



"Medinas 2030" exhibition

The Catalogue

Welcome to the “Medinas 2030” Exhibition



Philippe de Fontaine Vive
EIB Vice-President

At the end of 2008, at the Venice Biennale International Architecture Exhibition, the European Investment Bank inaugurated its “Medinas 2030” initiative.

It was in that context and in order to raise public awareness of the importance of renovating the ancient city centres of the Mediterranean that I decided to launch a travelling exhibition on the challenges and experiences of successful regeneration projects in the Mediterranean.

In this way the EIB hopes to improve the responses that can be given to the ongoing process of economic and social decline that, for several decades, has been affecting the historic centres of towns in the Mediterranean.

This trend is the result of irreversible changes associated with the influx of people from the countryside and the new competition between urban areas that is being accelerated by the globalisation of our economies. The responses that can be provided are complex and therefore difficult to implement, as the preservation of these precious but fragile assets must take account of a whole host of social, human, technical and financial aspects. It must also be organised under the auspices of sound governance and a participatory dialogue in which the people concerned are closely involved.

This is what the practitioners refer to as an “integrated approach”.

Indeed, numerous experiments have already been attempted in the Mediterranean with regard to regeneration. And a number of these schemes,

always useful and often successful, are presented in this brochure for the Medinas 2030 exhibition.

These initiatives have, however, highlighted the usefulness of preparing a sustainable regeneration strategy that can be extended to each of the Mediterranean partner countries, with the adjustments required by local circumstances.

This will make it possible to step up investment programmes to improve the quality of life of the inhabitants, while preserving the cultural value of these irreplaceable sites.

I am therefore delighted to invite you on this “cultural trip” through a selection of ancient Mediterranean cities. They are not all, strictly speaking, “medinas”, but the way in which they have developed and their richness in terms of heritage mean that they have a shared Mediterranean kinship and their regeneration deserves your attention.

I hope that, through these pages, you will enjoy your visit...

Philippe de Fontaine Vive

The “Medinas 2030” exhibition

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The EIB invites you to take a cultural trip through a selection of ancient Mediterranean cities. They are not all, strictly speaking, “medinas”, but the way in which they have developed and their richness in terms of heritage means that they have a shared Mediterranean kinship, extending to the extreme case of an “evolving” medina.

The route we shall take highlights the variety and complexity of the urban heritage regeneration processes, which, in addition to the technical and economic aspects, require that particular attention be paid to the human and social criteria – what the practitioners refer to as an “integrated approach”.

The inclusion of these cities on UNESCO’s World Heritage List has often been a crucial factor in raising awareness among those involved and strengthening the governance of these regeneration schemes.

The EIB hopes that you will enjoy your visit

The EIB would like to thank the following people for the various ways in which they have contributed:

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A cultural trip through twelve Mediterranean cities



What is a medina, Al-Madina (المدينة)?

The term medina (المدينة العتيقة), refers to an old town as opposed to a modern European-type town. It is used particularly in the countries of the Maghreb, and in East and West Africa

A large part of a medina is given over to souks, markets that reflect trade with the surrounding areas and the rest of the world. Al-Madina, the Medina of Saudi Arabia from where the name comes, is one of the holiest cities of Islam. **Medinas must therefore also be considered sacred places**, under the protection of a saint or marabout. They are protected by ramparts.

Today, medinas are defined in terms of the socioeconomic relationship they have developed with the modern towns that have grown up alongside them.

There is often confusion between the terms “**medina**” and “**kasbah**”. In North African countries, a kasbah (or “casbah”) means a citadel (e.g. the Oudaya kasbah in Rabat, Morocco). The word has come to be used to refer to a town’s historical centre, whether fortified or not. In this second meaning, the word is more or less synonymous with medina.

Kasbah comes from kasabah (reed), a material commonly used in times past to insulate roofs in medinas, which were generally built alongside rivers or streams, where this plant grew in abundance. Nowadays, the reed is often replaced by corrugated plastic sheeting, which spoils the visual beauty of the souikas (lanes with shops and stalls) in these medinas that have now become part of the historic heritage.





The medina,
a place of memories and friendship



The Mediterranean in 2030

By 2030, the region's social and economic future will largely depend on management of the "urban reality": with an additional 100 million urban dwellers, nearly 80% of the population will be concentrated on 10% of the land: the coast

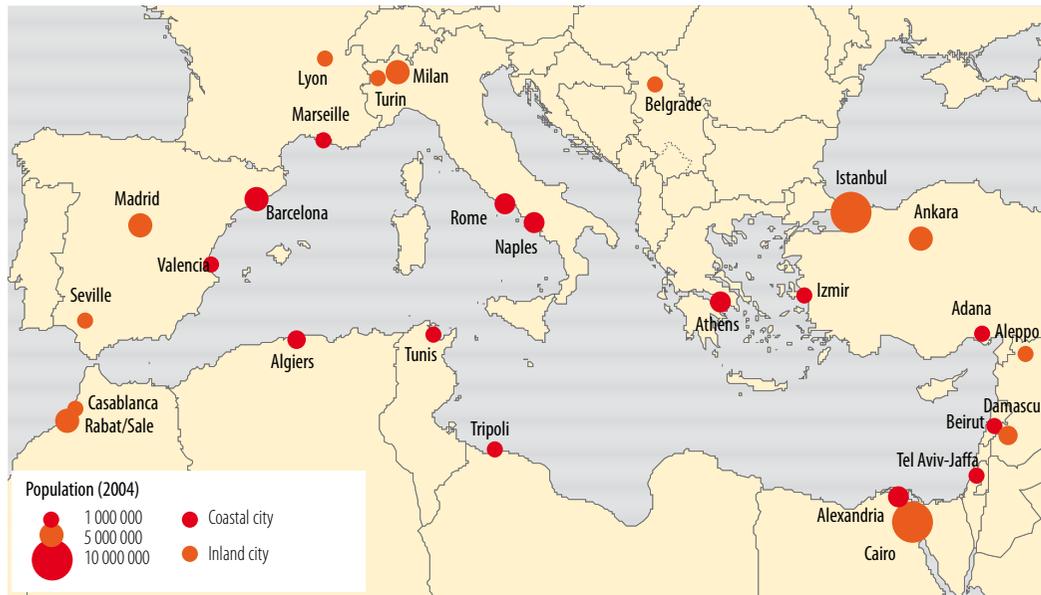
Development cannot be measured solely in economic terms. The human development index (HDI) takes account of life expectancy, the level of education and per capita income; and differences in this index between countries show that **the lower the HDI, the less the country in question is able to convert economic growth into social well-being for its population.**

Controlling the development of the "hearts" of towns and cities represents a key response to the anarchic growth of urban areas, which are big consumers of natural resources and, above all, arable land.

Urban regeneration policies involving a variety of sectors are under way: roads and transport, water and sanitation, energy, and so on. They focus on the twofold task of developing major heritage sites capable of accommodating part of urban growth, thereby **limiting the pressure on peripheral land and property.**

Faced with the enormous challenges of sustainable development, **towns and cities cannot do everything** on their own: with the backing of the Euro-Mediterranean partnership, the provinces and States must also make efforts to create the necessary synergies and points of convergence. The goal is to speed up the transfer of the knowledge built up by Europe's cities, associations and finance providers to the partner countries.





Metropolitan areas with more than a million inhabitants

By 2030, the southern and eastern shores of the Mediterranean will have an additional 100 million urban dwellers



A code of ethics for supporting an integrated vision

The “Medinas 2030” initiative, which was launched by the EIB in October 2008, plans to take a long-term perspective of the question of regeneration of the medinas. It chooses to look at this issue in the context of the economic, social and spatial changes that the countries of the Mediterranean will be undergoing over the next few years

“Medinas 2030” has adopted a charter:

- to prevent town centres from deteriorating further and turning into theme parks for tourists;
- to achieve the integrated regeneration of medinas in a way that will preserve their cultural character and encourage a high quality of economic and social life;
- to guarantee good access to public utilities, the key to decent living conditions;
- to target a mixture of urban functions and make it possible to support the local population, especially in terms of housing;
- to work in close consultation with the people concerned;
- to ensure adequate funding by involving the private sector in an appropriate manner.

“Medinas 2030” supports **benchmark pilot projects, which are to provide a platform for the sharing of experience between Mediterranean cities** – a crucial aspect for successful rehabilitation and the strengthening of national and local capacities.

Against this backdrop, international institutions, in liaison with the national and local public authorities, must become more involved by providing funding and technical assistance.



Every building that collapses weakens the adjoining buildings. Emergency action is required



Fostering the sharing of experiences and acting as a catalyst for financing



Governance and public-private partnerships

The decline of the historic centres of southern and eastern Mediterranean towns and cities is merely the reflection of the irreversible changes caused by the rural migration that has been going on for 40 years and the new competition between urban areas

This poses a major challenge: as the historic town centres become less attractive, their residents grow poorer and traditional activities are marginalised, and these districts lose their soul.

All of the medinas require long-term investment tailored to their individual constraints and potential. Only a public-private partnership can mobilise the effort required and raise the necessary awareness among all stakeholders.

Such a partnership is designed to bring in local players in order to create a multiplier effect on public investment, mobilising the private sector's technical and financial resources so that rehabilitation can be turned into a long-term development opportunity.

To take this idea forward, the EIB has launched the **Medinas 2030 Programme**, an experience exchange and technical assistance initiative. This two and a half year programme has three components:

- a pre-operational study focusing on the key factors for success: governance and operating methods, financial options, content of the public-private partnership;
- a series of knowledge transfer and exchange workshops aimed at identifying solutions;
- implementation of the Meknès medina pilot project, supported by a contracting assistance study.

The Medinas 2030 Programme will form part of the remit of the **Marseille Centre for Mediterranean Integration (CMIM)** housed in Villa Valmer. Progress reports will be prepared for annual conferences, the first of which was held in Marseille on 8-9 October 2009.



Villa Valmer in Marseille

Involving the private sector will have a multiplier effect on public investment

Tunis: Medina and Kasbah

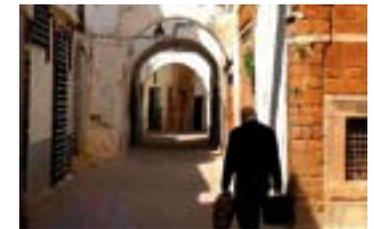
Added to the list of World Heritage Sites by UNESCO in 1979, Tunis's medina is the city's vibrant centre and by no means a cultural ghetto. Its conservation concerns the city's urban make-up as well as its economic and social diversity. Patiently restored, the medina has become, with the European part of the city, the heart of the capital.

The Arab city grew up around the Zitouna Mosque (7th century) and spread outwards from the Kasbah (13th century), protected by strong fortifications (18th century). The urban fabric was often created at the expense of mature gardens: over 15 000 *Alys* (multi-storey houses built above cowsheds and bedrooms) and hundreds of monuments scattered along the narrow streets provide that tunnel effect that is so characteristic of the medina.

The city's expansion accelerated in the 19th century, with boulevards replacing the ramparts. As urban life moved towards the modern part of the city centre, the medina was gradually marginalised and turned into an overcrowded slum during the 1950s. The medina was considered to be a place of "*all that is archaic*".

As early as 1967, with the creation of the Medina Conservation Association (ASM) at the instigation of the Municipality, UNDP and UNESCO-backed studies proposed integrated action supporting the preservation of the heritage for the purposes of social housing. The regeneration of the *Hafsia* district – in ruins since the 1930s – was considered a "pilot project" by the World Bank, which provided the bulk of the funding.

The *Bab Souika–Halfaouine* districts were remodelled in the 1990s and the *Oukalas*¹ project



aimed to rehabilitate 190 000 m² of property for 1 600 families thanks to a loan taken out by the Municipality with the Arab Fund for Economic and Social Development (AFESD). Between 1990 and 2003, more than 70 monuments were restored thanks to funding from local authorities and international institutions.

Tunis's medina, with an area of 270 ha and more than 100 000 inhabitants, is now **one of the rare remaining examples of homogeneous Muslim urban planning.**

¹ *oukalas* was the term used originally for inns where itinerant workers could rent a room for short stays. Subsequently, the use of the term came to be extended to refer to houses in the medina abandoned by their original owners, who preferred to rent them out by the room to families that had left the countryside in search of work and better living conditions.

Meknès: Tizimi district

In Morocco, 70% of the population live in urban areas and 31 towns have retained their medinas. The three most important ones are in Marrakesh, Fez and Meknès, where half of the total population of the medinas (700 000 people) live. A national strategy for action to improve the fabric of old urban areas is currently being put in place.

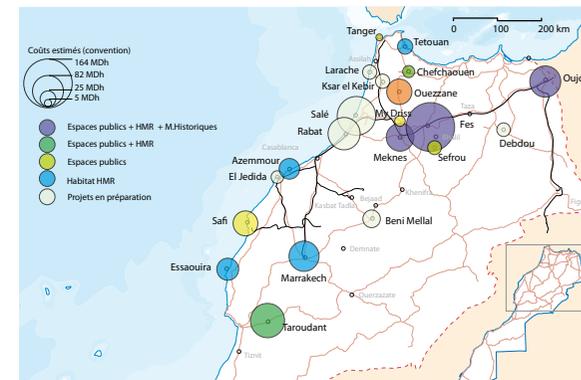
The town takes its name from the Berber tribe the Meknassa, who settled to the north of wadi Boufekrane in the 9th century. It was at the height of its glory in the 18th century under sultan Moulay Ismail, who generated considerable revenue from privateering and trafficking in captured Christian sailors, who were imprisoned in the medina.

With 50 000 inhabitants spread out over 150 hectares, the Dar Lakbira medina, which was listed as a World Heritage Site by UNESCO in 1996, is an **area of contrasts**: the population density is 523 inhabitants/ha, with an activity rate of 39%, a school attendance rate of 92% and good access to essential services (electricity, 96%; water, 84%). However, the medina is in a poor state: while 20% of buildings are satisfactory, 41% are in average condition, 22% are dilapidated, 6% are on the verge of collapse and 2% have actually collapsed, with 8% being in need of urgent attention.

Between 2002 and 2005 numerous studies were carried out and strategies drawn up, at both local and national level. They often came to nothing, with contracts being cancelled. Lessons were, however, learned from these experiences and helped with a future policy to preserve the heritage. Thus two restoration schemes were carried out in Lehdim Square in 2007 and renovation work is currently under way.



National medinas strategy



The Tizimi district of the Meknès medina is a pilot project under the “Medinas 2030” Initiative. Work is about to start on an EIB study on heritage renovation, integrated with urban development and augmented by assistance for the developer. This will enable an action programme to be launched for which the EIB finance channelled through FEMIP will act as a catalyst in attracting funds from other sources - international and local, public and private.

Algiers: the Kasbah and old town of El-Jazair

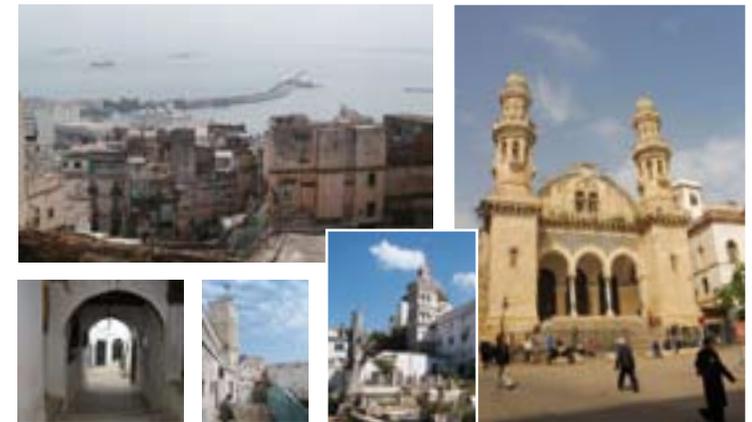
A place of memory as well as history, the Algiers medina – often known as the Kasbah – is typical of Islamic cities. Drawing on past experience, in particular Italo-Algerian cooperation initiatives, the Culture Ministry is deploying a series of emergency measures to preserve it

In one of the most beautiful coastal sites of the Mediterranean, perched 118 metres above the small islands where Carthaginians settled in the 4th century BC, the 60 ha Algiers medina¹ contains the remains of the citadel (Kasbah) and the entire old town of El-Jazair, sweeping down to the sea. Until the 19th century, the medina was a blend of Turkish and Arab traditions.

The medina has a traditional urban structure, combined with a deep-rooted sense of community. After 1830, the modern city developed around it.

As early as 1920, a genuine interest in preserving the site emerged although the initial studies were not conducted until the 1970s. A Kasbah regeneration plan was put together in 1981, focusing on the buildings from the 1816-1830 period and the citadel (the centre of Algerian power before 1830) and aimed at highlighting the Ottoman influence. A priority programme in 1985 and an “urban planning and development master plan” in 1992 were successively drawn up and the area was then added to UNESCO’s list of World Heritage Sites.

However, the dilapidation and impoverishment of the site have progressively got worse: of the 1 700 buildings identified at the end of the 1970s, only 1 200 were still left when the medina was listed in 1992. Today, a mere 600 buildings – in a very advanced state of disrepair – remain.



In 2005, a project to restore the Dey’s Palace and a special training course in building restoration were launched as part of Italo-Algerian cooperation efforts. However, in 2007 the World Heritage Committee became very alarmed about the slow pace of the building protection work.

Action is currently being taken by the Algerian Culture Ministry, in particular the establishment of a monitoring committee, studies on the rehabilitation of a number of blocks in the medina and work on shoring up buildings and waterproofing flat roofs. These measures are intended to improve the living conditions of the inhabitants as a prelude to potential further work that will be much more complex and substantial.

¹ Not to be confused with the planned development of a shopping and business centre (“ALGER MEDINA”) promoted by private investors on a 75 ha site east of the Bay of Algiers.

Cairo: the Sayyida Zeinab area and the Tûlûn Street pilot project

In order to be sustainable, a town must remain a living community: in Cairo, the regeneration of a historic part of town by reenergising it economically, socially and in terms of how the land is used offers an alternative to turning it into a museum.

In its historic districts, Cairo has retained the urban organisation created back in the days of the Mamelukes and Ottomans. Traditionally inhabited by the poor, artisans and traders, **the historic districts of Tûlûn and Qal'at al-Kabsh have become very vulnerable**: old houses are collapsing every day, and many areas have been abandoned, becoming dumping grounds for rubbish or informal car parks.

However, Tûlûn Street (one of the three historic approach roads into Cairo) consists of houses with courtyards and 19th century apartment blocks, a caravanserai and the Ottoman *hammam Tûlûn* gate. The inhabitants are very attached to this area, as is shown by the mutual assistance networks and the presence of a number of local NGOs.

Linked by an agreement entered into in 1985, Paris and Cairo embarked in 2002 on technical cooperation involving a number of bodies¹ for urban renewal. After an inventory was drawn up and an analysis of the environmental, social and economic components conducted, the development strategy proposed in 2005 emphasised the need to integrate the regeneration of the area into a **master plan extended** to cover the district of Sayyida Zeinab. Since 2006, a team from the Paris city council has been looking at the future of the ancient fabric of this part of town in terms of sustainable development, which means that **the challenges of mobility and social and functional diversity** must be addressed.



The execution of such a project presupposes strong public governance for setting up a development fund, financial advances for the new construction work, systems for providing credit to the local inhabitants and the establishment of a project management unit (PMU).

The setting up of public-private partnerships is today a vast testing ground that is opening up for those living in Cairo who want to regain possession of their city.

¹ The Egyptian Ministry for Local Development, the Egyptian Embassy in France, the French Foreign Affairs Ministry, the Île-de-France Region, the International Association of Francophone Mayors (AIMF), the Paris Town Planning Workshop (APUR), the Centre for Economic, Legal and Social Documentation (CEDEJ) and Cairo's French Centre for Culture and Cooperation (CFCC).

Syracuse : urban regeneration of the island of Ortigia

The regeneration of the island of Ortigia was conducted according to a “broad economic revitalisation” approach, combining the conservation of buildings with a change of use in economic terms while at the same time safeguarding the island’s cultural identity and social balance

Syracuse (from *sirako*, the Greek for “marsh”) is an important commercial and industrial centre on the east coast of Sicily. Its rich ancient past makes it a prominent tourist destination. It has important archaeological remains from the Corinthian (744 BC) and Roman (212 BC) colonisations and an abundant historical heritage, reflecting the successive presence of the Byzantines, the Normans and the Saracens (from the 9th century onwards) and the modern history of Sicily.

The old town, one of whose symbols is the legendary mythological fountain of Arethusa, is located on the island of Ortigia, which became very run-down over the centuries and was damaged by earthquakes in the 1990s.

The renewal plan was part of a “broad economic revitalisation”, based on exploiting the extremely rich architectural heritage and promoting **the growth of micro-enterprises, which received start-up assistance**. The aim was to create a leveraging effect involving a large element of participation, while at the same time safeguarding the cultural identity and social balance.

Taking into account all the parameters of urban regeneration, this long-term “integrated approach” had two main focuses:

- the rehabilitation of the buildings of the Giudecca and Graziella districts served to **organise the economic and social mix** around the construction of social housing and student residences and thereby attract a large number of micro-enterprises, with the emphasis on culture and gastronomy;
- **the restoration of historic monuments was sometimes combined with a change of use in economic or cultural terms**: Palazzo Monteforte and Palazzo Ronco Palma, conversion of the Old Market into a tourist centre and of Palazzo Impellizzeri into a cultural centre, the restoration of San Francesco da Paola church and the Convento dei Minimi, for use as a facility for the promotion of cultural activities, etc.

The old town centre of Ortigia was included on the list of UNESCO World Heritage Sites in 2005.



The Palestinian camp of Madaba: a medina in the making?

The camp of Madaba is a “medina in the making”, marked by modern conflicts, in the same way as historic medinas reflected the power struggles of their time. Doesn't this medina deserve as much attention as other sites listed by UNESCO?

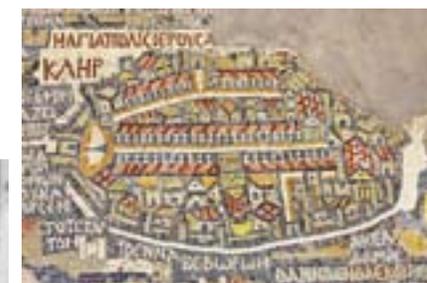
The city of Madaba (60 000 inhabitants) is located 30 km to the south-west of Amman on the historic Kings' Highway, which leads to Kerak and Petra. Its ancient origins are confirmed by its reputation as the “City of Mosaics”, owing to its Byzantine and Umayyad works, including the famous mosaic map of Jerusalem and the Holy Land (6th century). The city itself was founded in the middle of the 19th century by Latin missionaries; the Christians of Madaba, who still account for a large proportion of the city's population, point out that they have lived there for several thousands of years and insist on their Arab identity, the fact that they are native to the area and the importance of their contribution to Islamic history and the Hashemite monarchy.

A good third of the population of Madaba consists of a camp of 25 000 Palestinian refugees “from both 1948 and 1967”, who are Jordanian citizens but whose status was made precarious in 1988. One of the 23 camps set up by UNRWA¹ following the Naqba², it is managed by the Jordanian Department for Palestinian Affairs.

Over time, the camp has become organised and more established: the makeshift tents and the Bedouin “houses of hair” of the fifties rapidly gave way to prefabricated dwellings, which were in turn replaced by breezeblock buildings, some with upper floors and gardens. Although the houses are connected to the city's water and electricity networks, the sanitation and the state of the dirt track roads leave much to be desired. **The settlement has developed according to a**



Mosaic map of Jerusalem (6th century)



very specific grid plan in a style unique to the Palestinian population, which demonstrates its origins with a particularly dense array of signs in the houses and public areas (including flags and photographs of prominent figures and martyrs).

“More than just a district, it is a Palestinian territory”.

¹ The United Nations agency responsible for registering and assisting Palestinian refugees and displaced persons in the Near East.
² The *Naqba* (Arabic for “catastrophe”) refers to the 1948 Arab-Israeli war, during which more than 700 000 “Israeli Arabs” fled from their towns and villages in the area that was to become the State of Israel.

Jaffa: the old town of Tel Aviv – Yafo

In the Old Testament, the Mediterranean is called the Sea of Joppa. A predominantly Arab city, Jaffa (Yāfā or يافا in Arabic; Yafo or יָפוֹ in Hebrew), which was turned into a stronghold by the Crusaders, was merged in 1950 with the new Jewish city of Tel Aviv. A technical success, the restoration of Jaffa has been a controversial issue for Israeli society

One of the oldest ports in the Mediterranean, Jaffa, like Acre and Caesarea, was one of the staging posts on the routes to the East and then, in the Middle Ages, one of the “Ports of the Levant”. The Arab geographer Al-Muqaddasi (10th century) refers to it by the name Yaffa.

During the 1948 Arab-Israeli war many houses in Jaffa were completely or partially destroyed: abandoned by its inhabitants, the old town was left in ruins, and then rapidly became populated by impoverished Arab refugees fleeing from other annexed Arab towns and villages. Neglected for a long period, the old town of Jaffa declined rapidly, becoming a hotbed of deprivation, crime and various addictions.

In 1960, the Israeli Government and the Municipality of Tel Aviv-Jaffa embarked upon the restoration of Jaffa with the creation of the Old Town Development Corporation and an administrative body – the Mishlama. Along the narrow streets, bearing the names of the signs of the zodiac, reconstructed traditional houses now accommodate artists’ workshops and shops selling objets d’art, archaeological artefacts and jewellery; cafés, restaurants and nightclubs have turned Jaffa into a renowned gastronomic centre and one of the hubs of Tel Aviv’s nightlife.



However, **this economic and technical success has been much criticised by some sections of Israeli society.** The Arab residents of the old town have rallied together to denounce programmes which are in fact turning Jaffa into a tourist attraction and leading to the gentrification of a Palestinian heritage site from which its traditional inhabitants have been ousted.

At the same time, the Israeli peace organisation Zochrot¹ is seeking to bring the real history of relations between the Jewish and Arab populations of Jaffa to the attention of the Israeli public. Through painstaking work to reconstruct the historical truth (*“bringing the Nakba² into Hebrew”*), it campaigns for Jews and Arabs to be able **to live in peace within a single state as at the beginning of time.**

¹ *Zochrot* is the feminine form of “remembering” in Hebrew: a linguistic subtlety to distinguish it from the nationalistic and militaristic use of memory.

² *Al-Naqba* (“catastrophe” in Arabic) refers to the 1948 Arab-Israeli war, during which more than 700 000 “Israeli Arabs” fled from their towns and villages in the area that became the State of Israel.

Hebron: Holy city of the Tomb of Abraham

Preserving the medina of Hebron, home of the Tomb of the Patriarchs, an international cultural heritage site, is a challenge of universal significance that goes beyond all religious and territorial ideologies. However, everything, or nearly everything, remains to be done...

Situated 30 km south of Jerusalem, Hebron (population 250 000) is, in both demographic and economic terms, the most important city in the Palestinian territories of the West Bank.

One of the oldest cities in Judea, Hebron was the stage for a number of the events of biblical history, but since the end of the British Mandate has also been the scene of violent clashes between the (majority) Muslim and Jewish communities, although these had managed to live together peacefully up until that time. Since 1997, the city has been divided: the H1 zone (80% of the city) is under Palestinian administration, and the H2 zone (20% of the city, including the old town) is controlled by the Israeli army.

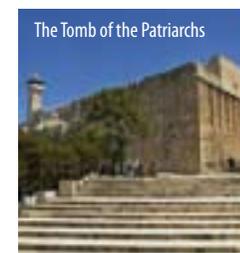
With a more than 5 000-year history, the medina of Hebron is the location of the Tomb of Abraham – also called the Tomb of the Patriarchs – which was founded by Herod the Great and is a holy site for the three great monotheistic religions. It is also home to an important architectural heritage dating from the Mameluke (XIIIth – XIVth centuries) and Ottoman (XVIIth – XIXth centuries) periods.

Although since 1967 numerous monuments and the Avraham Avinou district have been restored at the initiative of Jewish associations or private Israeli citizens, there has never been a comprehensive plan to renovate the old town.

Since 1994, the City of Hebron and the French municipalities of Belfort and Arcueil have formed a partnership to carry out decentralised co-operation projects aimed at improving the living conditions of the inhabitants of the old town (including educational and sports initiatives) and raising public awareness of the richness of its historical heritage (exhibitions, publications, talks, etc.).

In the framework of this partnership, the International Committee for the Preservation and Promotion of the Old City of Hebron was set up. Bringing together qualified people from the worlds of architecture, the media and culture, representatives of the organisation “Patrimoine sans frontières” and policymakers, this committee is working to achieve recognition of the importance of the Hebron medina, especially with a view to getting it listed as a UNESCO World Heritage Site.

To this end, the committee is attempting to raise public awareness of the fact that only by obtaining international protection status will the old town be able to preserve its universal significance and secure the peace essential to its long-term conservation.



Muslims use this entrance to the Tomb of the Patriarchs, which they call *Haram el-Khalil*, or the Shrine of the Lord's Friend.



Dubrovnik: fortified city of former Ragusa

Severely damaged by the earthquakes of 1667 and 1979, 68% of the buildings in the old city were also hit by shellfire during the conflicts in former Yugoslavia (1991-1995). Placed on UNESCO's list of World Heritage in Danger¹ in 1979, Dubrovnik has been the subject of a preservation programme since 1993

Dubrovnik's origins date back to antiquity: the city initially developed under the authority of Byzantium, then of Venice, and later as an independent republic. As a maritime and commercial power and rival to Venice, it reached its peak in the 15th and 16th centuries and succeeded in maintaining its political autonomy under Ottoman rule. Despite being devastated by several disasters, the fortified city has kept its historic character and ethnic mix; it is one of Croatia's tourist gems.

Since 1993, UNESCO has been implementing a comprehensive regeneration programme and promoting an international solidarity movement on the basis of an initial evaluation of the damage caused by the war and a credit line of USD 300 000 for urgent works. A large portion of the finance is being provided by the Croatian Government, while UNESCO's international campaign is attracting help from NGOs such as the International Trust for Croatian Monuments (UK) and the *Rotary Club* of Klagenfurt (Austria).

The specific nature of the restoration measures is due to the determination to use old techniques, while applying current anti-seismic standards. The urgently needed restoration of the roofs proved particularly problematic, as the traditional materials were no longer available: new tiles therefore had to be manufactured near Toulouse. In 1998, Dubrovnik was withdrawn from the list of sites in danger.

Although Dubrovnik is not a medina, it is included in this brochure because of the particular international context that has shaped its regeneration.



The preservation of Dubrovnik forms part of the international community's efforts to aid the reconstruction of the Western Balkans (Cologne Pact of December 1995), to which the EIB has made a substantial contribution by supporting primarily transport and urban infrastructure projects. Croatia, which is currently an EU Candidate Country has thus received more than EUR 1.8bn from the EIB since 1996.

¹ Alongside the World Heritage List, the list of sites in danger indicates those that require particular vigilance and emergency measures.

Córdoba: medina of Kurtuba

The regeneration of the medina of Córdoba sets an example in more ways than one: based on legislation that protects the land on which the historic urban heritage is located, it combines preservation of the sites with contemporary projects. This experiment was the starting point for new measures to reinterpret Spain's historic sites

A Greek city, then a Roman municipality and Seneca's home town, Córdoba is located on the banks of the Guadalquivir river. Its historic centre is composed mainly of the remains of the Arab medina of *Kurtuba* (قرطبة), the political centre of Muslim Spain, which reached its peak in the 11th century. Córdoba was then the most important city in the West and a rival to Baghdad.

Kurtuba was surrounded by a wall, beyond which non-fortified districts developed, known as the *djanib* or *rabad*, including the Mozarab and Jewish quarters. The Great Mosque, which became the *Santa Iglesia Catedral de Córdoba* after the reconquest of 1235, is the city's main monument. The Almoravid geographer Al-Idrisi (12th century) wrote that the medina was divided into five towns, each enclosed by a wall, including the Caliph's palace, a veritable town within a town.

The first restoration work began in 1824 and continued until the end of the 19th century. A turning point was the entry into force in 1976 of the Land Law, aimed at protecting Spanish city centres against property speculation through the formulation of plans for preserving important historic heritage areas and encouraging the introduction of classification and restoration schemes. This innovative legislation laid the foundations for an integrated regeneration programme for *Kurtuba*.

Two different approaches were developed:

- either to give priority to existing structures to strengthen local identity by laying down standards that define a reconstituted "Córdoba style";
- or to encourage a degree of diversity by promoting contemporary architectural and socio-economic schemes to drive the revitalisation.

Since the differences in these two approaches revealed the risk of automatically transposing the forms of the past, **the regeneration of *Kurtuba* was based on the creation of new urban forms, in a dialogue with the pre-existing forms.** As the starting point for fresh interpretations of historic sites (e.g. in Lleida), this approach will generate new methodologies for protection plans (as in Santiago de Compostela).

Contemporary schemes in ancient city centres will be increasingly seen as key to the revitalisation of run-down residential areas. They will also aim to create a new image of historic centres that will further their integration into contemporary social and cultural practices.

The historic centre of Córdoba was listed as a UNESCO World Heritage Site in 1984.



Aleppo: historic centre and medina

During the 35 years following the Second World War, town planning schemes adopted to ease the flow of traffic resulted in wholesale demolition: the inhabitants deserted the medina and its structural, social and economic decline seemed to be inevitable.

Aleppo's rich cultural heritage is built on trade between Europe and the East. Over a period of 5 000 years, various peoples and religions have left their mark: the network of streets intersecting at right angles in the souks is a legacy of the Greeks and Romans, numerous religious buildings and public baths reflect the influence of the Ayyubids, then the Mamelukes, while most of the historic architecture dates back to the Ottoman Empire (1516-1918).

Under the French Mandate (1920-1946), the municipal administration concentrated on new European-style districts, while the old town was neglected and even destroyed. It was not until 1979 that the Syrian Government, realising what was at stake both historically and socially, drew up a plan to preserve the old town. **In 1986, UNESCO included the old town of Aleppo in its list of World Heritage Sites.**

Since 1993, the City of Aleppo and German Technical Cooperation (GTZ) have been working together on the initial rehabilitation of living conditions and the historic heritage. Substantial amounts from the Syrian-German Debt-Swap Agreement have been invested in social and technical infrastructure.

The Arab Fund for Economic and Social Development (AFESD), the Aga Khan Development Network (AKDN), the Aga Khan Trust for Culture (AKTC) and other national institutions have since

joined them as part of a programme of measures to regenerate the old town that is expected to take 30 to 40 years. This effort is being coordinated by the Directorate of the Old City of Aleppo (DOC), which has developed a remarkable ability to manage this type of operation.

Signs of changes in the perception of medinas as residential and commercial areas can be seen and efforts must now be focused on another dimension: **the improvement of living conditions economically and socially, while preserving the historic and cultural heritage.**



Old town of Tyre: archaeological sites and built heritage

Designing a rehabilitation programme for the old town of Tyre was particularly difficult: preserving the archaeological heritage had to be reconciled with the development of the city's more recent urban assets

Tyre – 83 km south of Beirut – is the fourth-largest city in Lebanon. It has a population of 200 000 – Lebanese, Palestinians and Armenians, but also Sunnis and Shiites, Maronite, Orthodox and Catholic Christians, an ethnic and cultural mix that enhances the city.

Tyre extends well beyond its original island boundaries, which no longer exist as silting up of the port has turned it into a peninsula. **Excavations on the causeway built in 332 BC by Alexander the Great** exposed a major urban feature – the pronounced axial system connecting both of the city's ports to the mainland. A number of further excavations revealed, over an area of 5 km, a vast necropolis and one of the largest and best preserved complexes of Roman hippodromes as well as urban infrastructure that sprang up along the original causeway.

This purely archaeological heritage profile sits uneasily with the thinking of lenders, as **the more recent built heritage (Arab, Byzantine or Christian) is perceived to be of greater social benefit than the archaeological heritage**. Tyre's "archaeological wealth" has thus lost some of its cachet as a result of the urban renewal problems facing Lebanon's other ancient cities, Sidon and Tripoli.

In response to this "competition" and in order to boost the legitimacy of their city, Tyre's councillors refocused the city's heritage policies to embrace the urban fabric. **A programme to**

enhance the value of the old town covering nine districts was devised, based around a "cultural trail". This entailed the rehabilitation of buildings along three itineraries covering the archaeological sites, the Christian district and the Muslim old town, the reconstruction of some twenty blocks that had fallen into ruin and the conservation of two districts to show what can be done. All this work was supported with both public and private funds and through the investment of local community groups, all working together.

The old town of Tyre, which has been a UNESCO World Heritage Site since 2004, is now recognised for two key characteristics: its history and archaeology.



The old town of Tyre



What is the EIB?

The European Investment Bank (EIB) is the European Union's financing institution. Established in 1957 by the Treaty of Rome, its remit is to support via loans, guarantees and other financial products the implementation of the Union's economic policies by facilitating investment by private enterprises and public bodies.

Through channelling and transforming savings, the EIB finances its activities by borrowing on the capital markets, where it is one of the leading sovereign issuers. Its first-class credit rating ("AAA") enables it to obtain the best terms on the market, which it passes on to the promoters of the projects it finances.

The EIB's priorities are laid down by its Governors – the Economy and Finance Ministers of the member countries of the Union. In Europe, there are five of these priorities:

- balanced development and the cohesion of the Union;
- the knowledge economy and support for SMEs;
- environmental protection and the promotion of sustainable communities;
- major transport, information and energy networks;
- energy security, renewable sources of energy and energy efficiency of the Union.

As called for by the European Council, there was a considerable increase in the EIB's activities in 2008 (+30%) in order to provide a flexible response to the economic crisis that the European Union and its partner countries are going through.



Outside the Union, the EIB dispenses the repayable aid provided for in the association and cooperation agreements entered into between the European Union and some hundred or so countries worldwide.

This applies to the Mediterranean in particular, where the EIB has been operating for more than 40 years.

FEMIP and urban development

The Facility for Euro-Mediterranean Investment and Partnership was established in October 2002 at the request of the Barcelona European Council in order to increase and extend the EIB's activities in the Mediterranean partner countries. It is today the key player in the development of the Mediterranean.

FEMIP's top priorities are the growth of the local private sector and the creation of an investment-friendly environment. In six years, FEMIP has invested more than EUR 8.5bn in 125 major projects, supported the development of 1 770 local SMEs and devoted nearly EUR 100m to 113 technical assistance operations and studies.

By passing on the EIB's acknowledged expertise in financing urban improvement schemes within the European Union (see following page), FEMIP is transferring best practice in urban development to the southern and eastern Mediterranean.

It has thus taken part in investment programmes in the waste and water management sector in all the partner countries and has supported a number of urban transport projects involving bypasses and ring roads or exclusive lane schemes in Tunis and Cairo, for instance.

FEMIP is also promoting improvements in living conditions in a number of towns in the partner countries. Thus in Morocco the EIB is financing social housing and helping to demolish shanty-towns and rehabilitate insalubrious districts.



In view of the urgency of the situation created by growing urbanisation in the Mediterranean, FEMIP is also engaged in intense technical assistance activity concerning urban areas. It is thus involved in designing urban improvement schemes in Jordan, Syria and Tunisia, and is working, with support from its Trust Fund, on a study to define the methods and procedures for putting in place an urban renewal policy in Morocco.

In October 2008 FEMIP launched its "Medinas 2030" initiative on urban heritage regeneration, the components of which are described on pages 28 and 29 of this catalogue.

For further information, see: www.eib.org/femip

The EIB and urban renewal in Europe

While towns are often catalysts for innovation and growth, they are also a breeding ground for serious problems (decaying town centres, poorly served suburbs, industrial wastelands ripe for redevelopment, the issue of social exclusion, etc.).

In a European Union where 75% of the population live in urban areas and which has expanded to include economies that are still in transition, such as the countries of the central and eastern part of our continent, the EIB devotes a substantial proportion of its financing operations to sustainable urban renewal: **more than a hundred European towns have thus received EUR 40bn** for a variety of purposes:

- Sustainable **public transport**
- “High Environmental Quality” regeneration and energy accreditation of **public buildings** (secondary schools and colleges, community health centres, etc.)
- Renovation and construction of **social housing**
- Modernisation of **essential services** (health, education, water and waste management networks and systems)
- Revitalisation of **town centres** based on schemes to improve roads, stations and historic monuments, administrative or social centres.

In deciding what to finance, the EIB gives priority to projects that incorporate an integrated approach to social and urban development and are designed to really improve the natural and built environment, while **fostering social well-being**.

Many of these projects are promoted by public-private partnerships. With their “JESSICA” initiative, the EIB and the European Commission support the establishment of **social and urban development funds**, which act as a catalyst for the resources of the Structural Funds from the EU budget, EIB loans and lending from the banking sector.

Through its “Medinas 2030” initiative, the EIB wants to accelerate the transfer of know-how acquired in this way in Europe to the southern Mediterranean.





About the Medinas 2030 initiative

As irreplaceable national assets, historic urban centres not only embody a people's heritage and identity but also offer very attractive economic possibilities. Regenerating them therefore represents a major sustainable urban development challenge.

All of the medinas require long-term public investment tailored to their individual constraints and potential. Only a strengthened public-private partnership can mobilise the efforts required and raise the necessary awareness among all public and private stakeholders.

The multiple facets of such a partnership need to be borne in mind: firstly, it seeks to galvanise the support of local stakeholders (residents – whether property owners or tenants – small businesses, real estate and tourism agencies, and so on) in order to generate a multiplier effect on public investment; but it also aims to tap the private sector's financial and technical resources so that regeneration schemes can be turned into long-term development opportunities.

What is the situation today?

For nearly half a century, the historic centres of southern and eastern Mediterranean towns and cities have been suffering from continuous economic and social decline resulting in their marginalisation and loss of attractiveness, with two major consequences: the growing impoverishment of their residents and the relentless disappearance of traditional economic activities.

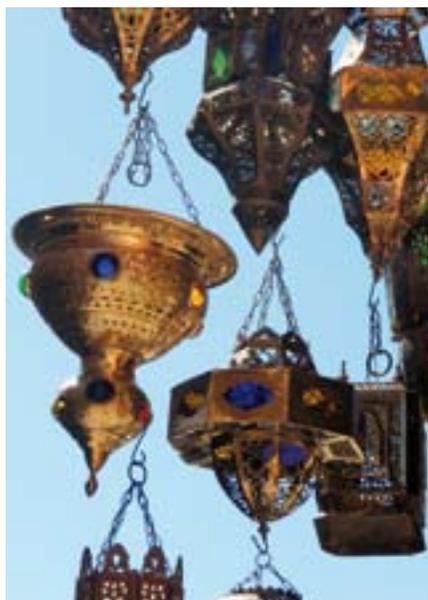
This decline is merely the reflection of the irreversible changes caused by the new competition between urban areas in a globalised world. The failure to respond is hastening the marginalisation of these precious but fragile districts.



In order to place the rehabilitation of historic city centres in a sustainable development framework, it is necessary to adopt a medium to long-term vision: that of integrated urban development projects supported by “patient” investment. National heritage conservation budgets that already stretched are insufficient for this purpose: there is a need to bring on board long-term investors and development finance institutions alongside the public authorities and involve the private sector to a greater degree.

The Medinas 2030 initiative

This, in a nutshell, is the aim of the Medinas 2030 initiative launched by the EIB on 30 October 2008 at the Venice Architecture Biennale. Medinas 2030 will be implemented through FEMIP, the EIB's dedicated facility for promoting the social and economic development of the Mediterranean partner countries (see page 25).



This EIB initiative has been put together in meetings of experts, academics, operators, policymakers and interested finance providers. Their preparatory work is summarised in a publication setting out the different scenarios for the development of the medinas and strategies for their rehabilitation. In the same spirit, the EIB is working together with finance providers and development players in the Mediterranean region to achieve a shared understanding of the situation and identify the main pillars of a possible strategy.

Yearly progress reports on the Medinas 2030 initiative will be prepared for the annual conferences of experts and high level practitioners – the first of which was held in Marseille on 8-9 October 2009 as part of the “Mediterranean Economic Week”.

The Medinas 2030 programme

To take this initiative forward and give it substance, the EIB decided to launch the Medinas 2030 research and technical assistance programme.

This two and a half year programme has a number of objectives:

- to raise awareness and foster a shared understanding among decision-makers of the importance of rehabilitating historic urban centres
- to adopt joined-up urban renewal strategies and methods
- to support the provision of technical assistance to the countries and decision-makers concerned in the southern and eastern Mediterranean
- to identify and develop appropriate financing facilities.

This programme is housed within the Marseille Centre for Mediterranean Integration (MCMI), which was inaugurated on 9 October 2009. The MCMI is a multi-partner platform for assisting public policy reform in the partner countries.

The MCMI brings together, alongside the EIB and the World Bank, several of the Mediterranean partner countries and the region's main development players: bilateral European financial institutions, national long-term investors and regional development authorities, United Nations agencies (UNDP, UNEP, GEF, WFP, UNIDO, etc.) and academic networks (e.g. FEMISE – the Euro-Mediterranean network of economics institutes – and the ETF – European Training Foundation – in Turin).

The Medinas 2030 programme has three components, the first two of which will be directly implemented by the MCMI:

- a pre-operational study of the Medinas 2030 initiative's value added for the Mediterranean as a whole, focusing on the key success factors for integrated urban renewal schemes. This study will look in particular at the questions of the financial equilibrium of this type of operation, governance and operating methods, as well as at the available financial options, especially PPPs.
- a series of knowledge transfer and exchange workshops aimed at identifying solutions, along with conferences launching Medinas 2030 actions.
- preparations for the implementation of a pilot integrated urban renewal project for the Meknès medina, in the form of a feasibility study for a pilot rehabilitation programme, whose results will be made available to the MCMI. This will be a demonstration project aimed at duplicating the instruments and methods tested.

Through the Medinas 2030 initiative and programme, the EIB and FEMIP are seeking to assist in the preparation and then implementation of an integrated urban rehabilitation strategy tailored to each of the nine Mediterranean partner countries and adapted as necessary to local circumstances. This strategy will be underpinned by a series of investments designed to improve the local people's quality of life while preserving the cultural value and economic sustainability of a set of sites identified by the partner countries.



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