MSc Building and Urban Design in Development Student Report

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

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THEORETICAL APPROACH

- Transformation & transition through lens of heritage
- Uncovering values, practices & forms
- The forces at work in the process

ANALYTICAL APPROACH

- Methods
  - Change drawing
  - Word mapping
  - Place mapping
  - Etc.

PRACTICAL APPROACH

- 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
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. 2 team photo | (clockwise) lucia, asander, hsu, jinmin, yuqian, cristiña, salma, juan
source: taken by Saptarshi Mitra.
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.
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 Kyi, 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.
1942 Japanese invasion

1948 Independent from British

1962 Military coup ends democratic government

1988 8888 Uprising

1989 “Burma” changed back to Myanmar

1990 NLD wins the general elections result ignored by military junta

2007 “Saffron Revolution”

2015 Myanmar general elections

2016

11 century
Town of fishermen settled around pagodas

1755

1841 Destroyed by fire

20 century
Rangoon is a dynamic political and economic hub in Burma

1948 Rangoon is the capital of the Union of Burma

80’s
Military Junta renames streets
City Growth around Satellite towns
Deterioration of infrastructure
Waves of migration from rural areas
Emigration of foreign nationals

1988 Students protests in street
8888 Uprising

1990

2006 Capital is moved to Naypydaw

2008 Cyclone Nargis

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

fig.5 timeline yangon
source: made by author.
Fig. 6 Urban growth in Yangon
transformation in a time of transition
discussion about heritage
[theoretical approach]
transformation and transition

**transition**

/trənˈzɪʃ(ə)n, trænˈzɪʃ(ə)n, tranˈsɪʃ(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.

**transformation**

/ˌtrænsfəˈmeɪʃ(ə)n, ˌtrænˈzɪʃ(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.

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.

**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 precisely 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.

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.

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.

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*fig. 9 diagram unpacking heritage in values, practices and forms

Source: made by author.*
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 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.
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?

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).
03 unpacking values, practices and forms
[analytical approach]
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).
**PRELIMINARY FINAL REPORT STRUCTURE**

- Refined Approach

**REDEFINED MAPS** | SCALES + ACTORS

**PRELIMINARY PROPOSAL FOR INTERVENTION**
- Principles & Guidelines

**REDEFINED PLAN OF ACTION**

1. What we want to know?

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**pre-field trip**
The pre-field trip 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) reevaluated by our experience in the field.

**i. pre-field trip**

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

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.

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.

**Discourse Mapping (Values)**

**Practice Mapping (Practices)**

**City Mapping (Forms)**
field trip
fig. 16 images showing the urban growth around ward 93 in Dagon Seikkan township.
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 it 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.
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.
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.

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.

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.
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

<table>
<thead>
<tr>
<th>City Scale</th>
<th>N. of activities</th>
<th>City observations and walks</th>
<th>YHT downtown tour</th>
<th>WFW Housing inauguration</th>
<th>YCDC lecture</th>
<th>Dr. Jade Roberts Lecture</th>
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<td>nostalgia for past colonial city</td>
<td>preservation of historical buildings</td>
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<td><strong>Values</strong></td>
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<td>security and feeling of trust</td>
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<td>let people be the solution</td>
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<td><strong>Forms</strong></td>
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<td>at a very local scale</td>
<td>bridge between top-down, bottom-up</td>
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<td>skills sharing</td>
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### City Scale

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### fig 22 Table summarizing findings per activity

<table>
<thead>
<tr>
<th><strong>Source:</strong> made by author.</th>
<th><strong>Ward 93 Map</strong></th>
<th><strong>YCDC lecture</strong></th>
<th><strong>Dr. Jade Roberts Lecture</strong></th>
<th><strong>CAN lecture</strong></th>
<th><strong>Site Observation and Walks</strong></th>
<th><strong>Meeting Ward 93 Leaders</strong></th>
<th><strong>Interviews</strong></th>
<th><strong>Drawing</strong></th>
<th><strong>Word Connection</strong></th>
<th><strong>Mapping</strong></th>
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<td>liveable neighborhood</td>
<td>human activity</td>
<td>economic activity</td>
<td>formal-informal settlements relationship</td>
<td>business spaces</td>
<td>lack of public space</td>
<td>fire vigilance system towers and sand buckets</td>
<td>water donation points</td>
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<td>self-organization</td>
<td>interest in collaboration with government</td>
<td>infrastructures</td>
<td>infrastructure leader</td>
<td>daily activity on streets</td>
<td>provision of water and electricity</td>
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<td>interest in collaboration with government and organizations</td>
<td>self-provision of services</td>
<td>gathering in monastery</td>
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<td>recreation</td>
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<td>religious beliefs</td>
<td>education</td>
<td>moral lessons</td>
<td>responsibility</td>
<td>need of opportunities</td>
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<td><strong>Mapping</strong></td>
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<td>street hierarchy</td>
<td>sense of belonging</td>
<td>desire to improve governance</td>
<td>religious values (monastery, pagodas and christian center)</td>
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ii. simplifying the findings

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<td>mapping</td>
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*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]
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 equitative 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 recognized trajectories of heritage such as the ones manifest 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 Cristina Mena.
STRATEGY 1: upping 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 spatialty 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 exclusionnary 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.
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 benefits all 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

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. 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

4. building of projects

4.1 community meetings to organise tasks and a schedule of the construction
- lead the meeting
- volunteer for the different tasks and shifts
- give technical assistance

4.2 construction days
- organise the dwellers’ of their current governance unit
- build
- give technical assistance

4.3 community opening of the tower

5. consolidation and maintenance

5.1 community meetings to organise an schedule for the terms 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

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 different tasks and shifts
- give technical assistance

6.3 construction days

---

fig. 3.1 timeline of strategy 1
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.

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.
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 revolute 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 YTH and AMA
   - The group will be composed of 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.

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 YTH to support research and include findings in their own listings as immaterial heritage.

2.3. Design of a cultural agenda between YTH, YTU, and the communities to connect different cultural events in townships.

3. **Site Upgrade to Service Centre**

3.1. Conclusion of research from YTH 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, YTH, and the local government.

3.4. Building of new service facilities by members of the community and volunteers recruited by YTH, YTU, and AMA.

4. **Maintenance of Services**

4.1. Launch of internship and volunteer programs for students at YTH 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.

5. **Creation of Heritage Archive**

5.1. Creation of an open source cultural heritage archive by YTH building upon the research conducted by YTH.

5.2. Dissemination of findings of research, the cultural agenda and practices of local heritage through publications by YTH.

5.3. Creation of a follow-up group by YTH 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

![Diagram showing community-led healthcare and education centres, CAN office to help with housing upgrade, strengthened action of cultural centre, opening of public space in slums to host activities, and connections with other centres.]

**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 YTU 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 for 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.

Parallely to this, the local government can also use the findings to develop a city-wide cultural and service strategy aided by YTU 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 YTU 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 Usubillaga.
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.

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 owners and business
- - 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 through local service provision (health clinics, libraries, community 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

**Figure 4.6 Timeline of Strategy 3**

*Source: Made by author.*
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]
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?
bibliography


ACHR. (2010). Learning by working with people at Yangon, Myanmar, 1–3. Available at: http://www.achr.net/upload/files/Learning from People in Myanma(1).pdf [Retrieved on 30/05/2017]


X appendices
phase 1 | annex a

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

transition

/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

/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.
heritage ˈhɛrɪtɪdʒ
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

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.

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 the development of new slums in Yangon after May 2015.

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.

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.
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.).
city mapping

areas of interest

infrastructure

actors on site

1980's
2010

1980's
2000
2008

1994

1996

4,800
homes

10,000
sheet homes

1,379
homes

3,266
homes

4,000
homes
land use map

service map
urban fabric map

transportation map
proposed development
citywide actor map

material heritage

immaterial heritage
hlaing thar yar

material heritage

immaterial heritage
dagon seikkan

material heritage

immaterial heritage
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”.
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.
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

60 94 96 16.0
9.2.8 Implement the
and redeveloped as a key
areas can be designated as
daily fines for generators occupying
ferry system 4.7.1
House could become an important
improve the downtown area’s available
intersection should have a dedicated
and a 40% increase
is a vital area
take part in maintenance
UTILITIES 8.10.1
VCDC Deep Cleaning Unit ()
southern end, creating a large
Strategy 115 ACTION PLANS 16.
within the park to ensure

ACHR

The housing project in Yangon’s Hlaingtharyar Township, was the women’s savings networks first 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
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.
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.
The distribution of ethnicity and religion. Monthly household income can be by Township. Township in CBD.

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.

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 Florida 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.

“... live, but involves security, culture, religion, status - so many aspects...” A

"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

[Image of hand-drawn scene with sketchnotes and labels]
CHANGE MAPPING
CHANGE MAPPING
CHANGE MAPPING
CHANGE MAPPING
CHANGE MAPPING
CHANGE MAPPING
Word mapping: UPGRADE
Word mapping: COMMUNITY
Word mapping: RESPONSIBILITY
Word mapping: NAHLEMU
Word mapping: HOME
Word mapping: EDUCATION
sufficient facilities  factory work  local leaders  participation

good teachers  student recreation

professional headmaster

I.T. course  selling skills  moral lessons

EDUCATION

Myanmar history & culture  Buddist lesson

help poor people  understanding each others  responsibility

respecting each others

taking care of neighbour

NAHLEMU

admin office  schools  upgrading group  helping group  volunteer group

local leaders

participation

old people cannot work  loan interest,  borrow money

small business  monastery/religion

road water transport  market  library  school/university

facilities  playground

health  hospital

home place

raising children  feeding children

telling your religion  (christian)

myself

selling

RESPONSIBILITY

cooking rice  washing clothes

shop business

relaxing place

without money  fight

with money  peace

93 upgrading group  cleaning group

together

share experience with children

hospital

HOME
93 ward map produced by local leader
Boards for community presentation

VALUING THE COMMUNITY OF WARD 93

QUALITIES

SAVING GROUP  GOVERNANCE SYSTEM  SOLIDARITY

FIRE SECURITY SYSTEM  INFRASTRUCTURE  WASTE MANAGEMENT

LOCAL LIVELIHOOD  RELIGIOUS VALUES  PUBLIC SPACE

CO-PRODUCED MAP

GOVERNANCE MAP BY AREA
STRATEGY STEPS

1. Balancing Management System of the Neighbourhood
2. Potentialising Community Organisations & Saving Groups
3. Improving Fire Vigilance & Safety Systems
4. Improving & Creating Infrastructure
5. Housing Upgrade

CATALYTIC STRATEGY

- Community Leadership & Policy System
- Capacity Building & Organisational Development
- Infrastructure & Governance
- Housing & Community Development
strategies for slum upgrading
scale: ward

why?
1 need of economic resources
2 unbalanced governance distribution

need: 200 families

how?
balancing management structure

potentializing community organizations

community meetings
enumeration and house mapping
agreeing on management distribution

savings, activities, recycling and education groups

catalytic intervention process
strategies for slum upgrading  
\textit{scale: ward}

\underline{why?}  
network where many of the qualities and needs identified come together.

\underline{how?}  
start with 1 tower per cluster financed by the savings groups.

\begin{itemize}
  \item connecting the towers with infrastructure roads, streets lights, drainage
  \item house upgrading expansions, mix of economic activity with housing, reblocking
  \item attract more population neighbourhood more appealing for future residents
  \item concentrate economic activity around the nodes
  \item no further actions
\end{itemize}
strategies for slum upgrading
scale: city

livelhoods 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

livelhoods oriented development

micro-businesses
local infrastructure
informal provision

formal economic networks
city infrastructure
formal provision
strategies for slum upgrading
scale: city
livelihoods oriented development

yht

ycdc

ytu

wfw

achr