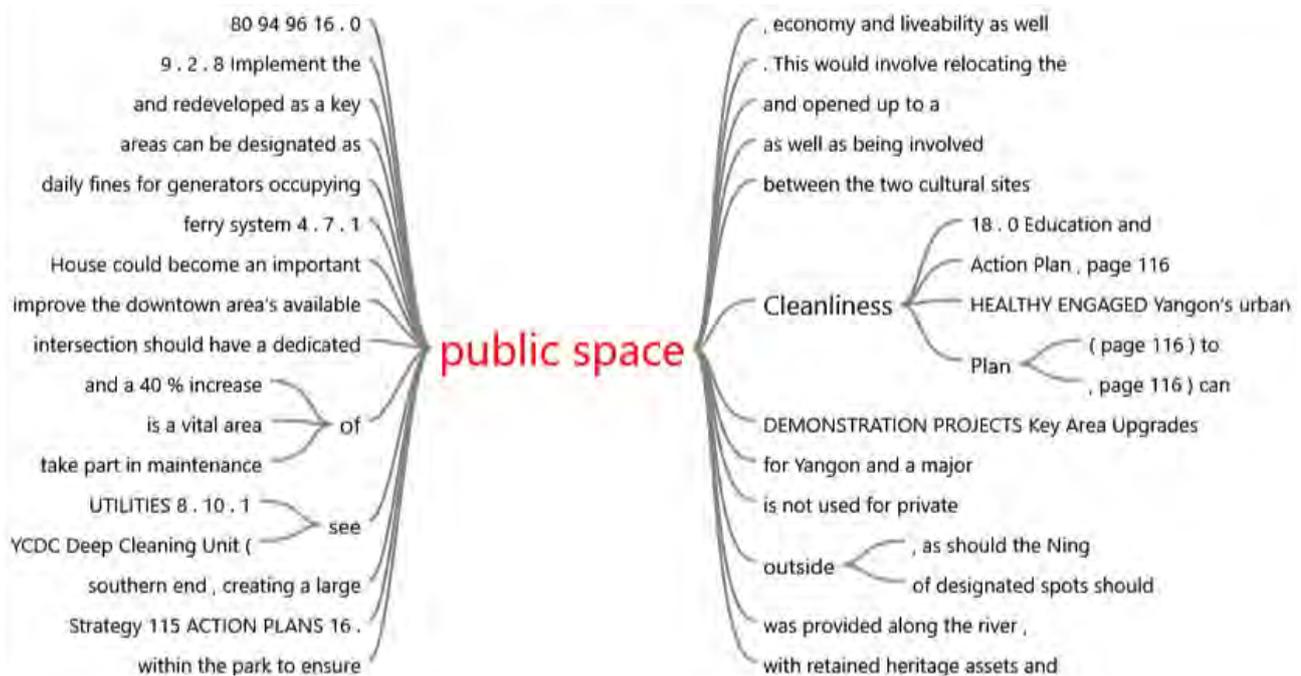


as the implementation of the **public space** by street trees, sidewalks and

Implementation to Renovate Heritage Buildings and Urban Landscape

In order to take advantage of the historic buildings, it is effective to implement the pilot project for the conservation plans by public funds or by international donors prior to the redevelopment by the private sector. Currently, most of the former governmental buildings in the city have not been used for public use, therefore it is desirable to conserve and regenerate them as new urban facilities. Together with the development of surrounding environment such as the implementation of the **public space** by street trees, sidewalks and streetlights, the pilot project for the comprehensive urban landscape is expected to be implemented.

YHT



ACHR

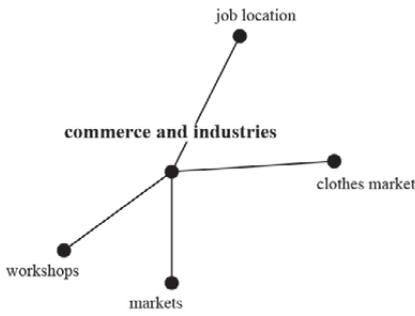
MYANMAR ▶

The housing project in Yangon's Htantabin Township, was the women's savings network's third in Yangon. But from the start, it was plagued by troubles: one leader ran away with the savings, the inexpensive bamboo houses they built deteriorated badly after just one year, and the farmland they bought cheaply flooded for nearly half the year. Because they couldn't afford to fill the land, they built simple raised earthen walkways, but these quickly deteriorated also. So they used a \$3,000 small project grant to shore up and pave these raised walkways with concrete slabs the community members cast themselves.



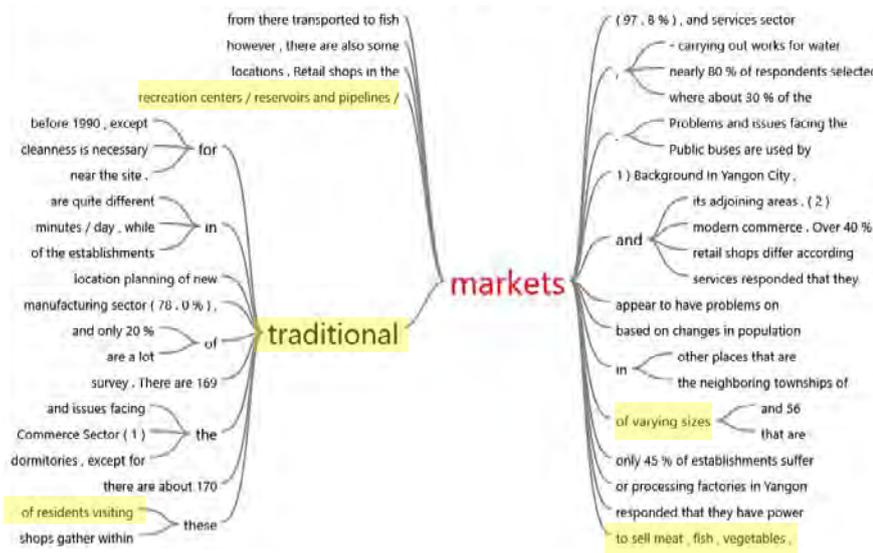
about people's idea also created **open space** that people can find collective

market

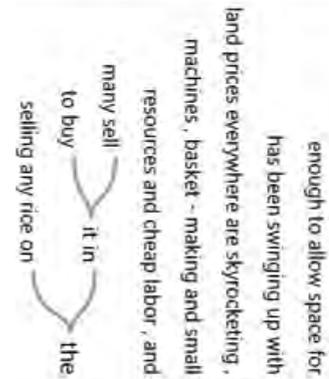


In relation to commerce and industries, we explored how markets were regarded in the official documents and publications. The JICA reports talk about the traditional markets in mostly economic terms, although they do acknowledge that as spaces, they also have a social role. The YHT focuses on night markets as traditional places which need to be taken care of. Finally, ACHR understands markets mainly in economic terms, related to land acquisition.

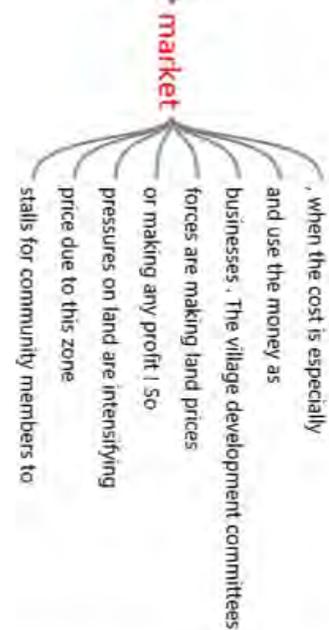
JICA



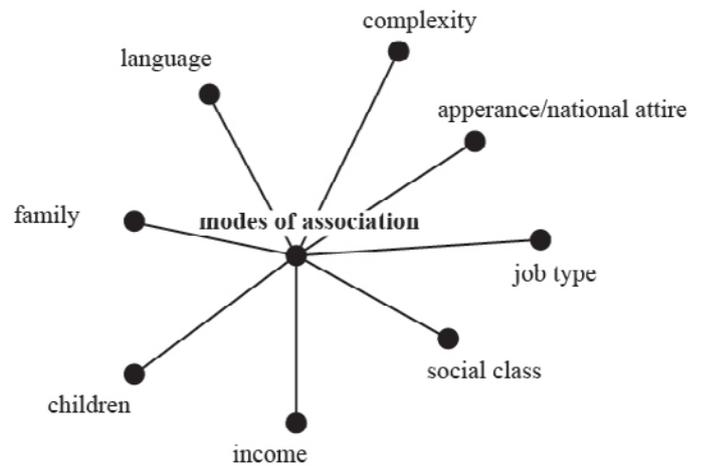
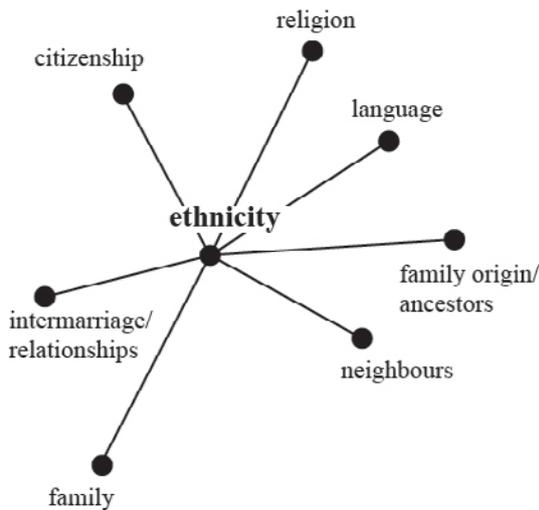
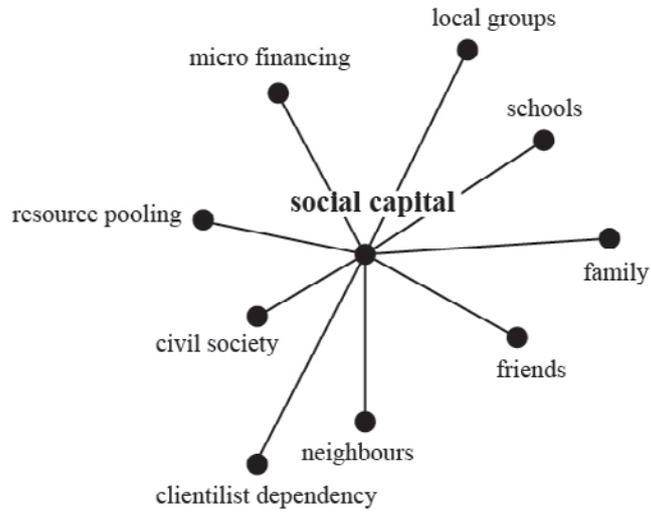
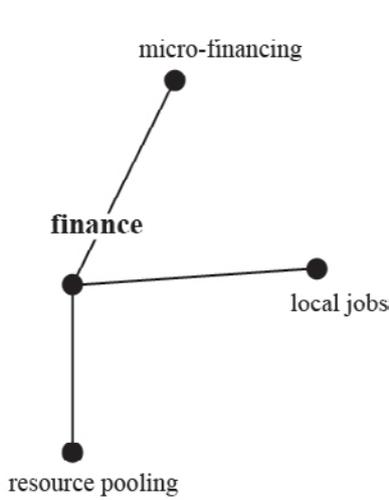
ACHR



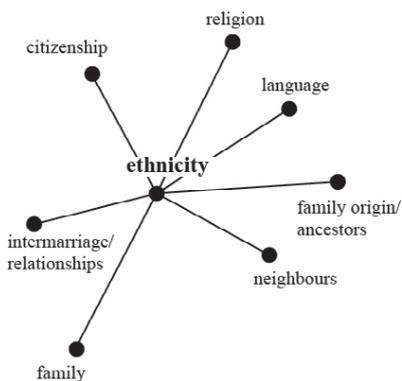
YHT



IMMATERIAL HERITAGE DISCOURSE MAPPING



ethnicities



In terms of ethnicities, a query on religion shows how the only actor openly willing to engage in a discussion about inclusion is the YHT. They acknowledge religious diversity as one of many that should be potentialized for the development of the city. In contrast, JICA only has a few mentions of religion, more related to descriptive demographics. In ACHR's case, religion in Myanmar appears as something anecdotal.

JICA



- ✧ The ethnicity of the majority or 90% of all respondent households is Bamar (or Burmese). The largest within the minority groups are Karen and Rakhine, which consist of 2% for each. The **distribution of ethnicity and religion** by Township. Township in CBD and Tarmwe Township has higher ratio of minority group of both ethnicity and religion.

YHT



Benefits

Conserving, including and engaging the diverse peoples that make up Yangon's population can be a major economic asset in addressing current and future challenges. The urban theorist Richard Florida²⁹ suggests that a place's openness to different cultures, **religions and sexual orientations plays** a key role in economic growth. The economic health of many of the world's major 20th century growth economies has been partially attributed to their openness to different cultures. Australian and North American cities are testament to this.

ACHR

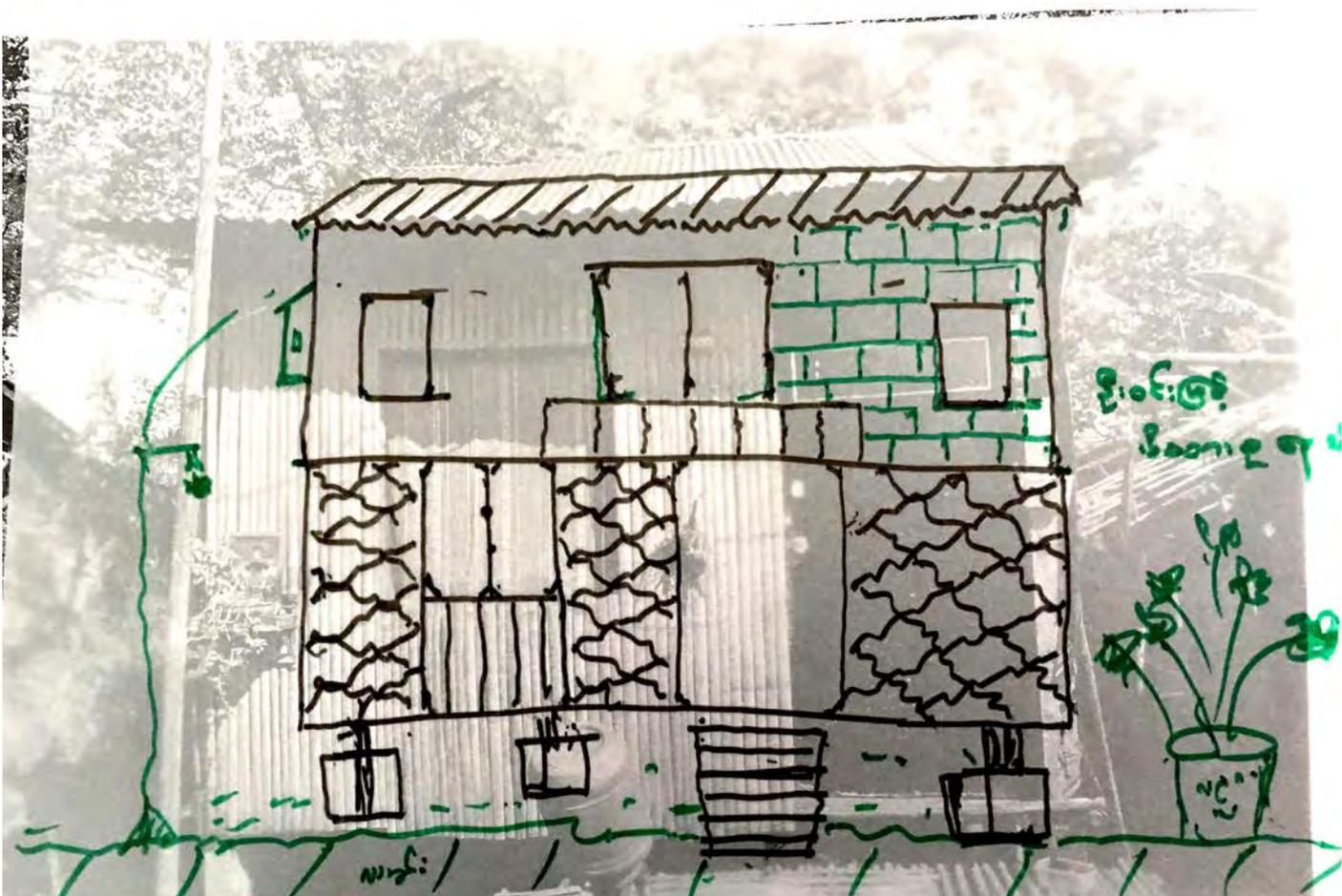
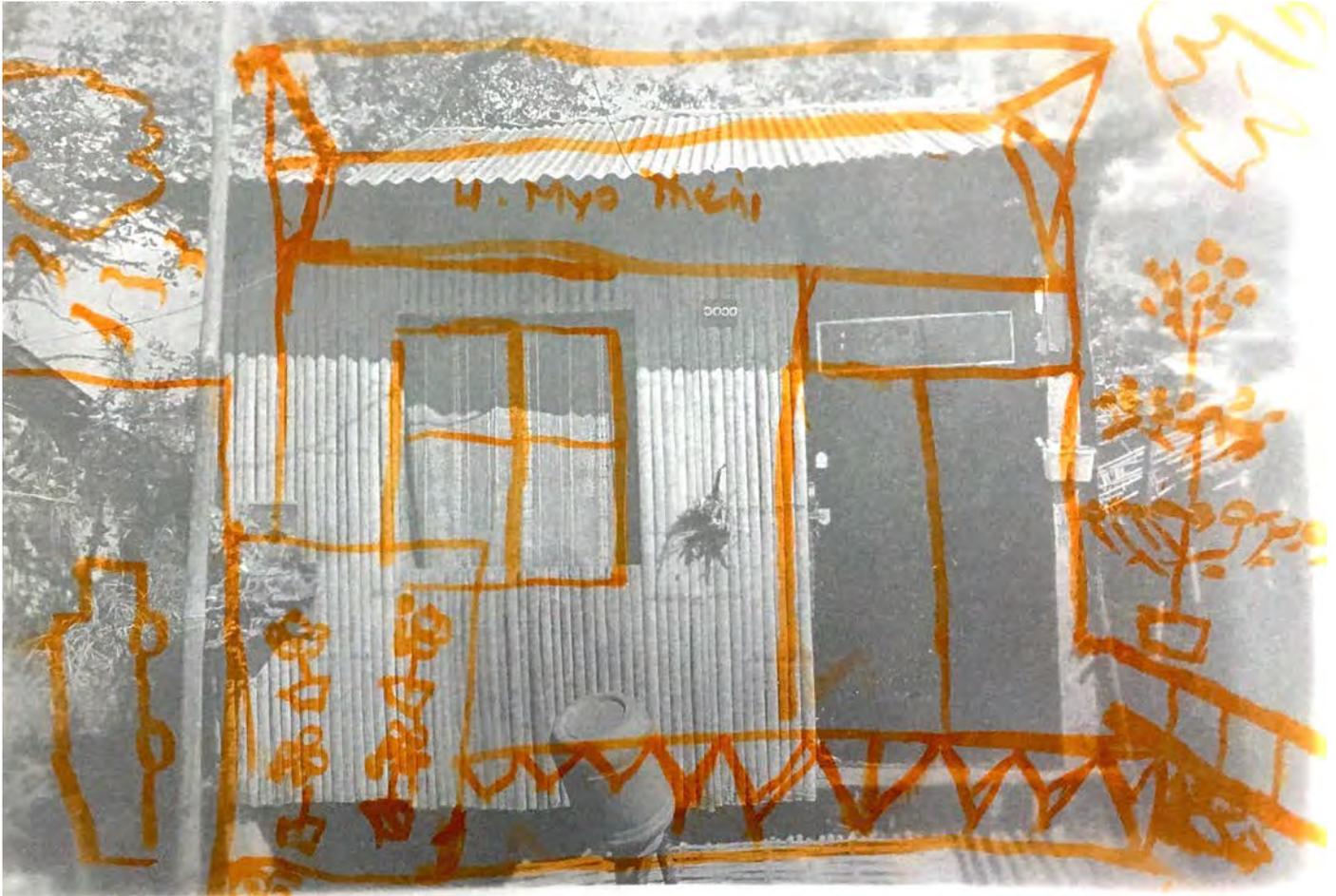
live , but involves security , culture , **religion** , status - so many aspects . " A

3 "Yes, there are still many difficulties. But all of us have come from a very, very bad situation, and now we have secure land and houses - and ID cards too! Our lives have totally changed in three years. We can always find ways to improve the houses and the water supply - those are only small problems! Now besides improving our new community, we contribute to religious events, we often invite the monks to pray, and we collect money from our members to donate to the temple, as a group. We are not alone! Our new housing is not only a place to **live, but involves security, culture, religion, status** - so many aspects."

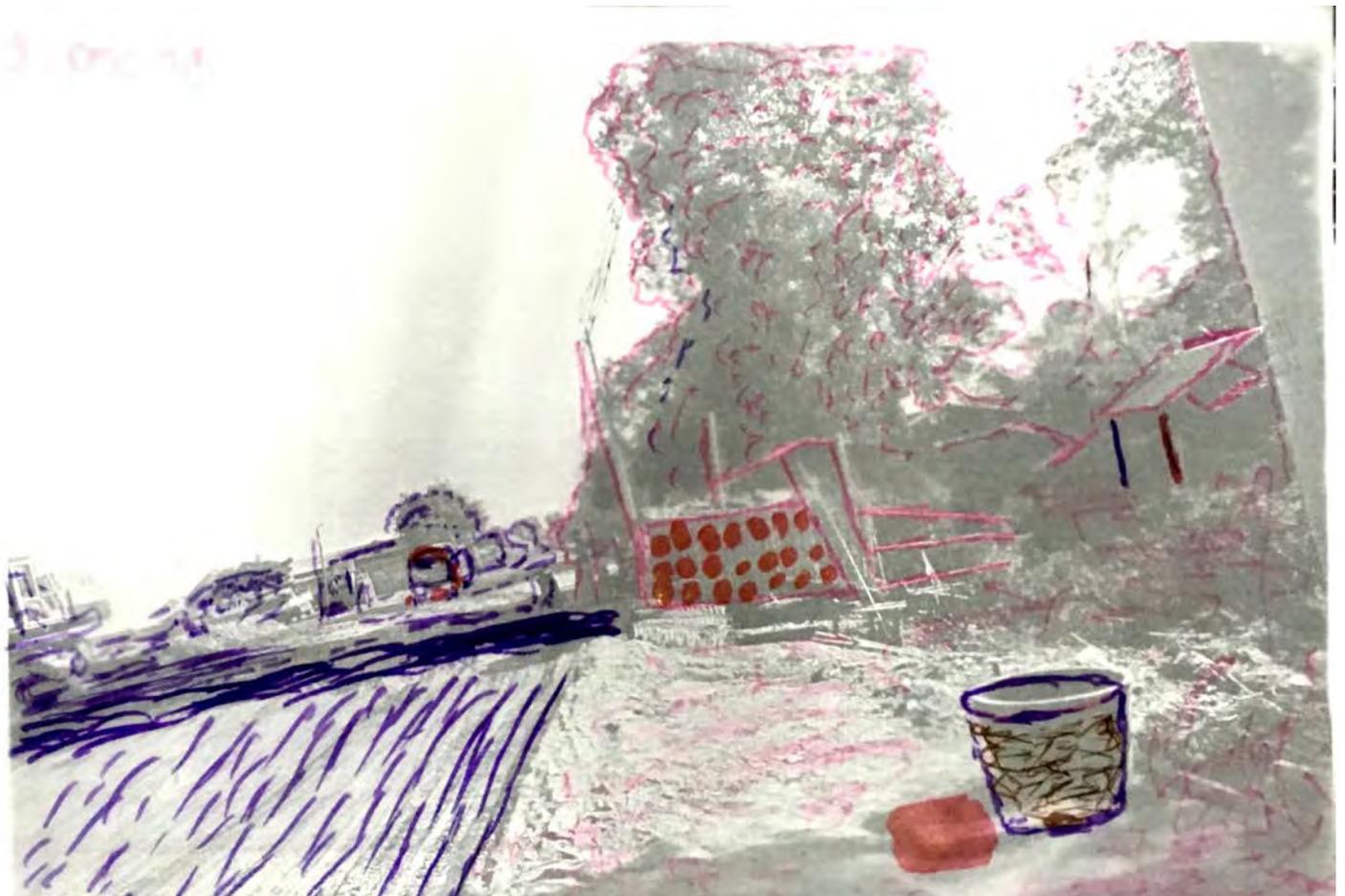
CHANGE MAPPING



CHANGE MAPPING



CHANGE MAPPING



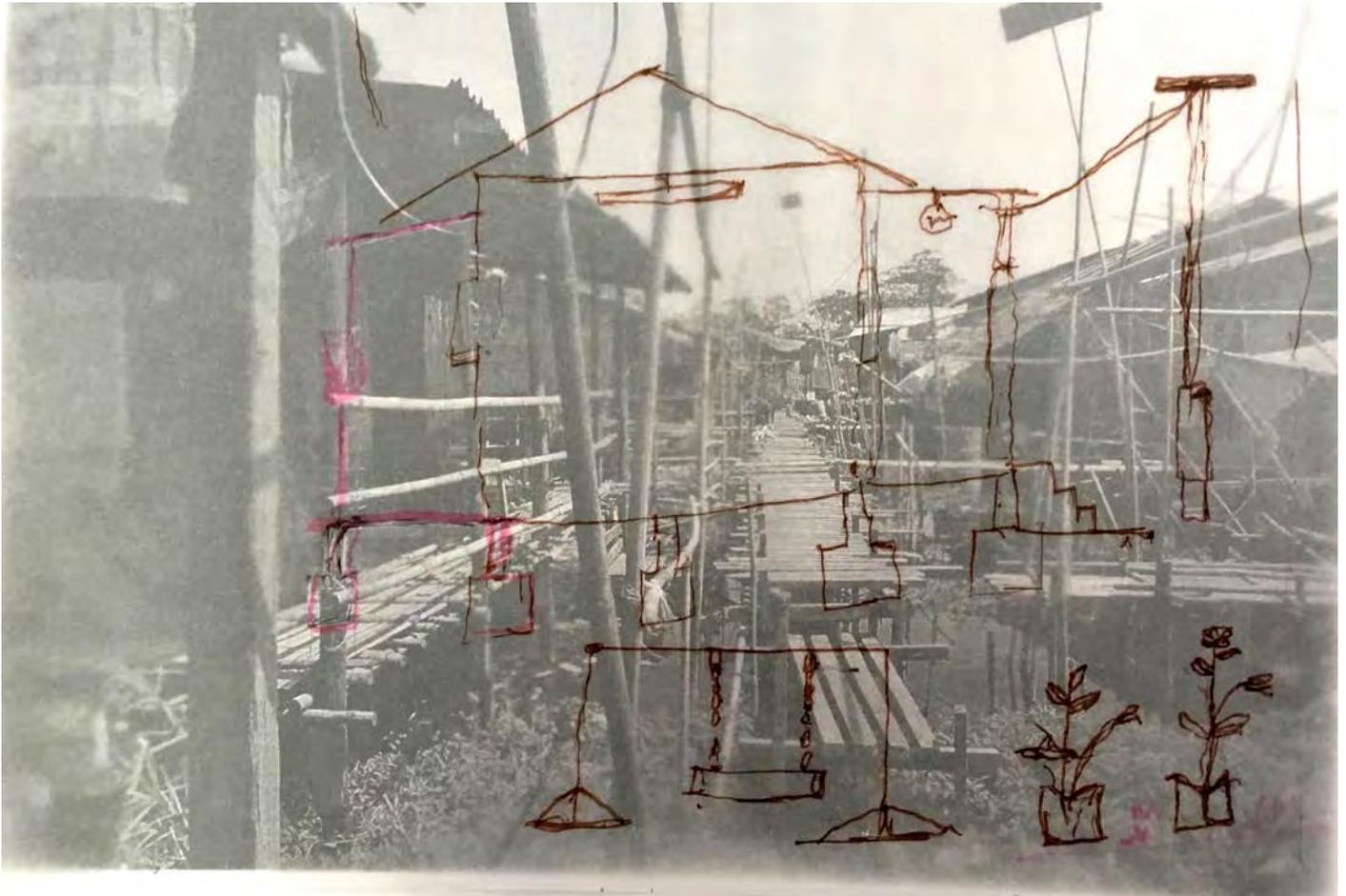
CHANGE MAPPING



CHANGE MAPPING



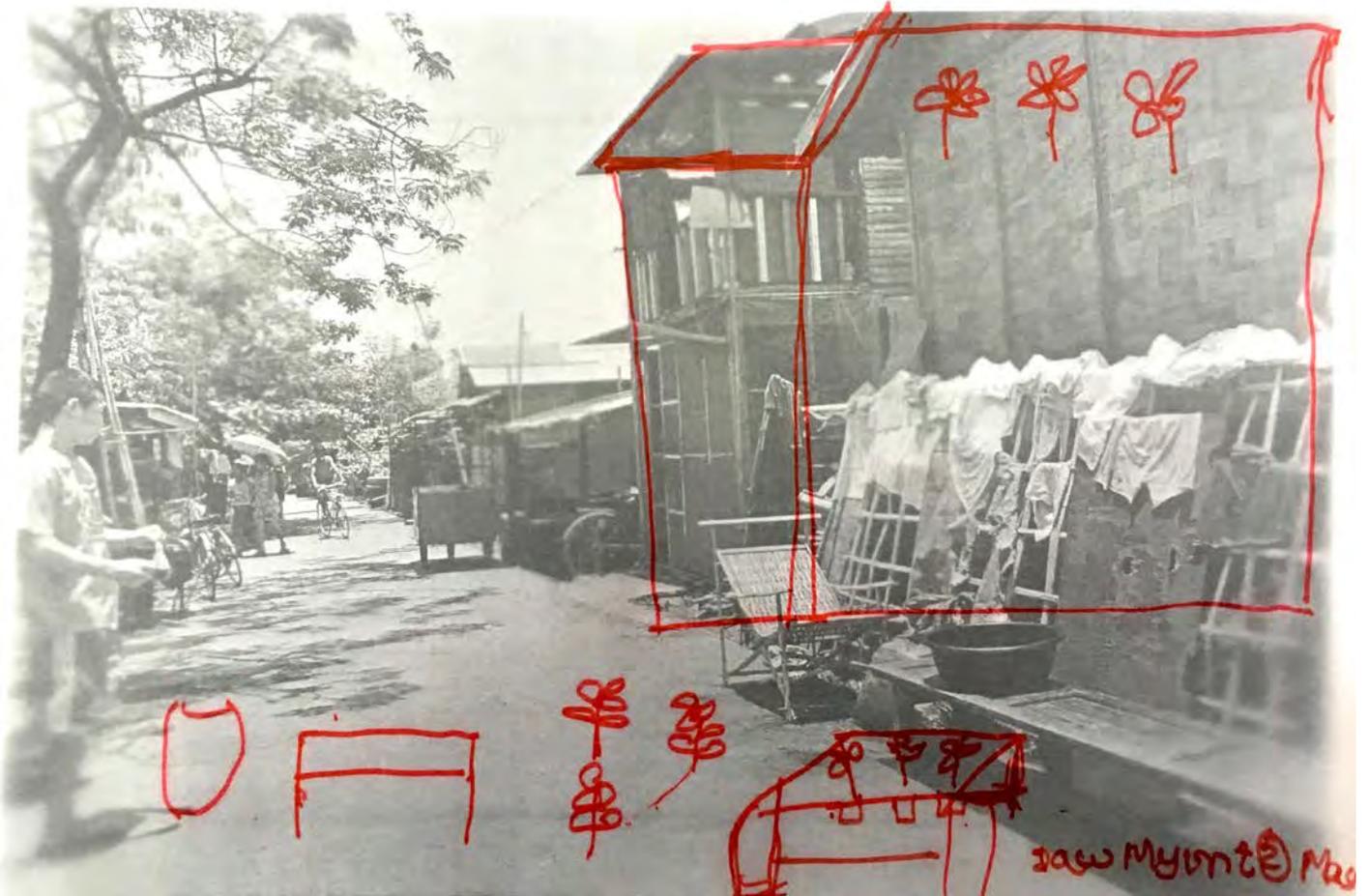
CHANGE MAPPING



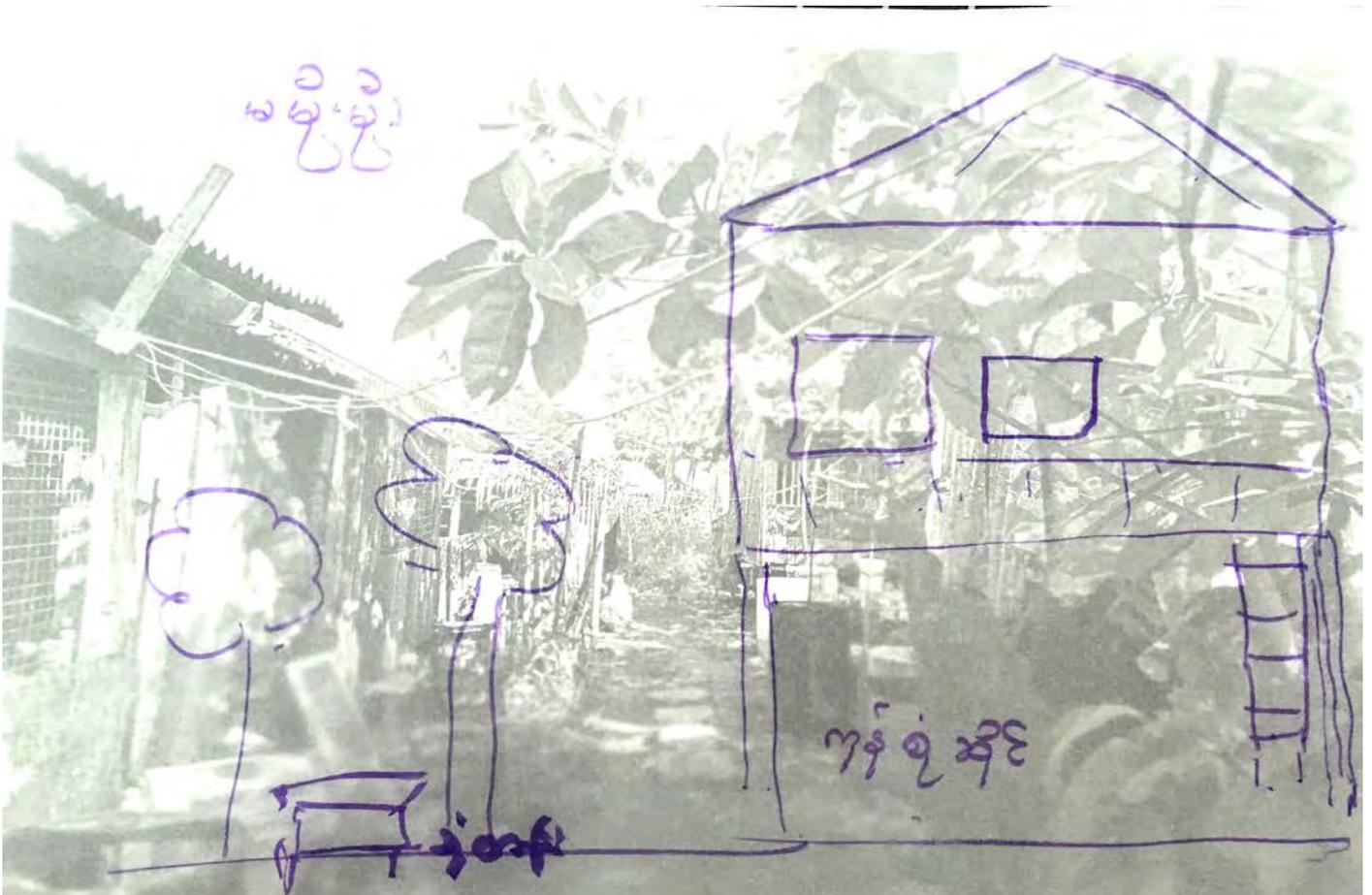
CHANGE MAPPING



CHANGE MAPPING



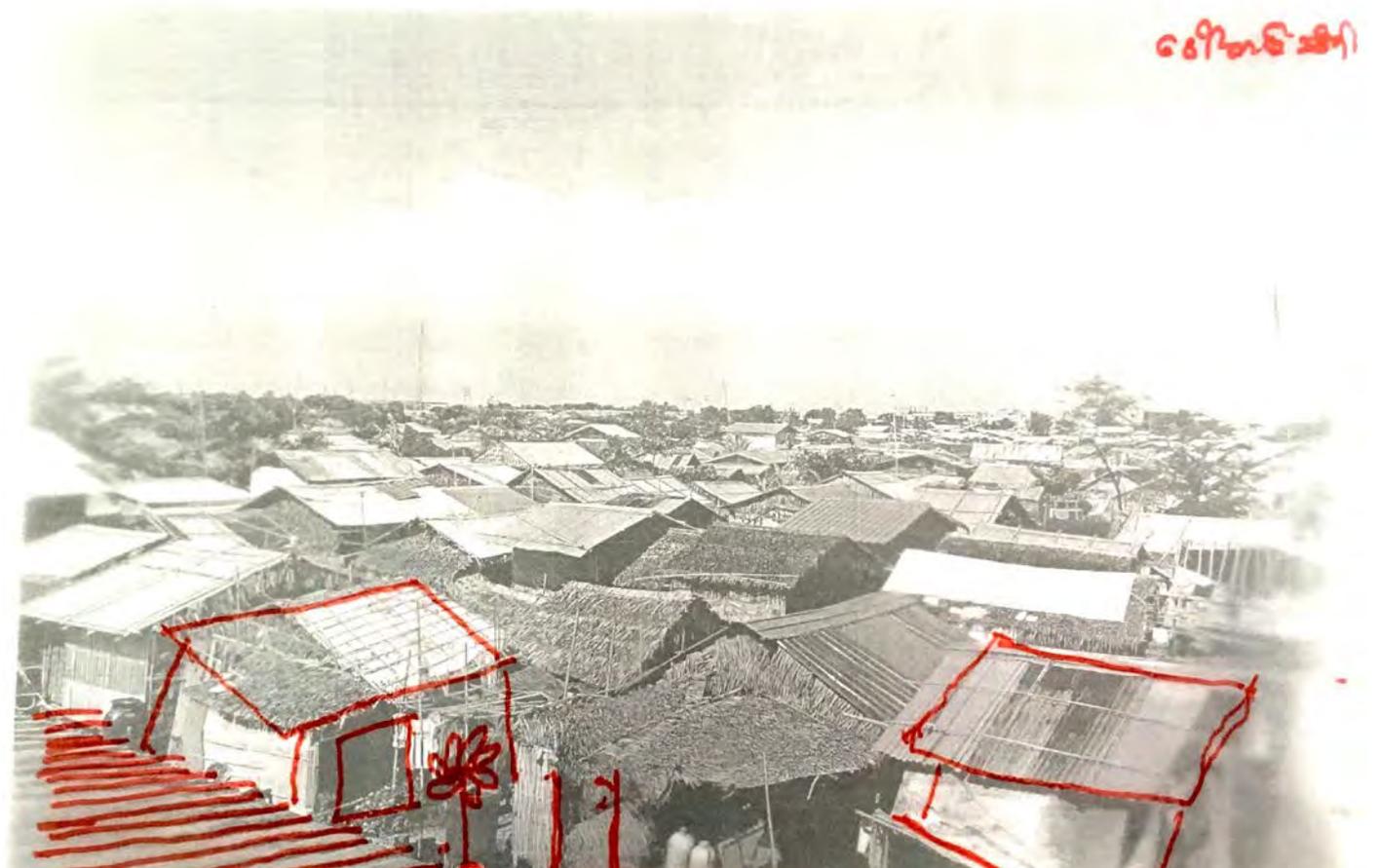
CHANGE MAPPING



CHANGE MAPPING



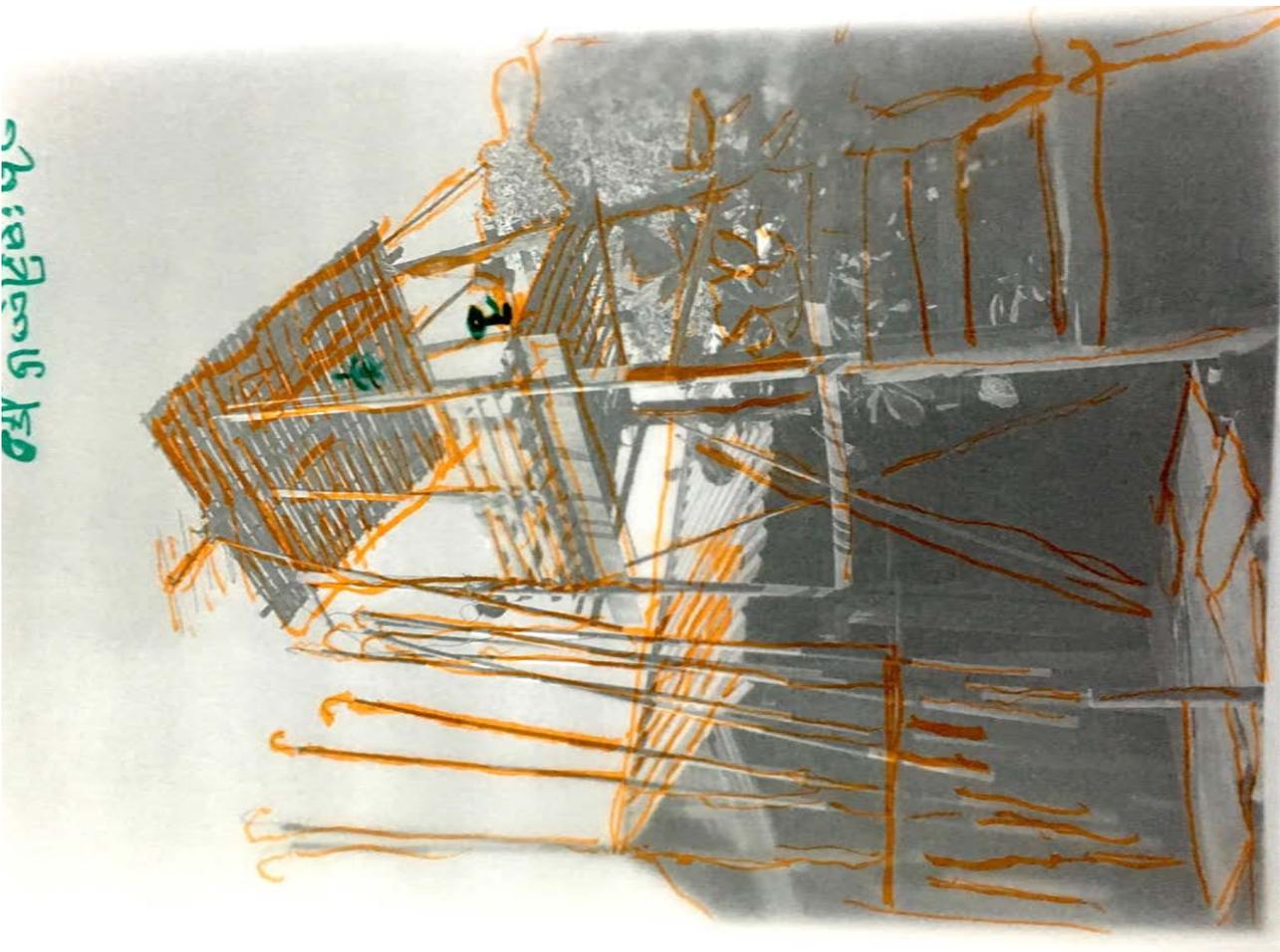
CHANGE MAPPING



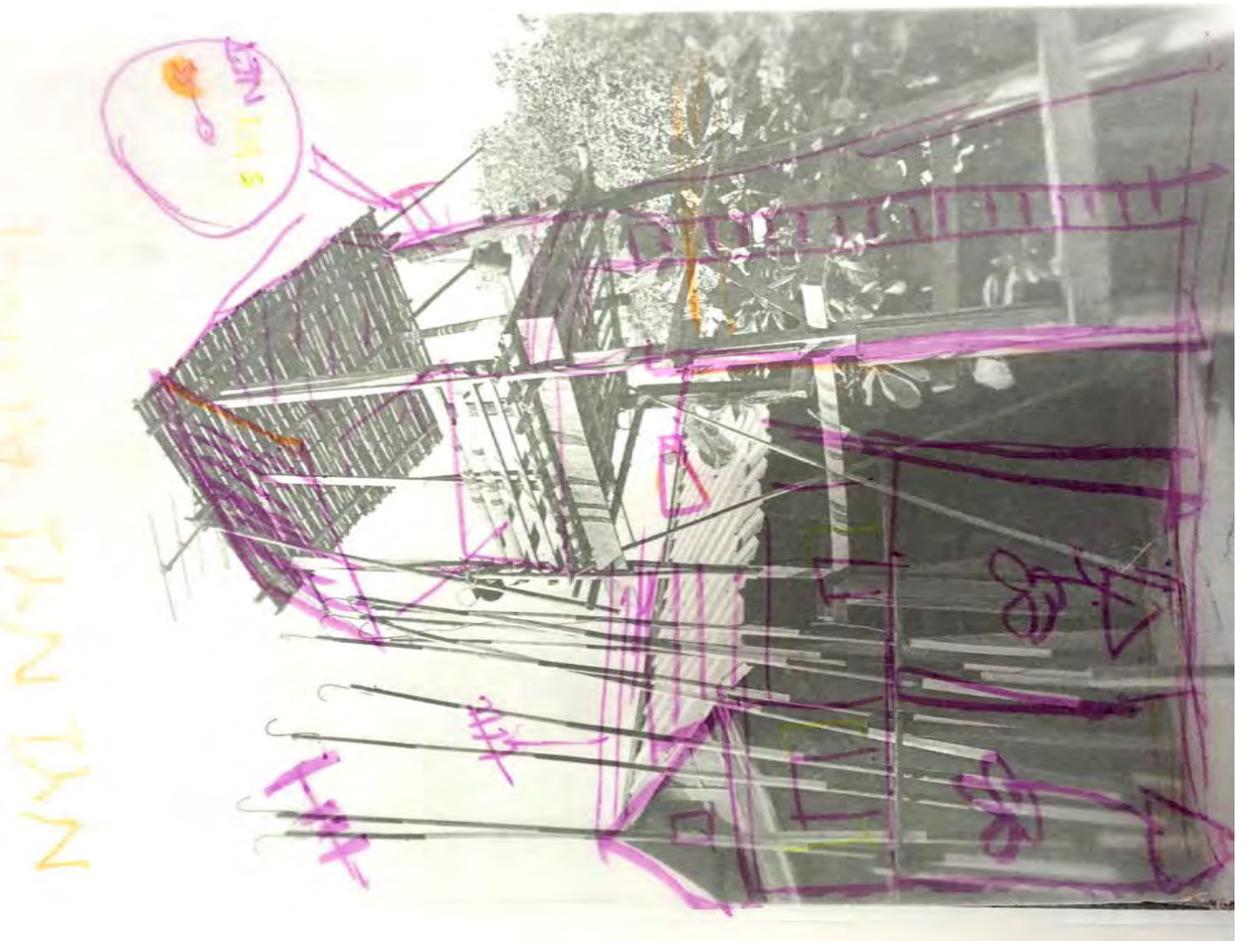
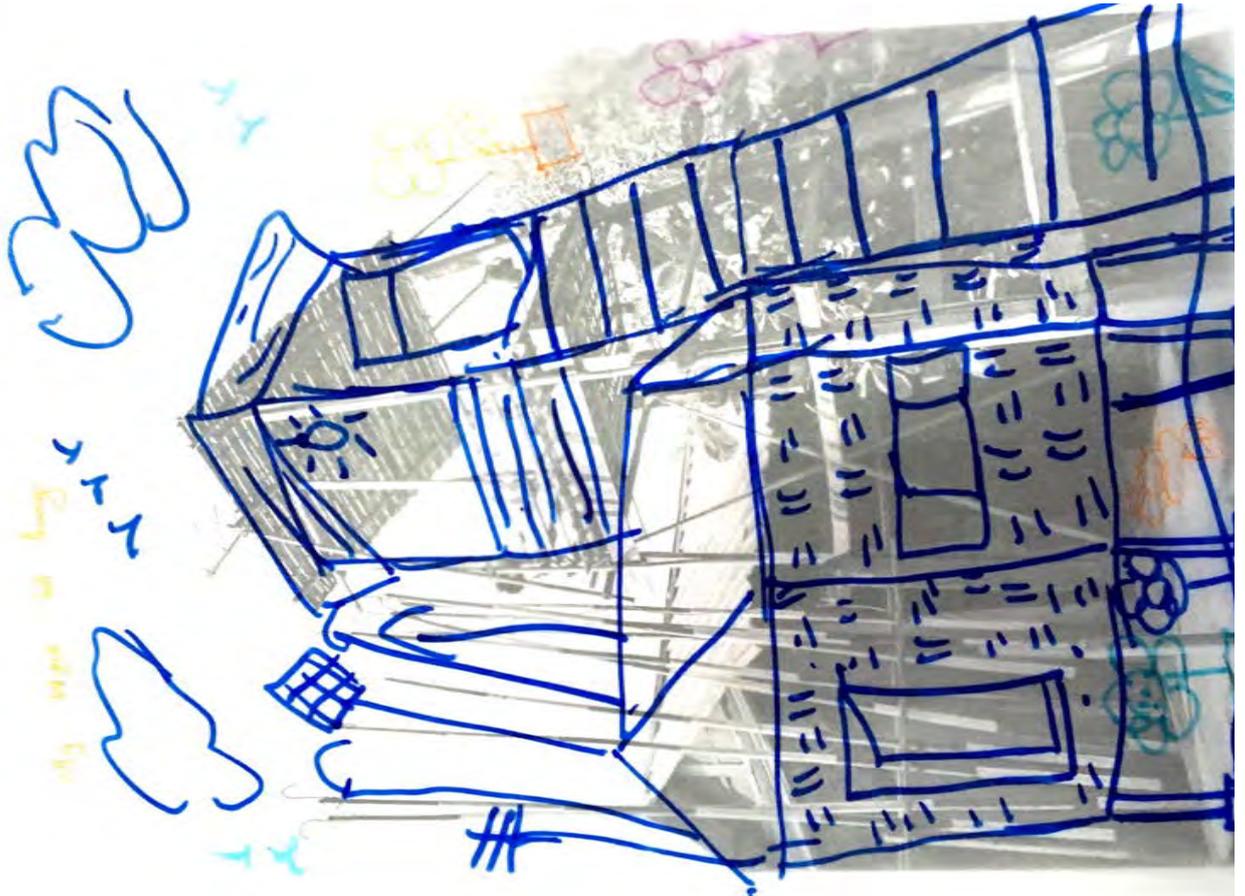
CHANGE MAPPING



CHANGE MAPPING



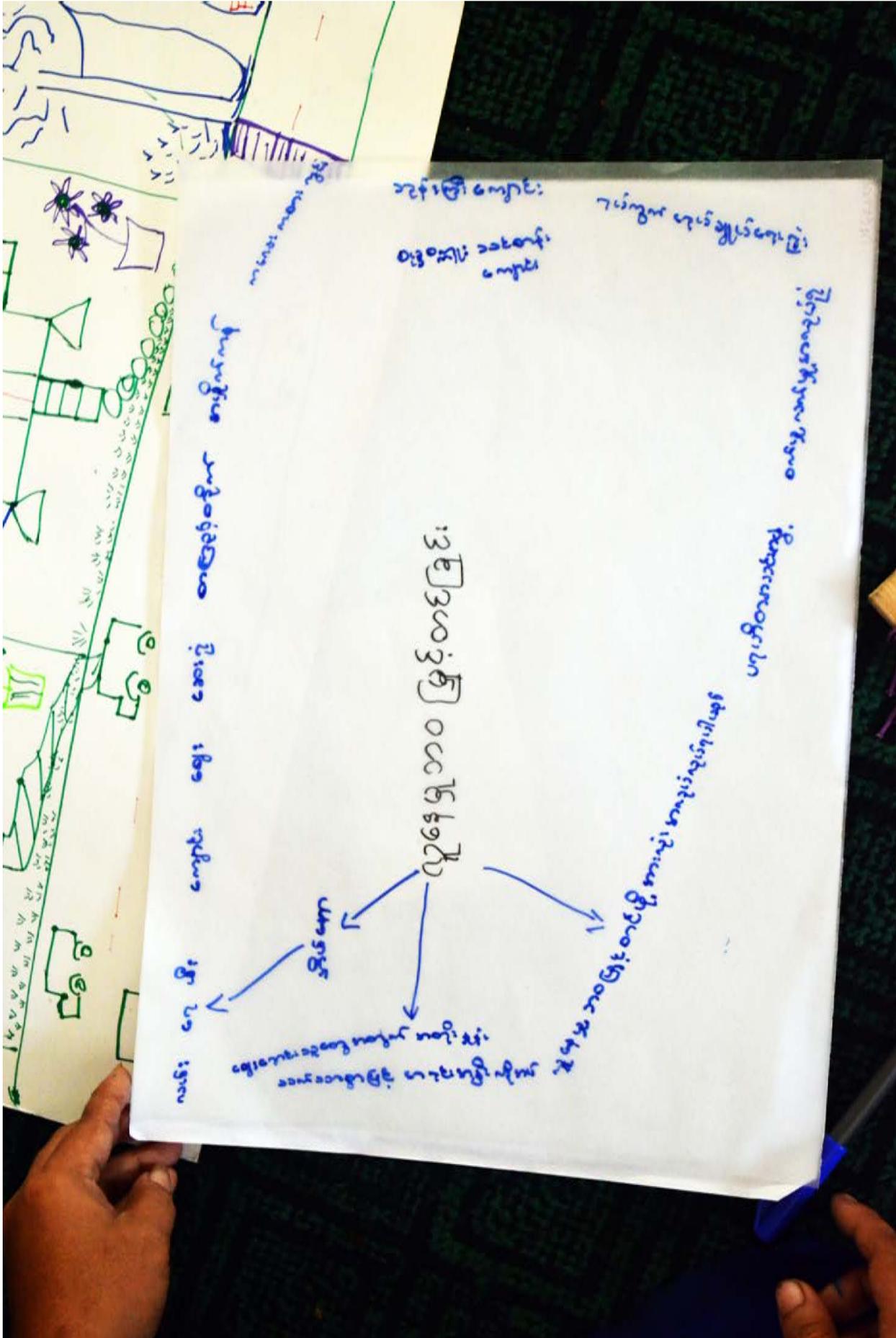
CHANGE MAPPING



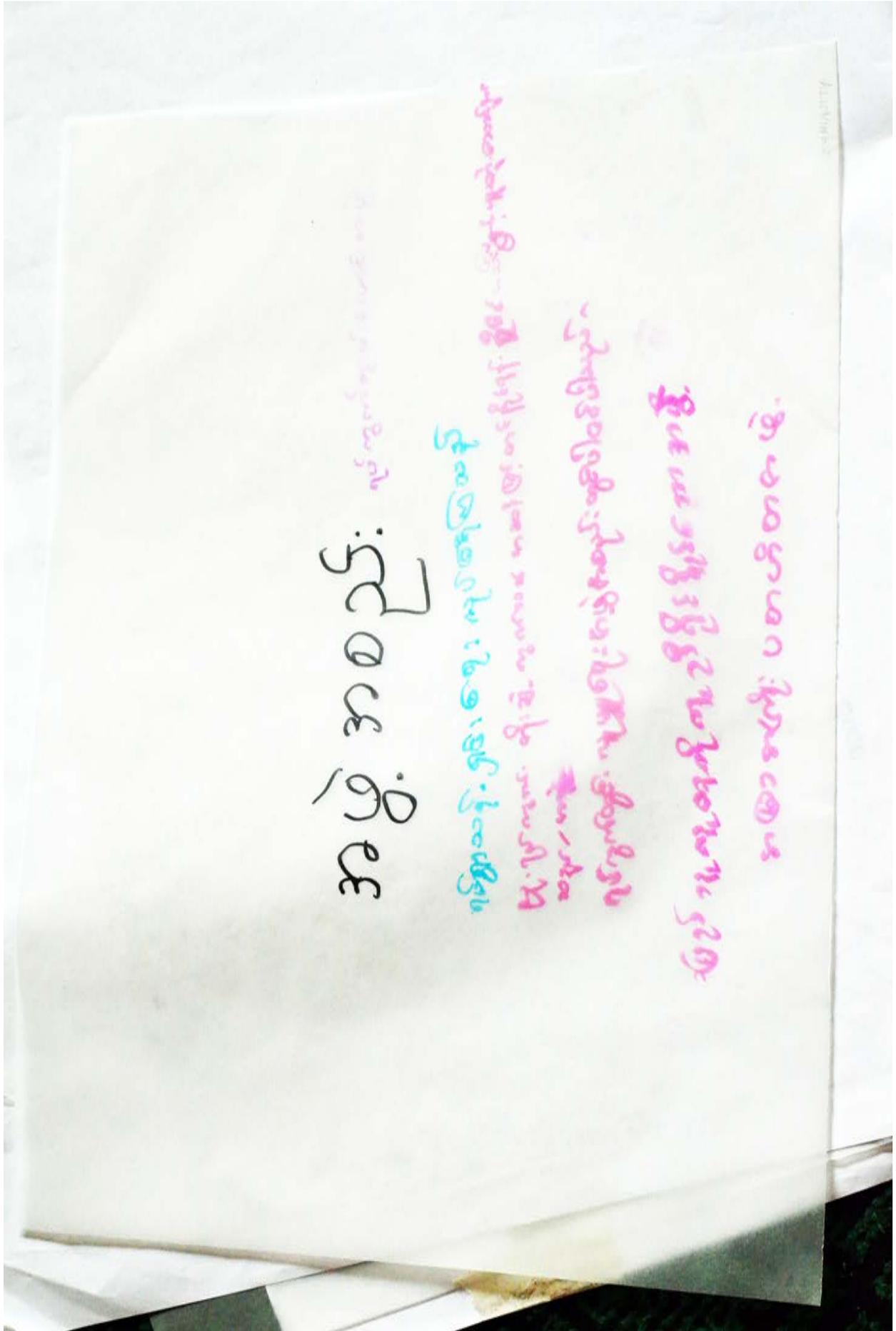




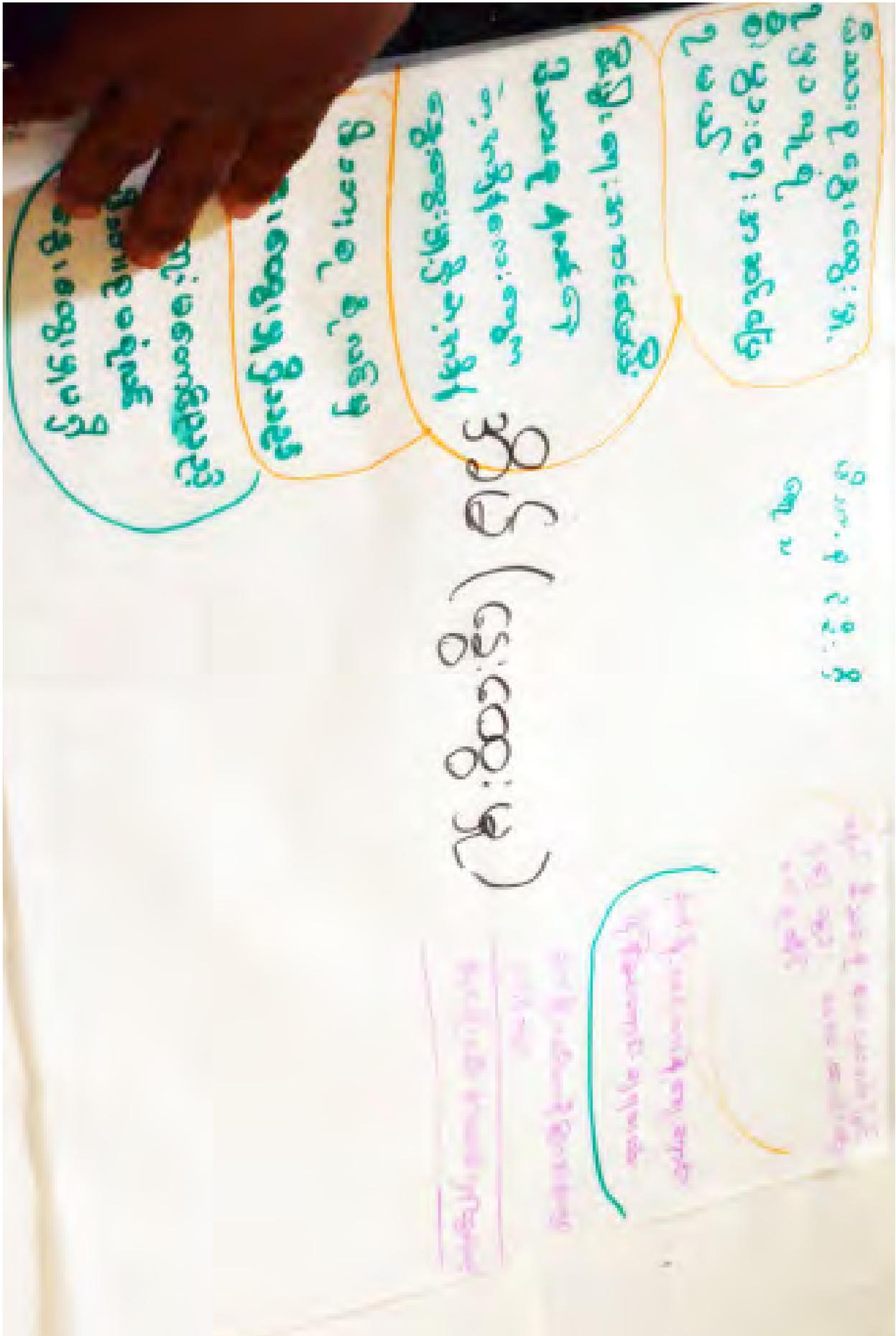
Word mapping: UPGRADE



Word mapping: COMMUNITY

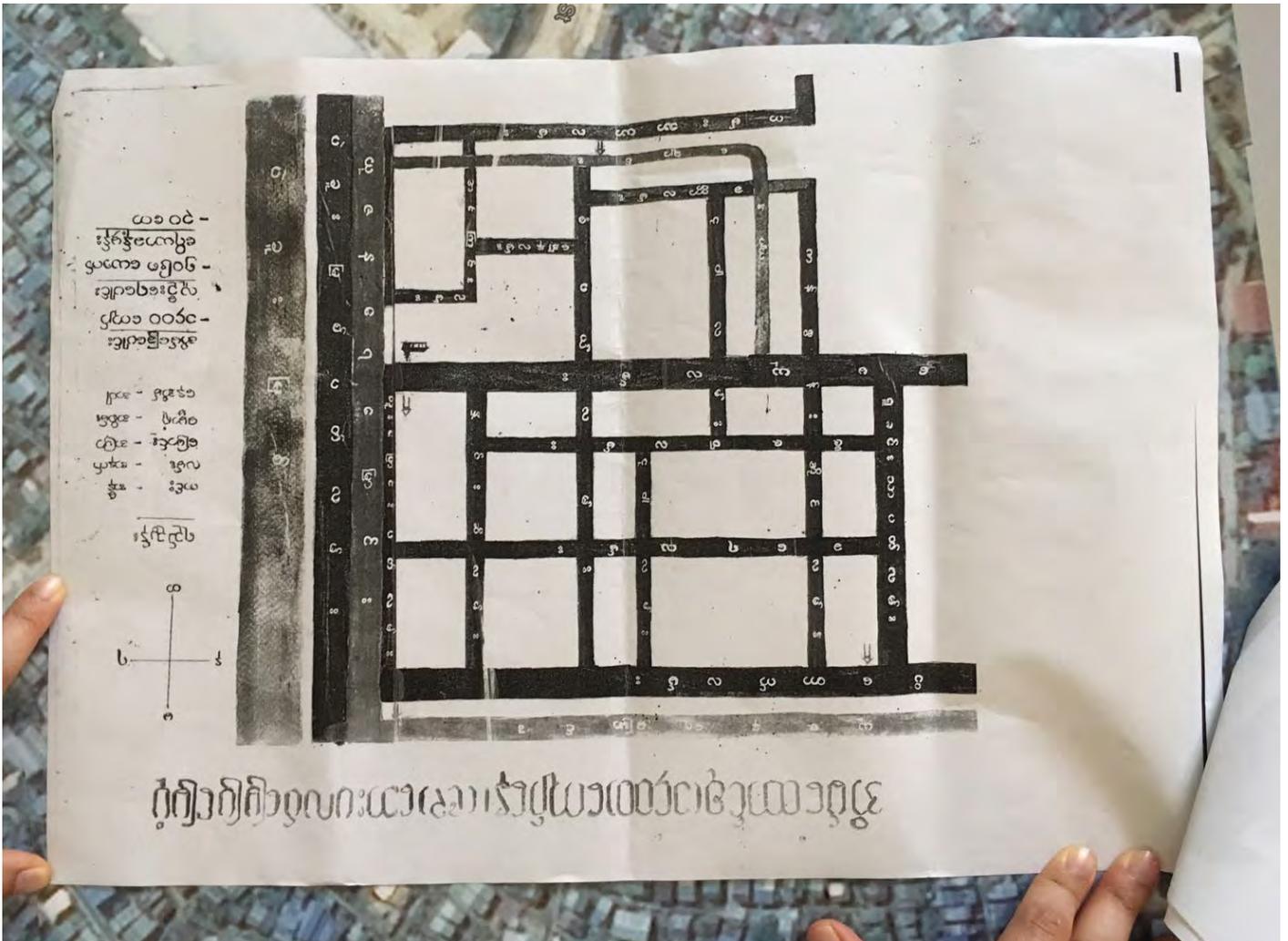


Word mapping: HOME





word connection



93 ward map produced by local leader

Boards for community presentation

VALUING THE COMMUNITY OF WARD 93



FATHER & THREE SONS

ONCE UPON A TIME, A FATHER GAVE A BUNCH OF FIREWOOD TO HIS THREE SONS. HE TOLD THEM TO TRY TO BREAK THEM, BUT THEY COULD NOT. AFTERWARDS, THE OLD MAN GAVE THEM A SINGLE FIREWOOD EACH AND TOLD THEM TO BREAK THEM. THIS TIME

“(၉၃) ရပ်ကွက်အတွက် တန်ဖိုးထားရသောအရာများ”

“အဖို့ ခိုနှင် သာ (၃)ယောက်”
THEY DID THEN, THE OLD MAN TOLD THEM TO LIVE IN UNITY LIKE THE BUNCHES OF FIREWOOD AND THAT IF THEY LIVE INDIVIDUALLY, THEY COULD BE DESTROY EASILY.

QUALITIES အရည်အသွေးများ

SAVING GROUP

GOVERNANCE SYSTEM

SOLIDARITY



FIRE SECURITY SYSTEM

INFRASTRUCTURE

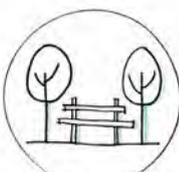
WASTE MANAGEMENT



LOCAL LIVELIHOOD

RELIGIOUS VALUES

PUBLIC SPACE



CO-PRODUCED MAP



“ကျောင်းသား/သူများ နှင့် (၉၃) ရပ်ကွက်သား/သူ များ စုပေါင်း၍ ဆွဲထားသောမြေပုံ”

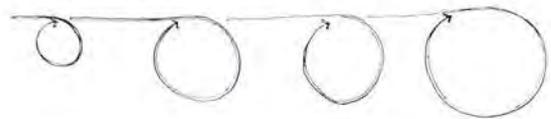


“(၉၃) ရပ်ကွက်အတွင်းရှိ အုပ်ချုပ်မှုရေးရာပြမြေပုံ”

GOVERNANCE MAP BY AREA

STRATEGY STEPS

CATALYTIC STRATEGY



- ၁



BALANCING MANAGEMENT SYSTEM OF THE NEIGHBOURHOOD

↓
- ၂



POTENTIALISING COMMUNITY ORGANISATIONS & SAVING GROUPS

↓
- ၃



IMPROVING FIRE VIGILANCE & SAFETY SYSTEMS

↓
- ၄



IMPROVING & CREATING INFRASTRUCTURE

↓
- ၅



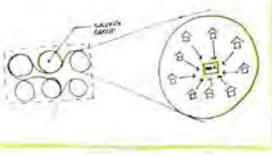
HOUSING UPGRADE



COMMUNITY LEADER MEETING BALANCING MANAGEMENT SYSTEM

အုပ်ချုပ်ရေးလွှာကူညီ
ရေပေးစနစ်များ ညီညွတ်အောင်
ပိုင်ဆိုင်ခြင်း

↓



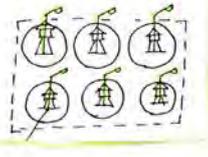
ရပ်ကွက်အုပ်ချုပ်ရေးနှင့်
စတူဒီယိုများ အဖွဲ့အစည်းများ
ပိုင်ဆိုင်မှုအောင်မြင်မှုလုပ်ငန်း

↓



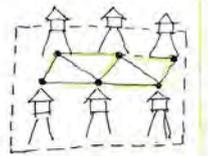
စီမံခန့်ခွဲရေးစနစ်၊
ရေပေးစနစ်များကို
ပိုင်ဆိုင်မှုအောင်မြင်မှု
ဖြည့်ဆည်းခြင်း

↓



လမ်းများကို ပိုင်ဆိုင်မှု
အောင်မြင်မှုဖြည့်ဆည်းခြင်း

↓

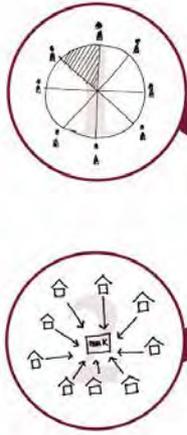


နေအိမ်များ အဆင့်မြှင့်ခြင်း

strategies for slum upgrading
scale: ward

catalytic intervention process

management conditions



catalytic intervention



future possibilities



strategies for slum upgrading
scale: ward

conditions for intervention

why?

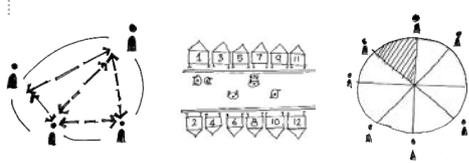
- 1 need of economic resources
- 2 unbalanced governance distribution



need = 200 families

how?

balancing management structure

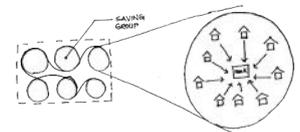


community meetings

enumeration and house mapping

agreeing on management distribution

potentializing community organizations



savings, activities, recycling and education groups

strategies for slum upgrading
scale: ward

catalytic intervention

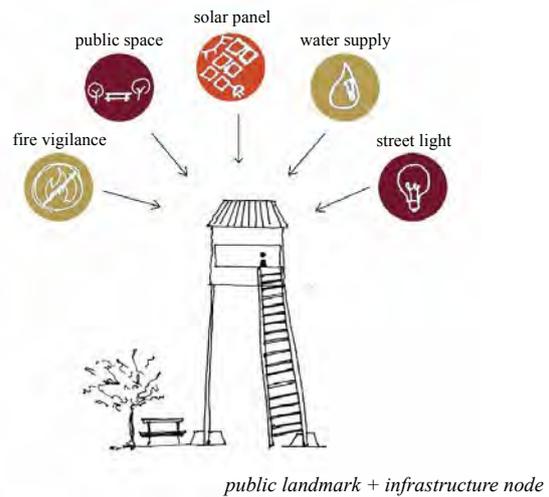
why?

network where many of the qualities and needs identified come together.



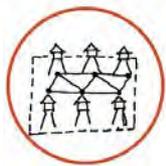
how?

start with 1 tower per cluster financed by the savings groups.



strategies for slum upgrading
scale: ward

possible future scenarios



connecting the towers
with infrastructure
roads, streets lights,
drainage



house upgrading
expansions, mix of
economic activity with
housing, reblocking



attract more population
neighbourhood more
appealing for future
residents



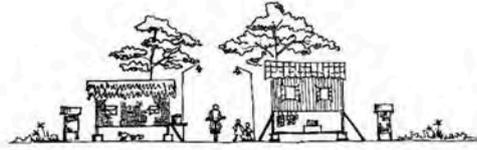
concentrate economic
activity around the
nodes



no further actions

strategies for slum upgrading
scale: city

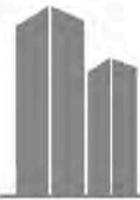
livelihoods oriented development



Industry Oriented Development

a city made by the people

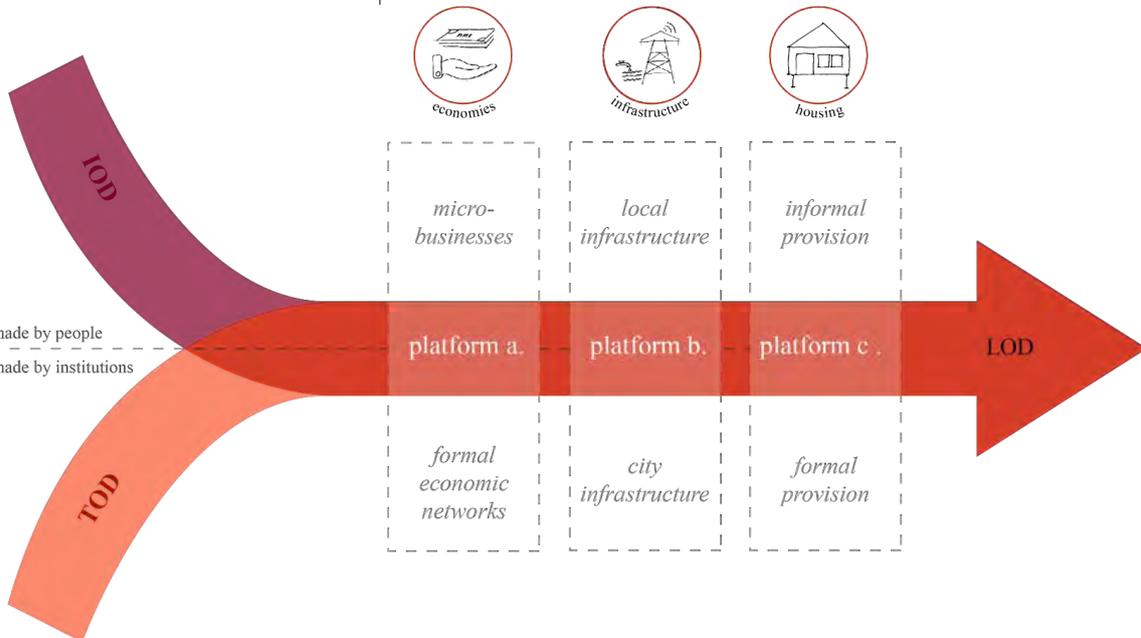
a city made by the institutions



Transport Oriented Development

strategies for slum upgrading
scale: city

livelihoods oriented development



strategies for slum upgrading | livelihoods oriented development
scale: city

